

THE
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PHRENOLOGICAL JOURNAL.

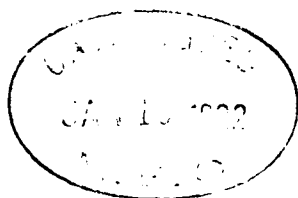
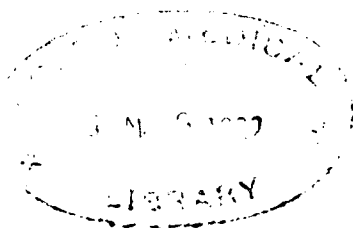
AND
MISCELLANY.

O. S. FOWLER,
EDITOR AND PROPRIETOR.

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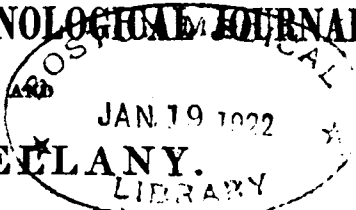
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AMERICAN PHRENOLOGICAL JOURNAL

MISCELLANY.

(NEW SERIES.)



Vol. V.

January, 1843.

No 1.

ARTICLE I.

THE PHRENOLOGICAL DEVELOPMENTS OF HENRY CLAY.

Measurements in inches and tenths.

Circumference around Philo. and Individuality,	24,2
do. do. Causality,	23,2
From Individuality over the middle line of the head to the occipital spinalis,	15,5
From ear to ear over Firmness,	15,5
" " " Benevolence,	15,5
" " " Comparison,	13,7
" " " around Individuality,	13,2

Calliper Measurements.

Individ. to Philo.,	8,5
" Self-Esteem,	8,7
Open. of the ear to Individ.	5,5
" " Compar.	5,3
" " Benev.	6,3
" " Firm.	6,2
" " Self-E.	6,1
" " Philo.	5,5

Destruc. to Destruc.	6,5
Cautious. to Cautious.	6,5
Combat. to Combat.	6,
Sublimity to Sublimity,	6,
Ideality to Ideality,	5,5.
Secret. to Secret.	6,7

The foregoing are the measurements of a *bust* of Henry Clay, taken *from life* by the Editor, in 1838. Of course, they are somewhat larger than life, because the moulds of all busts *shrink* in drying, which leaves the inside a little larger than the original. The hair also enlarges the bust still more, though this would not effect many of the measurements except the first four. The first is enlarged about $\frac{1}{4}$ of an inch by these causes, and the remaining about half an inch; but the calliper measurements remain comparatively unaffected by them.

RELATIVE SIZE OF HIS ORGANS, IN A SCALE FROM 1 TO 7.

1 Amativeness,*	+6	21 Ideality,	6
2 Philoprogenitiveness,	7	22 Sublimity,	7
3 Adhesiveness,	6 to 7	23 Imitation,	7
4 Habitiveness,	7	24 Mirthfulness,	7
5 Concentrativeness,	4	Intellectual Faculties,	6
PROPENSITIES.		Perceptive Faculties,	7
6 Combativeness,	+6	24 Individuality,	6 to 7
7 Destructiveness,	6	25 Form,	+6
8 Alimentiveness,	6	26 Size,	7
9 Making money,	6	27 Weight,	6
Keeping money,	2	28 Color,	5
10 Secretiveness,	+6	29 Order,	+6
SELFISH SENTIMENTS.		30 Calculation,	6
11 Cautiousness,	7	31 Locality,	7
12 Approbativeness,	6	32 Eventuality,	6
13 Self-Esteem,	7	33 Time,	3
14 Firmness,	7	34 Tune, (uncertain)	
MORAL SENTIMENTS.		35 Language,	5
15 Conscientiousness,	4	36 Causality,	5
16 Hope,	+6	37 Comparison,	+6
17 Marvellousness,	2	Suavitiveness,	7
18 Veneration,	5	Human Nature,	7
19 Benevolence,	+7	NEWLY DISCOVERED ORGANS.	
20 Constructiveness,	2	Love of Power,	7
		Ambition,	7
		Policy,	7

His Temperament is an admirable combination of each of the temperaments, and combines great *power* of organization, with uncommon activity. One of his organization will *wear* out but never *rust* out, and can never keep still, nor allow any means to go untried till he succeeds.

He also has great elasticity of constitution; can endure almost anything, and will bend long and much before he will finally break. He is tall of stature, yet not spindling: has a capacious chest, a sandy complexion, a florid countenance, and great *ease* of action, both of body and brain.

His head is large, (about 23½ inches,) and fully developed in all its parts, the brain being so distributed that he shows his mental powers to advantage. All his brain comes into play; every organ tells; every faculty helps his fellow, and con-

* + Plus, or more than large, or between large and very large.

tributes to the general result. All the organs that denote *efficiency*, and that give *energy* of character, are great.

The elongation and rising of the head in the region of Self-Esteem and Firmness, are very striking, and evince great ambition, elevation, and love of eminence, together with those qualities which ennoble him to distinguish himself as a public leader. That form of head always denotes *eminence* in some sphere; what sphere, depends upon the combinations of these organs. Combined with the animal propensities, it gives a thirst for eminence as a warrior, or bully, or horse-jockey, or great eater and drinker, &c.; but combine, with the moral organs, it gives a love of eminence for talents, oratory, scholarship &c., or for something in which *mind* is concerned. This combination is found in Clay's head.

Some of his moral organs are large, Benevolence remarkably so. In fact it is seldom found equally developed. The Phrenologist would of course infer that he was remarkable for his kindness and goodness, for his whole-souled generosity and hospitality. What the fact is, is left for others to judge, as my main object in this article is to give his *developments*. Veneration is fair, but Marvellousness is miserably small. Hope is large, and combines with Appropativeness and Self-Esteem; giving him a desire and expectation of distinction and notoriety. His head, as a whole, is high and long upon the top, which indicates a predominance of the better, nobler feelings of our nature. The vicious gratification of the propensities would be measurably restrained in such a head, and the conduct honorable and moral. Conscientiousness is not decidedly deficient, yet not of a size sufficient to exert much influence in the councils of the mind. It will not control or govern the other faculties, nor give any very severe compunctions of conscience, but allows Self-Esteem to throw the mantle of *charity* over faults and failings.

A head like this, will never knowingly do a disreputable or disgraceful thing, but always act a highly honorable, magnanimous part, keeping his *character* pure and spotless, and associating with the higher classes only. This same range of organs also indicates some little aristocracy, and an *exclusive* tendency, and also a love of power and peace. A head like

this would like *personal* liberty and resent all encroachments on it; yet also wish to exercise authority over others, and love to be *obeyed*, and looked up to as a standard.

For perseverance he would be *remarkable*. Nothing would turn him from his purpose—nothing but dire necessity change his line of action. And as Firmness is amply supported by Self-Esteem and Combativeness, he would face difficulties, show great resolution, and prosecute his plans with great vigor. But for his great Combativeness and Firmness, his prodigious Cautiousness (Fig. 11,) would render him timid and irresolute, and but for his prodigious Cautiousness and his prodigious energy of character, imparted by Firmness, Self-Esteem, and Combativeness, would render him reckless and really dangerous; but the combination of prudence and energy as seen in his head, will render him cautious in maturing his plans, but unbending and energetic in their execution. He would give good advice, manage well, and be every way worthy of entire confidence.

Secretiveness is very large. Policy, management, art, pretence, or any "*ad captandum*" measure that would *take* well, would be chosen by one with this organization. He would work behind the curtain, and keep his designs close till they were consummated. Still, his large organs of Approbativeness and Self-Esteem will prevent falsehood and downright deception. He would be long-headed and employ a little humbug, and *manoeuvre* admirably, but not falsify.

The selfish organs as a class, are quite large enough to enable and dispose him to take good care of his own interests, yet he would not be particularly selfish. He would seek his *own* interests, yet not cross the track of others, unless compelled to.

Appetite is very strong, so is Friendship, and the two would render him most hospitable, and also secure the friendship and co-operation of others. So large an organ of Adhesiveness is rarely found in men, as is evinced by the great projection of the head behind the ears. Indeed, all the social organs are large and some very large. They render him a fond father and a devoted husband, and strongly attached to *home* and *country*. His decidedly large Inhabitiveness evinces devoted

patriotism. Henry Clay loves his country beyond all doubt, and would take much pleasure and spend much time in improving his home and gathering the conveniences of life about him. The parental feeling is particularly strong; hence he would be interested in the improvement of the rising generation, and also encourage young men in bringing themselves before the public.

Amativeness is strongly developed, but much stronger upon one side than the other.

He has more resistance than revenge, more spirit and courage than cruelty; more of the *defensive* than of the aggressive, so that he will seldom punish an enemy in his power, though his hatred is strong.

Love of money to hoard is feeble, but a disposition to *acquire*, is strong. If he should make his tens of thousands annually, he would never lay up any great store. He is liable to aid his friends to his own ruin, and should study *economy*.

His Ideality and Sublimity are both large, (Fig. 21,) standing out in bold relief, and giving that ridge upon the sides of the head, seen in the front view, and running backward. This would give elegance of expression, refinement of feeling, good taste, and a love of the beautiful in nature and art. With large Language, it gives elegance of expression, chasteness, and beauty of style, and always avoids the coarse and gross, and says even severe things in a genteel way. This constitutes one of the main elements of the orator, gives a richness of fancy and a glowing imagination; the creative faculty, and a love of the perfect and ideal. Imitation is also large, and gives *manner*, gesture, expression, and facility in *taking pattern*.

His forehead is very retreating, yet this is in part owing to the great size of his perceptive faculties. He has more *observation* than power of reasoning; can explain and expound better than originate; can criticise; expose the fallacious, and illustrate very clearly, yet not dive as deeply as if Causality were larger. His is a *practical* head and talent; not inventive or planning. He understands the details of business, yet does not adapt means to ends on a large scale, nor is he the deep, profound originator of new and excellent means of at-

taining given ends. He is comparatively more the practical and superficial business man than the one for *managing*, or reasoning correctly from first principles. His policy would naturally be that of adopting temporary expedients rather than those of permanent and ultimate utility. He has extraordinary powers of observation; a great recollection of places, faces, and facts, the faculty of reasoning by *induction*, or from a great number of analogous facts. This organization would also enable him to apply facts to arguments, citing similar cases, and fortifying his positions by appeals to history and science. Still, his reasoning would be more specious and plausible than profound. In phrenological language, all the intellectual organs, except Causality, are large, and some of them remarkably developed. This constitutes a radical defect in his talents as a statesman. He cannot fully perceive and readily apply the greater and more remote bearings of things. Indeed, he has few defects except lesser Causality.

That portion of the head between Causality and Comparison below, and Benevolence and Imitation above, is remarkably developed, as will be seen by observing the distance from Comparison, (Fig. 37,) to Benevolence, (Fig. 19.) This region has of late been regarded as giving an intuitive perception of human character, and of the best ways and means of operating on mind, and managing men; and also a polite, affable, *agreeable* way of saying and doing things. The former organ is called Human Nature, and is located between Benevolence and Comparison, and is remarkably developed in the head of Clay. It is the duping organ, and enables those in whom it is large, to make others believe that they are laboring for themselves, when in fact, they are only serving those that dupe them. The other organs, lying between Causality and Imitation, says pleasant things, and says them very pleasantly; and when it says severe things, it says them without giving offence, and makes many personal friends, even among political enemies. Both of these organs being large in Clay, he has great tact in managing men—knows just what to say, and when, and to whom to say it; how to set others at work for him, and pursues the polite, popular course.

Altogether, he certainly has an extraordinary head and organization, and is endowed by nature with all the elements ex-

cepting Causality, a requisite for becoming a truly great man. Such a head will work its own way up to eminence, even in the face of difficulties almost unsurmountable, will be the arbiter of his own fortunes, make an impression upon his nation, and even race, and leave an enduring name to be admired by those that come after him. He has nearly every organ requisite for the scholar and orator. Language is not predominant, yet not deficient. Sometimes, when the person is tall, and all the organs are long, instead of shorter and broader, the organ of Language runs *over* the eyes and sets them *down* into the face, causing an unusual descent from the eyebrow down to the middle of the eye, and also a fullness just below the eye. In short and fleshy men, this organ stops *behind* the eyes, and throws them *out*, giving what is called the pop-eye, or the ox-eye, as it is sometimes called. Clay's organs are all *long*, and his eyes are set *down* into the face, instead of projecting; and hence his Language is in reality larger than it appears to be at first sight.

His extraordinary Individuality, Comparison and Ideality, with his large Eventuality and full Language, give him great descriptive powers, with that detailed, matter-of-fact, off-hand business talents, for which he has rendered himself eminent. For the same reason, he seizes at once upon the strong points of a case and handles it to admiration. He is also systematic, and good in figures.

G. Combe, in his "Tour," alludes to the developments of Clay, but does not do him justice. He has more brain, and especially more *power* of intellect, than is there ascribed to him. The sloping of Clay's forehead, doubtless led him into this error.

In regard to the *character* of Clay as such, I forbear making any remarks; first, because every American citizen *should* be familiar at least with his public character; and secondly, his political position tends to bias the minds of politicians for and against him, so that a clashing of opinion exists concerning him. I have however adhered strictly to his *developments*, which is all that the science requires of me as a Phrenologist.

The accompanying engraving of him will be found a most excellent likeness, probably the best extant. On seeing the

bust from which they were copied, Wise pronounced it the best likeness ever taken, and added that, to any man who wanted a likeness of Clay, it was worth \$500. The expression of the countenance is admirable. They can be had separate at the Journal office, for 12½ cts each, or \$1 per dozen.

ARTICLE II.

LIVING MAGNETISM.

Full Confirmation of the Magnetism of the Human Body.

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."

They also obtained from persons in a 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, priest 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. It was not until long after the revival of knowledge, indeed in the last century, that Dr. Frederick Antony Mesmer led the way to discoveries which have at length raised the veil that so long covered the sources of those beacon lights of the ancient eastern nations.

The announcement of these discoveries excited astonishment every where at first, and then the fears of the timid, and lastly the malignity of the bigoted, who assailed all those engaged in their extension and diffusion. His enemies attacked Dr. Mesmer with great fury, and compelled him to flee from city to city, and at last from his country, for attempting to unfold these ancient and sacred mysteries to an ignorant world. On his arrival in Paris he appealed to the enlightened *savans* of

France, who witnessed the facts he presented, investigated the phenomena, compared them with those elicited through their own researches, found they corresponded, and became converts to the long-lost and newly re-discovered science.

The cool, phlegmatic, and sedate philosophers of England, looked for a long time upon these as German abstractions and French baubles, and treated them as such. But they have been, at length, driven to an investigation of the subject. This has resulted in an entire conviction of the reality of the somniscient or magnetic influence of the human system, and they have recently proclaimed it to the world through their learned societies.

This wonderful field of knowledge having been thus cleared of the hedges and spectres with which it was encompassed by ignorance and fanaticism, may now be entered with safety. We may drink at its fountains, survey its temples, and increase our knowledge of the science of that great system by which we live, move, and have our being.

It is now six or seven years since the attention of the people of this country was directed to an examination of these phenomena by M. Poyen—and about five years since I obtained an experimental knowledge of the overwhelming influence of this great agent. A few months since, a reversed gentleman of this city,* who had been long engaged in somniscient experiments, invited me to assist him in a systematic examination of the labyrinths in which the subject had been so long involved. I accepted the invitation, and at the same time suggested to him the propriety of availing ourselves of the aid of a practical phrenologist,† to which he assented.

We commenced our operations in February last, with the private examination of a young lady in the somniscient state. She described the brain as having large magnetic poles in the front part of the head, situated in the organs of Causality *a. b.* fig. 22, also two in the cerebellum under the back part of the brain and in the organs of Amativeness *c. d.*, the axes of which on a line from *a.* to *d.*, and from *b.* to *c.*, in the form of lines or chains crossed each other in the centre of a large pole situated in the centre of the brain, as seen in the figure. This section of the brain is made from *A.* to *B.*, fig. 23, through the organs

* • Rev. La Roy Sunderland.

† O. S. Fowler, A. B.

of Comparison *F.*, Causality *G.*, and through all the cerebellum *D.* to *H.* She described the convolutions as having each a small pole connected with each other and with the large pole in the centre of the brain as seen in the figure, and the brain as being full of light, which was most intense in the centre of the poles, from which the forces radiated. She also described the blood vessels in the brain, and its fibres radiating in the direction of its forces, from the centre of the large pole in the centre of the brain.

The figure (22,) which is intended to represent a longitudinal section of the brain and cerebellum, may be advantageously compared with fig 24, which was accurately copied by Dr Anderson of this city, from a section of the brain about an inch above its base or under surface, and above the cerebellum. It gives a fine view of the convolutions, and of the white substance into which they are plunged, as well as of the great superior ganglion, *PP.*, the color of which is reddish grey like that of the convolutions. The centre of the great pole in the brain, is situated in the third verticle *S.*, between the great inferior ganglions *dd*, the color of which is bluish white.

When the convolutions are cut away from the outer side of the brain, to the depth of about an inch, the outer surface of the great inferior ganglion is exposed, as seen in fig. 25. The fibres and forces of the brain radiate through this surface to convolutions or phrenological organs, the interior construction of which, may be seen by a single example at *c.* They are formed of thin plates of the white, overlaid alternately with thin plates of the reddish grey substance, and are divided into nearly equal parts by thin neurilema or membrane, as seen at *c.*, constituting them double organs, as will hereafter be shown.

On enquiring whether the organs of the body had poles as well as the brain, she answered, "Yes, they all have poles." She was then requested to give us their number and situation in the different organs, which she at first declined doing from a sense of modesty, but on exciting the organ of Benevolence, and representing to her the importance of the disclosures in a physiological point of view, to those that were sick and suffering from disease, and that as I was a physician, and familiar with the forms, situations and uses of all the organs, she should

not, under such circumstances hesitate to comply with our request. She at last consented to tell me on condition I would not let the other gentlemen hear any thing she said, which I promised to comply with.

I then requested her in private converse to tell me the number of poles in the left lung, when she placed her right hand on the left and front side of the chest, and raised the left hand to the back part of the neck, and pointed her finger to the left side of the space between the last cervical and first dorsal vertebræ, on which she requested me to place the end of my finger while she examined the lung, when she said there was but one pole in the lung, which was very large, and situated in its centre. She then requested me to move my finger to the space on the opposite side of the last mentioned joints, and then placed her hands on the right and front side of the chest, and said there was but one pole in the right lung, G; and that like the other, was situated in the centre of the lung.

I then requested her to examine the heart, when she requested me to change the situation of my finger to where she first placed it, and then commenced the examination of the heart by placing both hands over it as in the case of her examination of the lungs, and soon observed, "The heart has two sides to it, hasn't it?" I answered yes; when she said there were two poles in each side of the heart,—one of which was in the lower and the other in the upper part of the heart on both sides. I then requested her to examine carefully, and see if there were no other poles in the heart except those she had described; when she commenced the examination of the heart again, and said she had overlooked a pole in the centre of the heart, through which the axis of the poles in its circumference crossed each other like those of the brain.

She then commenced an examination of the stomach, and requested me to place my finger on one of the vertebræ between the shoulders, (third dorsal) when she said there were two poles in the space in the stomach, one toward the right, and the other towards the left side of it.

I then inquired of her whether she could see a division (the diaphragm) between the space occupied by the stomach and that occupied by the lungs and heart, when she answered,

"Yes." I then requested her to look along the under, and left side of that division, and tell me what she saw there; when she observed, "What, those round things?" (ganglions of the solar plexus.)* Yes. "Oh, how pretty they look!" What makes them look pretty? "Why, they look so bright! There is a small pole in every one of them and a large one a little distance on one side, which is connected with them." Will you now look along under that division in the right side, and tell me what you see there? "Yes, I will. Oh! how beautiful! Those little round things, with the poles are there too, just like those in the left side." Can you see the bowels below the stomach? "Yes." Can you see also a covering laying over them? (the mesentery or caul.) "Yes, and I see a great many of those round things in it, (the mesenteric glands,) and they all have those little poles in them, and then there is a large pole that is connected with them like those above which I described to you."

Will you now examine the liver, and see whether it has any poles? "Yes. Put your finger on the side of a joint below where you had it last." I placed my finger on the right side of the space between the seventh and eighth dorsal vertebræ, when she said that was right, and proceeded to examine the liver in her usual manner, and then said: "There are two poles in the liver." Will you now look close under the stomach, and see if you can see any thing there? "Yes, I see something lying under there." (The pancreas.) Will you describe it? "I don't know that I can very well." Is it round? "No, it is longer one way than it is the other." Do you see any poles there? "Yes, it has two poles." Do you see anything lying on the left side of the stomach? "Yes. Don't you call it the spleen?" Yes. "Well, put your finger on the other side of the joint where you had it last: that is right,—there are two poles in the spleen." Will you look below the spleen, near the back, and tell me what you see there? "What, that big round thing that lies close to the back? (the left kidney. Yes. She then placed my finger on the left side of the space, between the twelfth dorsal and first lumbar vertebræ, and observed, "It has but one pole." Are you not mistaken, look

* AAA, fig. 26.

again. "No, I am not mistaken,—is not this the kidney?" Yea. "Well, is there not another one on the other side?" Yea. "Well, put another of your fingers on the other side of those joints. That is right. This kidney is just like the other. It has but one pole, but these poles are connected together." How connected? "By those lines or chains I have before described to you.* She then placed her hands on the left side over the left kidney, and then moved them up over the short ribs, and observed, "There is something curious about the left kidney and the spleen. I don't know what it means. Oh! I see now, *the poles of the kidney and those of the spleen are connected together* by the lines or chains, like those of the kidneys, but not so large." Is there any connection between the right kidney and spleen? "No, except by the chains through the left kidney." Is there any connection between the kidneys and the liver? "No, not by large chains like those between the kidneys and spleen. All the organs are, however, connected more or less by small lines."

Will you now examine the uterus and see if it has any poles? She now placed my fingers on the space between the second and third lumbar vertebræ, and said, "It has two poles." Do you see any thing attached to the uterus on the right and left side of it? "What, those round things?" Yes. "Yes, I see them; they have each of them one pole, and they are connected with the poles of the uterus." Are there any poles low down below the uterus? (entrance of the vagina.) "Yes, there are two there,—one on each side."

Will you now be so good as to examine your tongue and see if that has any poles? "Yes, I will try to do so. Well, it has a great many little poles all round the edge of it, and a large pole in the middle, which is connected with them by little lines extending from the large pole to the little poles."

Can you see the opening in your throat where the air passes into the lungs? "Yes, and there is one pole there." Can you see the upper part of the passage into the stomach? "Yes, and there is one pole there." No more? "No." Any in

* She describes the axis between the poles of the brain and those between the poles of the other organs as looking like large bright lines, which she would sometimes call chains or loops.

the lower part of the passage? "Yes, one." Can you see the place where the food passes out of the stomach? "Yes, there is one pole there also." Can you see any poles in the intestines, below the stomach? "Yes, there are a great many little ones in the bowels." Do you see a place towards the lower part of the bowels where a small intestine is joined to a large one, and where the intestines appear to be blocked up, so that nothing could pass through it? (Ileo-cæcal valve.) "Yes, and there is a large pole there." Is there any pole below that? "Yes, there is one in the lower part of the bowels." Is it a small or a large pole? "It is a very large one."

We have now finished our long examination of the organs, and I am greatly obliged to you for the information you have given me on this most important and interesting subject.

There is another subject of great interest among physiologists which I should be pleased to direct your attention to, and that is the manner in which our existence commences. "Well, I don't know that I can tell you. I will see." Here she paused a moment and then proceeded. "Yes, I suppose I can tell you. Our existence commences in the process of magnetising as well as every thing else I suppose, that has life." Are you sure of that? "Yes, to be sure I am." "Well, is our form perfect then, and do we afterwards gradually increase in size?" "No! our existence commences in one part first." Are you sure of that? "Why to be sure I am." Where does it commence first? *She then placed her fingers on the sternum or breast bone over the thymus gland, and said, "It commences here."* How are the other parts of the body formed? "Poles shoot out from where the work commences, and organs are formed round them, and then other poles shoot out and other organs are formed, and so with every part of the body, until they are all formed, and then the body grows as you say." Can you tell me what part of the body is formed last? "Yes, I guess I can." She then commenced feeling up and down her body as usual, and at last shoved her hands up each side of her head, and exclaimed, "The brain! The brain is the last formed." Well, it commences forming on the top of the brain first, does it not? "No! It begins to form in the lower part of the brain and then poles shoot up and form the phre

nological organs." Astonishing! can it be possible that you, a poor blind girl, can have such knowledge, can know these things? "Yes, I do know them to be just as I have stated them, or I should not have told you as I have."

There is another subject of great interest to physiologists, to which I wish to direct your attention, and that is the law that determines the sexes in the commencement of our existence. She hesitated a moment, and then said, "I can tell you. It depends upon which is magnetised the strongest." If, then, the man is magnetised the strongest, it will be a male, and if the woman happens to be magnetised the strongest it will be a female? "No! it will be exactly the reverse from what you say." Are you sure of that? "Yes, I know it is necessarily so."

There is another subject on which physiologists have different opinions, and that is, whether the separate existences of twins commences at the same time or at different times? "The existence commences at the same time, and then one may, under such circumstances, be a male. and the other a female; for the order of the greatest excitement is sometimes reversed during that time."

Can you see the form of all your organs in this state? "Yes, to be sure I can." The inside as well as the outside of the organs? "Yes, and I must of course, you will see, see every part of them, or I could not tell the situation and number of the poles in the organs." Do you know anything of anatomy in your natural waking state? "No, nothing of any consequence. I have been blind from my infancy, and how could I know any thing of anatomy?"

Is there any connection between the poles of the uterus and breasts, or mammæ, besides that of the nerves? "Yes, they are connected by those large lines or chains I have described to you. One of them is connected with the poles of the uterus on one side, and with those of the breast on the other; and they consequently cross each other." There is no such connection between the uterus and stomach? "Yes, there is the same kind of connection between the poles of the uterus and those of the stomach, and they cross each other in the same manner." Why did you request me to press on the vertebrae while you was ascertaining the number of the poles in the or-

gans? "Because I could tell the situation and number of the poles better when you was pressing there." How could you tell better when I was pressing there? "Because the nerves there are connected with the poles of the organs." Do you see how the spinal nerves are connected with the spinal marrow, that great cord that is connected with the brain, and extends down through the joints of the back bone? "Yes, those nerves are some of them connected with the front and some with the back part of it." (*h*, fig. 26.) Do you see any thing on the nerves connected with the back part of it near the joint? (ganglions of the spinal nerves.) "Yes, I see a bunch or round thing that has a small pole on it on each nerve." You see the same things on the nerves that are connected with the front part of the spinal marrow? "No, I don't. There is no bunch or round things on them like those on the back part." There ain't, ha? "No, not that I can see. If there is any there I can't see them." Miss, I have done with you now, and you can now speak to Mr. Sunderland, who wants to talk with you about the phrenological organs. "How do you do, Mr. Sunderland?" taking him at the same time by the hand, and shaking it heartily.

These extraordinary revelations excite the greatest astonishment in the minds of anatomists and physiologists, who are the best judges of their correctness. A question may be very naturally suggested that might lessen their importance in some degree in the minds of some persons, and that is whether she could not possibly have received some of her knowledge, at least, through my mind.

In answer to this question I can state, first, that such an objection was felt and anticipated before the examination was commenced, and every precaution that was suggested to my mind was taken advantage of to prevent such a result. She was separated entirely from a person who had a most extraordinary influence over her in the mesmeric state, and I magnetised her the first and only time for the above examination, to prevent or lessen any influence Mr. Sunderland might be supposed to have over her mind who had been in the habit of magnetising her. Besides, I had long been in the habit of changing my mind in an instant from one subject to another,

—had long trained myself to it and endeavored to exercise it in the above examination in such a manner as to prevent her from learning any thing from me, and so much so that in the last question I tried hard to impress upon her mind a belief that there were ganglions on the motor or spinal nerves connected with the front part of the spinal cord.

Again, she described the connection between the left kidney and spleen, a fact I had so entirely forgotten as to be induced to examine the books to see if there was any visible connection between them. But a circumstance occurred which settled this question fully and satisfactorily, for we commenced an argument with her, and tried with great earnestness to induce her to yield her opinion, but without the least effect.

I afterwards commenced an examination of an educated lady, magnetized by Mr. Sunderland, and went through the examination in the same manner as I did with the above mentioned girl, and with the same results. She confirmed in the most minute manner the number and situation of the poles in the brain, lungs, heart, stomach, pancreas, plexuses, mesentery, liver, spleen, kidneys, uterus, ovaries, tongue, and orifices, and the connection between the left kidney and spleen, and also the connection between the uterus and breast, and the uterus and stomach, &c., &c. Mr. Sunderland then commenced an examination of the joints of the limbs and spine, each of which she said had two poles, one for extending and the other for flexing the body and limbs, when Mr. Sunderland commenced demonstrating that fact, by exciting the different or positive and negative poles of the elbow joint, situated at the points of the insertions of the muscles, one near the upper and the other near the inner side of the condyle of the humerus, when she would extend and flex her arm, alternately, by exciting in the slightest manner the different poles. He produced the same result by exciting the different poles of the wrist, on the opposite sides of it, and also by exciting the different poles on the opposite sides of the joints of the fingers.

He then held the point of a penknife near the organ of Causality, on the right side, when she began to move her head from it. He then held it near the same organ on the left side, when she began to move her head towards it, and on inquiring the cause of her doing so, she answered, "It pulls, oh!

take it away." He then held the point of the knife near the organ of Amativeness, on the right side, when she again observed, "It pulls." He then held it near the same organ of the left side, when she soon began to move her head from it, and on inquiring why she did so, she observed, "It pushes."

On holding the point of the knife over the top and centre of the brain, she soon cried out as before, "it pulls," thus demonstrating an exact correspondence in the number and order of arrangement of the different poles in the brain.

She gives a charming description of the magnetism of the brain, in which she says it appears very light, the intensity of which is greatest in the centre of the poles, from which bright lines radiate in every direction like rays of light : that there is one small pole in each organ of the brain, besides those in the organs of Causality and Amativeness, which she describes as being comparatively very large, and the great pole in the centre, connected every where with those in the circumference, and they with each other.

On directing her attention to the color of the brain, she said the inner part of it was very white, and the outer part around the little poles in the organs was of a reddish color, and besides there were two bodies of the same reddish color on each side (great superior ganglions) near the centre of the brain and a little forward of the centre of the great pole.

On a second examination in the same somniscient state, I directed her attention to the appearance of the top of the brain, which she described as having an uneven convoluted surface, when I presented her with the plate of the top of the brain, printed with a very light or pale red ink, which she placed over her stomach, and said the top of the brain looked very much like it. I then requested her to tell me the color of the plate she was holding over her stomach, when she answered it was "a very light red or flesh color." I then presented her with the side view of the brain and cerebellum, fig. 23, printed with the same ink, which she applied to the stomach, and said it looked very much like the side of the brain, and recognised the cerebellum and the color of the plate as before. She also noticed the situation of the cerebellum in which she said the large poles in the back part of the head were situated. I then requested her to tell me whether there was any other

poles in the cerebellum, except the large ones she had described, when she answered, "Yes, there are two small poles between the large poles in the back part of the cerebellum." (See the vermicular process, or *processus vermicularis*) B, fig. 28.

On directing her attention again to the great superior ganglions, *a a*, fig. 26, she said there was one small pole in each, in front of the centre of the great pole in the brain, and one very near the back part of it, in a little body of a reddish color (pineal gland *e*, fig. 26,) like that in which the two little poles were situated, in front of the great pole. I then inquired whether she could see any thing just behind the little reddish body with one pole, when she answered, "Yes, it looks hubby there. (See quadrigeminal bodies *c c*, *d d*, 26.) Can you see the upper part of the spinal cord connected with the brain? "Yes." Are there any poles in it? "Yes, there are two in it, in the little round or oval bodies." (Olivary bodies *i i*, fig. 26.) Are there no other poles there? "I can't see any more there." Can you see the large nerves along the back part of the spine connected with the spinal cord? "Yes." Can you see any thing on them, or connected with them near the spine? She hesitated a moment and then said, "There is a place in each nerve there, that bulges out, and they look very light there. They glow with light, but I cannot see any poles in them distinctly." [*h h*, fig. 26.]

I want you to look now and see whether you can see any one nerve extending from the brain along down the neck and front side of the spine." [Great sympathetic nerve *b b b*, fig. 29.] "Yes I can, and it has little small bulges in it." Can you see any thing in those small bulges? "Yes, I see a small pole in each one,—that's all." What is that nerve connected with? "It is connected with those little places that bulge out." Does it connect with any thing else? She hesitated, and then said, "Nerves go out of those little bulges to the organs." Do any of them go out to the spine? "Some of them go to the spine, or some of those in the spine go to them, I don't know which." Can you see where that long nerve, you have been describing is connected with the brain? "Yes, it is connected with it just back of that *hubby* place." [*c c*, *a a*, fig. 28. It is connected with the brain at *n*, fig. 28.]

Can you see the centre of the great pole in the centre of the brain? "Yes, it looks like a little stem and very light." How does it look around it? "Very dark."

You told me in our last examination that the poles of the uterus were connected with those of the stomach and those of the breasts, and that each connection crossed each other, and will you now tell me whether there is a pole at each of those places. "No, there is no poles where those lines cross each other.

I now placed my finger over the parotid gland, directly under the lower point of her ear, and enquired whether she saw any thing under my finger, when she answered, "Yes, I see a little round thing under there." What else do you see? "I see a little pole in it, that's all." Do you see any of those little round things along the side of your neck here? "Yes, I see a string of them along my neck and all the way down in front of the spine. There is a string of them on the other side too, and there is a little pole in every one of them." Astonishing! These are lines of, or as we call them ganglia of lymphatic glands, extending from the ears to the lower part of the sacrum, called cervical, lumbar, and sacral glands, because they extend along the front of all these vertebræ.

I placed my fingers over the thyroid glands, on the sides of the trachea, when she said, "there was one small pole in each gland," and on moving my fingers over the submaxillary glands under the jaw, she observed that each of them had one pole

I now directed her attention to the brain again, and inquired whether she could observe any motion in the brain, when she answered, "Oh! yes, the brain is constantly in motion." (Synchronous with that of the heart.) Yes, I know the brain is constantly in motion from the action of the arteries, but I want to know whether you can see any motion when you are thinking or speaking, along the fine lines which radiate from the centre of the large pole in the brain to its convolutions or organs? After a pause of two or three minutes, she answered, "Yes, I see a motion along those lines when I am thinking." Can you see the nerves in your arms? "Yes, I see them very plain." Raise your arm and tell me whether you can see any

motion along the nerves when you are moving it. "Yes, I can." Which way do you see the motion? "Up so," (pointing from her hand toward her shoulder.) Now move your arm down. Did you see any motion then along the nerves? "Yes, it moved down." How do you know there is any motion along the nerves when you think, or when you move your arm? "Because it looks *lighter* where it is moving along the nerves."

You told me the last time you were in this state that there was one large pole in each eye, and will you now tell me where they are situated, whether in the back, front part, or sides of the eye? She hesitated a moment and then said, "They are situated in the middle of the eye. Isn't there a round, or oval thing in the middle of the eye that looks very clear?" Yes. "Well, the poles are there, in the middle of those round things," (the lens.)

You say the poles in your eyes are large poles? "Yes," Are they as large as those in your stomach? "No, not quite so large." "You say you see with your stomach, and now will you tell me how you see with your stomach? "I see with the poles of my stomach." As you do with your eyes when you are awake? "Exactly so." Are the poles in the sides of the stomach, or in the space in the stomach? "They are in the space in the stomach." Whereabouts in that space? "Here," (placing her forefinger on the stomach, and each about two inches to the right and left of the median line.)

Do you know any thing of anatomy in your natural waking state? "No, nothing."

On a third examination in the same somniscient state, Mr. Sunderland inquired of her what she felt with, or what the sense of feeling was in; whether in her skin, flesh or bones; when she answered, "No, it is not in either of them." What then do you feel with? "I don't know." I then took hold of her hand, and when pinching one of her fingers enquired, where does the sensation of pinching go to? "It goes along up my hand and arm to my head." How do you know it goes there? "Because I can see a motion along the nerves from the pole where you are pinching my thumb to the brain." How can you see a motion along the nerves? "Because it is

fighter where it is moving along." What part of the brain does the sensation go to? "To the middle of the brain, I believe." Well, the magnetic forces move along the nerves as you have before described? "Yes, they do." Are not the sensations then in those forces? "Yes, to be sure they are." Then do you not feel with them? "Oh! of course I do."*

Her attention was now directed to the two small poles between the large poles of the cerebellum, (fig. 22,) by Mr. Sunderland. She observed to him, "There are two small poles there between the large poles." Where is the organ, or organs to which they belong? "Here," [placing her finger on the lower part of the projection of the skull in the hollow of the neck.] Is there any connection between those small poles and that organ? [83 fig. 30.] "Yes, there is." What organ is it that enables you to move first in one direction, and then another,—to raise your arm, or move it down? She hesitated a moment, and then placed her finger on the same organ again, and said, "it is here." [See the opinions of Dr. Vimont, Solly, Reil, Gall, Spurzheim, Combe, and Broussais, on the *processus vernicularis* B, fig. 28, in which these small poles are situated. Motive Power of Organic Life, page 62, 63.] Do you know the situation of the different organs of the brain? "No, I don't know the situation of any of them." Is not that you have just had your finger on the organ of motion? "Yes, I suppose it is."

This lady's countenance and manner had been constantly very serious, and in fact very solemn during the time occupied in these examinations, and he now determined to produce a change in both if possible. He accordingly excited the organs of Ideality first, and then Mirthfulness, when she began to smile and then pulled his fingers away from that organ. He then excited the organs of time, and then of tune, when she began to sing with a full voice and with great melody. When she had finished the song, he invited her to take a seat at the piano, which invitation she accepted with great eagerness, and astonished and delighted us with the deep-toned melody of

* This fact is demonstrated in various experiments upon persons in this state, and is on many accounts, a very important addition to our knowledge.

her voice, and of the piano. She then played three or four of her favorite and lively tunes, accompanied with her voice, in a manner that has been rarely if ever equalled.

The results of these examinations* are the most extraordinary and the most important to mankind of any that has been obtained on any subject in modern times. The commencement of our existence in a simple magnetic phenomena, and the development of the manner in which the organs and limbs are successively formed and moved, as disclosed in the somniscient state, is a beautiful example of the order and simplicity of manner in which nature uniformly executes her work; and motion in man, it will now be conceded, is the result of his organized and consequently powerful magnetic forces like that in other organized bodies, according precisely with the theory I have long since taught and demonstrated on the magnetised rings, and not to the feeble capillary attraction and repulsion of inorganized bodies, called endosmos and exosmos, as taught by modern physiologists.

The magnetism of the human system, as disclosed by these examinations, requires a very extended commentary, for which I have no room in this work, and which must consequently be deferred to a future period. I can therefore only allude to a few facts, the novelty or importance of which may not be noticed or understood by the reader. One of these is the situation of the great pole *i*, within the triangle formed by the small poles in the pineal (ganglion) *s*, and the great superior ganglions, *a a*, fig. 26, and the division of the brain and cerebellum into four equal parts by the magnetic equators *e f*, and *r s*, fig. 22.

The sensations are in the magnetic forces, and are attracted from the different parts of the body along the nerves and spinal marrow to the centre of the brain, and from thence along its fibres to its convolutions, the reservoirs of the inclinations, which are inherent in and belong to the sensations, like

* Mr. L. N. Fowler, Phrenologist, who was present at one of these examinations, informs me that he has since examined two boys at Boston in the somniscient state, on the subject of the number and situation of the poles in the organs, with the same results as those obtained in these cases.

the expansions to repulsions, and the contractions to the attractions of these forces.

In the act of thinking, these forces move from the great pole in the centre of the brain, to the convolutions or phrenological organs, and from these intellectual organs to the great pole in the centre. We therefore think by the action of these forces, and our *will* or the engineer which determines our actions, by the directions of our inclinations, must consequently be situated in the pole in the centre of the brain.

The heart, the great centre of motion of the system, is magnetised with *five* large poles like the brain, by which motions are produced in this organ, and extended to every part of the body. The other organs have poles for the purposes of digestion, secretion and excretion, &c., and the orifices of the alimentary canal for the purpose of opening and shutting them, and for attracting the fluids or semi-fluids along these tubes.

Number of large poles in the organs.—Brain 5; eyes 2; ears 2; lungs 2; heart 5; stomach 2; liver 2; spleen 2; pancreas 2; kidneys 2; bladder 2; uterus 2; ovaries 2; vagina 2; breasts or mammae 2; solar plexus 2; mesentery 2.

The *orifices* have each one large pole, viz:—Tongue 1; larynx 1; pharynx 1; cardiac orifice of the stomach 1; pyloric orifice do, 1; ileo-cæcal valve 1; anus 1.

The ganglions of vegetable life, or those connected with the great sympathetic nerve, including those of the solar plexus, have each one small pole.

The ganglions of phrenic life, or those of the brain and cerebellum, *e e*, fig. 29, including the olivary bodies, *i i*, and ganglions of the spinal nerves, *h h h*, have each one small pole.

Secreting system.—The lymphatic glands of this system, including those of the mesentery, have each one small pole. These poles are alternately negative and positive, and not only secrete a fluid in these glands, but change its negative and positive character alternately, and at the same time attract the fluid secreted along the lymphatic vessels to the heart.

Excreting system.—There are no poles discovered in the mucous glands of the mucous membranes, or in the skin, in the somniscient state, but numerous nerves are seen to terminate in these membranes, and in the skin.

The convolutions of the brain, or phrenological organs, have each one small pole.—*Motive Power of the Human System.*

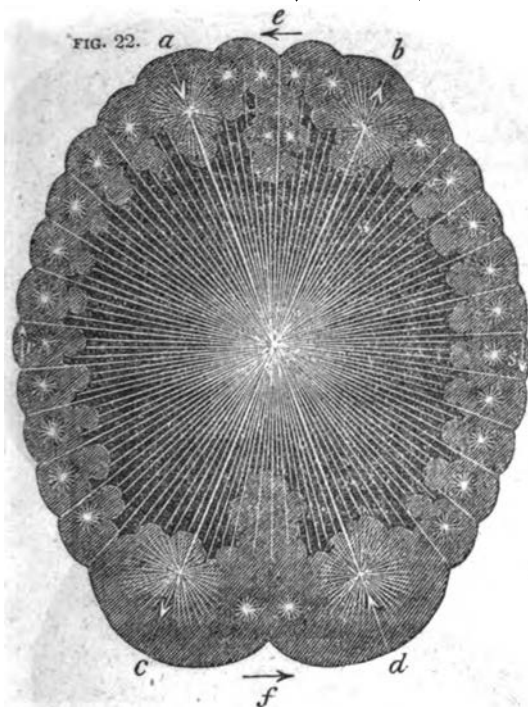
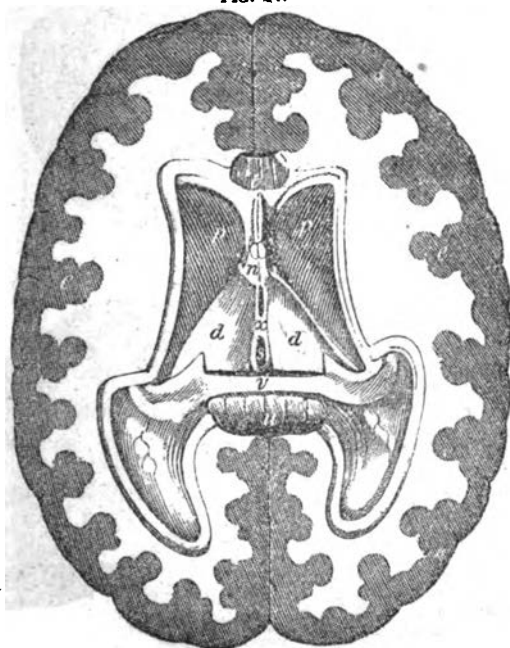


FIG. 2.4.



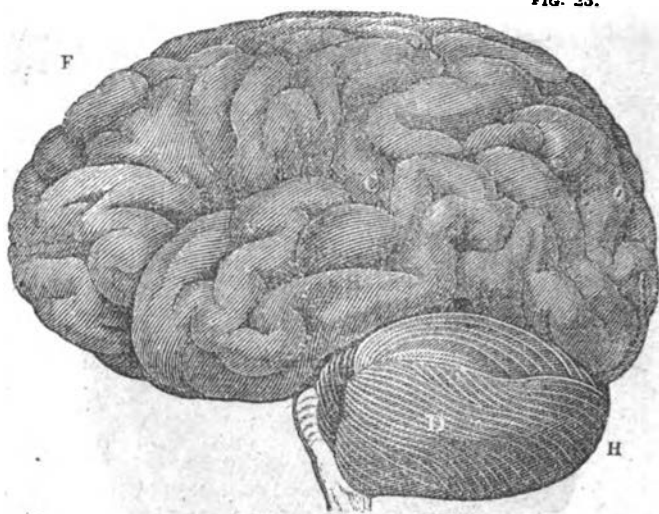


FIG. 28.

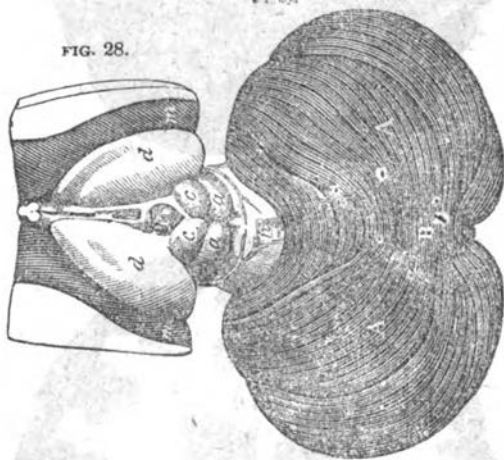


FIG. 25.

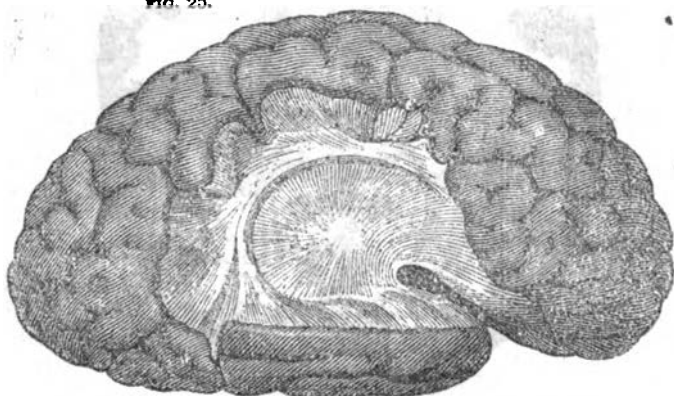


FIG. 26.

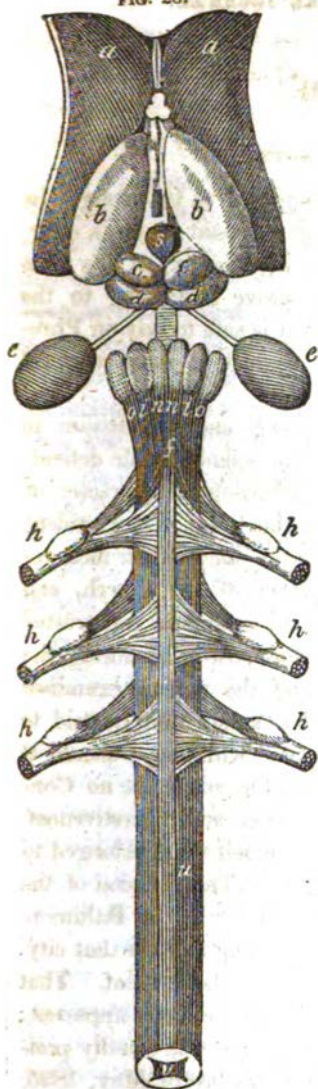
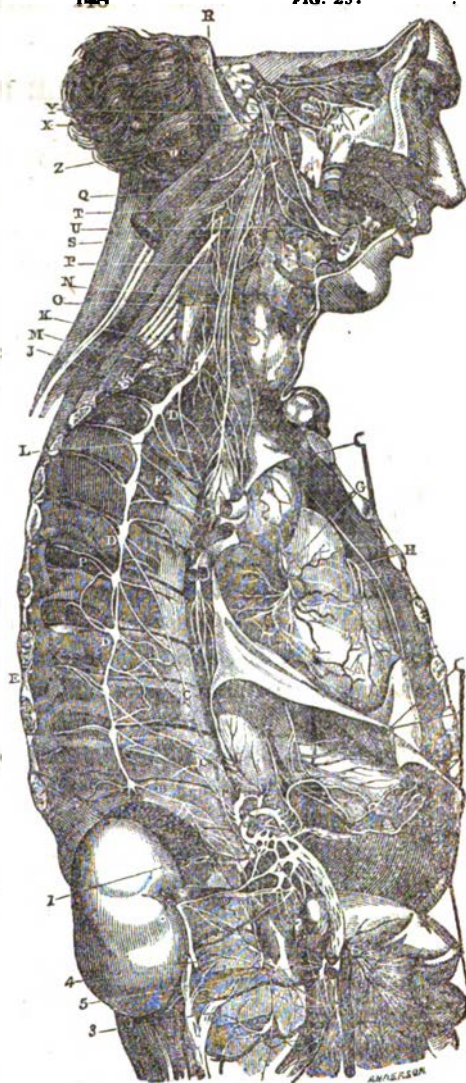


FIG. 29.



ARTICLE III.

PHRENOLOGICAL FACTS.

Phrenology is often right when it is supposed to be wrong. In hundreds of instances, where I have been supposed to be in error, the result has gone to sustain and confirm the science. A few facts of this class, while they will doubtless prove interesting to the readers of the Journal, will also show that it is safe to rely on Phrenology, even though it contradicts the conduct of those whom it condemns.

In 1835, at a time when Phrenology was under discussion in Baltimore, Md., one of the advocates of the science, while defending it, was requested to give off the Phrenological character of Wm. Guinn Jones, of that city, who, at that time, was President of the Young Men's Athenæum, an editor of one of their most respectable and influential papers, a member of the church, and standing first in the first circles of Baltimore, so that he was trusted to any extent, and even allowed inside the post-office during the assorting of the mail. The examiner and the person examined were well acquainted; and, in making the examination, he said to him: "Why, Jones, if I were not acquainted with you, I should at once pronounce you a down-right *rascal*, for you have no Conscientiousness, but prodigious Acquisitiveness and Secretiveness. You would not hesitate to appropriate to yourself what belonged to others. I could not trust you out of sight." This decision of the Phrenologist was thought really monstrous; for all in Baltimore considered Jones one of the most worthy young men in that city. But there were the *organs*. They stood out in bold relief. That Phrenology made him out a real rascal was perfectly apparent; but that his character was directly the opposite was equally positive. Thus the issue rested for weeks—till the last of May, 1835, —when Jones was arrested for robbing the post-office. Scarcely ever, on any occasion, has it fallen to my lot to witness as much surprise—as much perfect astonishment—as was evinced on the occasion of his arrest. None dared believe it, and yet the facts were *proved* upon him, and he was sent to the penitentiary—thus confirming most fully the predictions of Phrenology.

I had the above from an *eye witness* of the examination of the Phrenologist, and, what is more, from an *opponent* of the science.

He prefaced the facts much as follows: "Though I have no faith in Phrenology, yet I must give it the credit of guessing right at least once;" and then proceeded to narrate what he heard a Phrenologist say of Jones, while his character yet stood unblemished.

The supposed failure of Phrenology in regard to Rathbone, the forger, of Buffalo, was trumpeted all over the union. Scarcely a paper but copied it; it was in every body's mouth, and has been cast in my teeth a thousand times. The examination was made by Sims, in the Rochester jail. Thinking to test him, they took him to the jail, had him blind-folded, and then, instead of introducing prisoners, as was proposed, they brought forward several *citizens*, manacled in irons as though they had been convicts. When Rathbone was brought forward, he was pronounced a talented scoundrel, capable of forgery, counterfeiting, and swindling on the largest scale, &c. When the Phrenologist was told of his supposed error, he replied, that if that man was not in prison, he *ought* to be, and would be if he was not careful. Then Rathbone was the father of Buffalo; now he is in Auburn State-prison.

This is not the only warning Phrenology has given the people of Rochester. In 1840, I lectured there with marked success, and, after one of my lectures, was asked to examine the head of a fine, portly looking gentleman, whom I pronounced a splendid speaker, and an Episcopalian. I discovered an utter absence of Conscientiousness, with strong animal propensities, especially Amativeness. He stood very high as an orator—one of the first in that vicinity—and, as a clergyman, universally esteemed and beloved. Few men stood as high in the estimation of any community as the Rev. Mr. Van Zandt then stood in the estimation of the citizens of Rochester. The fact that I had examined his head, spread like wild-fire through the city, and scores asked me what for a head Mr. Van Zandt had. To a few of the first, I answered, that he was *destitute of Conscientiousness*. The marks of astonishment that followed this annunciation, were many and strong, and I was often rebuked by the declaration, that he was a clergyman of the first standing in the place, and that his character stood above even suspicion. I answered, "Minister or no minister, he has no conscience." I afterwards examined his head and gave him a written description of character, in which I stated in plain terms, that he had few and feeble compunctions of conscience; that he seldom felt guilty; and that conscientious scruples seldom influenced him. I also added,

that love of the other sex was a besetting sin, and that if governed at all, it was governed with the *utmost difficulty*. It was really a predominant quality, and unrestrained by moral feeling. In his chart, I marked Amativeness 7, or at the very top of my scale, and Conscientiousness only 3, with a minus—too feeble to exert any restraining influence upon such powerful Amativeness.

The above occurred in January, 1841, and, in a few months afterwards, he was apprehended, tried, and convicted of seduction, and that of a most flagrant character. When news of his apprehension and probable guilt came out in the Rochester papers, a young man then in my employ, who had resided in Rochester, and knew the high moral and religious standing of Mr. Van Zandt, absolutely refused to believe a word of its truth, alledging that such an act from such a man was impossible, and maintained that some enemy had done this out of personal ill will to Mr. V. Z. or to Grace Church, of which he was rector. But the moment I heard of it, I pronounced it *true*, from what I knew of his developments, and then told him what I have already stated in regard to his want of Conscientiousness, and the predominance of Amativeness. Still, as he was not a full believer in Phrenology, he would not believe it possible that Van Zandt was the guilty man represented.

With the result, all are familiar. His trial, and the facts evolved, were so recently published in nearly every paper in the Union, that they need not be repeated here. Is it not high time that the citizens of Rochester were believers in Phrenology. Twice have they been warned by that science before the crimes were committed, that when they were committed they might "believe that" Phrenology "is true."

At Dedham, Mass., at a public double-test examination, I found Color small in a man somewhat noted as a painter, and described it accordingly. My brother (L. N. Fowler) followed me before the same audience, (he not having heard or seen my description,) and he also gave the man small Color. This was considered as a great mistake, and being made by both of us, the science suffered exceedingly. Some believers in Phrenology, unwilling that the science should be so signally at fault, put several questions, with the design of palliating the supposed mistake; but this only made the matter worse and worse. After these questions had been put and answered, in order to bring the matter out plainly, and as it really was, I said to the audience, "Ladies and gentlemen, I wish to put

to this gentleman a single question that will settle the whole matter. We maintain that his talents as a painter depend on *art* and *practice*, not on a natural, intuitive observation and recollection of colors. If this faculty be large, he can at least tell the color of his wife's eyes, but if he cannot, you will of course concede that Phrenology is right." "And now, sir, what is the color of your wife's eyes?" "I can't tell," was his answer; and yet he *wanted* to tell, because he felt cut by our pronouncing him deficient in a quality in which he really prided himself. Instantly the whole audience were turned in our favor as strongly as they had the moment before been against us.

At Danton, on the eastern shore of Maryland, I examined publicly the head of a man who had very small Approbativeness and Conscientiousness, and prodigious Acquisitiveness, Destructiveness, and Combativeness, with feeble Benevolence. His head was nearly round, very wide from ear to ear in proportion to its length, short upon the top, conical, and low. The instant I touched his head, I recoiled back involuntarily as from a serpent, exclaiming, "No Conscientiousness! not a bit! No Approbativeness! No feeling of shame! Perfectly regardless of the opinions of his fellow men! Utterly regardless of moral principle; without any conscientious scruples, and cruel and selfish in the extreme!" Though respectably dressed, yet I have seldom found as bad a head without the walls of a prison. His vital temperament predominated.

The next morning, I was informed that he had been arrested, and was soon to be tried for a most inhuman manslaughter of a female slave. She was to be his slave till a certain age, when she was to be free. By threats and falsehoods, he had already kept her six years beyond that time. Of this she was conscious, and finally broke away and went to see an old woman, some fourteen miles distant, who knew when she had a right to her freedom. He followed and found her. After whipping her most inhumanly, he tied one end of a rope to her neck, and the other end to the neck of his horse; thus he drove home at full speed; sometimes dragging her by the neck, when she could not keep up with him, and every now and then beating her in a most barbarous and shocking manner; and this too when she was about to become a mother. Though in the prime of life, and possessed of a powerful constitution, yet she died of her wounds the next day. His treatment was described as most horrible. Some of his neighbors began to inquire into the

matter, and he ran away at the time into Delaware: but was soon apprehended and brought back in chains; still he exhibited no traces of either remorse or shame when surrounded by his neighbors, who knew the grounds upon which he was apprehended. When I saw him, he was bailed out, but walked erect, and put on as bold an air as if he had never done a sinful act. This female determined to leave him at the time she did that her child might not be born a slave; and it was the apprehended *loss* of this unborn slave that so enraged his Acquisitiveness and Destructiveness.

Not long since, at a blindfold examination, a gentleman was brought forward whose Amativeness was large, and also indicated great *activity*. I dwelt upon it as much as was deemed proper; but was regarded as grossly in error; because he had not shown the ordinary attentions to ladies which men generally pay them. On account of this failure, he came up a second time, after I had examined several other heads, but the result was the same. A friend of the science then asked me if I had not made a mistake about that organ. I answered, "Not unless his *bumps* are wrong." Disbelievers in the science now triumphed gloriously, while believers held down their heads, and smoothed over the alledged mistake by saying that even the best would miss it sometimes. So entirely unexceptionable had his life been in this and other respects, that no one ever suspected his possessing more than an ordinary share of this propensity. But the scales soon turned. It soon leaked out that some twenty years before, he had been obliged to pay for an illegitimate child, and that the same was true of one or more of his brothers.

In hundreds of other similar instances, I have corrected the opinions entertained by communities in regard to particular persons, and came out right in the end, although at first apparently in error. Indeed, when I am certain as to the size of organs, I feel as sure of the accompanying characteristics as I could be of the results of a mathematical problem when the specific data are given.

In preparing this article, I hesitated as to the propriety of giving the *names* of persons and places, lest I should injure the feelings of those named; but these facts *are facts*, and it is due to Phrenology that they be recorded; and if they rested on my "*ipse dixit*" alone, they would carry less conviction than if they had the additional support of a reference to *persons* and *places*; which, however, I thought best to omit in the last case.

ARTICLE IV.

DR. BUCHANAN'S DISCOVERIES.

UNTIL within a few days, Dr. Buchanan's labors in Phrenology, have been confined exclusively to the west and south. He has just completed a course of Lectures at Clinton Hall, in this city, to a class something below one hundred, and another to a private class of about thirty, many of whom were physicians. Another course is announced at Rutgers's Institute. Two or three of his Lectures to his private class, were attended by the Editor, a synopsis of which will doubtless be interesting to the readers of the "Phrenological Journal."

Until his arrival in New-York, the Phrenologists of the east have been unable to ascertain by what *means* he excited the organs. That agent appears to be ANIMAL MAGNETISM, under the name of the *Neurauric Fluid*; and Phrenology, with his additions and discoveries, he calls NEUROLOGY. He is certainly an excellent magnetiser, and is the author of some valuable discoveries; but to what extent they may be relied upon, is to me a matter of doubt, and require farther proof. In regard to his newly discovered organs, I have more confidence than in his *changing* the position of some of the old ones. For the last ten years, I have been engaged almost continually in examining heads by the old locations, with what success the public are left to determine. At all events they have given myself and brother no little credit for making correct observations. These observations have been predicated solely upon the old locations of the organs; nor am I willing to abandon the old locations till proof of his new locations, of a character even more positive than that already seen of the old ones, compels me to make the change. Still, I shall endeavour to hold myself open to conviction. One thing is certain, that if the old locations are to be abandoned, or even essentially modified, I shall give up all hope of ever establishing the new locations of the organs, or applying Phrenology practically, by the present method of manipulation. Adopt his views, and the examination of heads must be abandoned as utterly impracticable. This I cannot consent to do on slight grounds, nor in haste. The newly discovered organs may, and doubtless do exist; but I have too many striking confirmations of the old locations

of the organs, for a moment to doubt their correctness, and should as soon think of distrusting my eyes as of distrusting them.

Dr. B.'s new method of examining heads, certainly deserves attention. It consists of having a person, highly susceptible to the magnetic influence, place his little finger upon the respective organs, guided as to their position by the magnetic current of each organ, and then receiving the impressions given off by that magnetic current, by which he professes to tell the *present state* of the organ, whether it has recently been excited or depressed, inflamed or deadened, &c.; thus inferring the condition of the organs for years past. If this can really be done, it will certainly be of the *utmost* importance; much more so than the present method of manipulation; so that I would willingly exchange the present method of examining heads for his, provided that I can but be convinced that it may be relied upon.

But by far the most important department of Dr. B.'s discoveries is that relating to the healing art. He professes to be able to restore diseased organs; that is, effect cures by magnetizing the co-operative organs (poles) in the face. He maintains, what has already been suggested in the Journal, as one of the results of our scientific sittings in New-York, that every organ in the body has its organ also in the brain, and its co-operative organ (we call it pole) in the face, by magnetizing which the function of the organ can be modified at pleasure, so as to be rendered more or less active, and so as to be restored from a diseased to a healthy condition. In the application of magnetism to the cure of diseases, I have *implicit confidence*. But, without a knowledge of Phrenology, and, especially, without the discovery that the heart, stomach, liver, and every organ of the body, have their organs in the brain, and their correlative organs in the face, this application of magnetism to the removal of diseases would be comparatively powerless. But, the two *united*, place every organ of the body under our control, to be excited, and their power of function augmented, or to be soothed, and their morbid or inflamed action subdued. A synopsis of the effects produced by Dr. B. upon the physical organs, was given in the last number of Vol. IV.

Dr. B. stated in his lecture, to which allusion has just been made, that the brain was the instrument of every physical function, as well as of all the mental operations; that every organ communicated with the brain by means of the Neurauric (magnetic) fluid;

that this influence operated diagonally as regards the brain and the body; that the left hemisphere of the brain controlled and operated upon the organs in the *right* side of the body, and *vice versa* ;* that this principle was not proved by anatomy, but by experiment; that some little sympathy existed between the right lobe of the brain and the right side of the body, by means of the *diagonal* sympathy already alluded to; that each of these physical and mental organs in the brain, had its correlative organ in the face; that magnetic passes made from the forehead, backwards and downward, towards the cerebellum, were soothing and invigorating; that those made from the crown towards the chin, were debilitating and relaxing; that the upper part of the forehead, and indeed the whole of the head before the ears, was relaxing; that behind the ears, was exciting and stimulating; that the upper portion of the head was soothing, but the upper and back, though soothing, was not relaxing, but gave nerve and tone to the system; that the whole of the base was exciting and tonic; that the back portion of the top region, gave *moral* energy; that the whole of the base of the brain, was *base* in its character, low, animal; that the base of the forehead was *weak* and wicked, while the base of the back part of the head was *powerful* and wicked, and the base of the forehead was malicious without power; that the base of the brain is necessary to life; that the back part of the brain was indispensable to moral power and vigor, that a brain narrow at the base accomplished but little; that the doctrine of antagonistic organs obtained throughout all organs; that when the base was weak it should be stimulated; and so if the top of the head predominated in action; that small or feeble organs also should be stimulated so as to restore *proportionate* action, as *disproportionate* action was detrimental and painful, and induced disease; that the organ of *Calorification* which heats the system, was nearly in the centre of the brain, and had its correlative organ in the chin; that its antagonist, the organ of Refrigeration, was over the ears, about the middle of the *old* Secretiveness, producing the cool and refreshing; that the organ of animal sleep, an organ which arrests the operation of the intellectual organs by antagonizing them is just behind and below the organ of Cautiousness, that

* A statement and confirmation of this principle, is to be found on page 51 of Phrenology and Physiology applied to Education and Self-improvement.

Consciousness, its antagonist, is in the centre of the forehead ; that the intellect expends the energies of the base of the brain ; the lower portion of which was irritating ; that there was an organ of dreaming, the lower portion of Ideality ; that, like Ideality, it gave a castle-building disposition ; and dreamed when the person was awake ; that the organs which require excitement, are easily excited ; that the face was the compendium of all the organs ; that every mental action changes the physiological action ; that if the communication between these correlative or conductive organs were in the face and their true organs in the head cut off ; the functions of active organs would be *felt*, but could not be expressed *in the face* ; that these conductor organs in the face were not the *true organs*, only their medium of manifestation ; that when these conductor organs in the face were excited, when their true organs were not in action, their functions would be *manifested* but not felt ; that if the conductor organ of Mirthfulness were excited but the organ of Mirthfulness itself not in action, there would be laughing without any feeling of the mirthful ; that striking a curve from the cheek bone along the muscles of the cheeks to the hollow of the chin the inside of the circle would embrace the conductor organs of the brain, but that the conductor organs of the body were *out side* of this circle ; that the conductor organs of the *cerebral* organs are *inverted* those organs over the eye having their conductor organs immediately *below* the eye ; while those that are higher up and farther back, have their conductor organs lower down in the face ; that the beard was given to man to protect their conductor organs ; that the conductor organs of the internal organs, are *before the ears* ; hence, that passes made downward before the ears to the chin, would stimulate the digestive apparatus ; that perspiration was in the outer portions of the chin ; that the part of the face immediately about the mouth gave expiration, or *threw out* ; that the range out side of these including that largest muscle shown in laughing or the cheek proper gave *inspiration* ; that a *flat* face denoted *inspiration* ; a round one expiration ; that the conductor organs of the gastric region are in the zygomatic arch ; that near this was the organ of *disease* ; that great care should be taken not to excite this region, and also not to excite the organ of

mortality, or organ between Hope and Veneration; that the organ of *vitality* was in the cerebellum, by stimulating which a poor person would be sustained and fattened; that the cerebellum *sustained* the whole system, and *appropriated* food &c., to the nourishment of the system; that a large cerebellum would fatten the system by appropriating a greater proportion of the same amount of food to nourishment than a smaller cerebellum; hence, a small cerebellum caused a lean spare person, and a large cerebellum rendered one fat; and much of a similar character.

The Editor is free to say that he thinks he has received some benefit in his own person, by having the organs of the stomach, liver, &c., magnetized in harmony with Dr. B.'s doctrines. Some of his experiments were certainly striking, and quite satisfactory. At least his views certainly deserve investigation; yet he is somewhat given to making *speculative inferences*, and is apt to claim too much for his own discoveries, and to regard all the rest of Phrenologists as novices.

ARTICLE V.

PHRENOLOGY, *versus* MATERIALISM.

Phrenology is often unjustly accused of favoring Materialism and leading to infidelity, whereas it in truth confutes both. In its leading doctrine, namely, that one portion of the brain thinks, another is used to manifest anger, another kindness, and so of each of the other manifestations, there is evidently no more Materialism than there is in the opposite doctrine that the *whole* brain thinks, the whole is employed to manifest anger, the whole kindness, &c. Whatever of Materialism appertains to Phrenology, appertains to it *solely* on the ground that it recognizes the brain as the instrument of thought and feeling, a doctrine quite as universally admitted by anti-phrenologists as by phrenologists, so that the former are Materialists in the same way and degree in which the latter are.

But to be more specific. So far from favoring Materialism, Phrenology furnishes stronger arguments against that doctrine, and in favor of the immortality of the soul, than can be drawn from any other source, one of which we will adduce.

Materialism asserts that the mind is only an emanation or condition of organized matter—that the brain is the mind, and the mind the brain, or at least the product of the brain when active, and that they are not two substances or entities. Now it is plain that if phrenology can point out a single instance of a difference between the condition of the two, if it can show that one is dormant whilst the other is active, or one strong whilst the other is feeble; it thereby overthrows the whole doctrine of Materialism, by showing that they are two entities, and that each is not always as the other.

What then, are the *facts* in the case? Take the organ of Eventuality or memory of facts. This organ, and also this kind of memory is powerfully developed in children, especially boys. The centre of their foreheads is usually swollen out beyond the other portions, and they literally never forget facts or what they have seen or heard. In relation to men, especially old men, the tables are reversed. Their *organs* of Eventuality are usually small, and their memory of facts short and indistinct. And yet these very men, whilst they forget the events of the day, or the week before, recollect clearly and accurately the events of childhood. This shows that after the scenes of their childhood have passed through their vigorous organ of Eventuality into a mental state, the *after* condition of the *organ* differs from that of the *faculty*, and hence that they are *two substances*: the organ being weak, but the faculty vigorous.

Having shown that there is a difference between the given state of one organ and its faculty, the inference is clear that the same *may* be true of the other faculties. At all events, having pointed out a difference between the *present* condition of the one compared with that of the other, we have established the *principle*, that vital organization is not mind, and that they are two entities, which completely upsets Materialism.

An equally powerful argument against Materialism might be drawn from Veneration, which is adapted to the worship

of a God—of a *spiritual* being, and this adaptation of a phrenological faculty in man to a spiritual Being, proves that there is a spiritual Being. By thus establishing the existence of a Spiritual Being, we again overthrow Materialism; because the very existence of a Spiritual state of being, independent of matter, is incompatible with Materialism.

Marvellousness is also adapted to a world of spirits, and this proves that there is a world of spirits adapted to Marvellousness: for in no instance do we find one thing adapted to a second without the existence of the second adapted to that of the first. But having completely routed the objection, "foot and horse," by the first argument, we do not deem it necessary to expand the other arguments, for why should we continue to pelt that which is dead?

ARTICLE VI.

PHRENO MAGNETISM.

Among the almost innumerable experiments made in all parts of the country by applying Magnetism to the excitement of the Phrenological faculties, the following, though not more striking than many others, deserves at least a permanent record, and may be relied upon as correct in all its particulars, except that this description falls far below the reality described. It was related to the Editor by Mr. Wilkins, keeper of the City Hotel (A Temperance House) at Utica, N. Y., and was witnessed by some twenty persons. The magnetizer was Mr. T. A. Holt, a very worthy and gifted experimenter in Magnetism. The subject was a young man, rather small and slender, who came to Mr. Holt to be magnetized for pain and oppression in the chest. After Mr. H. had magnetized him, some one requested him to magnetize the organs of Combativeness and Destructiveness. This was no sooner done than the young man sprang from his seat, clenched in with Mr. H., and floored him as if he had been a child, and grasped his neck, and throttled him till he was black and blue, when

he was partly diverted and partly held till Mr. H. could get sufficiently relieved to make the passes upward from these organs, when the combative manifestation ceased instantly.

A day or two afterwards, this young man came again to be magnetized. Some twenty men, boarders and others, were witnessing the operation, when some one suggested magnetizing his Combateness and Destructiveness again. This Mr. H. feared to do. After refusing to yield to repeated solicitations, Mr. H. was finally rallied and laughed at for being afraid, when there were twenty able bodied men in the room, ready to protect him from harm, and all abundantly sufficient to handle any man. Finally Holt yielded, and slightly magnetized these organs. The young man caught the cushions of the sofa on which he was sitting, and tried to tear them in pieces. Some one, wishing to enjoy the sport, called out to Mr. H. to magnetize them *more*. Scarcely had Mr. H. re-touched them, when he sprang from his seat, with the apparent strength of a giant, and with a power both of muscle, and, will absolutely irresistible, caught a large heavy sofa, which it would require two men to handle, and jerked it about and placed it in different positions as though it were a trifle. So energetic was his manner, and so amazing his strength, that all present made for the door as fast as Cautiousness could make them. He followed, and coming to the dining room door, against which four persons stood on the inside, to prevent his entering, he pushed it open as though it had been unbraced. Whilst dallying about the door, Mr. Wilkins said he went up behind him, and threw his arms around the young man's waist and *clasped* them. Notwithstanding the immense advantage thus gained over him, the moment the magnetized wished to disengage himself he did so with a sudden jerk utterly irresistible. Said Mr. W., "he tore away from me with as much ease as I could tear myself from a child two years old. I felt perfectly powerless in his hands, and yet I am as strong as most men." He dallied back and forth in the entry in quest of some object on which to exert his prodigious energies, till a door was partly opened by one who had fled behind it for safety, and he passed out into the back yard, and thence into the street. In going out, he passed a two horse sleigh, loaded with a hoghead full of water, standing with

its hind end towards his path ; catching it by the hind end of its rove, he tipped it over as if it had been a hand-sled with a pail of water on it, not even stopping to lift, but tipping it over in an instant, *while he was passing to the street* ; thus doing without stopping, what would have required the united muscular energies of several men. In the street, he fell upon a horse and cutter, tied to a tree, and catching up the back part of the cutter, he slammed and dashed it one side and another till he saw a shop-mate of his passing, when taking after him, he caught him by the skirts of his surtout, and tore it off of him instantly, and then tore it into shreds ; but the shop-mate himself escaped. He then ran up the street, and encountered a very stout athletic man, whom he threw down at once and made for his neck, and would doubtless have killed him instantly, but by this time a heavy force with ropes &c., had collected, and followed him to see that he did as little injury as possible, and while thus choking his victim, Mr. H. demagnetized him by two or three upward passes, when he awoke again to consciousness, perfectly surprised at his situation. He had gone to sleep in the house with his coat on, but now found himself in the street, surrounded by a crowd, with his coat off, and his clothes bursted in several places by the prodigious feats of strength put forth. The surprise he evinced at his situation was equalled only by the terrific energies he had just displayed.

He then went to church, but soon returned in great distress, complaining of pain in the muscles that move the arms. These were magnetized and almost instantly relieved.

To those who have seen nothing of this kind, this narrative will appear incredible ; but it is nevertheless *true*, as can be attested, not only by the gentleman named, but by Dr. Gardner, Mr. Allen Esq., Ed. of the Washingtonian paper issued in Utica, and many others. To those, however, who have seen experiments in Animal Magnetism, it will appear as it is, *true* ; for to them, the fact is by no means new that the power of both the muscles and phrenological organs, is vastly augmented by being magnetized. I have seen nothing in real life at all to compare in point of power and energy of manifestation, with the faculties when magnetized. The ordinary

laws of physiology are set aside, by others of an apparently supernatural character. A young lady, niece of Mr. H., when magnetized, could take up 80 pigs of lead (about 800 pounds,) at a time, and carry them any where in one hand, handling them with perfect ease, and yet no man at the lecture could be found strong enough to more than raise them from the floor, with both hands and by taking every advantage.

Before a very large audience in Syracuse, I magnetized the arm of Alfred Cook, a lad of that village, and he held it out perfectly straight for two *hours*, without an effort on his part or any pain whatever; and yet few persons can hold their arms out fifteen minutes in one position. Just before going to the lecture, he had held it out an hour, and the evening before, he held it out an hour and a half, and yet the next day he was as strong and active as ever.

A lady of Syracuse, who attended this lecture, became magnetized just by hearing the subject lectured upon, and I was obliged to interrupt the lecture to demagnetize her, and then, before she could leave the house, she became again partially magnetized, and was in pain all night and the next day, when she came to my office, and was fully magnetized, and then awoke relieved. She has been known to fall into a magnetic sleep while others were making experiments in another room without her knowledge.

A Clergyman of Clinton, N. Y., a stout athletic person, called on a friend in Utica, a weakly, feeble lady, who, in showing him *how* to magnetize, magnetized *him*, and he was found to be a perfect clairvoyant from the first. He not only told correctly what some of their mutual friends were then doing, but, on the magnetizer's touching his phrenological organs, the response was powerful and perfect in the extreme. The instant his *Combateness* was touched, he arose, clenched his hands, and squared off for a fight, and became unmanageable. In order to prevent his injuring some one, his *Benevolence* and *Veneration* were touched; and he burst forth into a most fervent strain of prayer; and yet wanted to fight, but restrained himself from considerations of its impropriety in a clergyman, and because praying and fighting did not harmonize well together. Various other similar experiments were made on him, and with similar results.

The Alimentiveness of a lady in Syracuse was magnetized, and she called out to a lady for something to eat. A loaf of brown bread was handed to her, when she dug right into it with her mouth without cutting or breaking it, with all the voracity of actual starvation. Her Acquisitiveness and Secretiveness were magnetized, and she instantly clasped whatever she could get hold of, stuffed her pockets full, hid some things behind her, and showed a perfect *mania* of the acquisitive and hoarding feeling.

But the most interesting department of this class of facts consists in the fact that *permanent impressions* can be made upon any organ, so that that impression remains indelible when they are not magnetized, and even controls their actions any length of time required. Thus: this young lady was asked, when in this state, what it was best for her to eat. She replied, and among other things, butter was pronounced bad. While in that magnetic state, she desired her magnetizer to will her to *act* on her own prescriptions; that is, to eat what she had said she ought to eat, and to eat *less* than she was inclined to. Since then, she has had no *desire* to eat the proscribed articles, but, of her own accord, voluntarily, and without even knowing what she did prescribe, and what proscribe, or that she had done either, she partakes only of the prescribed articles, and rejects those that were proscribed, although her natural appetite desires the proscribed articles. In more instances than one, and on several subjects have these experiments been tried with perfect success.

Results similar to these, have been already narrated in the Journal, and show to what an excellent account this science can be turned. They are truly wonderful, but still more useful. Yet it is not for us to *wonder* at these results, but simply to *record* them.

The following from the Rochester Daily Advertiser of Dec. 29, is in point and will be read with deep interest.

ANIMAL MAGNETISM.

At a course of lectures on Animal Magnetism, delivered in this city by Prof. Powell, the undersigned were appointed a committee to report upon the phenomena which they have witnessed in illustration of this novel and interesting science.

Entering upon the discharge of the obligations which that appointment imposed, the committee have endeavored to divest their minds of all prejudice or pre-conceived opinions for or against this species of magnetism. It was believed that this science, if established, was a discovery well worth the investigation of the candid inquirer after truth. Determined, therefore, to give the subject a fair investigation, the committee have devoted their attention to a patient observance and examination of the experiments of Mr. Powell.

Before entering, however, upon their recital, it may be observed that the reception which other important discoveries in the natural sciences, have met, has prepared our minds for the exhibition of skepticism in the propagation of this. Indeed, the character of the experiments were of a nature so extraordinary, that the committee might, perhaps, have doubted their truth, had they not seen and examined for themselves.

The class received five lessons. In the first, Prof. Powell explained briefly the general phenomena, and taught us how to magnetize. Profiting by these instructions, many of the class have successfully operated upon their neighbors. This fact silences all cavil; and the idea of juggling or collusion, can no longer with propriety be entertained. Indeed, the association of such terms with the name of Prof. Powell, an individual in every respect a gentleman, is superlatively contemptible.

In the second lesson he exhibited the physical effects of magnetism, and taught the class how to produce them. Placing a gentleman of our city, whom he had previously magnetized, on the floor, he requested him to stretch out his arm in a horizontal position; when done, with one motion of his hand, Prof. Powell paralyzed the arm, so that neither the gentleman himself, although he tried with all his might, nor any of the class could put that arm down. Having liberated the stiffened arm, he next raised by the motions of his hand, both of the hands of the gentleman, placed them upon his (the gentleman's) head, and fastened them there beyond the power of man to remove them, without breaking bones or tearing muscles. He next fastened the gentleman's feet to the floor; requested him to come towards him, but, although willing, and

seemingly endeavoring to do so, the gentleman found himself without ability to raise a foot. He next paralyzed one-half of the gentleman, while the other remained in a perfectly natural state. Having liberated him, Prof. Powell gazed upon the gentleman for a moment, and then inquired of him in regard to his sensations during this temporary paralysis. The gentleman attempted an answer, but his jaws were closed, and his tongue paralyzed. Privately requesting one of the class to prevent the gentleman from falling to the floor, the gentleman's back being towards him, by a mere effort of his will, at a given signal, he caused him to fall, first from, and then toward him. He next, by exciting a portion of the brain, produced an epileptic fit, with all the ordinary symptoms of that disease, until the attending physician requested the operator to cease. He then put three persons in communication, and requested them to pass to the other end of the room; while on their way, at a given signal, he fastened them immovably to the floor, without the power to move a foot, or bend a joint of their legs. He then placed the points of their fingers together so that the combined force of the whole could not separate them. He then extended his fore finger towards this *E Pluribus Unum* of hands, and attracted the entire confederacy towards him, with the same ease that the pole attracts the needle of the mariner's compass.

In the third lesson, he demonstrated the truth of phrenology, and at the same time showed that phrenologists had located some of the organs wrong—also brought to light many new organs. The subject being mesmerized and blindfolded, he excited the various organs without touching them or the individual; the committee giving him written directions, as to the organs to be excited, the subject exhibited their appropriate language. He excited the organs of Mirthfulness, Combativeness, Philoprogenitiveness, Sorrow, Cold, Heat, Self-Esteem, &c. He then paralyzed the auditory nerve, and awoke the subject to consciousness. On being asked how he felt, he made no reply, but began to stare in astonishment and fear, while the class laughed at the success of the experiment. Asked him, laughing, how he felt, &c. He made no reply; but began to weep, and make signs for 'paper. This being handed him, he took his pencil, and wrote that he could not

hear a word. And the fear that he was deaf beyond recovery, (as he afterward stated,) overpowered him.

The fourth lesson was devoted to Neurology. The experiments consisted in exciting the various organs of the brain, while the subject was awake. These also were equally interesting with those of the preceding evening, and of a similar character, with the addition of exciting an organ, which exhibited all the phenomena of drunkenness. He also excited an organ which seemed to control the pulsations of the heart.—In a short time the pulse of the subject began sensibly to lessen, while a fainting indescribable sensation, as the subject declared, began to take possession of the frame; and he requested the operator to desist. During this operation, two physicians watched his pulse, and they declared that it continued gradually sinking, lower, and still lower, until they considered it dangerous to continue the experiment longer, and advised the operator accordingly.

The fifth lesson was devoted to the application of Magnetism—to the cure of diseases. This was highly interesting. As an illustration, he excited the organ of heat, in one of the gentlemen of our city, to such a degree that his very clothes seemed to scorch him; and he shrunk from every thing, as if it had been fire, save fire itself. For this he seemed to have an irresistible affinity. Breaking away from the operator, he ran to the candle, and placed his hands in the midst of the flame, where he continued to hold them until he was taken away by force.

He complained of no burn of the candle, but declared that it felt more agreeable than any other part of him. But when demesmerised, he began to feel the effects of the burn from the candle—from this the operator informed us he would relieve him. He then made several passes with his fingers over the scorched surface, and the subject declared he felt the pain no longer.

From these and many other experiments, equally interesting, witnessed by the class, the committee regard the following propositions clearly established:

1st. That by manipulation, and a firm exercise of the will, individuals may be thrown into a mesmeric sleep, divested of

ordinary sensations and physically placed entirely under the control of the operator.

2d. That Phrenology is true.

3d. That one or more members of the body can be affected, without effecting the whole.

J. B. BEERS,
CHAUNCY NASH,
M. B. BATEMAN,
E. JACKSON,
HORATIO N. FINN,
CHAS. DUNCOMBE,
E. C. HALL,
D. J. HALSTEAD,

COMMITTEE.

Rochester Daily Advertiser.

MISCELLANY.

Brevort—For several years past, this Phrenologist, or, more properly *singer*, (for, without uniting singing with Phrenology, he would not earn his expenses,) has every where assiduously propagated the falsehood that he is a partner of the Editor; and on this account has often obtained confidence, only to *abuse* it. Phrenologists, of all others, should at least be *honest*. He is not, and hence I take this method of contradicting his assertions of partnership, and of cautioning those who wish to obtain the Journal, not to subscribe through him; for, of all the money he has taken for the Journal since its commencement, he has not paid over one cent, nor has he ever sent in the names. Still, those who send in complaints of not having received the Journal, after having subscribed to him, have had it sent to them. This course cannot be afforded, and will not be continued much longer. I took him into my office, not as a partner, but as an apprentice, and allowed our names to be published together in order to aid him, till I found he was disgracing me and the science by dissipation and other vices, when I discontinued my connection with him. Still, unwilling to expose him, I have borne his impositions till forbearance is no longer a virtue. More than once I have taken him out of the sheriff's hands; and, all over the country, he has unpaid bills standing against him. To make these remarks is exceedingly unpleasant, but the science and my con-

nection with it requires that I should speak thus. I say, then, let him stand on his own merits, and not on his being my *partner*.

Physiognomy.—Dr. J. W. REDFIELD professes to have made discoveries in Physiognomy of a highly interesting and important nature, and wishes to submit to scientific men its claims as an exact science. It consists of *facts* alone that at once engage assent, and embrace a knowledge not only of character by the face and *entire system*, but of the constitution in its states of health and disease and the means of its recovery and improvement perhaps of still greater importance. Though far from having perfected, Dr. R. believes that the principles of the science are well established and that to those who can appreciate them they will be considered invaluable. Gentlemen wishing private instructions on this subject, he will be happy to meet at his office, No. 12 Park Place.

A Phrenological Fact.—Mr. John Morrison, superintendent of the laboring department of Auburn Prison, relates the following of one of the convicts. He said that all Phrenologists who have visited the prison have selected an old convict as having decidedly the worst head they ever saw on a human being. Last summer, while a state committee were in session at Auburn for the purpose, among other things, of recommending some of the convicts to pardon, and while this desperate convict knew that Mr. Morrison was trying to procure his pardon, arranged a plan to murder him. He broke his sheep shears (which he was using while weaving carpet for Mr. M.) put wooden handles upon them, and thus made knives of them, with which he and several other convicts had arranged to stab and murder him. Judging from Mr. M.'s head and character, he had given no occasion for an unkind feeling. This same convict was three years in prison in Algiers, Africa, and was sent to prison during life. Mr. M. said that all the *cruel* convicts were sloping from the forehead to Firmness and Self-Esteem.

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ARTICLE I.

THE EVILS OF TIGHT-LACING.

The self-induced evils under which mankind groan, are many and distressing. Of these, some are imposed by intemperance, others by poverty, sickness, and the artificial state of society in which we live; yet all are brought by man *upon himself*. But the great proportion of them are inflicted by the tyrant goddess FASHION; of which TIGHT-LACING is one of the most painful and injurious. For the last ten years, the author has taken a bold and public stand against these evils, especially the latter. In my work on Matrimony, I censured this wicked practice in terms of unqualified disapprobation, even though fully aware that its sale would be materially injured thereby. I have since had the unspeakable satisfaction of knowing that these brief but pungent remarks, have led to the formation of ANTI-LACING SOCIETIES, and been a rallying point for the friends of "natural waists or no wives." With a view of extending my usefulness in this department, and doing what I can to render a practice which I consider as great an evil as intemperance ever was, and far greater than that vice

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now is, as disgraceful as it is fashionable and pernicious, I have determined to devote the following pages *exclusively* to a practical exposition of the evils of this fashion, and thereby do what I can to induce gentlemen not to require this self-immolation at the hands of ladies, and induce woman to abandon a practice so destructive of her own happiness, and so detrimental to posterity.

In discussing this subject, I shall enter into the scientific department only far enough to show its *practical* evils; to show *how* it destroys personal happiness, undermines the constitution, depresses the spirits, shortens life, and injures posterity. Do not, my fair readers, discard this book with a sneer, but give it at least an *attentive perusal*, and then act according to your convictions.

To make the matter still more plain and forcible, I have introduced engravings, drawn by J. W. Prentiss, in one set of which the *natural* position and *full* development of the vital organs are represented, and in the other, their cramped state and distorted position.

In order to do this subject justice, it will be necessary to enter somewhat fully into the operations and uses of the principal organs and functions of the body, so as to show *how* and to what *extent* this practice affects them.

The human body is composed of three great classes of organs, all distinct in their nature and ends, but each indispensable to happiness, and even to life. These classes of organs and their functions, are sometimes called the *Temperaments*, and the predominance or deficiency of either, is called the predominance or deficiency of the corresponding Temperament. These classes of organs or temperaments, are,

1. The VITAL or NOURISHING Temperament, which embraces the heart, lungs, digestive apparatus, blood, viscera, and all the *internal* organs contained within the thorax and abdomen, analogous to those removed from animals in fitting them for the table. Its predominance gives a thick-set, stocky form of body, together with depth, breadth, and roundness of shoulders, and thus a full, capacious chest; throws the arms far apart, and sets them well back; gives a well developed abdomen; large and strong lungs; great power of voice; a full, strong pulse; sound and well set teeth; plumpness of person;

large waist; a full bust, and a good figure. This organization gives great strength of constitution, and vigor of body; a strong hold on life; a capacity for enduring fatigue, privation, and exposure; an abundant supply of animal life and vital energy, to be expended either by the muscles in physical exertion, or by the brain and nerves, in thought or feeling; warmth and elasticity of feeling, and a hearty relish for food, sleep, and all the enjoyments of animal life.

This portion of the body not only originates vitality, but supports and sustains the whole animal economy; and constitutes the fountain-head and main source of animal power and vital energy; manufactures animal heat; resists cold and heat, disease and death; and re-supplies the brain, nerves, and muscles with that vital energy which their every action compels them to expend. It is the first portion of the animal economy formed, and the means employed in manufacturing and depositing matter for the formation, growth and nutrition of all the parts requiring either; and hence is most active in childhood and youth, when these *functions* are the most vigorous. Life is also extinguished sooner by a blow on the pit of the stomach, than on any other part, the head not excepted, and the blood, instead of coagulating, remains liquid, all showing that these internal organs are the fountain and centre of animal life. All aged and eminently talented persons will be found to possess amply developed chests, and all consumptive and short-lived persons, to have narrow chests. The chests of long-lived persons, and of hale, hearty families, will always be found to be deep, ample, and expansive; their shoulders broad, waists large, and persons stocky; but those who die young, unless by accident or some acute, inflammatory disease, and also sickly, delicate, feeble children and invalids, will be found to be slim-built, narrow and shallow-chested, small around the waist, and poorly developed in the abdomen; as are most who are afflicted with dyspepsy, liver-complaint, scrofula, weakness, palpitation of the heart, consumption, and this whole class of diseases.* Their *cause* is feeble vital organs, and their *indications* are a narrow chest and small waist. Other things being the same, in proportion to the development of these vital

* I scarcely ever fail in predicting the ages of any one's ancestors, by the size of the chest.

organs, that is, to the fulness of the waist and expansion of the chest, will be the health and strength of the constitution. Show me a narrow chest and small waist, and I will show you a delicate, sickly invalid; but let the heart, lungs, digestive apparatus, and circulation be vigorous, and the whole system is vigorous; the feelings buoyant and elastic; the health excellent; diseases resisted, and life prolonged. Were I to take the most effectual method I know of for undermining the health of an enemy, and making him perfectly wretched, I would *cramp his vital organs*—in other words, I would *lace* him.

2. The second great function of animal life is performed by the bones and muscles, and called the *Motive Temperament*; but as it is less injured by lacing, I shall pass to

3. The *MENTAL Temperament*, or nervous system, which embraces the brain and nerves, or that portion of the body called into action in the manufacture and exercise of thought, feeling, sensation, &c. I have introduced this *Temperament* mainly to point out the

EVILS OF ITS PREDOMINANCE.

Those in whom the *NERVOUS Temperament* predominates over the *VITAL*, will generally have cold hands and feet, but much heat and pain in the *head*, if not a severe and continual head-ache, because too much blood flows to the head, and too little to the extremities, which causes them to feel nervous and irritable, and excites them inordinately, even by trifles. Their heated imagination magnifies a mole-hill till it becomes a mountain. They are kept in a continual fever of excitement, tossed back and forward by currents and counter currents of feelings which they find it impossible to control. Sometimes they are elated beyond measure, and full of ecstasy, and anon, they are plunged into the very depths of despair by some trifle, too insignificant to effect a healthy brain; for their sensibilities are *morbidly* alive to *every* thing. They retire to their couch, but not to sleep. The boiling blood courses through their brain, and their laboring pulsations shake their very frame. They think and feel intensely upon every thing, only to increase the disease, and aggravate their mental sufferings. If *Cautiousness* be large, they are afraid of their own shadow, and

see all their paths filled with lions and tigers. If Approbativeness be large, they thirst for praise, but see the desired cup dashed from their lips by merely imaginary neglects, which are so construed as to cause the deepest chagrin and mortification. They seek sleep but find it not. Hour after hour, they turn from side to side upon their couches, exhausted even to prostration by mental action, yet unable to compose their excited, erratic feelings. Bright thoughts flit like meteors across their mental horizon, only to banish in midnight darkness. And if tardy sleep at last folds them in his unwilling arms, frightful dreams disturb their shallow slumbers, till they awake enshrouded in deep melancholy and impenetrable gloom. They feel most keenly only to feel most wretchedly. At short intervals, a sigh, or groan, or "Oh dear me!" escapes them, and they internally feel, "Oh, wretched man that I am!" not because they feel guilty, but because they are *nervous*. They feel burdened with, they know not what, but this only aggravates their oppression. Things, otherwise their joy, become their tormentors, and every 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 preternatural excitement. Days and weeks roll only to augment their miseries. Their excited minds seek relief in books, especially novels, only to increase their sufferings. The *cause* of these sufferings is a *predominance of the MENTAL Temperament over the VITAL*, and TIGHT-LACING has a *direct and powerful* tendency to cause this predominance, first by retarding the action of the vital organs, and interrupting digestion, nutrition, and circulation; and secondly, by inflaming the nervous system, and giving the blood a tendency to flow to the head, and thus prevent its flowing to the extremities and skin. On inquiring into the private feelings of tight-lacers, into the secret recesses of their hearts, they will be found to sigh, and feel miserably. If they have no *real* cause of trouble, they have some *imaginary* one, yet never once dream that this girding their waists, sends the blood up to their heads, and thus *morbidly* excites the brain, and at the same time cuts off those vital energies which alone can sustain it, thereby producing that predominance of the *mental* Temperament over the vital which *causes* and

perpetuates this awful state of feeling. And it is *right*; for tight-lacing is a *great* sin, and should be followed by *severe* punishment.

Stop the action of the stomach by withholding nutrition, and how soon human beings die. Suspend the functions of the lungs by withholding air, and how soon they suffocate! And just in that *proportion* in which *either* of these great functions is retarded, in just that proportion is life extinguished and death hastened. Tight-lacing cramps the action of both the lungs and stomach, and thereby retards both digestion and respiration, and in just that proportion, deprives those who lace, of life. This point will be seen in its true light, by contrasting the engravings which show the natural size and position of these organs, with those which show the effects produced by compressing these points.* The latter are copied from life, or rather, from a lady who killed herself by tight-lacing. So far from being exaggerated, they only represent the ribs as *meeting*, whereas they often *LAP OVER*, as will be seen on examining the chests of many a lady promenading our streets. Probably few females will read this who do not *know* of some female acquaintance whose ribs have been made to lap over by tight-lacing. The distance from the lower end of this lady's breast-bone to her spine, was only *one inch and three-fourths*, not a *THIRD* its usual distance.

The amount of air supposed to be breathed at each ordinary natural inspiration, is found to average about six pints, while the amount usually inspired by a *tight-laced lady*, is only about *three* pints, or a diminution of about *one-half*! Of course, tight-lacers have only *half* their natural powers of life, and are therefore only about half alive, the other half being *dead—dead while they live*, besides the shortening of their lives by hastening death.

But its effects on the *stomach* are *still more cramped* in proportion, and the nourishing functions of the system reduced in even a greater ratio. So that tight-lacers are not even a quarter alive, and are more than *three-fourths dead* while alive. How can the liver act when drawn down and bandaged with a strong girth around it? Not only is its action proportiona-

* This essay may sometimes be published without these cuts.

ly enfeebled, but the product of that action becomes corrupt, because the organ itself becomes diseased, and the stomach thereby corrupted, and the blood rendered impure; this carries disease to every portion of the system; especially to the *brain*, because, as seen above, that organ receives so large a supply of blood from tight-lacing. This unfolds another cause of the diseased feelings of lacers. Lacing corrupts the blood, and this blood diseases the *brain*, which makes the feelings produced by the action of that brain diseased. This disordered action of the brain is usually called craziness, or insanity. How beautiful, how philosophical an exposition this of the almost universal fact that those who have laced so tight as to disease the blood, *are crazy* or really *infatuated*. That they *are crazy*, is rendered evident by the state of their minds as already described, and will be rendered still more evident *hereafter*. That state of mind is partial insanity. That tight-lacing produces this state first, by sending too much blood to the head; and secondly, by corrupting the blood, and thereby diseasing the brain, is self-evident; and this principle fully *establishes*, and clearly *explains*, the *FACT* that tight-lacing produces *mental derangement*.

Tight-lacing not only diseases the blood, but also retards its circulation. How *can* a bandaged, laboring heart give full, strong, healthy pulsations when thus cramped up and bound down. How send the blood to the extremities and force it through all the almost infinitely minute ramified veins of the body? It *cannot*: and even if it could, that blood would be stopped in its course, especially to and from the lower limbs; so that the feet must necessarily be cold, (universally regarded as one of the most *prolific* causes of disease,) and the muscles used in walking enfeebled. Whoever knew tight-laced women capable of walking much? How soon do they get out of breath, (because the lungs will not admit air enough to vitalize the blood,) and become fatigued? (because these muscles used in walking, become exhausted from the absence of well arterialized blood.) No! *laced* ladies are good enough to *ride*, and that on the softest-cushioned and most easy-riding carriages. Take care, driver! Be careful, driver, or you'll jolt them in two; for, such *frail* ware breaks *very* easily in *the middle*.

To be productive of health, or physical or mental happiness, the circulation *must* be *uniform*; and, every thing which tends either to retard that circulation as a whole, or to increase the circulation of some portions and diminish that of others, will be proportionably *ruinous*. Medical men have not fully appreciated the importance of *equality*, or *proportion* of circulation in the different parts. The *absence* of this uniformity, is one of the main causes of disease, and restoring it will cure most diseases. A moment's reflection and a little observation, will convince every one of the importance of this principle, and also show how *wofully* it is violated by tight-lacing.

My conscience constrains me reluctantly to allude to one other evil connected with tight-lacing. If I *could* omit it in justice to myself, in justice to my subject, in justice to tight lacers, or in justice to those who may marry small waists, I would gladly do it. One thing is certain, I do not do it to gain popularity, for I know it will injure (at least for a few years) the popularity and sale of this work. I introduce it *because it ought to go in*—it *ought to be known* that it may be guarded against. Do you know that the compression of any part produces *inflammation*? Do you know that, *therefore*, tight-lacing around the waist keeps the blood from returning freely to the heart, and retains it in the bowels and neighboring organs, and thereby *inflames all the organs of the abdomen*, which excites amative desires? Away goes this book into the fire! "Shame! shame on the man who writes thus!" exclaims Miss Fastidious Small Waist. "The man who wrote that, ought to be tarred and feathered." Granted; and then what shall be done to the *woman* who *laces*? If it be improper for a *man* to *allude* to this *effect* of lacing, what is it for a *woman* to *CAUSE AND EXPERIENCE* it? I tell you, Misses Fastidious, the less you say about this, the better; because I have *TRUTH* on my side, and because it is high time that *men who wish virtuous wives knew this fact*, so that they may *AVOID* those who have *inflamed* and thereby *exhausted* this element of their nature. It is also high time that ladies should *blush for very shame* to be seen laced, just as they *should* blush to be caught indulging impure desires, and for the very same reason.

I know, indeed, that I have now probed the sorest point in woman's character—namely, her *modesty*; and that's the

reason I introduced this point—BECAUSE it is so tender. I wish to make modest, virtuous women *ashamed* to lace tight, and *this will do it*. No lady who reads this, will dare to be seen laced tight, because she *knows* it to be true, both from experience and from Physiology. My *object* in this allusion is, to break up this most pernicious fashion, and I think this one suggestion alone, if generally known, would do it. I know several Physiologists, particularly in and near Boston, who are aware of this fact, but dare not *mention* it. The Lord forgive those *extra* modest authors who dare not speak *the TRUTH* for fear of offending fastidious ears, and losing reputation. Let it be remembered that a marked change is now coming over American ladies. They are known throughout Christendom for their false modesty; but the better classes are beginning to lay aside their squeamishness. A few lessons in Physiology will break it down in all whose opinions I value—the rest will do well to remember that “*Evil is to him who evil THINKS*”—and that “*To the PURE, ALL things are pure.*” A few years will see whatever odium may be attached to this allusion, converted into commendation. At all events, I *dare* tell the *truth*, and am independent of the consequences.

I will add, that this explains the fact that tight-lacers so easily *get in love*. The *fact* is indisputable, and the reason obvious. I heartily pity a tight-laced woman; for, I know what *she feels*, and what she endures. But she inflicts it *voluntarily*, just as the Hindoo widow burns herself to death on the funeral pile of her husband.

But there is another still greater evil inflicted by tight-lacing; an evil that strikes a deadly blow at the very *life* of mankind. I refer to its influence on *posterity*. One end of woman's existence is offspring; and, who does not know that the constitution and health of the *child* depend upon those of the *mother*; and especially, upon an *ample development of these vital organs* in her? The *NOURISHMENT* of the child, both before and after birth, is a *leading* condition of a good mother in her capacity as a *mother*. If she have too little vitality to sustain her *own* brain and muscles—and I have already shown that tight-lacers have not—how *can* she have a *surplus* for her infant? To have so large a portion of her own feeble and vitiated vitality withdrawn, makes her feel most awfully—*increasing* that

class of feelings and cast of mind described on p. 54, besides allowing so scanty a supply to the child, as often to prevent its entering the world alive, or hastening its time. But even if it do live to be born, and its mother live to bear it, it is so sickly, so feeble, that a trifling exposure nips the tender bud in its germ, or causes it to drag out the miserable existence of an invalid, or else develops its animal passions.

To every man who prefers burying his children to the trouble or expense of raising them, I say *marry a small waist*, and you will be sure to have few mature offspring, and those few thinned out by death. But I *warn* those who wish to see a healthy, happy family growing up around them to render their life pleasing, to nurse their declining years, and to perpetuate their name and race, and also those who do not wish to have their hearts rent asunder by the premature death of wife or children, to marry a woman having a large waist, full bust, and deep, broad chest. Such will live long; but slim, small-waisted women must, in the very nature of things, bury their children, and die young themselves.

If this pernicious practice continue through another generation to rage with as much violence as it has for the last and present, it will kill all fashionable women and their children, and leave our square-formed, broadshouldered, and full-chested Irish and German women alone for wives and mothers. It has already alarmingly deteriorated our race in both physical and intellectual stature, and unless checked, *will soon DESTROY* it. Let this practice be continued, and *nothing* can save us as a nation: let it be abolished, and our nation will soon stand at the *head of the world* in every desirable quality. I appeal to every patriot, to every Christian, to every physiologist, to raise his voice with mine in its extirpation. Let the finger of scorn be pointed at every tight-laced woman, and let small waists be shunned instead of courted, as wives and mothers. The practice is disgraceful, is immoral, is *murderous*; for, it is gradual *suicide*, and almost certain *infanticide*. It is *worse* than infanticide; for, to entail a *diseased body and mind* upon offspring, *in addition* to causing their premature death, is a crime of the *deepest* *die man CAN commit*.

Wherein consists the difference between sowing the seeds of disease that necessarily hasten death, and *killing* the child out-

right? The **END** attained is the same—the *means* of the former is as much more horrible than those of the latter, as a *lingering* death is more horrid than a sudden one. Whence that mortality of children which consigns more than one half of all that are born in our cities to an early grave? Is it *natural*?—a part of the *operation* of nature? No! it is *violated* nature: and I fearlessly assert, and appeal to the decision of any man of science acquainted with this subject, whether this practice is not the most effectual cause of infantile death, or rather, means of that most revolting of all crimes—infanticide? Remember, ye young ladies when dressing yourselves off for the ball, or fashionable party, or promenade, I beseech you remember, not only that you are sowing the seeds of disease and premature death, which will nip all your *own* pleasures in the bud, and yield you a harvest of sorrows too many to number and too aggravated to endure—that you are bringing down *your own* soul with sorrow to an untimely grave, but also that in case you become mothers, you are also bringing your infant with you or before you into their graves. If you wish to exclaim under a burden of nervousness and mental distress which you cannot support, “O wretched life that I live!” if you wish to break the heart of your husbands and friends by your premature death, and have your own soul pierced with indescribable anguish by the death of your children; if you wish to die while you live, and to die finally before your time; if you wish every sensible man that sees you to think, “how foolish, how wicked, that woman;” if you would exchange the rosy cheek of health for the portion of laced and sickly beauty; and the plump, round, full chest and form of unlaced health, for the poor, scrawny, haggard, sunken, and almost ghastly look of all who lace, then buy corset after corset, and lace tighter, and still tighter, and *keep laced night and day* till the wheels of life, compressed within limits too narrow longer to continue action, cease to move—till that fountain of life, vitality, and happiness, flowing from these compressed organs, is dried up at its very source, and ceases longer to flow.

But *why* does woman insist upon perpetuating so *painful*, so *self-torturing*, as well as immoral and injurious a practice? What all-powerful, all-pervading **MOTIVE** prompts this **SELF-SACRIFICE** this *self-immolation* upon the altar of fashion?

Does woman require this painful fashion at the hand of woman, or do *gentlemen* require it? and if gentlemen, what *kind* of gentlemen? the sedate, the religious, the good? or the young bloods and city bucks? I answer, without one iota of fear of contradiction, the *latter classes*. All *intelligent* men of all ages and stations, despise and discountenance it. But *fashionable* young gentlemen, such as theatre-goers, ball-makers, dandies, and gentlemen of leisure, from a reason already given on p. 10, demand it, and their demand is acceded to by almost all the other sex. But how happens it that *this* class is obeyed, while the admonitions of the other remain unheeded? "I pause for a reply!" None? No! *none!* The *fact* I know and deplore—the reason, what *is* it? Who *can* tell *why* it is that when a *fashionable* young man, especially a *city* dandy, without brains or morals, and *known* to be licentious, yet dressed superbly in unpaid for fashionables, recommended only by a handsome bow and a surplus of impudence, enters a country village or town, every feminine heart in it is thrown into a flutter? Why does each strive to secure his arm, and expose all her charms to gain him as a lover. *Can* it be because he excites her Amativeness and Adhesiveness? Does this set them crazy after him, to the neglect or rejection of those whose motives are pure, hearts true, and hands able to support them comfortably? *Are* women so weak or crazy? Tight-lacing has already been shown to produce partial insanity, and also to excite impure desires, and putting this and that together, *may* explain one of the causes of this deranged preference.

But their *education* has some hand in the matter. I *blame* woman less than I *pity* her. It is her *nature* to adapt herself to man, and conform to his requisitions, and it is the fault of her education, in part, that she strives to please this ruthless, immoral, corrupted class, to the neglect of the industrious, homespun classes.

Another evident object of the ladies in their lacing and padding, is to make themselves, not the better, but the more *handsome*: yet corsets *destroy* the very beauty which they are employed to impart; for, beauty depends upon health, which tight-lacing impairs, thereby rendering them scrawny, and pale, (nor can rouge supply the place of the rosy cheek of

health,) besides shortening the period of youth. Air and exercise are the best means for promoting health, and for improving the beauty. Those who keep up their *physical* tone and vigor, will be sprightly and interesting, and even though they may be homely, yet their animation, their freshness, wide-awake appearance, and glowing cheeks, will make a far deeper impression than laced but sickly beauty.

"But I do not lace light," says one, "nor I," says another, "nor I neither," says a third. "I only make my clothes fit well," says each. "Nor am I intemperate," says the drunkard; "nor I neither; I only drink till I *feel better*," says the toper, though both are drunk half their time. No old woman ever owns that she drinks strong tea, though it must be strong enough to bear up an egg before she can drink it. This very denial convicts them. Tight-lacers would feign make us believe that their waists are *naturally* small.

In view of all these multiplied and aggravated evils consequent upon tight-lacing, evils to the lacer, evils to posterity, I make an appeal.

1. To you industrious and intelligent *young men*, I appeal. I call upon you to raise your voice and combine your influence with mine and with other laborers in this good cause, to arrest so crying an evil, so fatal a fashion, lest your wives break your hearts by dying in the prime of their days, and your children redouble the agony of this bereavement by dying in your arms, to be buried with their mothers. See to it that you shun tight-lacers, and get "**NATURAL WAISTS, or no wives.**"

2. To you, fashionable young gentlemen, I appeal to *cease requiring* this fashion of the ladies. What *is* there in it so fascinating? Or do you wish to see how silly a fool you can make woman in girding herself to death just to please you? Or what heinous crime has she perpetrated that you make her atone for it by the cruel penance of tight-lacing? Or do you wish to weaken her mind and kindle her passions so that you may the more often and easily seduce her? Or *whatever* be your motive, I beseech you, in the name of all that is human, to relax the rigor of this requirement. I call upon you in the name of our race, I even *command* you in the name of violated *justice and virtue*, that you no longer require this self-sacrifice, this offering up of chastity, this destruction of your race, at the hand of fashionable women

3. To you, ye **TIGHT LACER**, I appeal. *Will* you not break away from the shackles of these fashionable libertines whose main end is your *ruin*? Will you not turn your eyes and hearts from the *fashionable* to the industrious; from *rakes* to the virtuous; from beasts to men; from your greatest *pests* to your best *friends*; from your *destroyers* to those who will *save* you; from the *worst* of husbands to the *best*? Do not, I beseech you, any longer follow in the paths of ruin to the abyss of destruction. Unloose your corset strings, forsake corset stores, and clothe yourselves in the garb of *natural* beauty, remembering that you were born, not merely to court and please, and be courted and pleased by fashionable *loafers*, but to become *wives and mothers*—not to glitter at a ball nor to promenade Broadway gaily dressed, but to make home a paradise, and a family happy. Will you not listen to the persuasive voice of reason, and of present and prospective suffering, and turn a deaf ear to the syren enticements of ruinous fashion? Come, be sensible. Act once more like rational beings, and no longer like fools. *Do not* kill yourselves, and murder your offspring, and torment your husband. Dress loosely, so as to feel and act naturally; for, rely upon it, you are more interesting in your loose, morning dress, than when bound up in your corset straight-jacket.

4. To you, **MOTHERS**, I sound my appeal. *Why* will you *kill* your children, by lacing them? A physician in Philadelphia, about two hours after the birth of a fine, healthy child, was called to it in great haste; as the child appeared to be dying. On entering, he found the child in fits, convulsed, gasping for breath and turning black, just from being bandaged too tightly. He tore open the bandage, and thus instantly relieved the child. See to it, ye nurses, that the clothes are very loose on the infant's body, so that it can breathe easily and freely; and see to it, ye mothers, that you do not spoil the health and morals of your daughters, by lacing them, or encouraging them to lace. If you catch them fastening their clothes tight, tear them open, and show them the evils of con-
pressing the organs of animal life.

5 To you, **FATHERS**, I make an appeal. If your wives are so destitute of physiological knowledge, and so full of fashionable foolery, and withal so anxious to marry off your daugh-

ters, as to make them follow this pernicious fashion in order to make a match, do you interpose a father's counsel; (and, if your daughters have been duly trained, that advice alone will be sufficient;) and, caution them not to marry any one who likes them a whit the better for tight-lacing: for, such a husband will never support them or make them happy.

Said a sensible father to me, "I have often told my daughters, and they know I *mean* it, that whenever and wherever I catch them laced, even if it be in company, I will cut open their dresses from head to foot, for I *will not* on ANY account, allow so destructive a practice.

Lastly, but most *emphatically*, I call upon YOU, YE DAUGHTERS OF ZION, ye lovers of the Lord! ye professed followers of the meek and lowly Jesus, I call upon you, totally to abstain from this practice, and to frown upon all who follow it. If there be one self-contradiction or anomaly greater than another, it is a RELIGIOUS SMALL-WAIST. I do not certainly know but there *might* possibly be such a thing as a Christian drunkard, or a religious rascal, or a praying cheat and liar; but I really do not see how it can be *possible* for tight-lacers ever to enter the kingdom of heaven. If so, it *must* be "*so as by fire.*" As already shown, to lace tight, is to commit suicide and infanticide; and can *suicides* and *infanticides* be *Christians*? If so, let me *not* be one. Such evidently love the young bucks and foppish beaux far better than their "Lord and Master." Quite too many of our female *professors* of religion, evidently go to church more to show their *small waists* than to worship. How *can* ye profane the sanctuary with your corsets, your cotton paddings, and your bustles? How *can* ye sing the praises of God or bow "before Jehovah's awful throne," in devout adoration or praise, with your circulation retarded, and your minds enfeebled and distracted by uncomfortable or painful *stays*? It always shocks me—it reverses my veneration—it strikes me as a great *profanation* of God and things sacred, to see a tight-laced lady enter or leave the sanctuary with her gilt-edged prayer-book or Bible; and I should as soon think of joining a company of tavern-loungers as a church that allowed tight-lacing; for, in my estimation, the latter is as bad, and its evils are as great, as those of drunkenness.

Once more, ye daughters of Zion—once again I call upon you to remember your responsibility and influence. Standing as you do upon the very *pinnacle* of influence, your example does more to break or perpetuate this practice, than almost any other influence that can be brought to bear upon it. Yet, *which way* does that all-powerful influence bear? It bears as strongly in favor of tight-lacing as your corset-strings do upon your waists. Do you really suppose that your Savior thinks any the more of you for being *corseted*? Then why do it, especially when you go to sing his praises and engage in his worship? What *possible* motive drawn from religion, can a *pious* woman have for tight-lacing? No more than she can have for taking arsenic. Tight-lacing is incompatible with Christianity, or else I do not understand its precepts or its principles. Will you, pious lacers, have the goodness to explain this passage? “*Unless ye forsake ALL, and follow me, ye cannot be my disciples.*”

ARTICLE II

A SURGICAL OPERATION PERFORMED DURING A MAGNETIC SLEEP.

The following from the pen of my brother, Mr. L. N. FOWLER, describing experiments and an operation performed in part by him, shows to what invaluable services Animal Magnetism is yet to be applied. Of its authenticity in every particular, not the least doubt can be entertained.

In November, 1841, I magnetized a young lady in Leicester, Mass., who was subject to fits; was successful in putting her into a sound sleep; its influence upon her disease, sufficient time has hardly elapsed to definitely exhibit. While lecturing upon Phrenology, the same month, in Charlton, Mass., I was called to visit a family professionally, and found one member, (Miss C., aged 33,) very nervous, and apparently in a high state of mental excitement. I proposed magnetizing her—she consented; I was unable, however, to produce a perfect sleep, the operation affected her breathing to such an extent, bringing on convulsions, as to render a cessation necessary. Before leaving, I was informed she was a subject of partial insanity. A few days afterwards I met her again and renewed my efforts to magnetize her, but was obliged to desist, from the same difficulty. I have made other attempts, but always with the same results; was called upon several times to quiet her when in her highest stages of excitement, and found myself uniformly successful in calming her. I now learned that she was hereditarily disposed to insanity—that two of her aunts had been insane from nervous excitement alone; and that her mother was placed in a very critical situation a few months before her birth, by the situation of the family, and also, having the entire care of a female lunatic upon her mind. These circumstances led me to conclude that hers was a very difficult case to cure. The immediate cause, developing the germ of insanity, which had been lying dormant in her system, was an excitement upon the subject of religion, which led her to read the Bible attentively for several weeks, until her mind became completely exhausted, and her digestive powers, consequently much impaired. When in her greatest distress she

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complained of a severe pressure on the stomach, and acute pain in the top of her head, embracing nearly all the moral organs, particularly Benevolence, Veneration and Marvellousness, and at such times she repeated Scripture with great rapidity and correctness—had much to say about the influence of the Holy Spirit, and willingness of God to save all mankind through the atonement of Jesus Christ. (Her religion is that of the Restorationists, and she belongs to the Fraternal Community, established in Millford.) The more diseased this portion apparently became, the more extravagant was she in her ideas and language, until she called me the Savior, and finally clothed me with the authority of the “Father of all;” besides a thousand other vageries, that, taken with her diseased brain, constitute important Phrenological facts, but which might appear foreign to the subject in hand; I will therefore pass over them. Such was her confidence in me, that finally she would do nothing or eat nothing without my sanction. I was sent for once, when in Worcester, to see her—spent two days with her, and was of much service in quieting her, and removing the inflammation from the brain by Magnetism. Her insanity, however, appeared so confirmed that I advised her friends to take her to the Insane Hospital at Worcester. They did so, and she remained there some nine or ten weeks, until Dr. Woodward and her friends thought her much better, if not entirely cured; in fact, she appeared better for two or three days after leaving the asylum. She says, however, that her good conduct was all feigned, for the purpose of escaping from the Hospital, she being excessively prejudiced against the place, for what reason it is unnecessary to state; and such appears to have been the case, for she now grew worse and worse rapidly—the pains in her head increased, particularly in her temples, region of Constructiveness, &c. While under the latter excitement she worked an immense number of needle books, &c., of fantastic shapes and singularly ornamented. She was also attacked by severe nervous pains in her jaws; she soon was seized with an insatiable desire for writing, and while under the influence of this morbid desire, wrote many letters. She next insisted that I had the power to deliver her at once, and so strenuously did she urge it, threatening self-destruction unless her desire was complied with, I was requested by her

friends to visit her, and given to understand they considered it the *last* resort. I left my business in Boston, and have been with her about three weeks. I found her without any appetite, without rest day or night, and in great, almost constant pain in her temples and teeth. I have magnetized her daily without producing sleep, but she found great relief from it; for the last ten days she has had a strong appetite and no pain in her head or teeth. Physically, she is every way better. I have repeatedly stopped severe pain in an instant, simply by an effort of the will. I found magnetized water of great service. Her whole history for the last six months, is very interesting, and probably will continue so as long as she lives. If anything very important occurs hereafter in relation to her, illustrating Phrenology or Magnetism, I will inform you.

I have cured many simply by means of Mesmerism, of the head-ache, tooth-ache, burns, bruises, inflammation, &c., &c. But the best case I have ever met with, I found in Millford. I visited this place professionally, the first of March, 1842, and while engaged in making Phrenological examinations in the family of Mr. Dexter Walker, I was told that the young lady just examined, (a Miss Leland,) was troubled at times with a very severe pain in her head, which singularly affected her vision, she being enabled to see things distinctly in the dark—that she was a natural sleep walker—had been known to start from her bed, walk the room, go all about the house, and had frequently walked miles in the street bare footed in a state of unconsciousness, until her arrival at the place started for. At one time she went to another town, distant nine or ten miles, in her night clothes, and only returned to consciousness upon reaching the door step of the house she intended visiting. I told Mrs. Walker that I should not be surprised if I was enabled to cure her. I magnetised her seven times; the third time she slept nineteen hours, and the same length of time upon the sixth. I found her a perfect somnambulist, and the best clairvoyant I ever saw; she would state correctly what was going on in the neighborhood, would tell with perfect accuracy whose hair was handed to her and what was the matter with the owner, when I was entirely ignorant of the individual and

of the nature of their complaints. With regard to the influence Magnetism has had upon this lady, I would state that her health has been better for several months, than it has been for several years previous. She has been visited by but one of her former turns of sleep-walking, and that was brought on by severe labor on a warm day, since her being magnetised. Her blood was full of humors, and they have now been driven to the surface, and are leaving through three running sores upon her head. There is no doubt in my mind, but that she might be perfectly cured by means of Magnetism, but unfortunately, the physicians about her, most of them, know nothing and believe nothing in the science. One interesting fact in relation to her I will relate. She was much addicted to taking snuff, and wished to break herself of it but could not; when in the magnetic sleep, I put her mind against it; she has not taken a pinch since, (three months) and cannot be urged to do it. I made some inquiries of her concerning the poles of the organs, and as far as I went the result verified the experiments we tried with "Blind Mary." She is the best subject I have ever seen.

My last experiment, and decidedly the most important, was produced by magnetizing Mrs. A. Mann, the wife of George B. Mann, Post Master of this village. She is naturally extremely nervous, so much so as to amount to a disease, and very sensitive. The other day a letter was brought in; she received an impression that it contained unfavorable news, and went into a violent spasm, and it was several hours before she recovered from its effects. She is very susceptible to the influence of magnetism. I have put her to sleep by putting cotton in her ears, and any thing passed from my hands to hers will be clenched so nervously as to defy all attempts at taking it away from her. She was much affected by severe head and toothache, but since being magnetized, she has not been troubled with either, and as she informed me last week, was never previously so well in her life. She complained, however, of her appetite having always been very poor. I magnetized the organs of Alimentiveness, and she manifested excessive hunger, eating with violence at every meal, finally bringing on sickness.

Speaking of exciting the organs, I will give one of the most convincing facts that I have witnessed, demonstrating that particular and distinct portions of the brain are magnetized and capable of action without reference to the other portions. At one time I asked her if she would like to be put in communication with her husband, she answered yes, if I would remain. I told her I thought she was selfish. Her husband soon went out, and I observed her crying, and manifesting much distress; I asked her what was the matter? She replied, "my head, my head!" I asked her where, she replied, at the back part in the crown—I asked her the cause—she said I had told her she was selfish. I then put my finger on the organ of Approbation, and asked her if that was the part affected—she said yes: I then reversed the state of the organ, and excited Self-Esteem; she then said she did not care what I or any one else said about her. She informed me she had a tumor upon her shoulder, that she would like to have taken out. I told her it could be done, most probably without her knowing or feeling it; she consented to have it done, and Tuesday of last week was appointed for the operation. I went according to the appointment, and put her into the magnetic condition at half past 9 o'clock A. M. She was under the impression that she would be awakened and put to sleep a second time before any attempt would be made at extricating the tumor. Dr. Fiske came at 10—commenced the operation about 11, and closed at half past 12 P. M. There were present, Dr. Fiske, Mr. G. B. Mann, (her husband,) Miss M. B. Cleaveland and myself. From the first incision until the operation was two-thirds completed, she experienced no pain whatever, but chatted and laughed as though she was perfectly at ease. At this time it became necessary for some one to assist the Dr., and quitting her I directed my attention towards aiding him—not being supported, she began to experience some pain, and wished the Dr. to stop. She became more and more distressed, and wished me to send him away, letting her rest awhile, and then it could be finished without hurting her—she grew more and more urgent, and said she *could not stand it*, and that the Dr. *must stop*. I asked her at this point if she were asleep; she said yes. He stopped several times a minute or two, which prolonged the operation; but he was afraid to let it remain unfinished, thus

continued to operate contrary to her requests. A length it was completed and bandaged. I then put her into a more quiet sleep until half past four, at which time I aroused her. When she opened her eyes she was much amazed at the plight she found herself in—dress disarranged, arm uncovered, &c.; for a minute she was laughing and crying at the same time. I asked what the matter was—she replied, her dress, how came it so disarranged, and her arm, how came that bare? I asked her if she did not know the cause? She said no; then hesitated, and asked if the tumour was removed; I asked her if she did not know whether it was removed or not. "*Is it?*" inquired she with great earnestness. I then informed her. "Oh!" exclaimed she, with joyful surprise, "how glad I am—why, I thought I was to be put to sleep a second time to have it taken out." She then looked at the wound, and said she knew nothing about it, had no knowledge of the operation or of any pain; she could hardly be made to believe it. Her arm had been retained in the mesmeric condition when she was taken out, and she did not feel any soreness or pain in her arm. I put her to sleep at half-past eight, and awoke her at two in the morning; she has been in the magnetic sleep half the time since, and up to Friday last when I heard from her, being four days after the performance of the operation, she had not experienced the slightest pain. The Dr. describes the tumour as follows: "It is an adipose tumor, 4 inches and 5 1-6 in length, and 5 inches in breadth, the lower half gradually becoming thinner at the edge, diffusing itself under the integuments and cellular substance over a large surface. The attachments to the skin and muscles being very strong, and the surface of the tumour being irregular and badly defined, rendered the operation protracted, and would in ordinary cases be extremely painful." The Dr. adds there is not in the whole circle of his acquaintance, another person that is so nervous and so bad a subject for an operation, and that under ordinary circumstances, he would not attempt any important operation upon her for \$100. I have certificates from the Dr., from Mr. Mann and Mrs. Mann, witnessing the truth of the above interesting fact

Very respectfully,

L. N. FOWLER.

NEW BEDFORD, Mass., Aug. 8, 1842.

The above statement in relation to Mr. Fowler's magnetizing my wife, its effects and results, I am prepared to testify are perfectly correct.

GEO. B. MANN.

I am fully prepared to attest the truth of the above statements of Mr. Fowler as far as I have been sensible of the circumstances. After I was magnetized last spring, my health was for a long time, better almost than it ever was before, and in regard to the operation which has been performed, I can say concerning it, that I had a tumour in my right arm, and I have none now; but how it disappeared I cannot say, as I have not the slightest recollection of its removal; and as to any trouble from my arm since, I think the fact of my writing this certificate the third day after the operation, without any difficulty, is sufficient proof that it is doing well, and thus far have not had the slightest pain, and if necessary would be perfectly willing to go through the operation again.

ANNE F. MANN.

We were present when Mr. Fowler waked up Mrs. Mann, and can testify that his statement is correct.

Miss M. B. CLEAVELAND,
ELIZABETH S. LOVELL,
HARRIET M. MANN.

I was present and assisted during the whole of the operation until she waked up in the afternoon, and know that what Mr. Fowler has said in relation to it, is correct.

M. B. CLEAVELAND.

I was present and performed the operation upon the right arm of Mrs. Mann on Tuesday last, Aug. 2d, whilst, as Mr. F. states, she was under the influence of magnetism, and believe, according to the best of my memory, that his statement is correct; although I am not as yet fully prepared to admit magnetism to be a science, or believe in many of the details which its advocates ascribe to it.

JAMES FISKE, M. D.

ARTICLE III.

SIGNS OF THE TIMES.

I am glad to see that there is such engagedness upon the subject of Phrenology in the western country, and think it augurs well for the intelligence of the rising generation in that direction. I hope to see more evidence, not only from the same source, but from others of our female friends who take an interest and are willing to use their influence in disseminating the truths and principles of the science.—ED.

MR. O. S. FOWLER—

Sir: I hope you feel the encouragement which I know one so much devoted to the science of Phrenology as yourself must desire. It is certainly destined to accomplish great things in the reformation of man in this life and prepare him better to enjoy the felicity of the next.

Although I feel interested in Phrenology for the sake of the good of mankind in general, still, I must confess that it is the benefit of woman that lies nearest my heart. I think that if *woman* were but enlightened by the knowledge and with the aid of Phrenology, not only our nation, but the race of man would be effected thereby. Am I asserting too much, when I say that with woman rests the destinies of a nation? Is it not the mother who imparts the first useful lesson of instruction to her son, and implants within him those principles which guide and govern him in after life and make him a Washington? It is true that Washington had a noble mind, but had he not been blessed with such a mother to guide his mind in the proper channel, he would probably have been a very different man and exerted an entirely reverse influence; for we know that boys are surrounded by those who would fain lead them astray unless they have some guardian angel to watch over them; and who so well as a mother, knows how and when to sow the seed that will spring up and bear good fruit instead of evil and poisonous! And oh, how great are the effects and results therefrom. What woman in our land would not rather be blessed with such a son as Washington, than cursed with such an one as Nero or Caligula? Not one! I

would blush for my country were it otherwise. It is not only as a mother that woman exerts an influence, but it is woman *as woman* in society. What good and glorious cause is now or ever was in progress in which woman has not acted a prominent part, and been one of its ablest and best advocates and supporters—its brightest ornament and luminary? I will not attempt to give the history of unenlightened nations and the estimation in which woman is held among them and then draw the contrast, for it is evident to every enlightened mind that were they otherwise circumstanced, and favored with light and knowledge, the difference would be very material.

If Phrenology were universally disseminated throughout our country its truths would have a more direct bearing upon its inhabitants than any other science that might be placed by the side of it—and so throughout the world. How many unhappy families can we find in a day's walk, the cause of which is easily to be seen by those who understand the science—and easily to be remedied by those who study it. Are there not thousands of my sex who spend their lives unhappily, who, had they early made themselves acquainted with the subject might have been spared the greater part—and so with the other sex. Who, but might, by recollecting facts which have come under their own observation, call to mind instances, neither few nor far between, in proof of the above? This subject may be carried out to any length and many facts adduced if necessary, and perhaps may be carried out in some future Nos. of the Journal if desired. I am willing to do any thing that is expedient which will tend to extend a knowledge of this beautiful and interesting science—any thing that will not compromise my conscience and intellect,—(and nothing of that nature is required,) and would have the desired effect—for I do feel that it is of vast and vital importance, and I hope I find an echo and a *fervent* one too, in the heads and hearts of all my sisters here in the "Far West." "Union is strength,"—then let us unite in our efforts, and we can do much. Let each one say, "I will exert all my powers and influence on the side of good," and who can tell what we may not accomplish. We know our strength in part—let us exert it, and by this means gain more, instead of burying our talent in the earth.

If woman understood Phrenology, she would be a student of human nature and better able to discern the motives that actuate mankind; and when the *motive* is once understood, what woman would be so foolish as to yield to the machinations of any man who was stimulated by insincere or mercenary motives, and thus, not blindly, become a dupe to his sordid wishes.

How many spend a life of misery from the fact of a disunion of views, feelings and sentiments between herself and her companion in life; and *this* is one of the greatest things for her to avoid, and one great reason why I wish her to study Phrenology, that she may know where there is a lack of harmony, and act accordingly.

Shall I relate one of many illustrative facts that have presented themselves to my observation? I have a friend, one with whom I sympathize deeply and think of daily, although I have not seen her for the last year, she living in New York, therefore separated far from me. She was young when she was deceived by the handsome and winning exterior of a young man, who saw and was pleased with her appearance; and at length yielded to his solicitations and consented to become his partner for life, through weal and woe; and to her it proved to be woe: for they are unlike in almost every respect. How then could they live happily, "for how can two walk together unless they be agreed?" Had she but understood the principles of Phrenology, she had not been so deceived; for it is evident to the veriest tyro in Phrenology, that he is not calculated to augment the happiness of any woman, but on the contrary to enhance her misery; but it is now too late to take back that one false step. She is chained—I will not say united, for it would be a perversion of the term—to him by the laws of the land; and says she sometimes feels as though it was wicked for her to live with him when she is so unhappy; but she thinks she is obliged to do so and thus *endures* life. She is now surrounded by a family of children growing up, but on some accounts they are a curse instead of a comfort and a blessing to her; for their parents are not united; when told by their mother to do, or not to do a thing, the order is reversed by their father, and thus it is with every

thing else : thus creating a subject for continual strife and bickering at home ; and she is so situated as not to be able were she ever so much inclined to go abroad ; and if the heads of a family are not happy at home where can they go to be happy ? I have thought of her much, and said to myself—“could she only have understood Phrenology how easily she might have avoided this misery ;” and I resolved to lift my voice, if, peradventure, it might be heard by a few, and benefit those few.

Shall I in this article reverse the picture and show the other view ? I know a happy, united pair in Philadelphia. They are both of them believers in Phrenology, and very much interested in the cause, have made themselves acquainted with its principles, and live according to them as nearly as any persons that I know of ; and I can with safety say that, although I have seen them under different aspects, I never saw a family that was happier or more united than they. It used to be a feast for me to visit them.

Mr. Fowler,—you have rightly said in your lecture on Matrimony, that “if there is a green spot on this earth it is a *happy* family.” That lecture is appreciated and deservedly so, and is destined to accomplish great good. That your life and health may be spared and you enabled to become a yet greater blessing to our race, is my sincere desire ; and I know you will feel yourself rewarded for your efforts to reform our sex, by the happy conviction that you have not lived for nought. May a God who understands our hearts, and sees not as man sees, bless you in this life and that which is to come.

A. N. N.

ARTICLE IV.

PHRENOLOGICAL LETTERS.

We have received two "Phrenological Letters" from a friend and brother Phrenologist in France; they will be found full of interest.—Ed.

From a Correspondent in France.

PARIS, August 24th, 1842.

MR. O. S. FOWLER ESQ.,—

My dear sir: On my taking leave of you at my departure for Europe, I promised that I would write a phrenological letter from time to time for your Journal, and I now begin to redeem my pledge.

On Sunday the 17th of July, I embarked for Havre, on board the splendid packet ship Burgundy, under the command of captain James A. Wattou. I would be wanting in gratitude, and in a right sense of justice, were I to pass in silence the excellent accommodations, the magnificent table, the kindness, gentlemanly behavior, and superior seamanship of the captain, skill and activity of the officers and crew of the Burgundy. It is not surprising then, that, on the 20th day after our departure from New York, we should be snugly moored along side one of the wharves of Havre, although we encountered calms, light and some head winds.

The weather was, during the whole voyage, very pleasant, and the sea very smooth, so that the passengers, 22 in number, I believe, of all classes, countries and ages, were generally in good humor. Some how or other, at the sight of many and variously formed heads, and differently constituted temperaments, the Phrenologist comes irresistibly out. At least so it was this time with me. The idea that I could, as I thought, examine normal heads from Germany, Belgium, Spain, Switzerland, France, Italy, America, &c., &c., was too attractive. So I began to make some comment upon the head of one person, then upon that of another; and soon the subject of Phrenology became the standing topic of the day, and I might say of the night also. Some, who previously had their heads ex-

amined by you, desired me to examine attentively their crania anew, "in order," said they, "to see whether Mr. Fowler and you correspond." It so happened that we did correspond: for I requested them, in every case, to write what I said, and then compare it with the characters you had given; the comparison was always in essence satisfactory. This established my reputation as an excellent practical Phrenologist, on board the *Burgundy*, and I had applications for examining heads from nearly all the passengers. I am happy to state that Phrenology did not suffer from these examinations.

A distinguished Austrian divine from Vienna, who had studied all systems of mental philosophy, except the phrenological, became a convert to the new science, not so much because I described, as he confessed, his character perfectly, as because I explained to him difficulties, and cleared off doubts through the medium of Phrenology, which had long disturbed his mind. A very highly gifted Belgian, who is one of the Regents of the University of Brussels, holding besides a high rank in the army, who was at war with the systems of natural philosophy he had read and studied; because, as he said, "they explained nothing, taught nothing, and had no other tendency than to puzzle and entangle the mind," became also a convert to Phrenology after several long conversations we had upon the subject. Were I to resolve on giving a course of Phrenological lectures at Brussels, he would use his greatest efforts in endeavoring to substitute the new science in the schools, in the place of what is now in them called *Mental Philosophy*.

Besides these conversions, I verified the fact which you have somewhere stated, that sailors have, generally, the organ of Weight well developed; on all those I examined, especially in our captain, of whose head you should take a cast, as a novel or standard-head for seamanship, I found Weight very large. The utility of my examinations did not end here; for as I had boldly and unhesitatingly, the second or third day I was on board, pronounced some peculiar distinguishing traits of character in regard to some gentlemen, every time that plain manifestations of those traits would appear, as they frequently did in the course of the passage, we would enjoy some moments of mirth, and Phrenology obtained a triumph. This

was the case particularly in regard to a young gentleman, of whom I had said he was high-minded, courageous, very intellectual, but had the defect of making imprudent remarks, and of saying things without regard to persons, time or place. We had so many exhibitions of this last trait, that they puzzled very much those few persons who could not help thinking Phrenology an agreeable humbug: for they all perfectly knew I had never before seen the gentleman.

On landing in, and travelling through Normandy, I was struck by the peculiar shape of head which the inhabitants generally possessed. It was so different from the head which a Phrenologist would give to a Frenchman, after the idea he would have formed, in books, from his character, that I could scarcely refrain my burst of astonishment and surprise at it. Could you suppose that the distinguishing traits of the formation of the Norman-French heads are—length, large development of Firmness, Acquisitiveness and Secretiveness, with decidedly very moderate Benevolence, and comparatively moderate Perceptive Faculties. On studying however the character of the people of this portion of the French empire, by the manifested results, that is, by what is known from their conduct, and by what I saw from their general condition, I was not surprised to have found such heads. On the contrary, all my astonishment turned into admiration for Phrenology; as the Norman-French head corresponds perfectly with what is known of the Norman-French character.

This discovery made me think deeply on what I had frequently reflected before, namely, that we wanted yet a history of the races (to speak more properly the *heads*) which are, and have for centuries been forming the character of the great European nations. I see now clearly, that Phrenology alone, is equal to the task. The calmness, firmness, *savoir faire*, activity, intelligence, generosity and high-mindedness which we admire in a great portion of the English people—are the union in one head of elements, which belonged formerly, each one of them, as an individual trait, to the Old Britain, to the Scotch, to the Irish, to the Anglo Saxon and to the Norman. This fusion of qualities, this reunion of organs, seems to be a law of nature, and the means, as well as necessarily

absolute condition of improvement. In Paris, for example, where a family does not last to its third generation,* and where an increase of population is effected only by accessions from the country, other towns of France, and foreign nations, this fusion, this amalgamation, this union is scarcely visible. Paris seems to me a gathering of several nations. Until now I have not been able to find a head which I would call a normal-Parisian head. The same can be said in regard to faces and other physical forms. Even among the *grisettes* a generic terms, which are understood, all young females whose profession is to sew in millinery establishments, or keep small dry good and fancy stores, so much talked of as forming an unique class, an indigenous plant of Paris; so many distinctions and varieties are to be seen, that it would be very difficult to find one who could be described as giving an idea of them generally. Of course Paris is improving visibly in every respect, moral, social, physical—and the fusion will soon be greater than it has heretofore been. At present, as things elicit, there is no Parisian-normal character—as I do not believe, there is—in the full acceptance of the term, a normal French character. The Norman, Burgundian, Celtic, and other races of which the population of France is composed, are to be found pretty much as they existed eight hundred years ago—allowing always some greater development of intellectual faculties, and some greater power of command over the animal propensities, which are produced by the more civilized modes of life from time to time introduced.

We need, very much, in Phrenology, a work which would give us the dimensions of the heads as well as the quality of the temperaments of the civilized world. We need Phrenological statistics. This would be the only knowledge by which we could arrive at any thing like an approximate idea of the real difference of character and mental power, between the nations of Europe and America. To this end it would be neces-

* I quote from the *Conducteur General de l'Etranger dans Paris*, for 1842. On page 25 we read; "Un jeune Parisien de la deuxième ou troisième generation a presque les formes et les manieres de la femme; rarement il a des enfants viables."—"Il est indispensable que la province fournisse a Paris des hommes comme des comestibles."

sary to have the measurements of a large quantity of heads of several classes of the society of the various different districts of a country. A work like this would not only constitute a living history of the races of which I have spoken, but give us data by which we could positively predicate the best manner of obeying the irresistible law of fusion, and deriving the greatest possible advantage from it, for the improvement of the human race.

Yours respectfully,

MARIANO CUBI I SOLER.

— 2 —
[SECOND LETTER.]

PARIS, September 19th, 1842

MR. O. S. FOWLER Esq.,—

Since I wrote last to you, my efforts have been chiefly directed to discover the actual state of Phrenology in France. To this end I have become acquainted with the great leaders of the science in this country; I have visited them frequently, conversed with them, learned from them, and given them an idea of the great moral revolution which Phrenology, imperceptibly, is producing in the U. S. At the very head of their leaders is Doctor Fossati, (Jean Antoine Laurent,) born on the 30th of April 1786, at Novare, a small town of Lombardy. Having greatly distinguished himself as a literary and scientific man; having made the greatest personal and pecuniary sacrifices for the liberty and consequent improvement of his country, he was obliged to seek refuge in a foreign land, and has been for some years past settled in Paris as a physician, enjoying in his profession a high reputation, and a very large share of the best practice. I would advise no Phrenologist who visits Paris to fail of becoming acquainted with this truly distinguished man, who possesses, and readily shows, the rarest and most valuable phrenological treasures. He makes, besides, no secret or mystery of his vast and sound knowledge. He is communicative, and does not possess the least particle of affectation. He is the man to teach, and from whom much, very much may be learned.

After all my investigations, observations, and ratiocinations, I have come to the conclusions that Phrenology is in France greatly on the decline; and that it has never been beyond the

point where Gall left it. The French are great observers, but they are no metaphysicians. They discover, see, explain; but they do not apply. Hence exact sciences prosper in France; but this prosperity is within a limited circle—within the circle of those persons, who happen absolutely to need one or more of those sciences for the exercise of their profession. But in the applications of science—in those applications which are not absolutely positive, absolutely physical, the French are poor hands indeed. Hence those great moral and political applications of the sciences to the improvement of the human race, of the whole human race, in the higher and more exalted portions of man, are generally first discovered in England; and adopted afterwards in France.

Phrenology, as well as any other science, can only become universally popular, when its applications affect man universally. These applications which can alone constitute the real merit of Phrenology, are wholly unknown in France; unknown even by the great masters of the science. There are in Paris many great, very great physiological phrenologists, if I may so express myself, but very few, if any, great philosophical phrenologists. The mission of the French genius seems to be to establish facts, that of the English (including the English-Americans of course) to draw useful, universally applicable results.

Phrenology in France is yet circumscribed to the small class of savants; and even here it is considered as a science of mere curiosity. It has not penetrated into the scientific class room. As to the people they do not even know the name. Phrenology, therefore, in France, is comparatively dead. It forms in no circle a topic of conversation; no one, comparatively knows anything about it. A book in favor or a book against it, may excite curiosity out of France, but in France, it exists as if it were not. Mr. Flourens has lately published a work purporting to destroy phrenology. It is poor miserable stuff indeed. Poorer, if possible, than the Sewell humbug. And yet no one has to this day said any thing against a book which, although in America would have disgraced the author, on account of its ridiculous absurdity, here it injures the science among those few savants whose organs of religious

scrupulousness, and of courtly advancement are largely developed.

The state of Phrenology in France has fully convinced me, that no science can become popular, unless it is made subservient to the advancement of the people. So long as a science remains a matter of unproductive knowledge, so long it will remain, as it is natural it should, a mere curiosity, for those who have time and leisure to learn it.

Whenever I spoke of Phrenology in France, I always dwelt on the necessity of making it popular, by showing, demonstrating and teaching its applications to the advancement of man. Let the word Phrenology never be used unless it be connected also with the idea that it is the only means by which happy friendships, happy marriages, perfect systems of education, advantageous social reforms, can be effected. They may say what they please, but my experience has taught me after having studied a country, that in all nations, at least in America, Germany, France, Italy, England, and Spain, the people appreciate a science in proportion only as it is productive or unproductive, as it can satisfy more or less organs. Let Phrenologists, if they wish to popularize Phrenology, bear this in mind.

Yours respectfully,

MARIANO CUBI I'SOLER.

P. S. In my next I shall speak largely of Phrenology in Spain; and also my progress towards forming a Phrenological statistical book.

ARTICLE V.

THE PHRENOLOGICAL CHARACTER OF THE REV. DR. LANSING.

There are few intelligent members of the Presbyterian or Congregational church, who have not heard the name, and are not familiar with the talents and the virtues of this eminently great and good man. He is literally a "*father* in Israel," and has exerted a salutary influence throughout the length and breadth of our land. The phrenological developments and

physical organization of such a man, can hardly fail to interest and instruct the readers of the Journal.

His age is about 58; his hair entirely white, (probably in part induced by mental effort,) his person about the ordinary size, spare and tall rather than stocky, and his countenance marked and striking. He has much *prominence* of organization, with many distinct lines and marks in his face, and an *uneven* face and head, which, according to Art. III, p. 12 of Vol. IV., indicates a bold, original, striking, efficient character and intellect.

His Temperament is the Motive-Mental, with the former predominating in early life, but the latter now has the ascendancy. His chest is small, and his whole organization most active, and also capable of much *endurance*.

While practicing Phrenology at Syracuse, Dec. 31st, 1842, a common friend of Dr. Lansing and Phrenology, invited him to step over to my rooms and have his head examined. He replied that he did not believe in Phrenology, nor yet disbelieve it; because he had not yet seen evidence enough to make up his mind either way. He finally yielded, and came over. My room was then full of those who were waiting to be examined. After he had seen me examine one or two, *he* took the chair. The following is the size affixed to his organs, in a scale from 1 to 7.

Size of brain 22½ inches, or large; but, as his organs are all *long*, and head *high*, its *absolute volume* is greater than that of almost any head the actual measure of which in inches is the same. The texture of his organization is remarkable, and its power and elasticity surprising; so that he combines the indispensable requisites of greatness, first a *large* brain, secondly, a most *active* one, and thirdly one of great *power* and efficiency.

Degree of Activity,	7	Veneration,	5
Strength of the System,	6	Benevolence,	7
Propelling or executive powers,	6	Constructiveness,	4
Vital Temperament,	4	Ideality,	—6
Motive, “	6	Sublimity,	+6
Mental, “	6	Imitation,	5
Domestic Propensities,	7	Mirthfulness,	6
Amativeness,	5	Intellectual Faculties,	6
		Perceptive, “	6

Parental Love,	7	Individuality,	+6
Friendship,	7	Form,	7
Inhabitiveness,	+6	Size,	6
Concentrativeness,	3	Weight,	5
Combativensness,	6	Color,	3
Destructiveness,	5	Order,	6
Appetite,	6	Calculation,	6
Acquisitiveness,	3	Locality,	7
Secretiveness,	3	Eventuality,	+6
Cautiousness,	6	Time,	4
Approbateness,	+6	Tune,	5
Self-Esteem,	3	Language,	6
Self-Will,	6	Causality,	6
Firmness,	+6	Comparison,	6 to 7
Conscientiousness,	7	Suavitiveness,	7
Hope,	3	Human Nature,	7
Marvellousness,	7		

His organs are all pointed, which denotes great activity of feeling and clearness of intellect. His forehead is developed from the root of the nose up through its middle, and is high rather than wide, and deep rather than expansive. Indeed his whole head is developed from the root of the nose up over the moral organs to Parental Love, rather than *laterally*, and is narrow between the ears, but very *high*. Such a head cannot be selfish, but will live for man rather than for self. His largest organs are Benevolence, Conscientiousness, Friendship, Parental Love, and Comparison, which, combining, form one great and predominant feature of his character, that of *goodness*. In a head thus organized, all other feelings and powers would contribute to or be swallowed up in a desire to do *good* and promote *moral purity*. This would be the end and aim of life, the ruling passion, strong in death. His moral organs, combining with love of children, would interest him deeply in the Bible-class, Sabbath School, and all other means for improving the moral character of the young; and, added to his large Comparison, would make him what he is, in fact, the children's preacher; for he has a peculiar faculty of interesting children and youth, and of descending to the level of the youthful mind, and making himself fully understood.

Wherever Dr. Lansing is known, he is regarded as an eminently *good* man, and has as many warm friends as probably

any other man. This is accounted for by his immensely large organs of Benevolence and Adhesiveness. During the examination, I remarked that I had rarely, if ever seen such prodigious Adhesiveness on the head of any man; and that, consequently he would make friends among even the savages, and be beloved by all who knew him.

But perhaps the written description of him, from notes taken down at the time of the examination, before I knew even his profession, will be the most satisfactory, as certainly it will be impartial. It is as follows :

Your leading quality is *action*, you cannot keep still a moment, but feel restless as a fish out of water, unless you are crowded at the top of your strength by labor. Your mind in particular, is incessantly active, and all alive to any subject of interest, your mind and body both work with great *ease*, as though every joint was oiled, so that little friction or wear or tear can accrue. You also have great strength of constitution, great power of endurance, great vital apparatus, and will therefore stand a prodigious amount of labor both mental and physical; still, your activity is too great for your strength, so that you are liable to *overdo*. Be guarded on this point—be more lazy; you will live the longer and the more happily, and accomplish more in the long run. Nothing sleeps in your hands; you have prodigious *energy* of character. You regard nothing as impossible, and take hold of projects with both hands as though it could and must be done; you are resolute and persevering in an *eminent* degree, and throw much *feeling* and *pathos* into all you say and do; feel most intensely, enjoy and suffer painfully, are also clear-headed, look right into and through every thing at once, and have a kind of instinct which guides you correctly and enables you to say and do things *just right*; there is a *point* and power, and cogency and apparentness in all your explanations; you excel in expounding, criticising, illustrating and setting a thing so *clearly* before the mind that every *child* can understand. You have great talent for arguing, discussing and reasoning geologically, inducing a decided taste for metaphysics and moral philosophy; you are fond of the studies of the human character, and read men well; you have a prodigious organ

of Benevolence, and are all wrapped up in desires to do good and promote the permanent welfare of man; and your Benevolence acts, with your Conscientiousness, so that you wish to do good by doing *right*, to make men happier you would first make them better by reforming them; you are not in the least bigoted or proud, but are a natural gentleman, and not at all austere or distant; you set much, perhaps too much by the good opinion of others, especially of friends; you also set a great deal by your moral character; you are ambitious to become eminent, yet not for being rich nor for being talented merely, but for being good and using your talents in advancing the cause of morality; you are humble, and have too little Self-Esteem, and often feel unworthy; and also look on the darker side of objects; you are eminently persevering; and as Conscientiousness and Benevolence control all your actions, you are most persevering in the cause of *right* and duty, and nothing can stop or intimidate you; you are fond of company, and are one of the most sincere of friends. You make friends wherever you go that are willing even to *die* for you; you are one of the fondest of husbands and fathers, and a very domestic man, and often appeal to the domestic feelings with great power; you love children and they love you.

You are especially interested in the moral improvement of children—in the Bible class and Sabbath School; you are desirous of a *home of your own* to settle for life; have versatility of talents, and know a little of every thing; you excel either in a short or long mental effort, and have talents for public speaking not equalled by one in ten thousand; have also brilliant thoughts and use just words enough and the right words to be fully understood; never forget faces or places; can tell a story admirably and always in point; might excel as an author; and are calculated to make an *impression* in all you say and do; you are frugal and want money only to use; are a miserable hand to make a bargain, and should have an economical wife; for you do not wish to be troubled with pecuniary affairs; are truly a *great* and good man.

On the evening of the day on which this examination was made, Phrenology was put to a thorough test by my examin-

by eight or ten persons *blindfolded*. Among the number chosen, was Dr. Lansing, and though no name was given, yet what I had said during the day was reiterated in the evening; so much so that the Doctor became satisfied that Phrenology might be true, and at once gave it his countenance.

If the reader is curious to know something of Dr. L.'s real character, that he may judge of the accuracy of this description, I reply, that, by his own exertions and superior powers of intellect, he has risen from obscurity to one of the first stations in the Presbyterian Church. Every word he says, is full of meaning,—every sentence is as a nail in a sure place. There is something striking, original, and *taking* about the man. Every thing he says carries conviction, and commends itself to the *good sense* of all who hear him. No sermon I ever heard, pleased me better than the one I heard him deliver the next day after these examinations. His manner is peculiarly *impressive*. There are two points about his manner of delivery which are unique, and yet constitute excellencies of the highest order. The first is he places his emphasis *correctly*, and lays it upon the proper word, and then only. This is equally true of his reading and speaking. Some clergymen read right straight along equalizing the stress of words, but he slips over the unimportant words lightly, yet uttering them distinctly, and then brings down on those words in which the meaning of the sentence is mainly concentrated with a distinctness and emphasis greater than I ever before heard with one exception.* Few persons are aware of the importance of this principle in enforcing and riveting anything upon the hearer, yet Dr. L. has caught it by that intuition which belongs to all great men. The man who thinks *clearly*, concentrates his meaning in a few of the important words of a sentence, and good speaking consists mainly in giving these words their appropriate force. This Dr. L. does to perfection. Hence he is fully understood, and these imprinted words lodge in the mind of the hearer, and the thought conveyed is reiterated indelibly upon the mind.

The second point of interest connected with Dr. Lansing's manner of speaking is his *stopping* just before pronouncing

* Lemuel White, teacher of Elocution in Philadelphia.

the emphatic word, and then a little after pronouncing it, so that that word may be lodged upon the mind, and stand out in bold relief. Thus, in reading the passage—"He that believeth on him, is not condemned, but, he that believeth *not*, is condemned already." John iii, 18: As he came to the words "believeth *not*," he stopped after believeth, till the minds of the audience waited for what was to come, and then brought down his voice upon the word "*not*," and then stopped again thus rendering every sentence most impressive.

He also employed a great number and variety of inflations of the voice, which added greatly to the power and interest of his delivery.

In the article in Vol. IV, already alluded to, the idea is presented that when the face is prominent, the thoughts will be distinct, and the whole man; mind, expressions, actions, feelings, all distinct and prominent. This is strikingly true of Dr. L. The prominence of his features, has already been alluded to, and what has just been said of his emphasis and inflection, will form a practical illustration of that doctrine.

Dr. L. is certainly a remarkable man, and every way calculated to *do good*, and scatter light and knowledge. He is a liberal minded man; one that will not think in traces, but one that will seek and advocate the *truth*, though it may be unpopular. This I remarked of him when blindfolded, saying that he did all his own thinking, and some for others, and was not tied to any particular faith, so that he could not look candidly, and judge correctly. I was gratified in the extreme on being introduced, after the examination, to the Rev. Dr. Lansing, because I knew enough of his history to know that my sentence of the verbal description told like a nail in a sure place upon the Doctor's character; and all present expressed their perfect astonishment at the fidelity of the description to the original as exhibited in real life.

ARTICLE VI.

PHRENOLOGICAL PAIRING.

[From Uncle Sam's Recommendation of Phrenology.]

Let us now begin at the very beginning of human things, at the commencement of life. The Bible teaches that God made the first man and woman from the dust of the ground, and also that, through them, mankind were to be multiplied, to replenish or fill the earth. We know that from these first parents millions after millions have descended, and spread all over the world. See, now, how skilfully the wise and good Creator has contrived that this peopling of the earth should proceed from the original and solitary two. It was provided that male and female should come together, to be the father and mother of new generations. But if there were nothing in particular to attract them to each other, this office of becoming parents would not be; or if it could, they would not so certainly live together, to help each other take care of their infant offspring. So there was given to each sex the propensity of love towards the other sex; that strong, delightful feeling, by which they are drawn together and kept in pairs, and unspeakably blessed in each other's society. This affection is often laughed about, and those possessed of it are generally the subjects of jocularities, and sometimes ridicule. But this ought not to be; for the propensity was implanted by God, and for an all-important purpose, as we have seen; and, where there is perfect propriety, it is sinless in His sight, and receives His holy blessing. O, it is one of the most beautiful spectacles in the world to see two young beings who have loved, and who still do love father and mother, nevertheless leaving them according to the Divine command, and cleaving to each other with this different and far deeper love. They become husband and wife; then they live on and on together. Poverty, sickness, and mutual imperfections part them not. What God himself hath joined, he will not separate, and he also forbids man to put asunder. From this sacred origin new

life comes: families are reared, society is established, and great nations arise, as we shall hereafter more particularly observe.

You see that we have treated this matter in a graver style than ordinary, and it is because we feel grave about it, however giddy mortals may regard the subject with a smile. Single and solitary though we are in our peculiar nature, yet we have a profound veneration for those primal loves which were Eden's deepest bliss, and for those similar loves in others whereby the great plan of existence is made to proceed. Where is that perfect fitness of the mutual character by which heart grows into heart, and very being blends with very being, how charming, how pure the spectacle! Unseen, and immortal spirits might well hover around such a union, and catch to themselves a new blessedness therefrom. Admired and revered, then, be love; hallowed be wedlock!

We will now go along about our philosophy.

Phrenologists call the principle in view Amativeness. Now just see where that portion of the brain with which it is connected is placed. It is at the very back and bottom of the head, close down on the neck, and nearer to the body than any other organ. The appropriateness of the situation must be very striking to those who understand the nature of the human frame, and exercise a little reflection. They will see that *here* should be the foundation of that grand pile of organs which rises in regular and perfect order in the head above.

We will close this extract by an illustration, which may possibly instruct as well as amuse:

A certain representative brought his daughter to spend the short session of Congress at the capital. No matter what year; and as for names, we will here use fancy ones. Grace Goodway was as beautiful as a blossom, and as sprightly as a humming-bird. She seemed to live in mirthfulness, motion and music. How she would trip and whirl it in the dance! She fluttered, as it were, on the tuneful vibrations of the air, rather than touched substantial floor as others did. She was sought after by the young bachelors, sighed after by the old, and gazed at as a picture, by the happily married.

At last she was sought not in vain. A noble young fellow, clerk in one of the departments, wooed and won her for his own. The fashionable world wondered at her choice; for several honorables, and among them a very senator, had courted her favor. How *could* she descend to a clerk, and take a name and a station hidden from all the world! *She*, the daughter of *such* a man, and almost died for, too, by *such* men! But our humming-bird had her own instinct about flowers, and she gave herself up to it, although it carried her into a nook where pride and vanity might not care to go. The fact was, that George Fairworth's lodgings were under the same roof with those of Grace and her father. There were, therefore, opportunities of acquaintance and mutual interest which otherwise could not have been. But, even with such ample opportunities, no one of inferior head and heart could hardly have gained her affections. Grace had had a most substantial education, at a seminary where things were studied as well as words; where the moral nature, also, was attended to as well as the intellectual. Her education was not one of mere smatterings, or of accomplishments, as they are called—gilding and hum. She had read, moreover, history and the philosophies with her talented father. It was his delight, also, to communicate to her a great deal about the present politics of the country, in which, as a public man, he was deeply interested. This daughter was the dear, delightful, and delighted recipient of the father's soul, and an excellent great soul it was. A mother with strong common sense, and an adept in all appertaining to household affairs, if not in fashionable literature, was the happy coadjutor in domestic discipline. Grace was therefore well prepared to see, hear, understand, and be instructed by the new scenes of the Capitol. The gayety and show interested her as novelties, and she enjoyed them as for a brief season, but they really came not near her inner heart. She was, indeed, lively and mirthful, and seemed to forget everything but the passing scene; but this was owing to a very active temperament, and to the fact that she had been trained to keep her percepts open, and wholly to enjoy, as far as innocent, what was present, rather than but half, and very faintly enjoy what was absent and did not appertain to the occasion.

George Fairworth was well educated also, but self-educated mostly; and he still employed most of his leisure hours in developing his fine powers, and storing a retentive memory with knowledge. He seldom went to places of amusement; for, having been in the city several years, he had seen enough of them. He had higher aims. It was with a mutual profit and pleasure that he and Mr. Goodway, that winter, spent hour after hour conversing on that infinite variety of topics which richly stored minds can fling out between them. Fairworth was exceedingly well versed in the details of politics, especially those of his own department, and communicated much information to his old friend.

Grace spent many hours in listening to their instructive conversation. She also made her useful queries, and contributed mostly to the entertainment by occasional remark. At other times George and Grace were alone in each other's company, piercing the depths of philosophy, or ranging the fields of literature. There was one sweet amusement, moreover, in which they could participate with mutual delight—we mean music. But the best music was in their souls, and they soon discovered the perfect unison. Is it a wonder, ye who are skilled in the harp of a thousand strings?

The father, who rose from humble life, and had strong common sense, consented to his daughter's choice; and her mother, who married him out of pure love, also wrote consent from distant home. Thus the couple were engaged, in spite of the great, loud, and general say. The honorables by her unhonored, and other beaux-bewitched and bewildered, fluttered in her train no more. Her flight was now beyond their reach. But March came, and Congress adjourned, and confusion went away. Grace also went home with her father. But the very next May wrought her bridal wreath, and she came back to Washington the wife of Mr. Fairworth, the worthy but humble clerk. The being, the breath, and the balm of this breeze of a woman now belonged entirely to him. What a fresh and fragrant paradise was his home, we shall see.

As of the least importance, let us first describe their abode. They took respectable board (not in the most expensive class of houses, however,) in conformity with a limited salary, and

a judicious father's advice. They had a little, a very little parlour to themselves, but it was as neat and as tasteful as the cup of a flower. There was a row of plants on a painted stand at the window. On one side stood a rather small-sized organ. On another side were about forty neatly-bound books in as neat a case. Over the mantel-piece hung the well-known picture of General Washington and his family. We present them as they were found by a friend, on a December evening, near the commencement of the annual Congress. The visitor alluded to was General H., then senator, a most intimate friend of Mr. Goodway. There sat the wedded pair, as near to each other as a little centre-table, with two lamps on it between them, would let them be. As the servant opened the door, and before they scarcely perceived who the visiter might be, he observed Mr. Fairworth with a book in his hand. As he laid this on the table, and his wife put down her sewing as preparing to rise, he discovered a tearfulness in the eyes of both; but the smiling softness of features beneath indicated that it could not be the tearfulness of grief. "Oh, General H.," exclaimed they together, coming impulsively forward, and each seizing a hand, "how glad we are to see you. Nobody could come more welcomely upon us at this moment," continued Grace, "than yourself. More than any of my friends, you encouraged my predilection for George. Indeed, the rest did not encourage it at all, my father excepted." "And you," said her husband, "were the only one who whispered in my ear to hope and persevere; and nobody can better sympathize with the happiness you foresaw than yourself." "It was but a moment before you entered," continued Grace, "that George had finished reading to me 'The Wife,' in Irving's Sketch Book. Oh, what a charming, charming story! We realize it all, indeed we do, General; I had as lief tell you as not. Don't you see that, like Leslie and his Mary, we too are 'so snug!'"

They then spent the evening in reminiscences of the past, and with hopeful glances at the future. Just before leave-taking, Fairworth, with his deep, mellow bass, accompanied his wife's sweet voice and the organ in singing "Home, sweet Home!" At the close of the song, the visiter observed the same tearfulness in their eyes and smiling softness of features beneath, as when he entered. "Do come and see us very

often through the winter, General H.," cried they both, as he motioned towards the door. "Father is out of Congress, you know," said Grace, "and will not be here; so you shall be as a father to us. So come often, and come any time." "That I shall," was his reply; "that I shall," was his thought on leaving the door; "for if there is now on earth anything like Paradise before the fall, it is there." He did visit that sweet, sweet home, and enjoy a similar domestic scene very often for months afterward. It was not "Love in a Cottage," as romance has it, but it was love in a little room, amid a dashing, dissipated city; it stood on the very brink of these wild rapids of life, and the inmates scarcely looked out on the foam. The uproar was unheeded as they responded to each other the mutual melodies of their hearts. Would that many who keep great houses unneeded, and use grand furniture unpaid for, would stoop, before they fall, and then cannot stoop, to copy this example! So thought that good old friend, and so think we!

MISCELLANY.

Collyer.—This notorious and every way immoral Phrenologist, and magnetizer, has again returned from Canada, where his gross and flagrant crimes drove him last summer, and is now lecturing in western N. Y., though with poor success. About him as a Phrenologist and magnetizer, I have nothing to say; but warn the advocates of these sciences to give him no countenance, because he is utterly destitute of moral principle.

But perhaps nothing evinces his utter recklessness of moral principle more than his now coming out in ridicule, and even in denunciation of Phrenology and Phreno-Magnetism. No one can read the following without mingled emotions of contempt and deep-toned moral indignation.

Friday, Jan. 13, 1843.

— FOWLER Esq.—!

Dear Sir: I had the curiosity to attend last evening, a lecture on Mesmerism by Dr. Collyer, of Boston, delivered in the Universalist Church of this village. In the course of his remarks, he took the un-

warranted liberty of speaking of Phrenology in the most contemptuous terms.

He said, without disguise and with much warmth, that Phrenology is a most glaring absurdity, an insult to the intelligence of an enlightened public, and deserved to receive the lasting disgrace and indignation of every honorable man.

In a word, he added, that it was as false as it was extensive. For what did he treat this noble science in that manner? Merely to further his own ends!

Now, sir, it is incumbent on you, as the great exponent of this science in the United States, to take immediate notice, and defend it from all attacks.

Hoping that you will appreciate the motive for which I write, I am
yours &c.,

A FRIEND OF TRUTH.

New Fairfield, Ct., Dec. 14th, 1842.

MR. EDITOR: A case of the injury of the brain has recently occurred in this town unfolding phenomena in the science of mind which cannot be uninteresting to every amateur in Phrenology in so far as it tends to prove the principles of Phrenological science and explain its connection with the much despised and ridiculed system of Animal Magnetism, which, by the researches of unprejudiced minds has, and is yet to exert so salutary an influence by developing the principles of its kindred sciences and thus confer everlasting blessings upon the world. About six weeks since, Sylvester Wheeler, aged about twelve years, fell near 20 feet from a tree, striking his head upon a rock—the right side of it receiving the full force of the blow. It produced no visible fracture of the skull, but, such a concussion of the brain as to cause an entire paralysis of the mental action, excepting some occasional gleamings of returning consciousness. That portion of the brain in the basilar and coronal regions was highly excited and inflamed, which will account for the facts contained in the following phenomena. In one of his more rational moments he inquired “Whose tree did I fall from?” Mr. Stevens, was the reply, “I wish,” said he, “it had been his neck instead of my head,” throwing as much severity and indignation into the expression as the very excited action of Destructiveness was calculated to inspire.

At another time, recollecting some little trifle he wished to have obtained before his fall, he addressed his father in an unusually reverential and submissive tone, exhibiting a degree of respect and deference, which his parents say he had never done before, saying: “Father, will you please to give me a little money?” This was undoubtedly

the language of excited Reverence, inasmuch as this organ is naturally small in his head, and its corresponding manifestation proportionally weak. He also exhibited much concern in regard to a future state, and was heard to exclaim,

"Sinners turn, why will ye die !"

which, with other similar expressions, I conceive to be the language of excited Cautiousness, Marvellousness, Veneration and Conscientiousness, these organs being much heated. I reckon Dr. Hamilton would be puzzled to explain this coincidence between cerebral excitement and mental action, corresponding to the organs excited upon any other than Phrenological principles.

But the most interesting part of the case remains to be stated. The blow was received upon the right side of the head—the face receiving no injury at the time. But the muscles of its left side appeared to be contracted so that the left corner of the mouth is drawn outwards and downwards at an angle of nearly 45° below a horizontal line, extending across it. Now, according to the principle that there is a magnetic connection between the organs of the brain and the face, and that these currents cross each other and have their poles in that side of the face opposite the organs with which they are connected, cannot the deformity of his face be correctly accounted for on the ground of this connection? Or rather, does not this fact prove that there is a magnetic current between the organs of the brain and face? and if so, may I not enquire what organs must be injured to produce a contraction of the part described? Very respectfully,

B. I. GRAY.

O. S. FOWLER, A. B.

Dr. Hurd, of Canastota, Madison Co., N. Y., reported the following. A girl in his practice, who was studying arithmetic with unusual zeal and earnestness, came home one day from school, saying that she felt a strong disposition to *count, add, subtract and multiply*; and complaining that her head ached. Her sleep, also, was continually interrupted by cyphering *in her head in the night*. These symptoms continued to increase for two days, until, at last, they became intolerable, and the family physician was called. He was a Phrenologist, and no sooner learned that she experienced *pain* in the head together with this counting propensity, than he asked her what *part* of her head pained her. She replied, "Here," placing her thumb and finger upon the two organs of Calculation. He, of course, applied local remedies to the afflicted organ, with a view to allay the irritation, and soon effected a cure. Surely, every physician should be a Phrenologist.

THE
AMERICAN PHRENOLOGICAL JOURNAL

AND
MISCELLANY.

(NEW SERIES.)

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March, 1843.

No. 3.

ARTICLE I.

NEUROLOGY.

It is the object of the Journal to furnish its readers not only with the *established* truths of Phrenology, but also, with that which claims to be true, although it may not be established—when such establishment would have a direct influence on, and conduce materially towards, a complete modification of the science as it is now understood. We do this for the purpose of encouraging inquiry—deeming it no crime in the idea that it should be new, and anxious that others should pass judgment on all recent developments; by their own unbiased reason.

In previous articles as likewise in subsequent ones will be facts that may be depended on, as being in themselves true, not compiled however with our own inferences or opinions whether pro or con. We, therefore, in accordance with a request from Dr. Buchanan, transfer to our pages an article from the January No. of the Democratic Review, containing the report of a committee appointed to investigate the discoveries of Dr. B. We must premise in the first place, however—from respect to our great masters—that we object to Dr. Buchanan being made the superior or even the equal in capacity and comprehensiveness of mind with Gall and Spurzheim. Their fame is established; they are recognized as having been

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great—very great benefactors of the human race. For the Dr. personally we have much respect, and we do not intend to detract, in the least, from his merits as an intellectual man, or his rights as a discoverer; but feel confident, that he himself would be willing to occupy a smaller niche in the Temple of Fame than that accorded him in this article. Gall, in bursting from the fetters of the old schools and establishing the fundamental principles of Phrenology—which must necessarily be the basis of all future discoveries in mental science—has rendered his position in this department inaccessible. He is the Patriarch all in coming time who may systematize or perfect Phrenology—under the garb of Neurology, or in any other costume, must per-force occupy the position of children and look with reverence to their father.

Again, in justice to the character of the Journal, as being the only periodical devoted to the cause on this side the Atlantic, we must express our doubts of the soundness of establishing vast general principles in mental philosophy on so slight and doubtful testimony, as that deduced from the acknowledged extraordinary sensibility of several individuals: the fact of their organization being so peculiarly delicate as to cause them to be materially influenced by the slightest external circumstance, should check implicit reliance on the phenomena manifested by them when under a course of experiments, more especially when we know that external circumstances are fruitful sources—even to the unimpressible of improper biases and decided prejudices.

As it is not our intention to review the Review, we must close our remarks on its character. Those of our subscribers whose desire it was to see Dr. Buchanan's views inserted in the Journal, will now be gratified.

REPORT OF THE MINUTES.

"Quæque ipse vidi."

In surveying the history of discoveries in natural science, one of the most peculiar facts that strike the view is the circumstance that for years, aye and even ages, preceding the development of some important principle, many of the leading phenomena had been repeatedly observed; and when the

grand conclusion deduced from these phenomena was once announced to the world, the result excited less astonishment than the circumstance of its having been so long unperceived. Men of the most exalted genius would seem often to stumble over these facts, and not unfrequently to pick them up and handle them, and still fail to discover their most obvious bearing. Hence it has always occurred that attempts have been made to rob the discoverer of his honors, however well merited, on the ground that certain of the essential facts had been previously well known. Thus has it been with the kindred subject of Phrenology, whose enemies, failing in the effort to subvert its principles, endeavored to show that what was true in it was not new, and what was new was not true. And in illustration of the circumstance just adverted to, that the tendency of natural phenomena is often by no means appreciated even by the most acute observers, it may be mentioned that Gall himself once struck accidentally upon one of the most important facts of "Neurology" without discovering the general law to which it most obviously pointed. The same remark is applicable to the experiments without number performed during the last fifty years in France, Germany, England, and the United States, upon subjects put into the somnambule state by means of the Mesmeric process.

The earliest knowledge that we have of these discoveries in "Neurology" on the part of Dr. Buchanan, is, that in April, 1841, he was giving public lectures and experiments on the subject at Little Rock, Arkansas. We are the more particular in referring to this date, as an attempt has been made in the city of New York to establish a priority of claim, based upon experiments made in the latter part of the same year. But by this time the announcement of Dr. Buchanan's discoveries had spread by means of the journals of the day, over the whole extent of our wide domain. "These experiments," in the words of their author, "occupied the whole ground of Phrenology; more than doubled the number of distinct organs; and established propositions in physiology and therapeutics, of much more importance than the Phrenological doctrines which had been thus established." Instead of hastening to our Atlantic cities, in the reasonable hope that here a

discovery of such magnitude would be more speedily and fully appreciated, Dr. Buchanan remained in the far West, quietly prosecuting his investigations to the end of perfecting his system of Neurology. So far as regards cerebral excitability, he could not but be aware that others would, by this process, attract the public mind, and that it would be caught up even for popular exhibitions; but justly considering this as entirely subordinate to the science he aimed to establish by this means, he directed his efforts solely to the accomplishment of the scientific end in view.

As these discoveries embrace, in their wide range, not only the mental physiology of the brain, constituting *Phrenology*, but also the physiology of every corporeal organ as dependent upon special portions of the cerebral mass, it follows that it was necessary to substitute a new term. Were the functions of the brain exclusively mental, the term *Phrenology* would be sufficiently comprehensive; but as its control over the corporeal functions is not less decided and important, the term *Neurology*, or science of the nervous substance, has been judiciously selected as expressive of all the phenomena comprised within its wide limits. These two classes of functions, Dr. Buchanan distinguishes by the terms *psychological* and *physiological*, which are, indeed, expressive in their more popular acceptance; but as the phenomena of the mind, in our present existence, can be manifested only through cerebral structure, we cannot see that this class of functions is less physiological than the other. The double function of the brain, as demonstrated by Dr. Buchanan, we consider as its *mental* and *corporeal* physiology.

To Dr. Buchanan is due the distinguished honor of being the *first individual to excite the organs of the brain by agencies applied externally directly over them*, before which the discoveries of Gall, Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors of their race—dwindle into comparative insignificance. This important discovery has given us a key to man's nature, moral, intellectual, and physical; for, by this means, in "*impressible*" subjects, have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and

feeling, but control the corporeal functions. As man is pervaded by the imponderable and invisible fluids, which radiate from him unceasingly, such as the electric, galvanic, magnetic, and (according to Dr. Buchanan) "neurauric," the laws of these he would seem also to have demonstrated. He has likewise clearly established the general truths of phrenology, corrected many errors of detail, and developed the subject with such a degree of minuteness that it now may be said to resemble the full-grown adult as compared with the child.

"Neurology," says Dr. Buchanan, "while it incorporates the entire mass of Physiology with Phrenology, makes a revolution in the latter science. Although the greater portions of the organs discovered by Gall and Spurzheim, have been, in the main, correctly described, yet experiment has proved about one-third of the number to have been incorrectly understood. Nor does the catalogue of Gall, Spurzheim, Combe, or Vimont, embrace a sufficient number of functions to explain the diversified phenomena of human character. . . . The number of independent functions which may thus be demonstrated by experiment with an adequately susceptible person, amounts to one hundred and sixty-six; but, for convenience of instruction, I demonstrate usually not more than one hundred. With a subject of large brain, well cultivated mind, and high susceptibility, I have no doubt that even as many as two hundred might be shown *distinctly*." The agent employed most generally by Dr. Buchanan to excite the various functions of the nervous system, is the same as that used in the operations termed Mesmerism or Animal Magnetism, viz., the aura of the nervous system, which is radiated and conducted freely from the human hand. Instead, however, of putting the subject first into the Mesmeric somnambule condition, which renders the phenomena that follow highly deceptive and inaccurate, Dr. Buchanan operates upon his subject in the *waking* state, free from the mental delusions which may be supposed to pertain to somnambulism. This impressive class, which is a very limited one, may not only have a portion of the brain so energetically stimulated; by the touch of another, as to manifest its particular function predominantly; but the individual becomes equally excited when he

places his fingers on the cranial regions of the cerebral organs of another person.

These characteristic and leading principles of Dr. Buchanan's system are here adverted to merely in a general way, as they will be again brought under notice by us, both in a sketch of the principles of Neurology by Dr. Buchanan himself, and in the diversified experiments of a committee, appointed by a public audience in the city of New York, for the purpose of investigating the pretensions of Dr. Buchanan to the claim of having enlarged the boundaries of anthropological science.

These announcements are, indeed, of a startling character, extraordinary to all, and to many wholly beyond credence. Had Dr. Buchanan lived in an earlier age of the world, when philosophy had not yet asserted its noble prerogative of releasing the mind from the bondage of superstition, instead of being regarded as a bold and original thinker and an untiring searcher after truth, he would have been dreaded, or perhaps persecuted as a necromancer casting his magic spells over the body and soul of his victim. But notwithstanding the wise in all ages, seeing the deceptions constantly practised on mankind by the marvellous, have been very justly on their guard against easy credulity, it does not become the true philosopher of the nineteenth century to close the organs of his five external senses against the intrusion of any evidence which might possibly disturb some favorite and long cherished system. It does not become the philosophic inquirer to decide precipitately that any phenomena is too marvellous for belief. Many natural phenomena which were formerly regarded with superstitious awe, as, for instance, the *Spectre of Brocken*, which consisted of a gigantic image of man delineated on the sky,—the fact of troops performing their evolutions on the surface of a lake, or on the face of an inaccessible precipice,—or the equally extraordinary phantasm of a ship's being seen in the air, in the solitude of the ocean's waste, notwithstanding no vessel was within reach of the eye,—are all now satisfactorily explained by the unequal refractive powers of the atmosphere, arising from its variable temperature. "It is impossible," says Dr. Brewster, "to study these phenomena without being impressed with the conviction that nature is full of the marvel-

lous, and that the progress of science, and the diffusion of knowledge, are alone capable of dispelling the fears which her wonders must necessarily excite, even in enlightened minds."

In like manner, to those unaware that each mental faculty has its distinct organ in the brain, the proposition that these emotions or faculties may be excited at will, as when we call forth the different notes of a musical instrument, is so startling as to be beyond credibility; but to the mind of the phrenologist, who has been wont to contemplate the great truths of his science, the announcement of such results offers no violence. This field of scientific research, which offers a harvest rich in new and valuable facts, is open to every laborer; and we find accordingly, that it has been already entered upon by many philosophical inquirers. We, as well as many others, have witnessed repeated experimental verifications of the excitement of the separate organs of the brain, thus calling forth, in an intense degree, their natural language and action. Although the number of those having brains thus excitable, is comparatively small, yet in every society of a few hundred individuals, there will be found some subjects impressible in a greater or less degree. To those in whom scepticism is a predominant organ, we would seriously recommend the perusal of the following lines written by Galileo to Kepler, which are not the worse for having been oft quoted:

"Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glasses, which he pertinaciously refuses to do."

We would now proceed to illustrate the general subject of **NEUROLOGY**, by bringing before the reader certain portions of a report on experimental investigations, published in the "Evening Post" of the 6th December, entitled—

"Minutes of the Proceedings of a Committee appointed by the public audience attending the lectures of Dr. Buchanan, to superintend experiments relating to 'Neurology,' and to prepare experiments suitable for public exhibition."

The committee met on the 4th and 5th of November, and spent several hours each day in the performance of a variety

of experiments, but as a general impression prevailed that the results exhibited were not, on the whole, of a character so marked and unequivocal as to be very satisfactory, Dr. Buchanan stated that he had relied on the expectation that some impressible subjects would be brought to the meeting by members of the committee, but that there had not been any of a character other than very imperfect and doubtful. He suggested that a sub-committee should be appointed, who could witness experiments in greater privacy upon some subjects who might be found unwilling to appear before so large a number as the general committee, and who would also be able to bestow more time on the investigation of the subject than could be done by the larger number. This suggestion being adopted, the following gentlemen were appointed as that sub-committee:—Rev. Henry W. Bellows, Messrs. William C. Bryant, and John L. O'Sullivan, and Dr. Samuel Forry. The first-named of these gentlemen was prevented by absence from the city from being present at the greater part of the experiments made, and from participating in the report.

We will present in the first place, the conclusions of this sub-committee:

“ Report of the Sub-Committee.

“ The sub-committee, appointed to witness private experiments by Dr. Buchanan, beg leave to report, to the committee from which their appointment emanated, that they have held meetings, of which an account is given in their minutes sub-joined. Their object has been to give to the subject an attention, at the same time cautious and candid, and to present a simple statement of their observations, to serve a basis for the deductions of others, rather than of any positive conclusions of their own, as to the correctness of those views and opinions to which Dr. Buchanan has given the name of the science of ‘Neurology,’ as discovered and developed by him.

“ For the sake of rendering more intelligible the bearing of the facts and appearances observed, upon those principles propounded by Dr. Buchanan, of which they are presented as illustrations and evidences, the sub-committee present also a brief and general statement of the outlines of Dr. Buchanan's system, as furnished by himself, at their request.

"In justice to Dr. Buchanan, they at the same time feel bound to declare the highly favorable manner in which, throughout all the intercourse growing out of this investigation, they have been impressed by the evident intelligence, sincerity, and earnestness of convictions, and truthfulness of conduct and deportment, strongly characterizing that gentleman; and that they are fully satisfied of the honorable motives prompting his present devotion to these investigations, in the sole spirit of a student of science, a pursuer of truth, and a friend of his race. They will also add that, feeling every reason to believe in the good faith and veracity of the subjects of these experiments—*independent of those experiments which were, in themselves, of a nature to preclude description—they deem it their duty, in view of the extraordinary facts they have witnessed, to say that, although they have obtained a very imperfect knowledge of the system of Dr. Buchanan, and have been prevented by the pressure of their other avocations from bestowing on the subject as much time as would have been desirable to themselves; they have had sufficient evidence to satisfy them that Dr. Buchanan's views have a rational experimental foundation, and that the subject opens a field of investigation second to no other in immediate interest, and in promise of important future results to science and humanity.*

"The different members of the sub-committee have not all been present at all the meetings described in their minutes. Some of them have, however, in private, on other occasions than those here referred to, witnessed other similar experiments, of the most interesting and satisfactory character, which are not here described, because not witnessed by them collectively, in that capacity in which alone they have to make the present report. The absence of Mr. Bellows from the city, at the time of submitting this report, renders it necessary to forego the advantage of his participation in it. The minutes were prepared by Dr. Forry, from notes taken at the time of the various experiments. The papers appended to this report are a brief and general statement, by Dr. Buchanan, of the outlines of his system or science of 'Neurology,' and the minutes of the proceedings of the sub-committee.

"All of which is respectfully submitted.

"WM. C. BRYANT,

"J. L. O'SULLIVAN,

"SAMUEL FORRY, M. D."

Every reader must determine for himself the degree of confidence to which the statements of this committee are entitled. The name of one of its members is already classical in the English language; Dr. Forry's recent excellent work on the Climate and Endemic Influences of the United States has given him, though a young man, an honorable place among the scientific observers and writers of the day; while, however otherwise obscure, the remaining name is not unknown to the readers of the Review, through which he has the honor monthly, of coming into a relation with them, grateful on the one side, and not unfriendly, it is hoped, on the other.

The following outlines of the principles of Neurology, by Dr. Buchanan himself, will, in connection with the remarks already made, afford the reader at least some general idea of the subject:

"Gentlemen—As you desire from me a sketch of the principles of Neurology, I submit the following brief statement, hoping that its brevity will not render it obscure:

The word Neurology, as it relates to man, is but another name for the great science of Anthropology, because the science of the nervous substance necessarily includes all the manifestations of mind and life connected with or dependent upon that substance, which we know is the seat of life and the organ of the mind.

"Physiology, Pathology, Insanity, and what has been called Animal Magnetism, Mental Philosophy, or Phrenology, Crani-oscropy, Physiognomy, Education, &c., are partial views of the phenomena and systematic laws of the human constitution, which constitute the science of Neurology.

"The characteristic feature of that system of Neurology which I have brought before the public is, that it has been established by the means of cautious and decisive experiments, and may be easily verified by any individual who has the necessary patience to pursue the investigation of the subject.

"The experiments consist in exciting the various functions of the nervous substance in the cranium or the body by the application of the proper stimulating agents. Every article of *materia medica* possesses in some form, or to some extent, the power of exciting and modifying the functions; Galvanism, Electricity, Magnetism, and Caloric, possess efficient exciting powers; but no agent that I have used possesses so efficient, and at the same time, so congenial an influence, as the aura of the nervous system.

"This Neuraura, which is the agent by which one individual makes a physiological impression upon another, when in contact, is radiated and conducted freely from the human hand. The experiments which I have made in your presence, consist in applying this Neuraura to the various portions of the brain, upon which it may make an impression through the cranium and the face, which present no obstacles to its transmission.

"To develope important results from such experiments, it is necessary that we should make them upon persons whose cerebral action is easily excited or deranged by slight influences. It is necessary that the portion of the brain which we excite should be so energetically stimulated as to become predominant over all the other portions, and to manifest its functions in a pure and distinct form, unmingled with any different or counteracting functions. It is also extremely desirable that the experiments should be made upon persons whose mental cultivation, sagacity, and integrity, render their descriptions of their own sensations cautious, exact, and worthy of implicit confidence.

As my experiments have been repeated by many phrenologists and others, and have generally been attempted by them during the state of somnambulism superinduced by mesmeric operations, I would remark that such experiments are often highly deceptive and inaccurate. Experiments should be made in the natural condition of the subject, and free from the imaginative excitement which belongs to somnambulism. As far as I have heard of the result of the somnambulist experiments, I know of but few cases in which the operator has not been misled by his imaginative subject.

"An extensive course of experiments upon persons of intelligence, in their natural state of mind, has established and placed beyond a doubt, the fact that the brain, as a psychological organ, manifests an immense number of mental functions, and that there are no phrenological divisions in the brain, other than the anfractuositities of the convolutions, and that there are no simple primitive cerebral organs manifesting a pure special single function, unless we carry our subdivisions so far as to make a primitive organ of each constituent fibre of a convolution.

"The number of cerebral organs which we may recognize is, therefore, a matter of arbitrary arrangement, as we may divide the brain, for convenience, into three, four, or five regions, or with equal precision and functional accuracy, into three, four, or five hundred. From fifty to a hundred subdivisions would be as many as we can learn to locate correctly, and is a sufficient number for practical purposes.

"It is established with equal certainty, that the brain is as much a physiological as a psychological organ, and that it maintains its sympathies with the body, and exercises its controlling power over it by means of certain conductor organs at the base of the encephalon, by which it radiates volitional, circulatory and secretory influences to the muscular system and other tissues of the body. Each portion of the brain has an intimate relation of sympathy with its particular region of the body, and exercises a modifying influence upon the general circulation and innervation of the system. It is through the conductor organs that the special relations of the brain and the body are established, and all the physiological effects which may be produced by operating upon the brain, may be as easily, and, indeed, more promptly evolved by operating upon the corresponding conductors, which transmit their influence directly.

"Thus do we explain the relations of the brain to the body, and by carrying out the mathematical laws of cerebral physiology, we show the influence of each hemisphere of the brain upon the opposite hemisphere, and through that upon the correlative half of the body.

"To explain the relations of the mind to the brain, and the peculiar mode or laws of their connection, would not be a more difficult task than to explain the relations between the brain and the body—either of which would seem to the novice a chimerical undertaking.

This higher psychological philosophy, however, constitutes no part of the psychologic-physiological system to which I have called the attention of the public, and which aims at extensive education and medical utility. Of this system, I have given you a few imperfect illustrations, and regret that I have not had the opportunity of illustrating, in your presence, the beneficial influence which may be exerted upon the sick.

"The experiments with medicines applied to the fingers, were designed to illustrate some important principles in reference to human impressibility, and the mode in which medicines produce their effects.

"The experiment of bringing an impressible person into contact with the head of another, illustrates the laws of transmission of the Neuraura, and presents us a method of accomplishing a perfect diagnosis of disease, as well as of exploring the physiology of the brain, and ascertaining the characters of particular individuals. This method which I have been for some time engaged in applying to practice, must ultimately take the precedence of all other methods of diagnosis and examination, either for character, for disease, or for the establishment of scientific principles.

"In conclusion, permit me to remark, that the principles of Neurology, have been established by innumerable coincident harmonious facts, similar to those which you have witnessed, and that unless the testimony of our senses is utterly false, or unless a large number of intelligent observers have been suddenly seized by an epidemic and methodic insanity, a new class of facts has been developed, and a new science exists, which imperiously demands the attention of all lovers of truth or friends of man, and which, if even half of its bright promise is realized, must originate a great and happy era in the history of human progress.

"With high respect, enhanced by the cordiality, courtesy

and promptness with which you have engaged in your recent duties, I remain,

"Your humble servant,

"JOS. R. BUCHANAN.

"Messrs. Bryant, Forry, and O'Sullivan."

We shall next introduce to the reader some extracts from the minutes of the sub-committee. As these minutes alone would cover twice the space allotted to this article, we are obliged to exclude the greater portion; and to decide which shall go in, and which shall not, we find no easy task.

"Sub-committee met on the 11th of November. Present, Mr. Bryant and Dr. Forry.

"The person experimented upon was a lady residing near Poughkeepsie, aged about forty, and the mother of large family. She declared her entire ignorance of the principles of phrenology, as well as the locality of any cerebral organ; and lest some doubts might be started upon this point, the certificate of the gentleman who accompanied her has been appended.

"In these experiments, Dr. Buchanan designed to show that an individual who is highly 'impressible,' may not only have the special functions of the brain excited by having the corresponding portions of his head touched by another person, but may receive the 'neurauric' influence to the same extent, or nearly so, directly from the brain of another, simply by his placing the end of a finger on the region of a special organ on such person.

The lady having, at the request of Dr. Buchanan, placed the ends of her index and middle fingers upon the upper part of Dr. Forry's forehead, in the region, as designated by phrenologists, of the *reflective* organs, and being now asked what mental emotions she experienced, replied—"I have a desire for knowledge, and particularly to know all about this subject." Dr. Buchanan then asked her what her motive was in desiring this knowledge, to which she answered that she was influenced alone by the mere love of knowledge. Dr. Buchanan next raised her fingers so as to touch, at the same time, the region of *benevolence* in Dr. Forry's head, and being now interrogated as to her mental emotions, she said in reply that she still

had a desire for knowledge, but that there was now a motive added to her wish for knowledge. This motive she declared to be a 'wish to do good,' that is, she desired to become acquainted with the mysteries of neurology, with the view to be enabled to do good to her fellow-beings. Her hand was next placed in the region of Dr. Forry's *self-esteem*; instantly the whole tone of her manner changed. From being modest and retiring, she suddenly became bold and assuming. Jerking her hand from Dr. Forry's head, she remarked abruptly—'I do not like this sensation—I feel covetous.' To the question of Dr. Buchanan, why she felt covetous, the reply was, 'I would wish to get means to make a display in the world.' Placing her hands now, at the request of Dr. Buchanan, successively on the upper fore part and on the back part of Dr. Forry's head, she described the sensation of the former as mild and more agreeable and causing ennobling feelings, whilst that of the latter was unpleasant, but imparted strength to her system—phenomena which accord with the principles laid down by Dr. Buchanan. These experiments were repeated with similar effects upon the head of Mr. Bryant; but when she came to the region of skepticism, she suddenly jerked away her hand, saying—'I feel nothing.' This result, as Dr. Buchanan remarked, is a phenomena that follows invariably.

"As Dr. Buchanan's system modifies very much that of the phrenologists, it may be here mentioned that his division of the functions of the brain, as delineated externally on the skull by certain regions, as those of skepticism, insanity, intoxication, temperance, levity, &c., is, for the sake of convenience, adopted in these minutes by the sub-committee, without intending to express an opinion as to the accuracy of all its details.

"These were the leading experiments, which were here cut short, as the lady was about leaving in a steamer for her home.

"CERTIFICATE—At the request of the committee, I would state that I am well acquainted with the lady above referred to, and well know her to be entirely unacquainted with phre-

nology, the location of any of the organs, or any of its principles.

"LEWIS WAKELEY,

"29 Greenwich-street."

"Sub-committee met November 16th, 1842. Experiments on Mrs. R. Present, Messrs. Bryant, O'Sullivan, and Dr. Forry.

"Upon our arrival at the residence of Mrs. R.,—a lady of intelligence and respectability—whose health is generally delicate, we found her complaining of some chilly and uncomfortable sensations. Dr. Buchanan began by holding his hand for some time on the organ of 'calorification,' and silently placing his hand on the various portions of her head, which he thought might have a restorative effect. In the course of three or four minutes, her chillness was removed, and her feelings were comfortable. Dr. Buchanan then remarked aloud that he would endeavor to excite the organ which is the cause of perspiration, to such a degree as to produce a distinct moisture on her hands. In three or four minutes, we found, on examining the hands, that they were perceptibly moist. His patient being now in an agreeable condition, he proceeded with other experiments.

It is a part of Dr. Buchanan's theory that each finger is the conductor of a particular influence, such as the galvanic, electric, neurauric, &c.; and accordingly she describes the sensation produced by touching the ends of his fingers with her own, as very different in each one. Her descriptions correspond somewhat with the effects attributed to each of these agents. In the ring finger, she says there is a 'jerking motion,' which may be compared to the successive thrills caused by electric agency. On touching the middle finger, she avers there is produced a 'stiffening sensation of the wrist.' The index finger caused an effect, which she describes as 'stimulating and warming to the arm.

"Dr. Buchanan next attempted to excite *mirthfulness* by placing his finger on the region of that organ, and the result followed in a striking degree, three or four times successively. On her part, the tendency to laugh was irresistible, and she each time buried her face in her handkerchief until relieved

by Dr. Buchanan. The result intended to be produced was in this, as well as the following instances, stated in writing, and the persons operated upon were kept wholly ignorant of what was anticipated. It was now proposed that Dr. Buchanan should excite the organ of *language*, but in attempting to do so, his finger touched the locality of the adjoining organ of *calculation*, when suddenly Mrs. R. arose from her chair and commenced counting the flowers on the wall paper. Counting the number in a horizontal line, and then in a perpendicular one, of a side of the room, she would immediately announce the sum total. So completely engrossed did she become in this, that she took no notice of the bystanders further than as they interfered with her view of the wall. Her mind seemed entirely abstracted, as it were in a monomania of calculation. This experiment was repeated several times with the same effect. One time she wished to count the threads in a flower of the carpet.

"In the next place, Dr. Buchanan excited the organs of *self-esteem*, *combateness*, and *firmness*, that of *philanthropy*, as he remarked, being naturally strong. The effect was truly remarkable. Under the influence of these organs, she commenced an animated conversation with the company, in which she took the lead, and soon became the sole speaker. She began by expressing the opinion that she was qualified for a higher station in life than she has always occupied, and that she possessed intellectual powers sufficient to exert a controlling influence over public opinion. She proceeded to vindicate in an eloquent manner the rights of her sex, during which she gesticulated with great vehemence, and her countenance displayed almost unnatural brilliance. She spoke in glowing terms of the good she might do, if placed in her proper sphere; and when now reminded by Dr. Buchanan that the domestic sphere is the one proper for woman, and that her own feeble constitution and delicate health, would incapacitate her for such exertions, she replied in a proud and energetic manner—'But the mind can overcome the body's weakness.' As she was continuing her harangue in the same vehement and thrilling style, Mr. Inman, Dr. Buchanan's assistant, who was standing behind her, approached and placed his fingers on

the organs, as designated by Dr. Buchanan, of *humility* and *physical relaxation*. For about five seconds, no apparent effect was produced. In the next five, her manner changed greatly, her voice lost its force; the brilliant animation of her countenance almost immediately disappeared; and her arms fell languidly by her side. The change in her countenance was perhaps the most remarkable we have ever witnessed under the influence of any mental emotion. Under the former influence, her features assumed a marked and striking expression, as if flushed with excitement; her eye was brilliant and sparkling, and her whole bearing was that of exalted enthusiasm. But under the influence of humility and despondency, her countenance in less than a minute lost its tense and flushed appearance, and exhibited the collapse which always follows high excitement of the human system; her voice became feeble, her eye was cast down, while tears trickled over her cheeks; and presently, in a sad and moralizing tone, she gave utterance to the expression—‘Ah! but I am only a poor weak woman! and what can she do?’ She now spoke of her own weakness and the general frailty of her sex; and in this desponding strain—the language of physical and mental depression—she continued until self-esteem, combativeness, and firmness were again touched. In perhaps a single minute she was roused once more to the highest excitement. The unwiped tears were soon dried upon her cheeks. In this condition, she was even more determined than previously, and seemed resolved that nothing should prevent the accomplishment of her great designs. ‘I will crush under foot,’ she exclaimed, ‘the monster, *Prejudice*, that man has erected as a barrier around woman;’ and she proceeded to show, in the same excited language, that she possessed powers of mind qualifying her for the accomplishment of great benefits to mankind, instead of being confined to the duties of domestic life. The organs of *humility*, *despondency*, and *relaxation*, being again touched, the same remarkable change, above described, was renewed. The flushed, excited countenance again collapsed; her arms fell languidly at her side; she again spoke of the frailty of woman, and despaired of ever accomplishing her great designs. In this state, she burst into a flood of tears,

and burying her face in her handkerchief, she said, 'Gentlemen, excuse me.' Mr. Inman now restored her by placing his hand on what are called the restraining organs, and by touching that part of the intellectual organs which gives a clear and correct consciousness of our condition. She now looked up, and, with a smile, said, in a natural tone, 'I fear, gentlemen, I have acted very foolishly.'

"It was next proposed to produce *dreaming*, which Dr. Buchanan did by placing his finger on the special organ, lying on the side of the head anteriorly. She soon closed her eyes, and seemed unconscious of surrounding objects. Her hands and lips were continually moving, as if in reference to objects seen in a dream. When waked up, she said that many scenes had passed before her, but that her memory of them was indistinct. She seemed to have a shadowy recollection of many vivid colors and brilliant objects, without the power to form a connected chain among these events of the land of dreams.

.....

"Dr. Buchanan now placed her hand upon that region of his head, which he regards as the source of innervation to the viscera of the body. The effect she represented as agreeable. Placing her hand in the same position on Mr. Bryant, in whom the digestive functions possess less vigorous action, the influence conveyed, she described as not so agreeable or apparently beneficial to her. She was then requested to place her hand on the side of Mr. Bryant's forehead, upon which she spoke of increased intellectual activity and stronger powers of reasoning. Whilst her hand was thus resting on Mr. Bryant's intellectual organs, it was quietly moved so as to touch the organ of ideality alone with one finger. Under this influence her head hung as if in a profound revery—her hand dropped by her side, and she made no reply to Dr. Buchanan's inquiries as to the effect produced. Having again placed her finger on the same point, her head once more dropped, and she let fall her hand by her side; and being now urged repeatedly to say what effect she experienced, she at length replied, '*It gives me a very pleasing sadness.*' On being further asked by Dr. Buchanan whether it excited her judgment or reasoning faculties, she replied that it acted altogether on her imagination."

"Sub-committee met November 19th, 1842.—Present Messrs. Bellows, O'Sullivan, and Ferry. Experiments on Mrs. R., continued.

"Dr. Buchanan next attempted to show the control which can be exercised over respiration, by exciting the appropriate cerebral organs, called by him, "inspiration, expiration, and restraint." Under the influence of the two former, her breathing became hurried, laborious, and panting. Under the influence of the latter, the movements of the chest became slow, and were partially arrested.

"Dr. Buchanan then proceeded, at the request of the committee, to excite the organ of calculation. She immediately drew back from the company in a state of seeming abstraction, and fixed her gaze intently on a house on the opposite side of the street; and on being asked what attracted her attention, she replied that she was counting the bricks in the wall of the house. She then arose and walked to the window, and still seemed intent on her favorite object. We now attempted to ridicule her strange propensity, and to dissuade her from this employment, but she insisted with much earnestness that it was both very agreeable and very rational.

"Dr. Buchanan next excited the moral and selfish feelings alternately, five or six times in succession, with the view of calling off her attention from surrounding circumstances, by the lively play of her own feelings. The former she describes as agreeable, and the latter as producing a disagreeable excitement which would no doubt have an injurious effect on her character. As he touched several points among the moral organs in succession, his hand at length reached that of firmness; and as he excited this organ and that of its antagonist, fear, she remarked that the former seemed to increase her energy, whilst the latter appeared to enfeeble or relax the system. To produce an unequivocal physical manifestation, Dr. Buchanan excited alternately the organs producing physical sensibility, or sensibility to pain, and on the other hand the organs producing hardihood. Under the influence of the latter, he requested her to remove a ring from her finger, which she easily took off and replaced. Then having excited sensibility

to pain, she was requested to take off the same ring, but after several attempts, she gave it up, as causing too much pain, on account of its tightness. She tried other rings upon her fingers, and found that they also were too tight to be removed without causing great pain. Hardihood being now re-excited, she removed the ring with ease. To show how complete was her insensibility to pain under this influence, Dr. Buchanan requested one of the committee to offer his knuckles for a blow from hers, to show which would evince the greater sensibility by the contact. Although her hand was small and rather delicate, yet she inflicted several blows in succession upon the knuckles of the gentleman who offered his, with so much strength as to compel him to retire from the unequal contest; whilst to Mrs. R., it seemed to be a matter of mere sport, productive of no pain whatever. Dr. Buchanan now changed operations by restoring her physical sensibility, when she immediately began to feel the pain from the bruising that her knuckles had just received. She now appeared to suffer much more than her antagonist; and on being requested to strike again, she could not be induced to make more than a gentle contact, which could scarcely be called a blow.

“These physiological experiments were succeeded by several of a more striking and simpler character. Dr. Buchanan excited the organ of pride, the exaltation of which was not continued more than a minute before she arose from her chair and left the company. She walked about the room in silence, and refused to return to her seat to undergo experiments. Dr. Buchanan now approached her and excited the organ of humility, when she immediately resumed her place. Upon being asked the reason that induced her to leave the chair, she said that she had felt an indisposition to sit there and be gazed at by a number of gentlemen. She now seemed conscious of the impropriety of leaving the company so abruptly, and promised that she would not do so again; but as Dr. Buchanan re-excited the organ of pride, it was scarcely a minute before she arose from her chair and acted as she had previously done. She was now again subdued by exciting the organ of humility, and brought back to the chair.

"The committee being about to retire, Dr. Buchanan, in order to place her in the most agreeable condition, touched an organ producing enlivening effects, which he denominates the organ of *levity*. This produced so much buoyancy of spirit, that she moved about the room with girlish gayety and lightness, and even offered to dance with any one that would accompany her. The antagonist organ being excited, she became dull and slow, and at length unable to stir. From this state she was relieved by a slight re-excitement of the organ of *levity*. Her husband, observing the fine effect of the action of this organ, requested that its locality might be pointed out to him, so that he might excite it whenever it became desirable to enliven her. This being done, Mr. R. held his fingers on the spot till he produced so much excitement that she could not contain herself, but frolicked around the room as if under the influence of exhilarating gas. This excessive excitement so overcame her physical powers, that she sank exhausted into a chair, apparently unwell, with a chilly rigor and other unpleasant sensations. It was now necessary for Dr. Buchanan to use means for her restoration, which was speedily effected by stimulating other portions of the brain which, he said, re-established a healthy equilibrium."

"Sub-committee met November 25th, 1842. Present, Mr. Bryant and Dr. Forry. Also, Major John Le Conte, by invitation. Continued experiments on Mrs. R.

"Before proceeding to the house of Mrs. R., Dr. Buchanan performed, at his own rooms, several experiments upon a gentleman (Mr. O., of this city,) whom the doctor had discovered to be slightly impressible. It should be remarked that Mr. O. had been a total disbeliever in the reality of the *neurarcic* influence, until he had felt peculiar sensations in his head from the influence communicated by Dr. Buchanan. The object of the first experiment was to produce that somnolent state, resulting from the influence of the front lobe of the brain, which might be not inappropriately called an *intellectual* or *self-conscious sleep*. Dr. Buchanan requested Mr. Bryant to place his hands on the outer part of the forehead of Mr. O. In this position Mr. Bryant held his hands for several minutes, while the rest were observing the countenance of the subject. In

about two minutes we detected a singular appearance about the eyes, soon after which Mr. O. remarked that it had passed off, meaning that he had felt a peculiar influence which had now ceased. Mr. Bryant, continued to hold his hands in the same position, and in about two minutes more the eyelids of Mr. O. began to quiver with a very rapid motion, and gradually closed. They opened again, winked and quivered alternately for a few moments, and finally closed firmly. About this time we observed that his arms fell relaxed by his side, and one of his legs resting on the other fell to the floor, as if he had suddenly fallen asleep. We spoke to him, but he made no answer. We asked him whether he was fully conscious, and he nodded assent. Being now requested to open his eyes, he raised the eyebrows several times to their extreme height, stretching the membrane of the eyelids, and rolling the eye-balls, as if making a great effort; but he did not succeed even in getting the lids apart. Mr. O. was allowed to remain in this state a few moments, unable to relieve himself. Dr. Buchanan then showed Mr. Bryant how, in order to relieve Mr. O. to apply his fingers on the back part of his head. The fingers were applied accordingly, and almost instantly the eyes of Mr. O. flew open, and he was restored to the command of his speech. On resuming this faculty, he said that he had been conscious all the time, but that it was utterly impossible to open his eyes or to speak, notwithstanding he had made the greatest effort.

"Dr. Buchanan now attempted with his own hands to produce *animal sleep*—a condition of the system in which the intellectual faculties are arrested, and consciousness is destroyed, while the animal functions are vigorously sustained. For about two minutes Mr. O. evinced no effect on his countenance, averring that he was not conscious of any impression being made upon him. His countenance, however, appeared rather dull, and he soon gave way under the symptoms of sleep. His eyes closed, his head hung on one side, his limbs relaxed, and his body rested in a reclining position, as if completely under the dominion of sleep. 'He is snoring,' remarked Mr. Bryant. Dr. Buchanan now addressed several remarks to his sleeping subject, which received no reply or recognition. The breathing of Mr. O. was rather heavy, accompanied by

a slight moaning noise. Dr. Buchanan proceeded to restore him, which was not accomplished so promptly as in the case of intellectual sleep. It was nearly a minute before he was fully recovered from his sleep. He did not, however, believe that he had entirely lost his consciousness; but upon being questioned as to what had been said to him during his sleep, it was apparent that he had heard nothing.

"The committee now proceeded to the house of Mrs. R. The first experiments consisted in the application of medicines in the same manner as was practised at the previous sitting, for the purpose of ascertaining to what extent a medicinal influence may be imparted through the hand. Dr. Forry having brought with him six different articles of the *Materia Medica*, each was tried successively; and as none of these parcels—each being enclosed in double papers—had any labels, the result could not be anticipated, as the contents of each paper were unknown even to Dr. Forry himself. A decided effect was usually produced in the course of thirty seconds; and most of the effects which did occur were similar to those observed in the usual mode of administering such medicines. In those cases in which it was necessary for her to describe her feelings, the experiment would not, of course, be so successful as when the effects would speak for themselves. In regard to sulphate of quinine, however, she described the effect with much correctness, as 'cooling and strengthening.' The narcotics, however, told their own story, and in language, too, admitting of no two-fold meaning. A paper, for instance, was placed in her hand, (it being at the same time held by Dr. Buchanan,) which speedily produced so powerful a narcotic effect as to create some alarm; and it was some minutes before she could be recovered by Dr. Buchanan from its poisonous influence. As she was being restored to a state of consciousness, she made several efforts to vomit; but after the lapse of eight or ten minutes, during which time various 'passes' were made for her relief, she seemed quite recovered. On examination, this paper was found to contain the extract of stramonium, (Jamestown weed.) One of the papers which had been previously tried, and found to produce an 'irritating effect and copperish taste in the mouth,' and which was laid aside for subsequent trial, was now again presented. The effect,

as it now perhaps proved less irritating, she described as 'stimulating, heating, and exciting' to a greater degree than she could well bear. This was opened and found to contain Cayenne pepper. Another paper was presented which induced narcotic and sickening effects somewhat similar to those of the stramonium. It was immediately removed, and the paper, on being opened, was found to contain opium.

Dr. Buchanan now excited the organ of *skepticism*, and she soon evinced the highest action of the faculty. She ridiculed the idea of making experiments upon her, declaring that no effects were produced, and that she considered all such effects as perfect nonsense. She denied that any effects had been produced upon her in the early part of the evening, either by medicines or by the application of the hand. She denounced Neurology as a ridiculous absurdity, and endeavored to convince one of the committee that he was quite mistaken in believing in such a pretended science, as there was no reason at all in its support. She spoke of other sciences and doctrines, which she denounced in similar terms, and declared that she relied only on facts and experience and the evidence of her own senses. Whatever proposition was advanced, she would always assume the negative and demand proof of its truth. She denied the existence of thunder and lightning, saying that as she did not comprehend them, she did not of course believe in their reality. Being asked if she did not believe that fire would burn, she denied most positively that it would; and to prove the negative, she ran to the heated stove to place her fingers on it, and was only prevented apparently by her husband's grasping her hand, he being unwilling that her fingers should be burnt for the illustration of science.

"Her mind was now for a few moments, alternately placed in a state of profound faith and unbounded skepticism, showing how completely her belief in anything was regulated by the state of the two organs.

"These experiments being concluded, one of the committee entered into conversation with Mrs. R. in the German and French languages, in both of which she conversed fluently;

and being asked how many languages she could speak, she replied, 'five or six.' To ascertain the extent of her lingual powers, Dr. Buchanan excited, at the same time, her organs of memory and language. Under this influence, she made a long recitation from the Talmud, in the Chaldaic language, and chaunted, in a fluent and graceful style, the fifty-second chapter of Isaiah in the Hebrew tongue, which fell upon the ears of the listeners in the most impressive, distinct, and pleasing tone. These languages, which she learned in her youth, she has now almost entirely forgotten.

"Sub-committee met November 29th. Present, Messrs. Bryant and O'Sullivan, and Dr. Forry.

"The subject of the experiments to-day was a Mr. M., a young man residing in the city—a mechanic; but he was not regarded by Dr. Buchanan as sufficiently impressible to produce any very decided results.

"The first experiment consisted in a trial of strength in the arms. In the first place, his natural strength of arm was tested by means of a carpet-bag containing some books, the weight being made equivalent to his utmost muscular power. Dr. Buchanan then operated in such a manner as to relax the muscular system: and in perhaps ten minutes, he was unable to support what he had previously done with ease; nor was he able to sustain it after a large heavy volume and one of a smaller size were removed from the bag. Dr. Buchanan now reversed the operation by exciting those organs which give tone to the system, when, Mr. M., notwithstanding the fatigues of repeated attempts at lifting at his utmost strength, was so effectually re-vigorated as to be again able to support with ease the greatest weight he had at any time lifted.

"The second experiment was intended to illustrate the peculiar relaxation of the muscular system, which attends a state of intoxication. Dr. Buchanan, as Mr. M. stood up in front of him, placed his hand on the appropriate organs: and, in a few moments, we observed Mr. M. recoiling or staggering back, as if unable to support himself. The experiment was several times repeated with the same result. In walking across the floor, Mr. M. appeared incapable of proceeding in a

straight and steady manner; and one time, he became so weak as to be obliged to take a chair—when asked how he felt, he answered that he felt as if he had been drinking too much. “Dr. Buchanan now remarked that he would endeavor to excite an organ in Mr. M. of which he (the subject) could not, by any possibility, have the slightest conception. But as Mr. M. possessed only a moderate degree of impressibility, Dr. Buchanan added that he did not expect to produce any vivid manifestation of the action of the organ; nor was he sure even of inducing any decided result. The first effect that could be imputed to the operation, was the remark of Mr. M., that his mind felt like a perfect blank, being merely conscious of surrounding objects, without the capability of reflection. Dr. Buchanan, all the time, was attempting to excite the organ of insanity; and he now modified his operation by touching two portions of the head at once, requesting the committee to watch closely the results. In a few minutes, we discovered the expression of Mr. M.’s countenance illumed by an unusual animation; and this we regarded with the more surprise, as Mr. M., who is usually of a dull, heavy, and diffident deportment, appeared quite embarrassed and shy when he first came into the presence of the committee. Soon after this change in the expression of his countenance, Mr. M. suddenly inquired of Mr. Bryant whether he was not the editor of the ‘Evening Post; and upon being answered in the affirmative, he arose and shook hands with Mr. Bryant in the most familiar manner, saying, ‘I am very happy to become acquainted with you, not on account of your *politics*, but your *poetry*. As remarked above, Dr. Buchanan was at this time stimulating two portions of the head—one the region of insanity, and the other, the poetical portion of the organ of ideality. As these two points were the only parts of the head touched by Dr. Buchanan, we were of course struck by the remarkable coincidence. Mr. M. now said that he had heard much of Mr. Bryant’s poetry, and had read some detached pieces; and he also expressed a strong desire to have an opportunity of perusing a volume of his poems, in which Mr. Bryant promised that he should be gratified. He also inquired of Mr. Bryant, in great earnestness, whether he did not think that he himself might learn to write poetry, and complained of his never having been able to com-

pose a single verse. To the question whether he did not now feel as if he could write poetry, Mr. M. replied that he felt unable to get his ideas together; and if he did, he feared that they would be good for nothing. It was then suggested that, as he did not receive any poetic inspiration from the hand of Dr. Buchanan, he might perhaps be inspired by the touch of Mr. Bryant. This suggestion he seemed to adopt as quite plausible; and Mr. Bryant accordingly placed his hands on the regions of imitation and credulity, and, after some time, on that, also, of self-esteem. Mr. M. now not only talked in glowing terms about poetry, but recited several passages with the most extravagant enthusiasm and vehement gesticulation, his eyes expressing an almost furious excitement, and seeming ready to start out of their sockets. One subject was the following, from Campbell's 'Pleasures of Hope:'

"Oh! sacred Truth! Thy triumph ceased awhile,
And Hope, thy sister, ceased with thee to smile,
When leagued Oppression pour'd to northern wars
Her whicker'd pandours and her fierce hussars,
Waved her dread standard to the breeze of morn,
Peal'd her loud drum, and twang'd her trumpet horn; !
Tumultuous horror brooded o'er her van,
Presaging wrath to Poland—and to man!

"Warsaw's last champion, ect."

"Another consisted of a patriotic Indian effusion, denouncing the white man's oppression. To the question, asked after his restoration, whether he was in the habit of reciting poetry, he answered in the negative. Certainly no one, from his general appearance, would have suspected him to be the least given to poetic declamation. Indeed, now, when the excitement was partially removed by operating on the antagonistic organs, he was unable to repeat the lines from Campbell without assistance in the way of having the first word of nearly every line; and when requested to declaim them as before, he merely repeated, in a subdued voice, such parts as he recollected, expressing by his actions a want of interest in the subject.

"Whilst still under the influence of self-esteem, and some remains of the excitement produced by the organ of insanity

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The first of these is the fact that the
 Government has not yet decided whether
 it will accept the offer of the
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 The second is the fact that the
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 it will accept the offer of the
 Government of the United Kingdom
 to purchase the aircraft.



Mr. M. set forth his ideas at considerable length on various political subjects, for the special edification of Messrs. Bryant and O'Sullivan, he having just before learned that the latter was also an editor. He made an harangue against party politics and party editors, advising Mr. Bryant to confine his attention to literature, and especially to poetry. From Mr. O'Sullivan, he attempted to exact a promise that he would publish in the 'Democratic Review,' an article which he would, on that condition, write in regard to the rights of man. In his request he was very strenuous and exacting, except for a few moments whilst Dr. Buchanan held his hand on the organ of humility, when, doubting his ability, he desired Dr. Buchanan to furnish him with a few ideas, and instruct him how to arrange them. The contrast apparent between the powers of expression and elevation of thought and sentiment, evinced in him while under the excitement of the intellectual organs, and the more dull and ordinary deportment when this excitement was removed, was very striking."

ARTICLE II.

THE PHRENOLOGICAL CHARACTER OF DANIEL WEBSTER, WITH A LIKENESS.

The Phrenological developments of a man whose powerful intellect has rendered him as conspicuous at the bar and in the councils of the nation as any other individual, cannot but be particularly interesting and instructive to the Phrenologist. In some respects, he stands unrivalled, and even unequalled, both in his head and character, and thereby furnishes one of the strongest proofs of the truth, and illustrations of the principles, of Phrenology that can any where be found.

The likeness which accompanies this number, is probably the best portrait of him ever published. For some reason, no portrait of him ever before published, much resembles him, but this will be found very striking, and characteristic. The true majesty of expression peculiar to him is here forcibly represented, as is also that tremendous *power* which appears as

well in his face as in all his intellectual productions. Its history is as follows. On examining professionally the head of a talented female artist in Boston, and dwelling particularly upon her talents for drawing and painting, I was taken up into a painting room and shown samples of her paintings as an illustration of the correctness of my phrenological conclusions. Among other miniature likenesses shown me, was one of DANIEL WEBSTER, which struck me as so infinitely more correct than anything I had ever before seen of him that, at considerable expense, I obtained a copy, from which this was taken. Of the original, Webster remarked that it was the *only likeness* of him ever taken, and this is an accurate copy from that, unless it be the mouth.

In point of size, Webster is large every way—tall, yet not slim, but heavy, and indicating extraordinary *power* throughout. He is remarkable for physical strength, and has a size and power of muscle rarely found, as well as one of the very best of muscular and osseous systems. His *vital* apparatus, is also extraordinary. His chest is deep and capacious, his shoulders broad and square-built, and abdomen large.* His weight, I should judge, is two hundred and fifty; yet there is no loose flesh or undue degree of fat; but his flesh is unusually solid and compact.

This evinces great power and compactness in the *brain* also. Neither body nor brain are sprightly or active, but the grand characteristic of both is *strength, power, force, and weight*. Hence, he is great only on great *occasions*; but is good for little in a small sphere. He is not the race horse, remarkable for speed, but the *draught* horse that will haul two tons right along through mud and snow drifts. Without some powerful motive to wake up and call forth his tremendous powers, he will accomplish very little, but goaded on by a powerful stimulus, he will carry all before him.

* When the abdomen is small and slim, it indicates that the *expenditure* of animal life is greater than the re-supply; but when it is large, there is a superabundance of it. Hence, consumptive and dyspeptic patients, and also those closely confined within doors, such as clerks &c., will generally be caved in in front, and as though the intestinal canal were straight. Such should remember that they are *expending* vitality faster than they are *making* it.

His brain measures *twenty-four and one-fourth inches* around Eventuality and Philoprogenitiveness, one of the very largest measures ever recorded. I have never seen a healthy brain of equal size, and doubt whether any head can be found endowed with an equal volume of brain. And then his brain is so well supported by his great chest and powerful physiology, that it is supplied with all the energy it can expend, and will sustain him best in a long-continued and tremendous effort. Such a brain would enable its possessor to acquire and maintain an extensive and commanding influence in society, and even in the nation—an influence much greater than it is supposed to be—and to sway the minds of vast multitudes, as well as to feed those minds. A man endowed with such a brain, would be the founder and arbiter of his own fortunes; would be *self-made*, and rise to eminence in spite of almost any difficulties that might impede his advancement to greatness and renown.

The various parts of his brain are well supported, so that he has few weaknesses or excesses. His organs of Firmness, Self-Esteem, Combaticiveness and Destructiveness, are prodigious; hence his *force* of character. Every thing gives way before him. His decision of character is so great, that, but for the influence exerted over it by his reasoning powers, it would become downright obstinacy; yet as it is, it only produces indomitable perseverance and unyielding resolution. Such an organization will never "give up the ship," nor say "I can't." Self-Esteem is much larger than Approbateness, and hence he is *very independent*; stoops to one—never minds the speeches of people, and pursues a straight-forward, independent course, uninfluenced by praise and censure, and regardless of advice. His large Cautiousness may sometimes ask council, but his still greater Causality will decide for himself, and then his Self-Esteem and Firmness will do just as *he* pleases. He would never mince matters, nor stand for trifles, nor do a little petty business, nor make money at all, unless by the quantity. Hence, he will never accept a *small fee*.*

* A shrewd Quaker in Nantucket, once negotiated with Webster to come to that island to plead an important suit for him. Webster would not go for less than a thousand dollars. This the Quaker agreed to

Acquisitiveness is small, particularly the forepart, which hoards money. Hence, he would be profuse with it, especially since his Benevolence is very large. With him, money would come easy and go easy. He is generous in the highest degree, and even prodigal. No Phrenologist who looks at the head of Webster will say that his motives are not benevolent, nor that he does not mean to benefit the nation in all he says and does.† Whoever says he has not a kind heart, does not understand the feelings of the man.

Conscientiousness is feeble, and Marvellousness is utterly wanting. Hence, he is not likely ever to become very pious, though Veneration is full. Small Marvellousness with his powerful reasoning organs, will prevent his believing anything till it is incontestibly proved, and accounts for his not believing in Phrenology, namely, because he has not examined its proofs, and will not be guided by the opinions of others. Secretiveness is only moderate. He is not a double-dealer, and uses no more policy and management than sound reason dictates. He never employs cunning because it is natural to him, but only as a cause in order to produce an effect otherwise unattainable. He employs no low-lived arts or artifices, but is open, sincere in his professions, candid, and governed by truth. His head falls in at Secretiveness and Acquisitiveness, instead of bulging out and widening rapidly from the external angle of the eye to the top of the ears, as do the heads of some of his associates. Appetite, however, is very strong.

give on condition that Webster would consent to lend a helping hand in some other causes to be tried at that court. Webster agreed, and gained the Quaker's suit. The Quaker then "let him out," and cleared a cool thousand by the operation, besides getting his own suit without cost. It is needless to add that Webster gained every suit in which he engaged.

† Will not his very large Benevolence account for the stand he took in regard to the last war, in his aversion to see human blood shed? If to revolt at the untold miseries and horrors occasioned by wars, and to try to prevent them, be a weakness, it certainly errs on the side of humanity, and is infinitely more commendable than to have encouraged the war for the sake of the glory connected with it. Martial ambition is animal ambition.

His Language is large, which, with his powerful intellectual faculties, enables him to command just the words that express his ideas, and render him clear and forcible. His acknowledged *perspicuity* of expression, results from his large intellectual organs combined with his large Language.

The social feelings are all large, Amativeness particularly so—as large as is almost ever found.

Mirthfulness is very large, and combining it with his large Combativeness and Destructiveness, gives him that biting sarcasm, and tremendous severity of invective, for which he is so remarkable. Scarcely any where in any language, will the reader find as much cutting irony, or as bitter replies as in his answer to Haines. But *mere* severity *alone*, does not characterize him. His bitterness is always the bitterness of logic, and enforced by *reason*. In phrenological language, his Mirthfulness combines with both Combativeness and Destructiveness on the one hand, and with his large reasoning organs on the other.

Ideality is also large, and Sublimity very large; striking illustrations of which appear in great abundance in all his public efforts. He sometimes perpetrates poetry, though rarely, because such gigantic *power* of intellect disdains the trammels of verse and rhyme.

His large Cautiousness and Causality, weigh the whole matter well, and select the *best* means, before decision or action, and then his great Firmness, Self-Esteem and Combative-ness, stick to and carry out that purpose. Hence, success will almost always attend him.

But his most conspicuous development is, his high, bold, and majestic *forehead*. A larger mass of brain, perhaps never was, and never will be, found in the upper and lateral portions of a man's forehead than that contained in his. Both the *height* and the *breadth* of his forehead are prodigiously great. And here, in all candor and sober earnestness, let us ask the disbeliever in phrenological science, if he can behold such a noble, such a splendid forehead, and, in connection with it, contemplate the giant intellect of its possessor with indifference, or without being internally convinced of the truth of, at least, the fundamental principles of phrenology?

Does the Almighty Architect produce such magnificent specimens of workmanship for no purpose? Can it be, that the front heads of a Webster, a Franklin, a Sully, a Jeanuin, a Bacon, a Socrates, mean nothing more than those of the most ordinary individuals?—Could the observing of all ages be permitted to stand forth and reply to these interrogatories, in the language of fact and demonstration, one and all of them would thunder out a *negative*; and let it be borne in mind, that this negative is a *full admission* of the fundamental principles of phenological science; or, in other words, the intelligent of all ages and of all countries, *as far as observation has enlightened them upon the subject*, have believed in, and taught, the doctrines of phrenology.

But, to return. It has been stated, that the one grand and striking phrenological feature of Daniel Webster's head—that which towers above every thing else, is his enormous development of the *reasoning* organs, or, more especially, his *Causality*. And here phrenology puts the question right home, most direct and pointedly, to its opponent—For what is Daniel Webster most distinguished? No one will deny, that it is for gigantic *reasoning* faculties—for his deep, logical, and original powers of thought, and comprehension of first-principles, by which he is enabled to grasp the most formidable subject, and pour forth such a torrent of mighty arguments as to confound and overwhelm his most daring adversaries. Go, then, and *measure* the Causality and Comparison of Webster, and account for the astonishing coincidence between their enormous size and the giant strength of his ratiocinative powers, on any other than phrenological principles—if you can. if you cannot, you must admit that phrenology is true.

Many other developments of his head are striking, particularly his Language and Ideality: and hence the grandeur and the beauty with which he often clothes his burning and brilliant thoughts.

In Henry Clay, the reasoning organs are large, but the perceptive and semi-perceptive are still larger: and, accordingly, in all his great efforts, we see a greater display of matter-of-fact, statistical, and business talent, than in Daniel Webster: and all this is most strikingly coincident with the difference

of development in their respective heads; for, in Webster, the reflective faculties are larger than the perceptive and semi-perceptive. Let phenological sceptics account for this perfect agreement between the developments, and the respective talents, of these two greatest orators and statesmen living, or give up their opposition.

ARTICLE III.

DR. JEWELL'S ACCOUNT OF THE CHARACTER OF THE THIEF AND PROBABLE MURDERESS, MENTIONED ON PP. III, AND 303 OF VOL. IV.

The readers of Vol. IV, will recollect, that after the Journal had given the *Phrenological* character of the above scull, as deduced by both the Editor and his brother, the *real* character, as furnished by Dr. Jewell, was lost while in the printers hands, and after a part of it had been set up. The following, however, will supply its place in part, but not wholly, and coincides with the Editor's description from memory, found on page 303.

O. S. FOWLER Esq.—

Dear Sir :—The following sketch has been drawn up from recollection, aided by a few scattering notes taken in the summer of 1821, during a residence in the Philadelphia Alms House as a medical student. This as you are aware, was several years before Phrenology had made any progress in this country, at a period when it was scarcely known amongst us, and prior, I believe, to its having been publicly taught and acknowledged as a science, either on the continent or in England. Without the most remote reference whatever, to any single or combined phrenological developments, but purely from motives of curiosity and interest which I felt in the peculiar traits of character as exhibited by the individual in question, did I preserve her scull, the same which I presented you for examination some time since.

When your favorite science became popular and was appreciated and honored by men of intellect, its invaluable truths realized and its great principles advocated by an intelligent community, I remembered this skull, and some of the events that occurred in the history of her to whom it belonged. When I examined it carefully and compared it with what I knew of its owner, I thought I could trace a resemblance between the phrenological developments which it exhibited and the character of its once fair, yet foul and degraded possessor. Subsequently, I placed the cranium in your hands, and when I heard your description of the mental developments of the living character, after you had run your fingers over the bones, I became more than ever convinced that particular configurations of the skull, do indicate particular mental powers. You were delighted with the description of this girl's character, with which I afterwards presented you, and by your desire I cheerfully furnish you with a copy, allowing you the privilege to make such use of it, as may best promote the interests of the mental field of inquiry, in which for years you have been an ardent and successful laborer.

Ann S., aged 25 years, of sanguine temperament, hair of a sandy color, complexion fair, frame rather delicately formed, and a girl of depraved habits and an abandoned character, entered the Philadelphia Alms House Infirmary in the summer of 1821, laboring under symptoms of the Venereal disease. After a residence of a few days in the ward to which the nature of the symptoms assigned her, her behavior was so exceptionable, that the nurse was obliged to reprimand her with severity; but this only enraged her passion, and in her revenge she threatened the life of the nurse, when she was sent down into the cells for disorderly and vicious behavior. Here she remained closely confined for several days, when finally she was ordered to the women's medical ward, for a pulmonary affection, which had developed itself during her confinement. In this ward, after an illness of several weeks, she died with extensive abscesses of the lungs.

During her stay in the women's ward, I had an every-day opportunity of becoming acquainted with her want of moral feeling, deep depravity and vicious propensities. She was

a prostitute of the lowest grade. Schooled in one of those haunts of sin and infamy with which our cities are polluted, she was familiar with the indulgence of every vice and its twin-sister crime. She had once been handsome, and still carried about her the marks of early beauty, but now sadly marred by the effects of dissipation and disease. In her person, she was exceedingly neat and clean to a fault, and every thing around her bed, showed an attention to order and arrangement, seldom observed in persons of her rank in society. Of her hair, which was abundant, she was very proud, devoting much time in combing and dressing and preserving it in order, and always contrived to make her person appear to the best advantage. With all these evidences of comeliness and neatness, she possessed a temper of satanic influence. A constant brawler, passionate, quarrelsome, an inveterate swearer and ever ready with some balderdash or billingsgate slang, for all who crossed her path; in short she was a terror to the ward. It was said of her by some one who had had a previous knowledge of her life, that she had killed "her man;" nor could I doubt for a moment her readiness, to the commission of any act of murder, when under excitement.

Her propensity for thieving was on several occasions manifested, during her sickness, having been detected pilfering from patients lying near her bed. Nor was she less wanting in cunning and deception. An instance of this trait was shown by her only a few days before her death; having purloined a ring from the finger of a girl lying insensible in the next bed to where she lay, she was accused of the theft, but stoutly denied it, nor could it be found, until after her death, when it was discovered to have been concealed about her person. Possessing all this wretchedness of character, she still retained a degree of noble-mindedness and benevolence. When in a pleasant mood, she was ready to do a favor for any that would ask it at her hands. She delighted to take the side of the oppressed, and often interfered with the discipline of the ward, if she thought any imposition was being practised on the patients; this feature of her character was exemplified on one occasion in the commencement of her sickness, by fighting like a tigress for an old bed-ridden woman in the ward,

to whom she conceived one of the attendants had given impudence. Her death was an awful one. Becoming very petulant as her strength forsook her, she uttered the most horrid imprecations, and even in the very hour of dissolving nature, she sent forth volleys of blasphemy from her dying lips.

How near your examination of the scull of this poor deluded and wicked creature, as also the examination made by your brother, corresponds with the description I hereby forward you, will be shown by a reference to the account you have drawn up, and also to a recollection of the interview we had in a public lecture delivered by you last winter, was one year ago in Philadelphia, when in the presence of hundreds and without any previous knowledge of the individual above referred to, whose scull I handed you for examination, you gave an opinion, which for its near approach to the description I afterwards read, both astonished and delighted the audience and the exactness of which was overwhelming to many present, who had previously doubted the truths of phrenology.

I remain dear sir, yours &c.,

WILSON JEWELL, M. D.

Philadelphia, February 18th, 1843.

ARTICLE IV.

THE PHRENOLOGICAL ALMANAC AND PSYCHOLOGICAL ANNUAL,
NO. II. 1843. GLASGOW, SCOTLAND.

This Annual gives evidence of ability and phrenological zeal on the part of its editor, and is well calculated to recommend and diffuse a knowledge of the science it advocates. But it is its *notice of our Journal alone*, which we design to review at present; hereafter we hope to transfer some of its excellent articles to the pages of the Journal.

After commending "the admirable courage, strength, and force of mind displayed" in the first five Nos. of Vol. IV., and passing still stronger censures, it commences with a criticism of the *prospects* of the work on "Phrenology and Physi-

ology Applied to Education and Self-Improvement," in reference to which it remarks.

"Now, in assuming to have the power to give the knowledge 'how to increase and decrease any particular organ,' there seems to us almost a realization of the competency of, and acquaintance with, an ingenious piece of mechanism, originally projected by a celebrated naval novelist, the hero and victim of which actually came to his deathbed by its use! That intellect can be cultivated, expanded, and improved—that moral feelings can be increased, invigorated, and *intensified* in their action, as well as the violent action of the propensities be subdued, is matter of every-day observation. But that Mr. Fowler can show any plan by which a defective color, tone, or veneration is to be 'increased,' is clearly advancing a proposition which is tantamount to an overthrow of the very basis upon which the whole science of Phrenology rests. Under this system well may we exclaim, 'Phrenology shall guard us

'From a *Fowler's snare*, and from the noisome pestilence.'

"But it is our duty as reviewers, to detect this *snare*, and however much we should rejoice at such a discovery, in the meantime confess ourselves so far fatalists and phrenologists as to be in ignorance of the plan how this 'consummation, so devoutly to be wished,' is to be effected."

That is, the organs *cannot be increased or decreased*, either in *children* or in adults, by the habitual exercise of their faculties, and the doctrine that they can, "is an overthrow of the very basis" of Phrenology. Really, Mr. Reviewer, either you have yet to learn, or I to unlearn, a most important lesson in Phrenology; for, we are directly at issue. Deville, what say you? Balley, what say *you*, and, ye who have actually enlarged some organs and diminished others by exercising the faculties of the former, and removing stimuli from those of the latter, what say you? What say *facts*? To criticise this point, is to show how little the author of that criticism knows about it. In *such* strictures, I glory; for facts will *compel* every candid observer to admit the soundness of my conclusions. What! tell the world that *education* has *no* influence in either *increasing* or *decreasing* the organs, even in *children*! I will not attempt to prove so plain a point, but fix my reputation on it, and am willing to fall when that doctrine falls. He continues:

"To illustrate our proposition—suppose that it be granted that certain idiosyncratic changes are invariably attended by certain cerebral idiosyncratic changes, and that the coincidence in position in the encephalon is always harmonious—what does this prove? Not that these changes in the same individual arose from, and in natural consequence of, the changes produced by circumstances, and brought about by the internal action of the mind upon itself:—no: say rather that these mental (or cerebral, and consequently, material) changes took place by virtue of an inherent law of our organism, which decrees, that though the character be the same in every individual throughout, yet, nevertheless, each individual must follow the great law of our organization which, in body as well as in mind, decrees palpably *progressive development and maturity in particular faculties, and classes of faculties*, which decrees "TINY YOUTH," "STRONG MANHOOD," and "WEAK OLD AGE."

Reader, judge for yourselves between him and me. I have examined this point more attentively than all others for ten years, and can be convinced that Phrenology is not true as easily as that this doctrine is not true. The Phrenologists of *this* country are with me, to a man, and so, I venture to say, are the *practical* phrenologists of England—others are incapable of judging.

"Again, it is presumed that a knowledge of the philosophy of the human mind, as revealed in Phrenology, is sufficient, if carried into practical operation, to deliver us from many, if not all the evils 'to which the flesh is heir.' Warm enthusiasts in phrenological science though we be, we cannot, for the sake of the very basis of the system, admit this proposition. If Mr. Fowler can show us 'how to attain a good phrenological head and organization,' we should be most happy in handing over to his philanthropic care all our British convicts, to have their 'rudely shaped heads' turned into 'good organizations,' and returned to the land of their birth, to 'speak daggers' to the souls of their judges, as well as astonish the hardihood of those phrenologists who had ventured to speak lightly of their moral sentiments."

Hand over your British convicts *while children*, and I promise to give them good phrenological organizations. The influence of parentage I allow to be great, but not too great to be conquered by an assiduous application of the phrenological doctrine of habitually exciting their moral and intellectual

faculties, and removing causes of excitement from their passions.*

"Article vi. 'To Phrenologists,' contains a few broad hints to Brother Jonathan in the way of supporting the Journal, upon a like principle to that of the application of the Henderson Bequest. Many gratuitous donations figure on the following page, and a 'go and do likewise' hint to 'the philanthropist' is boldly thrown out."

Wonder where this writer learned to *guess*? Certainly, he is no "Yankee;" for, no idea was more foreign to my thoughts when the article alluded to was penned, than the one so bunglingly "guessed" out. Besides, that is the only begging article introduced into the Journal during my editorship. Probably, no similar appeal will be made; for, I desire subscribers to purchase the Journal *because they get the value of their money*, and not to benefit me, and this I said in No. 19, Vol. IV. He also says: Yet it is wonderful that a monthly Phrenological Journal like this," [so weak, so meagre, so poorly conducted,] "should be so well supported."—He should have said, "so much *better* supported than the *Edinburgh Phrenological Journal ever was*," notwithstanding all its learning and ability, and philosophy.

"Article ii. 'PHRENOLOGICAL EXAMINATIONS,' contains some most extraordinary 'fine statements,' such as would even shock the tender sensibilities of a Lavaterite. We learn, from the various cases reported in this article, that it is Mr. Fowler's practice to manipulate publicly, 'before large audiences;' such is not, in our opinion, the proper place to make those preliminary inquiries as to the age, health, education, circumstances, &c., before ascertaining which, no phrenologist is competent to pronounce a philosophical opinion as to the true mental characteristics which the mind will unfold: nor do we know from Mr. Fowler whether these inquiries were made or not.† Cases No. 1 and 2, gentlemen with 'small marvellousness and veneration,' defined 'as sceptical characters,' both of whom turned out to be atheists, although differing widely in other beliefs and mental peculiarities. No. 3. 'On the 26th of October, at the New York Society Library,

* In the next No. of the Journal, I shall commence that portion of the work on "Education and Self-Improvement," which treats of the moral improvement of children.

† Note—O. S. Fowler can examine heads correctly without them, though he would make them if convenient.

we gave a lecture on the evidences of Phrenology, and dwelt at some length upon the proof drawn from pathological facts.' These 'pathological evidences,' it would appear, are greyness of the hair and baldness of the scalp and accompanying the heightened action of particular organs. It is scarce worth our while to trouble our readers with a refutation of this absurdity.—it is just upon a par with some of the insane notions of our itinerating manipulating mountebanks, and should have the immediate attention of the inventor of Rowland's Macassar oil!

Then Abercrombie deserves the same attention; for, *he too* advocates the analogous and equally absurd (?) doctrine that the powerful exercise of the *whole* brain, will cause the *whole* of the hair to turn white. See his account of the man who was let down a precipice in a basket attached to rope, to rob an eagle's nest, and who, in warding off the attack of the eagle with his sword, cut the rope by which he was suspended nearly in two, which frightened him so terribly that his hair turned grey before he could be drawn to the top. "Insane notion," or rather, "insane," *fact*, and "mountebank" *Abercrombie!* I feel assured that *facts* in abundance will sustain this doctrine, which is on the same footing with Gall's "mountebank," "insane" notion that baldness occurs on Veneration in persons noted for fervent piety.

Unless my memory is at fault, the doctrine that the activity of an organ is indicated by *sharpness*, which he also *ridicules*,—not refutes—is a doctrine of Spurzheim. At least, he asserts that sharpness indicates *activity*, and breadth, *power*. If true, let "(English)" Phrenologists in future not forget such "head marks." The plain fact is, the writer of that article is not a practical phrenologist. He does not know how to read character from the developments, and therefore judges us by himself. *Philosophising* phrenologists, both in the old world and in the new, have always opposed me for examining heads, but they have the wrong end of the question. The anti-practicals have been "hoed out" in this country by—let the American public say whom—and this same despised *practical* phrenology, is beginning to work in England. I shall soon prepare an article in defence of practical phrenology, for the Journal, and am sure that the reviewer will have yet to eat nearly every important stricture passed on the first five Nos. Vol. IV. I

glory in his strictures. He is however compelled to say some good things, as follows :

“The general style of the author is, however, bold and vigorous, and although many of the metaphors and allusions are not the most classical in the world, yet there is a palpable plainness about most of his propositions and reasonings, which cannot but prove acceptable to the spirit and taste of the people to whom he writes.”

“The admirable courage, strength, and force of mind, displayed in the writings of this gentleman, call for the approbation and esteem of all well-wishers to the popularisation and dissemination of Phrenology in this country ; and, as illustrated in the five numbers now before us, should be sufficient to rouse the zeal, and animate the dormant enthusiasm which must slumber in the bosoms of all who can intellectually appreciate the importance of Phrenology, and feel something of the philanthropic ends to which it leads ; and, in conclusion, will help to atone for the want of taste and refinement visible in most of the articles, and indeed peculiar to the style of the author.”

To the charge of want of taste, I plead guilty ; but those who sit down to a *scientific* investigation, care less for beauty of style and classical taste than for *subject matter*. Power of intellect is the more acceptable when adorned with elegance of diction, yet my organization leads me to place a far higher estimate on *matter* than on manner. The style of Locke, Butler, and others is often very defective, but their *matter* throws creakers about their style into the back-ground. Truly *scientific* critics will never mention grammatical inaccuracies or want of taste in the style. This is the work of critics of novels and Belles Letters, and utterly beneath the nature of *science* whose end is *truth*, and whose means are facts and arguments.

ARTICLE V.

THE ARROGANCE OF WEALTH.—BY DR. CHANNING.

The vassalage of fashion, which is a part of rank, prevents, continually the free expansion of men's powers. Let us have the greatest diversity of occupations. But this does not imply

that there is a need of splitting society into casts or ranks, or that a certain number should arrogate superiority, and stand apart from the rest of men as a separate race. Men may work in different departments of life, and yet recognize their brotherly relation, and honor one another, and hold frequent communication with another. Undoubtedly men will prefer as friends their common associates, those with whom they sympathize most. But this is not to form a rank or caste. For example, the intellectual seek out the intelligent; the pious those who revere God. But suppose the intellectual and the religious to cut themselves off by some broad, visible distinction, from the rest of society, to form a clan of their own, to refuse admission into their houses people of inferior knowledge and virtue, and to diminish as far as possible, the occasions of intercourse with them; would not society rise up, as one man, against this arrogant exclusiveness? And if intelligence and piety may not be the formations of a caste, on what ground shall they, who have no distinction but wealth, superior costume, rich equippages, finer houses, draw lines around themselves as a higher class? That some should be richer than others is natural, and is necessary, and could only be prevented by gross violations of right.

Leave men to the free use of their power, and some will accumulate more than their neighbors. But to be prosperous is not to be superior, and should form no barrier between men. Wealth ought not to secure to the prosperous the slightest consideration. The only distinctions which should be recognized are those of the soul, of strong principle, of incorruptible integrity, of usefulness, of cultivated intellect, of fidelity, of seeking for truth. A man in proportion as he has the claims should be honored and welcomed every where. I see not why such a man, however coarsely, if neatly dressed, should not be a respected guest in the most splendid mansions, and at the most brilliant meetings. A man is worth infinitely more than saloons, and the costume and show of the universe. He was made to tread all these beneath his feet. What an insult to humanity is the present deference to dress and upholstery, as if silk worms, and looms, scissors, and needles, could produce something nobler than man. Every good man should protest against a caste founded on outward prosperity, because it

exalts the outward above the inward, the material above the spiritual; because it springs from and cherishes a contemptible pride in superficial and transitory distinctions; because it alienates man from his brother, breaks the tie of common humanity, and breeds jealously, scorn and mutual ill will.

MISCELLANY.

J. M. Crowley.—When one who has rendered himself worthy of our remembrance takes his departure from among the living, it is a duty we owe his memory to pay some tribute to his virtues; and more especially when that one was a Phrenologist, and devoted his life to the promulgation of our benign philosophy, it becomes us, as phrenologists, to record his name among the benefactors of mankind. I have been led into these reflections by the death of the worthy individual whose name stands at the head of this article. A letter from his widow has just informed me of the melancholy event, which took place on the 12th of last September, at his residence in Utica, N. Y.; and as I was associated with him while living, and had an opportunity to learn something of his character, I feel as though phrenology had lost a faithful and zealous advocate; his wife and children a devoted husband and father; and myself a friend.

Wherever J. M. Crowley became known he always made friends. His own moral and intellectual qualities were always conspicuous in his conduct, and excited the same faculties in others; and the affability and willingness with which he communicated his information always commanded the respect and esteem of those with whom he associated. Phrenology was his favorite theme, and he loved it the more because it had been persecuted. For years before his death he was a zealous pioneer in its advancement, and stood up in its defence when the great and wise in literature and science had set their face against it. He it was that first excited my mind to an investigation of this subject; and had it not been for the accidental circumstances which brought us together, I might this day have been ignorant of a truth that sages should be proud to know. In the death of this friend of Phrenology, then, we have lost a fellow laborer in the cause of science. May that

philosophy which he taught while living cheer the hearts of his bereaved family in the remembrance that his best efforts were made to improve and perfect human nature by teaching how to cultivate and develop the higher sentiments of the mind, and the supremacy of the intellect over the feelings and propensities of our nature. By this philosophy he governed himself, and so wished that others might be governed.

J. G. FORMAN.

Lexington Ky., Nov. 1842.

This gentleman has left a valuable collection of phrenological casts, skulls, drawings, animal skulls, &c., &c., which can be obtained by applying to Mrs. Crowley, Utica N. Y., who will give information as to terms, &c.

Mesmer first promulgated the doctrine of Animal Magnetism in Germany in 1766. He afterwards went to Paris and announced the discovery, (says Willich in a note to his article on Magnetism,) in the following extravagant language, which may yet be realized. "Behold a discovery which promises unspeakable advantages to the human race, and immortal fame to its author! Behold the dawn of an universal revolution! A new race of men shall arise, shall overspread the earth, to embellish it with their virtues, and render it fertile by their industry. Neither vice nor ignorance shall stop their active career; they will know our calamities only from the records of history. The prolonged duration of their life will enable them to plan and accomplish the most laudable undertakings. The tranquil, the innocent gratifications of that primeval age will be restored, wherein man labored without toils, lived without sorrow, and expired without a groan! Mothers will no longer be subject to pain and danger during their pregnancy and child-birth; their progeny will be more robust and brave; education's now rugged and difficult path will be rendered smooth and easy; and hereditary complaints and diseases will be forever banished from the future auspicious race. Parents will impart to them the activity, energy, and gracefulness and demeanor of the primitive world. Fathers, rejoicing to see their posterity of the fourth and fifth generations, will only drop, like fruit fully ripe, at the extreme point of age! Animals and plants, no less susceptible than man of the magnetic power, will be exempt from the reproach of barrenness and the ravages of distemper. The flocks in the fields, and the plants in the gardens, will be more vigorous and nourishing, and the trees will bear more beautiful and luscious fruits. The human mind once endowed with this elementary power, will probably rise to still more sublime and astonishing effects of nature. Who, indeed, is able to pronounce with certainty, how far this salutary influence may extend?"

We frequently receive letters like the following, which encourage us in the continuance of the Journal.

O. S. FOWLER—

Dear Sir:—Inclosed are two dollars for the American Phrenological Journal, 5th Vol. in advance. My delay in sending for the Journal, was caused by a scarcity of the "needful." I can hardly spare the amount at present, yet I *must have* the Journal. I would sooner wear a patched or worn-out coat to church on Sunday, than be deprived of the Journal. This periodical *must live*, though all others *die*. Were my means of support as extensive as my desire for its success and prosperity, I would subscribe for fifty copies instead of one. The science of Phrenology is beginning to gain a firm footing in our country; its progress is *onward*, notwithstanding the violent opposition of the *great* Dr. Hamilton. By the way, I hope you will inform the Doctor through the columns of the Journal, that he is not entirely "alone in his glory." Dr. Albright and Rev. Mr. Longmere of Blairstown, Warren Co., N. J., will make a couple of good yoke-fellows for Dr. H., as they both, not long since, declared before the audience, at the close of a phrenological lecture, "THAT THE MIND DOES NOT POSSESS ANY FACULTIES."

* If such gigantic intellects as these are not sufficient to help the Dr. out of the labyrinthian mazes into which he has been so dreadfully bewildered, then let him call to his aid the editor of the "Hunterdon Democrat,"* who is nearly as great a man as the Dr. himself. Where will be the fame of these distinguished (!) gentlemen in a few years to come? It will be entombed in the same grave with that of the superstitious priesthood which existed in the days of Copernicus and Galileo. While the science of Phrenology continues to shed a halo of lustre over the intellectual world, the mysticism of those incurable unit-brained metaphysicians and anti-phrenologists, will be found to be a delusive chimera, and sink, with their illustrious authors, into oblivion.

I hope you will not give Dr. Hamilton over yet, although you have kept him hanging upon the horn of an inextricable dilemma so long, that I fear he is well nigh gored to death. If the Dr. should still continue to show symptoms of vigorous hostility to the beautiful and harmonious superstructure of phrenological science, just give him a toss or two more, and then leave him "alone in his glory."

Please to send me the back numbers of the 5th volume, as soon as possible, as I am very anxious to see them. I hope soon to pay a

* The lecture spoken of was delivered by Professor H. Rousmanere, who but recently delivered a course of five lectures in Belvidere, and placed the science on firm footing. They have a Phrenological Society here.

visit to your office to take a view of your extensive collection of skulls, busts &c. Please inform me whether the numbers of the Journal can be exchanged for bound volumes,† or what the cost of binding will be.

Brevoort.—In the first No. of this volume, we warned the public against patronizing this Phrenologist, and the following, copied from the newspapers, will serve to show, not only that our strictures were deserved, but also that he is not imbued with the true spirit of this science. That this science should thus be disgraced by the conduct of its professors, is a pity, and yet it no more reflects upon the science itself, than the immoral conduct of clergymen reflects upon the pure doctrines taught in the Bible. The Editor of the Journal, refrained from exposing him just as long as possible, till justice to the science demanded an exposure, and it was made. Readers of the Journal may rely upon what it says about Phrenologists; for, it will not speak hostility, especially if it speak unfavorably.

Caution to the Public.—An itinerant lecturer on the science of Phrenology, calling himself Doctor Brevoort, who had been “holding forth” in this village for several evenings previous to the late fire, is worthy of being branded publicly as an arrant and pitiful knave. After getting up a mock-benevolent concert for the benefit of Mrs. Voleit, a widow of great worth and slender means, with a large family of children depending on her for support, and whose dwelling was consumed by the flames of the late fire, and purloined therefrom a watch of small value, which he found there, this he pocketed and after staying in our village several days, absconded with it in his possession. He was suspected, promptly pursued and arrested. The watch was found upon him.—*Goshen Democrat.*

Complaints have been sent us from Dover, N. H., about another Phrenologist, who will have full time to repent, and pay up, and then, if he does not do the honest thing, he too will be exposed.

† Yca.

‡ Twenty-five cents.

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
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(NEW SERIES.)

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ARTICLE I.

PHRENOLOGY AND PHYSIOLOGY APPLIED TO EDUCATION AND
SELF-IMPROVEMENT.

Having shown in what a good head and body consist, namely, in *balance* or *equilibrium* of action between all the parts of each, and also how to *improve* the physical organization, as well as how to strengthen and expand the intellect, improve the memory, and conduct the *intellectual* education of children, we proceed to show how to *regulate and govern the feelings*, and also how to conduct the *moral* training and government of children. In doing this, it will be necessary first to explain some important principles or laws of Phrenology, in order to apply them to this subject.

The first great law of Phrenology, to which we invite *special* attention, is that the *propensities* should be *guided, governed, directed, and restrained* by the *moral sentiments and intellect*. Without rendering obedience to this law, there is no virtue, no enjoyment in life; but, this law obeyed, all is peace and happiness. A few illustrations, will serve to explain both the law itself and its importance. Let it still be borne in mind, that we live *to be happy*—that whatever augments our pleasures, both temporarily and ultimately, furthers the ends of our being, and that whatever causes pain, is wrong, and should be avoided. In short, we need only *to be selfish*

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—to promote our own greatest ultimate good. Our own happiness, then, and also that of our fellow-men, require that we govern our conduct by the moral sentiments and intellect—that we never exercise the propensities but “by and with the consent,” and under the direction, of the intellectual and moral faculties—that every exercise of the propensities not thus governed, results in misery, both to the individual, and also to all concerned.

Thus: the exercise of Appetite, by itself, indulged for the mere pleasures of the palate, and without the intellect to choose the *kind* and *quality* of our food, or the moral sentiments to restrain its excessive action, will often eat unwholesome food, and in excessive quantities, which will derange the stomach, undermine the health, blunt the moral sensibilities, benumb the intellect,* and sap the fountain-head of nearly all our physical as well as mental and moral pleasures, besides greatly abridging those very pleasures of the palate sought in its indulgence. But, let it be indulged under the control of intellect, let the latter choose the best *kind*, and dictate the proper *amount* of food, and let the moral sentiments restrain its excess, and the consequences will be, the greatest gustatory enjoyment that we are capable of experiencing, as well as abundant sustenance to all the other physical and mental faculties, and the greatest pleasures in the expenditure of this sustenance.

If Combativeness be exercised alone, without the sanctifying influences of the moral sentiments, and in opposition to the dictates of reason, it becomes mere brute force, mere bravado and physical fight, bursting forth on all occasions, quarreling with every body, not only without cause, but in opposition to right, and making its possessor and all around him miserable. But, let this organ be exercised under the direction and control of the intellectual and moral faculties, and it becomes *moral* courage, a defence of *right* and truth, and of the oppressed, and opposes whatever is wrong and pernicious in its

* Gluttony, like the shock of the torpedo, has a most benumbing effect upon all the finer feelings of our nature, and also beclouds the intellect to a degree little realized by the perpetrators of this almost universal crime.

tendency—than which no element of our nature yields its possessor a richer harvest of the most pure and exalted pleasure, in addition to the pleasure felt in *exercising* this feeling, and the beneficial ends obtained thereby.

Let a man exercise Acquisitiveness as the robber and knave exercise it, without intellects, to tell him that this course, in the long run, will prevent his becoming rich, and without the moral sentiments showing how wrong and unjust this course, that is, let him exercise this organ without intellect to point out the most successful course, or the moral sentiments to prevent his getting it by extortion and robbery, and other similar means, however unjust, and this organ will make him wretched, and also all whom he wrongs by his dishonesty. *Ill-gotten* wealth, injures all and benefits none. But let intellect guide a man so that he chooses the *best* course to make money, and then let Conscientiousness cause him to make money *honestly*, and pay all he owes, and Benevolence prevent his distressing any one by his efforts to acquire property, and that man will enjoy his money, and enjoy life infinitely more than will he whose Acquisitiveness is *not* thus governed. The merchants in a town in which I once resided, held their goods at so enormous a price, that they drove all of the valuable custom to a neighboring town, where the merchants had moral feeling enough to ask only a fair, living profit, and intellect enough to see that “a nimble sixpence is better than a slow shilling.” The former merchants failed, and thus defeated their own object, but the latter are very prosperous, and enjoy much more, both in the possession of their wealth, and in the thought that they obtained it honestly, than the former class.

Let a mother be ever so fond of her child, but let her not guide her maternal love by the dictates of enlightened reason nor by the direction of her moral feelings, and she will *spoil* that child by over-indulgence and mismanagement—an occurrence as lamentable as it is common—but, let a parent love his child *intellectually*, that is, let his intellect be exercised *along with* his parental attachment, and be *guided by* it, and he will manage his child in the *best* manner possible, and also seek the *moral* education and spiritual good of his child by training him up in the way he should go, and the happiness of both

parent and child, and of all who come within their influence, will be the delightful result. How heaven-wide the contrast between a good and a bad child! Even if the parent love his child morally, and seek to make him better, but unguided by intellect, actually makes him worse, a course very common, then his child is a torment to himself, his parents, and all concerned. We must love our children intellectually *and* morally, if we would either have *them* enjoy life, or enjoy life in our children.

If a man exercise his Friendship, without the governing influences of intellect and the sanctions of the moral sentiments, he will choose low and immoral associates, who will lower down the tone of his moral feelings, lead him into the paths of sin, and thus make him unhappy. But, if he exercise his friendship under the sanction of the moral faculties and intellect—if he choose *intellectual* and *moral* comparisons, they will expand his intellect and strengthen his virtuous feelings, and this will make him and them the more happy. Friendship, founded on intellect and virtuous feeling, is far more exalted in its character, and beneficial in its influence, than when founded on any other considerations, while friendship founded in the *propensities*, will increase the depravity and misery of all concerned.

Let Approbativeness, or love of the good opinion of others, be governed by the moral sentiments, and it becomes ambition to excel in works of philanthropy, and seeks to keep the *moral* character pure and spotless; and let it be guided by the intellect, and it becomes intellectual ambition, and seeks eminence in the works of literature or the fields of science; but when *not* thus governed, it degenerates into a low, animal, grovelling, sensual ambition, and ambition to become the greatest eater, or fighter, or duellist, or dandy, or coquette, which causes unhappiness to the possessor, and to all concerned. If Self-Esteem be governed by intellect and moral feeling, it imparts nobleness and elevation to the character and conduct, which sheds a beam of exalted pleasure on its possessor and on all around him, but when *not* thus governed, it degenerates into egotism, self-conceit, imperativeness, and superciliousness, which causes pain to himself and all affected by this quality in him.

In short, man is constituted to be governed by his higher faculties, and there is no enjoyment for him unless he puts intellect on the throne, and the moral sentiments as rulers of the kingdom of his animal nature. Most of the evils existing in society, most of the sufferings which stare us wherever we turn our eyes, have their origin in the violation of this law. Nor is this misery, so extensive, so diversified, to be wondered at, if we consider that nineteen-twentieths of the time, desires, pursuits, pleasures, anxieties, &c., of mankind are consumed in feeding and gratifying his *animal* nature merely; in scrambling after property; in getting something to eat, and drink, and wear, and live in, and show off with; in gratifying his love of power, or his grasping ambition; in politics, friendship, and family cares; in combating, contending, backbiting, lasciviousness, and like animal gratifications. War, love, money and display, sum up the history of man since his creation to the present time. And before man *can* become virtuous and happy, his *animal* nature *must* be subjected to the control of his moral and intellectual faculties. This animality of man, is in striking harmony with the fact that a large proportion of the brain of man, is in the region of the feelings, while but a small moiety is found in the region of the intellect.

The question, then, returns with great force, on the *means of subduing* our animal propensities, and of improving the tone and vigor of the sentiments and intellect. A more important question, can hardly be asked, and the answer to none, is better calculated to make mankind virtuous and happy.

In giving this answer, I must unfold another law of our nature, equally important with the last—a law perhaps more powerful and direct in its bearing on the happiness and virtue of man, than any other. It is this. There exists an intimate reciprocal relation between the *conditions of the body* and those of the *animal propensities*, each being as is the other. Let the *body* be in a fevered or stimulated condition, and the propensities also will partake of the same morbid, feverish, vicious action; but, let the body be *healthy*, and in a cool, quiet state, and the propensities will be in the same quiet, healthy state, and therefore much more easily governed by the higher faculties, than when the body is disordered. As this

law is very important, and lies at the basis of much that we have to say on the management of the propensities and the moral training and government of children, the reader will pardon my presenting and illustrating it fully.

Our *first* proof of this principle, is observed from the *position and functions* of these organs. To *serve the body*, to perform those functions belonging to man *as an animal*, is the exclusive function of the basilar organs. Alimentiveness *feeds* the body, Acquisitiveness lays by food, clothing, property, &c., and, with Constructiveness, builds houses and provides other means of physical comfort. Combativeness and Destructiveness defend and protect the body first, and especially life, while Amativeness, Parental Love, and all the other organs in the base of the brain, have a special reference to the *body*, and its functions and demands. Hence, they are located close to the body which they serve, and whose wants they supply, so that the inter-communication between the two, may be as *direct* as possible, and be facilitated by their juxtaposition. Hence, also, the conditions of each exert a more direct and powerful reciprocal influence upon the other, than the body exerts upon the moral sentiments, or the moral sentiments upon the body. The moral organs, or the higher, religious, God-like sentiments, occupy the *upper* portion of the head, and are as far removed as possible from the body, so as to be disturbed as little as possible by those causes which morbidly excite the body.

But the position and functions of these animal organs, by no means furnish our strongest proof of the alledged reciprocal relation existing between the body and the base of the brain. Well-known facts, or rather *ranges* and *classes* of facts, place this point beyond all doubt. We do not quote *isolated* facts, but *classes* of facts, where one fact is the representative of millions. Colds and fevers do not *increase* Benevolence, or Devotion, or kindness, but actually *diminish* them, yet they greatly augment the passions. Let a child be somewhat unwell, that is, let its *body* be in a feverish, irritated condition, and its *propensities* will be roused: it will become peevish, cross, petulant, and fretful, and cry at every little thing. However kind and forbearing you are, nothing pleases, but every

thing irritates it.* So dyspepsia renders its unhappy subject irritable, peevish, passionate, and fault-finding, rather than kind, just, grateful, and benignant; and the same is true of most persons laboring under physical indisposition. They find fault with every body and every thing, are ungrateful, unreasonable in their anger, and disagreeable, because of the weakened state of their moral, and the irritated state of their animal organs, and all because their *bodies* are excited. Restore their bodies to health, and their combative and destructive feelings are banished, and their serenity restored.

Why do not diseases increase our *kindness*, our *devotion*, our *conscience*, or our reasoning powers? Simply because bodily disease is imparted to the *base* of the brain, or the *animal* organs *first*. But let a child or adult become *so very sick* that his body is *prostrated*, and it is these very *animal* powers and propensities that are prostrated *first* and most, while the moral and reasoning, are less impaired. In this condition, they take bitter medicines without a murmur, and exhibit a mild, heavenly serenity of countenance.†

But let the *body* begin to revive, and what is the first mental index of returning health? Crossness, irritability, spitefulness, and ungovernable temper, with a restoration of appetite and affection, or a revival of the animal nature.

The phenomena of death also accord with this principle. The extremities are prostrated first; sensation and nervous energy rapidly decrease, the animal passions follow in quick succession, and connubial and parental love, appetite, anger, revenge, love of the world, &c., are all deadened before the moral or intellectual faculties are stupified. Love of life, also an animal organ, situated in the lowest part of the base of the brain, lets go its hold on life, before the moral faculties give

* Many children are cross and illtempered, because they are sick, and are punished because they are cross, that is, are punished because they are sick. Better punish the mother or nurses who do not know how to make them good by keeping them well.

† Nearly or quite all the corpses of children I have ever seen, have exhibited this benign expression of the moral sentiments far more than during life, which shows that the propensities die first, and the moral sentiments, last.

up, and hence the dying man is willing to depart: his love of life and of sensual joys, having been subdued by the grim messenger.* Dying persons often attempt to speak, but cannot, because the organs of Language and memory, being situated low down in the forehead, near the body, fall before the approach of death sooner than the still operating organs of reason, which are situated higher up. Every one must have noticed that dying persons, bid the last earthly adieu to their friends, and even to their companions and children, whom, through life, they have loved most enthusiastically, with as much coolness and indifference as if they were to be gone but a day, and yet, their still vigorous *intellect* gives wise *directions* as to their future conduct. So also the Christian "*Dei gratia*," dies in the triumphs of faith, that is, in the vigorous exercise of the moral faculties *after* the death of his animal nature, whilst others often die in the *reversed* or painful action of these organs. After presenting this principle in a lecture at Smithville, N. Y., an elderly deacon stated that he had experienced the truth of the above principle. He said that he had been once so very sick that he and all his friends expected every breath to be his last, that he had no desire to live, no regard for his wife and children, although both before and since, it was particularly strong, not the least ill will against any one, though before he had felt hard towards several, no regard at all for property, and not a worldly feeling left, although in the entire possession of his intellectual and moral faculties, and perfectly conscious of every thing that occurred. He was also able to reason and think, though unable to speak. On the return of health, his domestic and other animal feelings returned. He said it had always been a matter of surprise

* How beautiful this principle, how wise this provision, merely in rendering death less painful than it would be without it. If we died in the full vigor of the propensities, with our love of life, of property, of family, of ambition, and other worldly desires, how much harder would it be to part with them, or rather to be torn forcibly from them, than it now is, after the weakening of the body has deadened our love of life, unclasped our hold on wealth, weakened connubial and parental love, and destroyed nearly all our earthly desires? This principle will render dying less painful than the living supposes, especially to those who die a *natural* death, that is die, by the *gradual* wearing out of the body.

to him, that, just as he was to all appearances, about to bid a final adieu to his family, whom he dearly loved, he should have regarded them with such perfect indifference, and yet, that both *before* and *after* his sickness, he should have loved them so devotedly.

Dr. Vanderburg, of New York, related the following to the author. A patient of his took, by mistake, a preparation of potash, which gradually, and in about eighteen months, terminated his life. It first neutralized his love of his wife and child, before very enthusiastic; his anger, before ungovernable, next fell a prey to its ravages, and his ambition next; while his still vigorous intellect, noted this gradual decay of his animal nature—all in perfect obedience to this principle.

The proverb, "*old men for council, young, men for action,*" embodies this same principle. "Action" and force of character, are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, *only* because their *bodies* are more vigorous. Milton commenced his *Paradise Lost* after he was *fifty-seven* years old, and decrepit and enfeebled by old age. The most splendid intellectual efforts ever put forth, have been made by men in the *decline of life*. During childhood and youth, while the *body* is vigorous, the propensities and perceptive organs are extraordinarily vigorous and active, but the higher sentiments are less so; in middle life, the passions and intellect are *both* powerful; but the talents attain their maximum of power *after* age has enfeebled the body.

So also the *memories* of children and youth are astonishingly retentive and vigorous, whilst those of aged persons are enfeebled, but the *judgment* of the latter is strong, while that of the former is weak, because the organs of memory, being in the base of the forehead, are vigorous when the body is vigorous, and become enfeebled by age, but those of judgment are in the upper portion of the forehead, and therefore partake less of the weakened state of the body. A severe fit of sickness, when it leaves the body in an enfeebled state, is sure to weaken most kinds of memory, whilst it seldom impairs the judgment. Not long since, a Mexican called to deliver a letter from a friend in Mexico. In conversing on Phrenology

he wished to recall the name of an old school mate and friend of his, now physician to the king of France, but was unable to do so, though perfectly familiar with it. For fifteen minutes, he tried hard to recall it, but failed, and then said that "since his suffocation by the burning of charcoal in his sleeping room, which came near killing him, he had been unable to remember names." Probably half of my readers have had their memories enfeebled by sickness, and scores of cases could be narrated in which an improvement of the health, has strengthened the memory. Were I to give a receipt for improving the memory, the first and most important item of it would be, *improve the tone and vigor of the body.*

Again: hunger causes anger and peevishness. Wives and daughters will bear me witness that when their husbands and fathers come home hungry, they come home cross, are irritable, and displeased with every body and every thing, till a hearty meal restores them again to a pleasant humor. If you wish to break unpleasant news to a man without offending him, or to obtain a special favor, approach him *after dinner*, when his body has been thrown into a comfortable state. Those in England who solicit donations for charitable objects, never once think of applying to the rich and great till *after dinner*. When well fed, ferocious animals are tame and harmless, but when hungry, their ferocity is ungovernable, and their destructiveness lashed up to the highest pitch of fury. So the ferocious Indian, when he wishes to kindle his thirst for war and blood to the very climax of rage and revenge, *fasts* a week. Now *why* should the irritated state of the stomach, and thereby of the body in general, excite to morbid action the animal propensities *merely*? Why should not hunger increase the flow of kind, of conscientious, and of devotional feeling, instead of anger, revenge and ferocity? This principle contains the answer.

The laboring classes, contrasted with those who are above work, furnish a striking illustration of this principle. The former, as a class, are far more virtuous, sensible, and intelligent, than the latter. *Laborers* are scarcely ever guilty of robbery, theft, counterfeiting, assault and battery, murder, or any other crime, unless they become intoxicated, while most of our

pickpockets, debauches, prison-birds, &c., &c., live without labor. "Idleness is the parent of vice," while labor causes moral purity. The reason is this. The energies of the system, must have *some* avenue of escape. Labor carries them off through the muscles; but when this door of escape is closed by fashionable idleness, its next door of egress is through—not the sentiments or intellect; for, idleness never makes men better or more talented—but through the *propensities*. Consequently, vice is vastly more prevalent and aggravated in the *upper* circles of society, than in the lower.*

This principle harmonizes beautifully with, and also explains, the effect of alcoholic drinks upon those who stimulate. The one, distinctive property of alcohol and of alcoholic drinks, is *stimulating* upon the brain and nervous system. Now, if this principle of reciprocal sympathy and reaction between the body and the *base* of the brain more than the moral sentiments, be true, it is clear that stimulating drinks will excite the *propensities* more, relatively, than they will the moral sentiments or reasoning organs; and if they *do* thus excite the propensities morbidly, this principle is proved thereby; but if this principle be *not* true, they will stimulate all the faculties in equal proportion.

That alcoholic drinks powerfully excite Amativeness, which is located in the very base of the brain, is a universal fact. The vulgarity, obscenity, and licentiousness occasioned by them, are proverbial. Who ever saw a drinking party, that were not indecent in their allusions, given to the relation of obscene anecdotes, and to the singing of lewd songs, if not to the company of harlots? In England, when the wine is introduced after dinner, modest woman *always* retires, because she knows that by remaining, her delicacy will be shocked. Wine or ardent spirit of some kind, is *indispensable* to any and every debauch. Why are harlots universally drunkards?

* We often talk about the "*upper classes*," meaning the rich, who feel themselves above those who labor. As virtue is above wealth, and as the laboring classes are more virtuous than the "*higher classes*," it seems that the upper classes are the lowest (in the scale of true moral worth) and that the "*upper crust*," is at the *bottom*. Men who live without some useful employment, should be *disgraced* not honored.

Let this principle answer. These drinks drown the voice of conscience, blunt modesty, and stifle the claims of morality, intellect, and virtue, while they whirl its guilty victim on in her sensual career of merely *animal* indulgence. A man or woman, be they ever so moral or virtuous, when under the influence of intoxicating drinks, *is not safe*. Before the *first* advantage *can* be taken of a virtuous woman, without using *force*, she must be partly *intoxicated*, and the advantage *can* be taken of most women when stimulated. And if this be the fact of virtuous, modest *woman*, what is the fact of *less* virtuous *man*?*

These drinks also excite the combative or contending propensity of those who are under its stimulating influences. So combustible is their anger, that they take fire at every little thing, and even seek occasions of contention, and more bickerings, broils, fights, and duels are engendered by ardent spirit, than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will caress their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calendars of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that an old grudge, otherwise long since buried, is raked

* How is it possible for a woman of delicate feelings to tend bar, go to balls or parties where wine or spirits are freely drank, or consent to be for a moment in the company of men who stimulate? Surely no *modest* or refined woman who understands this principle, could, on any occasion, allow herself to drink wine, porter, or any other kind of spirituous liquors, with, or in the presence of, those who do understand it: because she must see that she thereby renders herself liable to say and do what it would make her blush to reflect upon. My only motive for introducing this fact here, is to make woman *ashamed* to drink, and thereby render this most pernicious habit, unpopular among men. -3

up, and dire vengeance sought and obtained; and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the remonstrating point, *only*, or at least most effectually, by ardent spirit. Gibbs, the inhuman pirate, who committed so many cold-blooded murders, confessed to his clergyman before his death, that when about to perpetrate some act of cold-blooded murder, his heart would often fail him, till he had taken several potent draughts of strong liquor, which enabled him in cold blood to commit any act of cruelty, however horrible, and upon the defenceless. Fieschi, the French regicide, who fired the infernal machine at the present king of France, on his trial, testified that, when he saw the procession coming, his heart failed him; that he took a dram of brandy to give him courage; that his heart failed him a second time, and he took a second dram, but could not bring himself to do the fatal deed, till he had taken the *third* draught, and then he did it with a relish.

It is the excessive exercise of the animal-propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are patronized. Let our intelligent lawyers, let our judges, sheriffs, justices, &c., &c., answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially, if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.

This principle explains the fact that intoxication often renders a good man a real demon incarnate. As long as the moral and intellectual organs predominate, no matter if the animal propensities be vigorous; for, if duly governed, the more the better, because they impart force. When the two are about equal, with the moral in the ascendancy, and the animal not stimulated, all goes right; but a little stimulant will often turn the scales, and give the ascendancy to the propensities, and thus render a really good man a *very* bad one. But mark well the converse; it *never* renders a *bad* man a

good citizen, nor an immoral man, virtuous, because it never stimulates the moral and intellectual faculties more than the animal feelings.

This general principle explains the reason of the custom of drinking *grog* with a friend, instead of drinking, or doing, any thing else. As Adhesiveness, or the organ of friendship, is located in the *base* of the brain, ardent spirit warms it up to vigorous action, thus augmenting the flow and intensity of friendly feeling, and hence you will often see those who are half-slued, hugging and caressing each other. In case it excited friendship *alone*, it would do little injury, perhaps good, but as it inflames the other animal passions also, drinkers will be the warmest of friends one minute, and the bitterest of enemies the next, and then make up over another glass, producing that irregularity which has been shown to constitute vice.

Philoprogenitiveness, or parental attachment, is also located in the lower portion of the hind head, and hence the half-intoxicated father will foolishly fondle his boy, talking to him all sorts of nonsense, to be followed up by a cruel beating, thus destroying even-handed government, and spoiling the lad. Liquor excites conversation, because Language is in the lowest part of the forehead; but as the reasoning organs, which manufacture ideas, are in the *upper* portion of the forehead, and therefore not only not stimulated but actually weakened, by it, the drinker talks, talks, talks, but *says* nothing. He talks *words only*, not ideas. How foolish, how destitute of sense and reason, of thought and refinement, is the conversation not only of drunkards, but of those who stimulate only moderately! Witness bar-room conversation. A Byron, half intoxicated, may indeed write his *Don Juan*, and like productions, may compose poetry mostly addressed to the *passions* of men; but no one in this state ever wrote a *Paradise Lost*, a Thomson's *Seasons*, a Locke on the Human Understanding, Brown's *Mental Philosophy*, or Edwards on the Will. A Pitt, a Fox, a Sheridan, not to name cases in our own country, may be eloquent when partially intoxicated, yet their eloquence will be characterized by sarcasm, severe invective, denunciation, declamation, hyperbole, narration, and a remarkable flow of words, &c., rather than by argument,

or profundity, or clear deductions from first principles, nor will it be freighted with rich ideas. But before alcohol can produce eloquence, a quality far inferior to *reasoning* power, the individual requires a peculiarity of temperament and phrenological developments not found in one man in millions; while it will destroy that of the others.

Another view of this subject, will present this principle in a still stronger light. Alcoholic drinks not only *stimulate* the merely *animal* propensities more than they do the moral sentiments, but, when the stimulation has subsided, the accompanying *re-action* is felt upon these lower organs, as much, in proportion, as they were stimulated. Not only do these drinks excite Amativeness, and produce licentiousness, but, when it is not goaded up to morbid action by the presence of stimulation, it is weakened more in proportion, than the upper range of organs, and hence the deadening of connubial and parental love in the drunkard, and the consequent abuse of his family.

While the inebriate's Combativeness and Destructiveness are stimulated to fighting and revenge, those of the drunkard, and of the drinker whenever re-action takes place, become so deadened that he loses all energy, all spirit and efficiency, cannot or will not take the part of his family, nor even of himself, so that a little boy may impose on him with impunity, and is too irresolute to overcome any obstacle, or effect any difficult object.

A man under the stimulating influences of alcoholic drinks, finds his Acquisitiveness excited and is continually asking, how much will you give, what will you take, how will you swap, or suddenly becomes very rich, or he bets, or else seeks the gambling or billiard table in quest of a fortune at once; yet, as his intellectual organs are not equally excited, he is generally the *loser* in his bargains, but under the *re-action* which follows, has little or no regard to property, little industry, or economy, or forethought about laying up for the future, but squanders his all for liquor, even to the bread out of the mouths of his hungry children, and the clothes from off his wife's back. Hence it is, that inebriates are universally poor, ragged, and destitute. If John Jacob Astor should become a

drunkard, even *his* immense estate would become scattered to the winds. During the exhilaration produced by strong drink, Self-Esteem and Love of Approbation become unduly excited, producing a boasting, bragging, swaggering, self-convicted, haughty, egotistical spirit, a disposition to swell and dash out in gaudy style, assume airs, attract notice, &c., &c. ; yet, during the subsequent re-action, all regard for character and respectability is annulled ; and with it, all self-respect and regard for his reputation, which constitute the strongest of incentives to virtuous and praise-worthy actions, as well as restraints upon vice and self-degradation. At first, he is mortified beyond description if seen intoxicated, afterwards he cares not a farthing for his credit or his word, for his honor or anything said for or against him or his family, is dead to shame, destitute of dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are the most active. Combined with Conscientious, they give the highest regard for *moral* character, and for correct *motives* ; with intellect, a desire for reputation for learning and talents ; with Ideality, for good taste, good manners, &c ; but combined with Combativeness, for being the greatest wrestler, the best fighter, &c. ; with the other animal propensities, for being first in their indulgence. Hence, as already seen, since alcohol weakens the higher organs but stimulates the *animal* propensities, and also the ambition, the two combining, render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c. ; but never of being good or great.

In Easton, Md. in Jan. 1840, the author saw two young men vie with each other, as to who could drink the most grog, no very uncommon thing among drinkers. The next day, one of them was a lifeless corpse. Why should the ambition of inebriates *descend* to the animal passions, instead of *ascending* to the moral and intellectual ? This principle contains the answer. Thus alcohol first over-excites the ambition, only to direct it to animal objects, and then deadens it, rendering him *doubly* wicked both ways, and of course proportionably miserable.

It equally destroys his firmness and power of will. He *knows* the right, intellect being less deadened, and yet pursues the wrong, having lost all self-government. Conscientiousness may remonstrate, but to no effect, because located too far from the body to be proportionably stimulated. Religious feeling may lift up her warning and persuasive voice,* and firmness say no, but without effect, because they are in the same predicament. Alcoholic drinks destroy the balance of power, both by stimulating them to excess, and then by deadening them, thus being a two-edged sword, cutting the cords of virtue and happiness *both ways*.

It may be objected that if alcohol stimulates the animal propensities, it is a good thing in case they are weak. In answer, better have them too weak than too strong. When too weak, it is because the body is feeble and must be strengthened, not by merely *stimulating* the body, but by *invigorating the health*.

If it be objected that these drinks sometimes induce a preaching and a praying disposition, I answer: this never occurs in the earlier stages of drink—never till it has so deadened the animal organs that large and more vigorous (because less stimulated,) moral organs may, in one case in thousands, take on more stimulant than the partially deadened propensities are able to receive, but *such* piety, *such* religion, *such* intellect will neither fit a man for his duties in this world, nor his destinies in the next. I grant that these drinks sometimes stimulate the brain as a whole, yet this very rare exception does not invalidate the general law under consideration, especially since it occurs only where the moral and intellectual organs decidedly predominate.

* The religion of the Bible is pre-eminently the religion of the moral sentiments and intellect, and requires the subjugation of the propensities to the intellectual and moral faculties, besides strongly denouncing animal passion as such. But all alcoholic drinks, wines included, stimulate the body, and thereby {morbidly excite the animal propensities and thus *violate* the requirements of the gospel. Wine-drinking Christians, therefore, are as great a self contradiction as hot ice or cold fire. On the other hand *wickedness* consists in that very dominance of the animal passions which alcoholic drinks cause. As well then talk about *wicked* Christians as *wine-drinking* Christians.

In case alcoholic liquors excited each of the faculties *alike*, why do they not render the pious man a hundred fold more pious, and the literary man ten times more literary? Why not deepen and widen the channels of thought? Why not render ordinary men, Websters, Franklins, Broughams and Herschels, and these intellectual giants, actual Gabriels in intellect? Or why should they not excite the *moral* faculties instead of the animal feelings? Why not make an Infidel an Enoch? a deist, a Wesley? or a sceptic a Payson? Why are not all spirit-drinkers patterns of piety and good morals, and also stars in the firmament of intellectual greatness? Let this proposition answer. Not only does it *not* augment the talents of talented men, nor the literature of the literary, nor make the profane pious, but it actually *reverses* this state of things. It prostrates talent, beclouds the intellect, darkens council, renders the ideas muddy, and before its approach, literary attainments, intellectual greatness, and moral purity, one and all, vanish like the dew before the rising sun. It sometimes, though rarely, increases a certain kind of eloquence, yet it is universally a sworn enemy to good morals, and to all literary and intellectual attainments.

Again: by a law of our nature, to *over-tax* any organ, draws the strength from the other portions, and concentrates it upon the laboring part. Thus, an overloaded stomach draws the strength from the muscles, from the brain, from every other part, to remove the load. This renders us drowsy, dull, and averse to both mental and physical action. Close mental application, powerful thinking, or intense emotion, impair the appetite, retard digestion, and induce dyspepsia, because they draw off the energies of the system from the stomach to the head. Now if this well established physiological principle applies to the several portions of the brain, any great excitement of the animal passions, actually *weakens* the intellectual and moral organs, and that at the very time when, in order to keep pace with the over-stimulated animal propensities, thus lashed up to increased action, they require augmented vigor. Every observer of inebriates, must have observed their utter inability to reason. Propositions as plain as that two and two are four, are denied by them.

The inference then becomes obvious, powerful, and inevitable, not only that all alcoholic drinks, but also that *whatever* preternaturally stimulates the brain and nervous system, thereby excite the merely *animal* propensities mainly, but weaken the moral and intellectual powers. No more can any human being take alcoholic liquors in any form or degree, or opium, tobacco, tea, coffee, mustards, spices, or any other stimulant, without thereby proportionably inducing this result, without brutalizing his nature, degrading his manhood below his beast-hood, and subjugating intellect and moral feeling to the sway of animal passion, than he can "carry coals of fire in his bosom and not be burned." As soon will any other law of our nature fail, as this. As soon will the deadly poisons become harmless, or water run *up* the inclined plain of itself, or the sun rise in the west, as stimulants of any kind, fail to produce animality. Nor is there any middle ground. Every item of stimulant, produces this animal result as its *legitimate*, its *constitutional* effect. As far as anything stimulates at all, just so far does it excite the *propensities mainly*, and just in that proportion, produces vice.*

This principle suggests one of the most easy and efficient of all means of subduing the propensities, and of elevating the moral sentiments, namely, by keeping the *body* in a cool, quiet state, and at the same time discovers one of the most prolific causes of vice and misery that exists, both in children and adults.

It shows that the way to reform man morally, is first to reform him *physically*. Ministers may preach and revivals may be multiplied to any extent, without laying the axe at the root of this tree of vice. Men must *learn to eat and drink first*—must govern their *appetites*, must avoid flesh and condiments, and live mainly on vegetable and farinaceous food, before they can expect to be more virtuous, or, consequently, more happy. In violation of this law of relation between the

* In a small treatise on Intemperance, founded on Phrenology and Physiology, the author brings the preceding principle and train of remarks to bear directly upon alcoholic drinks, showing that every identical drop stimulates the propensities proportionably, and is productive of vice and misery.

body and the propensities, pious Christians, go on praying to God to give them grace to enable them to overcome their easily besetting sins, with the one hand, and with the other, poking up, and adding new fuel to, those very fierce fires of animal passion which they are vainly praying and trying to subdue. So, also, parents weep and pray over the bad tempers and wayward dispositions of their children, and try, by every known means, to reform them, but they only grow worse, simply because they do not know how to conduct their *physical* education or regimen. Few parents know how to *feed* their children; and the final result is, that the bodies of their children become disordered and inflamed, and thus their propensities, partaking of this inflammation, become permanently and preternaturally excited, and permanent depravity ensues. In consequence of the feverish excitement of their children's nervous system, their combative, destructive, selfish, lying, and other depraved dispositions, are kept under continual morbid excitement, producing ill-temper, thievishness, lying, &c., for which they receive repeated chastisements only to increase these depraved propensities. Rather chastise those ignorant parents and nurses, whose utter ignorance of the great laws of our being, *causes* much of this depravity by deranging their physical functions. The crying of children is mostly an expression of their combative and destructive feelings, or of sickness; hence, by keeping them in perfect health, which *might* be done if the laws of physiology were obeyed, they would cry very little, and be always mild, amiable, and sweet in their disposition, and require no chastisement.

Infants of a few days or weeks old, cry very little, till bad regimen has disordered their bodies, and then they cry, and show anger. Children cry when they are sick, and *because* they are sick; keep them perfectly well, and they will cry little if any, and grow up infinitely more lovely and heavenly-minded, than when brought up in utter and continual violation of the laws of physiology. Above one-half of the children of our cities and villages, die under four years old.* Is this shocking mortality a part of the original design of nature?

* In Syracuse, the deaths in 1842 were 134, of these, 84 were children under 5 years old.

No! It is downright *murder*, by the *wholesale*! And all from wicked ignorance on the part of parents, and especially of *mothers*! Take them as a class, they are as ignorant of *physiology* and the laws of life, health, and happiness as babes. Young women attend to everything in preference to fitting themselves to become wives and mothers. The influence of *fashion* on woman, and especially on *young* women, is most pernicious, first on themselves, and secondly, in totally disqualifying them for becoming wives or mothers. They know every new fashion, as soon as it is published, but do not know how to feed their children. Oh woman! woman! "how art thou fallen!" "Thou art beside thyself." "Much fashion hath made thee mad." *Wilt* thou not return to the simplicity and benignity of thy original nature, and again fill the sphere appointed thee by thy God and thy developments, namely, that of *educating children* both physically and morally, and making home a "heaven here below?"

But more of this after we have still farther shown the duties of woman, including a recipe for finding the *time* necessary to attend to these duties.

The leading thoughts now before the reader are, first, that true and ultimate happiness, consists in the exercise of the propensities under the control and guidance of the moral sentiments, and, secondly, that the most effectual way to *subdue* these propensities, is to keep the body in a cool, healthy state, which, as regards children, is peculiarly the duty and province of woman.

Another way to subdue the propensities and cultivate the moral affections, is to *be ourselves*, what we would have our *children* be, and for two reasons. First, in them, Imitation is always large. Much that they learn, they learn from seeing others do the same, and much that they do, they imitate. They learn *from example* a hundred fold more effectually, than from precept. Secondly, the exercise of any faculty in us, excites the same feeling in them, as already explained on page 96, of the treatise on Matrimony, published in connexion with Vol. IV. If you wish to render them contentious and ill-natured, speak to them always in a commanding, angry tone, and this will excite Combativeness in them. If

you wish them to be kind, be kind to them; and so of affection, taste, intellect, and all the other faculties.

But let us look a little more closely into the means of governing the propensities by taking each one separately, analyzing it, seeing exactly what will restrain and diminish, and what excite and augment, the power of each.

The organs that require special control and direction, and usually restraint, are Combativeness, Destructiveness, Appetite, Acquisitiveness, Secretiveness, Cautiousness, and Approbateness, and the more so because they form the basis or *sub-strata* of the characters of most men. The affections seldom require restraint, only proper *direction*, and so of the moral sentiments. *Strictly speaking, no organ can be too large*, provided it be but properly *directed*; but the dangers of misdirection and excess, occur, mainly on these organs; so that, parents or teachers who understand how to educate *these* organs, have the key to the whole character, and if any individual but properly control and manage these organs, he is in a fair way to enjoy life.

COMBATIVENESS.

Resistance; self-protection; defence; personal courage; presence of mind in times of danger; defiance; opposition; determination; boldness; resolution; energy; the get-out-of-my-way and let-me-and-mine-alone feeling; anger; resentment; a threatening, contrary spirit.

When in excess and not governed, it degenerates into pugnacity, and gives a quick, fiery temper, and renders one contentious, ungovernable, fault-finding, cross, and ugly in feeling and conduct, and sometimes leads to fighting, and mobbing.

ADAPTATION. Man has been thrown, by his Creator, into a world beset with difficulties, some of which are to be overcome by Cautiousness, which "foreseeth the evil and fleeth therefrom," and others, by boldly meeting and defying danger and braving difficulty. Cautiousness looks out for the storm, and provides against it as far as possible; Combative-ness then takes the helm, and resolutely defies that storm, and

imparts that indefatigable *energy* and determination to *stick it out*, which is the main element of success. This organ should be *cultivated*, because, without it, nothing difficult or important can be accomplished, yet its excess and perversion, are most disastrous to the happiness of its possessor. From its excess, spring most of the bickering, contentions, lawsuits, wranglings, threatenings, animosities, litigations, and ill-temper so prevalent in society. A contentious man is necessarily an unhappy man, and quarrelsome children are a torment to themselves and to all around them, but "*blessed* are the peace-makers" for they shall enjoy life. Has the reader never noticed how much more agreeable and happy his own feelings and those in a family when a child, is mild, pleasant, sweet in looks and words, and good humored, than when the same child is cross, ugly, fretful, spiteful, disobedient, hateful, and crying half the time? In other words, predominant Combativeness renders its possessor and all around him unpleasant and unhappy.

The usual conduct of parents to their children, is calculated to *excite* this organ in children, in the most direct and powerful manner, "and that *continually*," rather than to allay it. Most parents fret or scold, or blame, or punish their children daily and almost hourly, and for things either harmless in themselves, or else perfectly right. For example. Children, as is perfectly natural, make a good deal of noise, both with their tongue and feet. This is as it should be. Without action, they die, and nothing contributes more to the development of the child's body, and thereby of his mind, than the noisy plays and prattle of youth. Talking incessantly, hallooing, &c., inflates the lungs, and increases the circulation of the blood, besides developing the muscles—functions of the last importance to them, and for which nature has amply provided in the restlessness and talkativeness of their natures. And yet, fifty times in the day, all their innocent prattle or healthful plays are broken in upon by parents and teachers, in a combative spirit and tone. "Oh, do hush your eternal clatter!" "Stop that noise there, or I'll give you something to make a noise about," (chastise you) or "Do be still, children, you'll make me crazy;" or "There, now set down and set

still! if you stir, or make another bit of noise for an hour, I'll punish you," or some similar threat or imperious command. As well punish them for breathing, as for talking or playing boisterously. They *cannot* stop the latter any more than they can stop breathing. They *should* not stop. They are but yielding obedience to an irresistible law of their natures, and should be encouraged and facilitated rather than repressed. If they are in your way, let them go out doors to romp and prattle there: but *do* not, I beseech you, continually irritate their tempers by requiring of them what they cannot and should not perform, and then *blameing* or punishing them for disobedience.

A child takes hold of a table spread, and thoughtlessly pulls it along till a dish or two falls off; for which he is severely punished, though he knew no better. You tell a child to bring you a tumbler of water, or indoeing something with much sprightliness which you requested of him, he slips down and breaks a dish or does some other damage. Your own Acquisitiveness is wounded by the loss, and your Combativeness raised, and thus you scold the child, whereas you should pity him. And so, for a thousand other similar things, continually occuring in the family, children are *blamed* where they are entirely innocent, or deserve commendation. This blaming and finding fault just because they do not know how to do things exactly to suit you, or because it is not done exactly as you wish, excites their Combativeness and reverses their Conscientiousness, and hence *they also grow* up to find fault and be ill-tempered. Their Combativeness is kept in a continual ferment, and consequently becomes morbidly and permanently active, and so breaks forth continually upon themselves and even upon inanimate objects.

Or, it may be that a child hits its toe against a stick, stone, or chair, and falls down and hurts itself. The over-tender mother catches up that which caused the child to fall, and whips or scolds it for hurting "ittle sissy." The next day, another child occasions pain to "ittle sissy," and she, following the example set by her parent or nurse of punishing what gives it pain, beats the other child and gets beat back again, and a regular quarrel ensues; whereas, if the parent taught

lessons of forbearance and forgiveness, instead of revenge, the disposition of the child would be sweet and amiable.

Sometimes this organ is *too* small, the child being *too* tame and inefficient, in which case, the child should be provoked, yet not so far but that it will rise above the indignity and repel it. As a general thing, children should never be plagued or soured. Some whose Mirthfulness and Combativeness are active, take pleasure in teasing children just to see them get mad and *retort* in a saucy manner. This is most pernicious. Parents, if you love your families, remonstrate with those who plague your children just to hear their pert or saucy answers, and if they do not stop it *entirely, turn them out of your family*. On no account should you suffer the tempers of your children to be provoked, and their moral feelings lowered by being tantalized. Children get much of their ill-temper from being *plagued*.

But, as this organ seldom acts alone, before we can present all we have to say on this point, we must analyze

DESTRUCTIVENESS.

Executiveness ; indignation ; hatred ; a pain-causing, punishing, retaliating, exterminating disposition ; harshness ; sternness ; bitterness of feeling ; revenge ; violence of anger ; disposition to destroy, kill, exterminate, &c.

Its abuses are rage, revenge, cruelty, malignity, malice, pre-pense, war, murder, &c.

ADAPTATION.—Man is placed under the dominion of certain physical and moral laws. Without these laws, or without causes and effects, everything would be chaos and confusion : nothing could be effected and no result calculated upon. And without pain attached to the violation of these laws as a penalty, and pleasure as a reward of obedience, they would be powerless and useless. Therefore a pain is productive of good, and even necessary to our present state of existence. Destructiveness is adapted to this necessity for pain, and enables us to *cause* suffering and to *endure* it, and also to destroy what requires destruction. It also imparts hardness and force to the character, and makes its possessor *fearful*.

This organ is usually very active in children, and requires more restraint than any other. It gives them their disposition

to break and destroy, and a love of harsh, boisterous, noisy, rough plays. It also gives severity of temper, and violence and vindictiveness of anger. A lad in whom it was large, though but four years old, became enraged at a brother, and catching up a fork, plunged it into his neck.* Children in whom this organ is large, become violent when angry, stamp, bite, strike, throw themselves upon the floor and bawl loud and long, and very spitefully. To restrain this organ in children, forms one of the most important and difficult tasks in conducting the moral education and government of children. How then, can this be done?

Not, surely, by showing *anger* towards them. This only *re-kindles* the fire already too fierce. Anger always excites or increases anger. "*A soft answer turneth away wrath, but grievous words stir up strife.*" The exercise of the moral sentiments towards a person in the exercise of anger, as effectually deadens that anger, as ice deadens a fire. Fret your children, and they will return the compliment, but be benign while they are angry, and do them favors when they refuse to do things for you, and you "heap coals of fire on their heads." You break down their anger and conquer by love. *Never chastise* them. This only adds new fuel to the fierce fires already consuming your own and their happiness, by powerfully *exciting*, and thereby *enlarging*, the very organs you wish to subdue. The *exercise* of organs, enlarges them, and the way to reduce the tone and power of organs, is to let them slumber; hence, exercising your own Combativeness and Destructiveness towards them in inflicting punishment, only violently excites, and thus *re-augments* the very organs you wish to subdue. You cannot punish a child without exercising Combativeness and Destructiveness towards it, and you cannot exercise these organs towards it without re-increasing these organs in it. *Children should never be punished. No one should ever be punished; though children, and all, should be allowed to punish themselves.* The Deity never punishes

* This child lives in a tavern, and is teased continually. A public house is certainly no place to bring up children. They learn all they should *not* know, and little that they should, and form associations of a most ruinous character.

us, though he allows us to *punish ourselves*. His entire government is conducted on the principle that all our sins are punished, and good deeds rewarded, *in the very act* and its consequences. He never pours out the vials of his wrath on us, but lets *us* bring the punishments of his violated law, down upon *ourselves*. The notion is as erroneous and as fatal as it is general, that *God* punishes sin and sinners. Not in the least. Not a pain does the Almighty ever inflict, other than *we* incur and inflict *in the very action* of the laws violated. Pursue, then, the same course in regard to them, that the great Parent of the universe pursues towards us. His government, is a perfect model after which we may safely pattern. All the punishment that *should ever* be inflicted, is to show them how and wherein their wicked conduct makes them unhappy.

This bold and startling doctrine requires defence, and shall have it. It is not in the nature of absolute punishment, to make men better, but it always makes them worse. Our worst boys, are those who have been whipped most, and our worst men are those who have often been in jails or prisons, and the oftener the worse. Punishment naturally and necessarily *hardens* the heart, instead of softening it, and excites Combativeness to rage and retaliation. No fact can be more extensively or lamentably proved than is the fact that *punishments make men worse*.

But my *main* proof of this bold announcement, will be found in the following beautiful principle of Phrenology. *The moral sentiments are the NATURAL and legitimate antagonists of the propensities*, and the natural *punishers* of their inordinate action. The former, when brought to bear upon the latter, as effectually counteract and antagonize them, as an alkali does an acid. A person by even the feeble exercise of the moral sentiments and intellect in reference to a desired animal indulgence, will have that unholy desire effectually subdued. We have only to bring these higher faculties to bear upon the lower, and the victory is gained without a struggle. The great trouble is, that men do not exercise their higher faculties, *in conjunction with* their lower; but they exercise *one at a time*. The main thing that men require to make them virtuous and happy, is to train their propensities to act

in *unison with*, and *obedience to*, (the former implies the latter,) their *moral sentiments and intellect*. A few illustrations will explain and prove this point.

Veneration is a perfect anticeptive against animal passion. No one, even in the feeble exercise of the thought, "Thou God seest me"—none, while realizing that the eye of his Maker is fixed upon him, and that, if he does this or that wicked act, he does it before his God, and in violation of his laws, can knowingly commit sin; and were I to recommend one of the strongest checks upon vicious indulgence I know of, I would recommend prayer. I well remember, that when a boy, on my father's having discovered anything wrong in my conduct, he would call me up, and talk to me in such a manner as to make me condemn myself, and assign my own punishment, and appoint a period for inflicting it. That day arrived, he would summon me for the purpose of administering it, but before doing so, being a religious man and a deacon, he would often take me aside, and *pray* with and for me. The *praying* had an infinitely greater effect than the whipping. Set Veneration in opposition to an easily besetting propensity, and it will do more to check that vice, than all the punishments that can possibly be inflicted. This is equally true of children, and of every individual for himself. Keep "*the fear of God continually before your eyes,*" and it will undoubtedly tend to cool off the propensities.*

* In thus recommending prayer and piety as an antidote for sinful desires, I am far from recommending sectarianism, or even going to church Sundays, especially if arrayed in fashionable attire, and wearing a big bustle. It is not all gold that shines, nor all piety that claims to be. I refer more to *private* piety, and not at all to *outside pretenses* or ceremonies. Sectarianism makes few better, but many worse; yet communing with one's own heart and his God, will make *all* better, and none worse.

The author has sometimes been accused of being irreligious. This is an erroneous inference drawn from occasional allusions in his writings to modern religionism. The reader will find occasional remarks in this work from which his religious sentiments may be partially gleaned, but they will find his views on this point more at large, and in a body, in his work intitled "*The Natural Theology of Phrenology,*" just published. It will appear in the next Volume of the Journal, enlarged and improved.

Conscientiousness, also, properly trained, holds a powerful check upon animal indulgence. Few men have the moral hardihood to do wrong *knowingly*, while they are *feeling it to be wrong*. *Few persons can sin while conscience is active*, unless a perverted intellect or conscience considers the act justifiable. Most persons feel justified in their wickedness, however criminal it may be in the eyes of others, and this erroneous opinion of what is right and wrong, constitutes the great fountain of wickedness. Children should be taught what is right and what wrong, and then have their consciences trained to resist the wrong and advocate the right. If, when conscience is thus trained, they do commit a wrong, conscience, on reflection, gives them so much pain in the compunctions of a guilty conscience, that this pain will prevent their repeating the wrong.

Benevolence also furnishes a powerful check, especially upon excessive or perverted Destructiveness. If a child hurt another, put Benevolence over against cruelty, by exciting the sympathy of the aggressor in behalf of the one hurt; and this will prevent the repetition of cruelty.

But by far the strongest inducement to virtue and restraint upon vice, is to be found in the pain or punishment caused by the *conflict* between the propensities and sentiments. If *punishment* be the end sought, no punishment *can* be greater than this arraying the moral sentiments against vicious indulgencies. Well has Paul said, "Happy is he that condemneth not himself in that which he alloweth," and wicked is he that does. The warring of *any* of our faculties, causes mental pain of a most intense character, but the contention of the higher faculties causes the very climax of mental anguish. Let me appeal to those who have had a conflict between their pride and their love, that is, whose affections are rivited upon an object, to marry whom would require submission and humiliation; or to those who have become attached to friends who have abused them; or to those whose appetite for strong drink conflicts with their moral or religious faculties, and who are slaves to a passion which they loathe; or to those whose ungovernable anger often breaks forth in violence and fury, but who, the next moment, are sorry for what they

have done or said, and would give the world to recall it ; or to any who have a powerful conflict within their own bosoms between contending faculties.

An incident from real life, will show what is meant, and show, too, the *amount* of *punishment* inflicted by this warring of the faculties. A young man, brought up under religious influences, imbibed the foolish notion that it was wicked to laugh, in consequence of a very pious clergyman's often remarking that the Saviour was often known to weep, but never known to laugh. This young man's Mirthfulness was large, and would often break forth in volleys of wit and lively jokes, but his large Conscientiousness was continually rebuking him for this lightness and levity. Still, Mirthfulness was a part of his nature, and therefore as spontaneous as appetite or motion, so that it *could not* be restrained. This Mirthfulness *would* out, and Conscientiousness continually condemned and lashed him for it, and this conflict of his faculties was most tormenting to him, giving him no peace of his life. Conscientiousness gradually obtained the victory, but not till he had suffered immensely from the conflict.*

Whether considered, then, merely in the light of punishment, or in that of a restraint upon the propensities, no other course will be found equal to that of *counteracting* or *antagonizing* the propensities by the moral sentiments and intellect.

Still another powerful antagonist of the animal propensities is to be found in the WILL, in conjunction with the intellect. The will, of all other faculties, is the direct antagonist of the passions. Were I responsible for the moral conduct of a thousand youth committed to my care, I would labor *mainly* to cultivate *self-government*, and to set their *moral sentiments* over against their propensities. Let intellect be trained to *perceive* the best course, and will to *choose* and *adhere* to it, and their possessor will ride safe in the sea of passion, and

* In educating children, *special* care should be taken not to array one faculty against the *legitimate* action of the others ; but only against their perverted, excessive, or feeble action. In this instance, the action of Mirthfulness was *right* ; so that he had all his compunctions for nothing, though the principle that this conflicting of the faculties, is the severest kind of punishment, is equally illustrated by it.

through the storms of temptation. Let your children go forth into the world with these faculties trained to choose the right and refuse the wrong, and they are *safe*, however strong the temptations that beset them.

To *strengthen* these faculties, they must be *exercised*; and in order to give them exercise, children and youth should have the right *data* placed before them, and then allowed and *required* to *choose and act for themselves*. One of the greatest evils in the government of children, is that *parents* do the *willing* for their children, by *compelling* them to do thus and so, till they are of age, and *then* send them out to encounter, all at once, and without the previous training of their will, strong temptations. As well may they do all the walking for their children till the day they become of age, and then set them off on a long and difficult journey, at the rate of forty miles a day. The old Puritanical notion that children were made to *mind*—to be very *slaves* till of age, is erroneous, and productive of immense mischief by paralyzing their powers of will. A story from real life will best illustrate this point.

Near where I was brought up, there lived a family whose parents governed by *shall, shan't*, and the *rod*. The country was new * and the young people were very wild, vulgar, and sensual. Balls, parties, sleigh-rides, &c., &c., at which drinking, carousing, swearing, and licentiousness abounded, were numerous. As the parents of these children were religious, they of course wished to keep them from becoming contaminated by those vices that surrounded them, and especially from these balls and parties. When these children went to their farther, requesting permission to go to a ball or party, his answer was "No! you *shan't* go." They plead with him, "Father, we *want* to go very much," and gave as their reasons that such and such of their mates were to be there. "I tell you you *shan't* go, so there! If you do, I'll *whip* you. So go if you *dare*." This threat deterred them a short time, but left their *desire* to go, *increased*; because opposition always

* The author's father settled in the middle of a twenty-four mile woods, and the author was the fourth child born in his native town, in a wild and mountainous section of country, on the head waters of the Susquehanna, Oswego, and Genesee rivers.

increases desire. "Father, mayn't we go and slide down hill to-night?" "Oh yes, do go along, and hold your tongue." This was only a contrivance to go to the *party*, whereas, had their parents removed their *desire* to go to balls and parties, no occasion for such duplicity would ever have existed. Thus by various pretences, they contrived for some time to elude the vigilance of their parents, till, at length, they were found out, and punished according to the threats of their parent. But by this time, their interest in these parties had become so great, that nothing could stop them. *Go they would*, and go they did; yet every time they were caught, they were flogged, which squared the account with their parents till they went again. Still, as they knew no reason why they should not go except that they would get a flogging, and as the parties, balls, &c., gave them more pleasure than the whipping gave them pain, they continued to go till both health and morals were ruined. Though whipped severely almost daily, yet they were utterly ungovernable, and engaged in continual war and rebellion against their parents. They lost their standing in society, became addicted to several vices, some of them died in consequence of diseases engendered by their nightly revels, and the others were unfitted for usefulness and incapable of enjoyment, and all in consequence of their bad government, or rather, of their utter *want* of government—either *self*-government, or *parental* government.

Another family of children, whose parents lived on a farm near the first, belonged to the same church, were nearly related, and had the same moral improvement of their children at heart, were governed by the principle we are advocating. When they asked leave of their parents to go to balls and parties, they were answered much as follows. "Well, my son, let us talk over this matter, and see what is *best* for you. Who is to be there? Is Jim Brown going?"* "Yes, sir." "Did you not tell me the other day that Jim Brown used naughty words, and was a very wicked boy? Do you want to mingle in the company of such boys as Jim Brown, and learn to swear and fight as he does? for we insensibly become like those with whom we associate. Is not Joe Smith going

* Real names are not given, because some of them are yet alive.

to be there too?" "Yes sir." "Did you not tell me that Joe Smith had been caught stealing, and do you want to go in company with a thief? And very likely Job Fay will be there, and you know that he lies and swears, and is bad to his parents. Do you want to go in company with *such* boys. Besides, you will be out late at night, and perhaps be sick to-morrow, will see and hear many things that will make you unhappy, will make me unhappy, and above all, will displease your God. Still, if you really insist upon going, go. There is the horse, and I will help you off; but I much prefer that you would be contented to stay at home; and if so, I will get you some good book, or a new article of dress, or let you spend a day with your cousins, or go a fishing, where you will take full as much pleasure as in going to the party, and without leaving anything behind. And now, choose and act for yourself."

Love of these pernicious amusements was thus nipped in the bud, and all *desire* to attend them, effectually eradicated. They had no occasion to deceive their parents by false pretences in order to go, but looked upon them with aversion instead of pleasure. The same principle of government was employed with equal success in regard to all other matters, and the result was, that the family became remarkable, far and wide, wherever it was known (and that was very extensively, as it was a kind of minister's and laymen's tavern) for their perfect obedience and their high-toned moral feelings. These children, now men and women, are this day extensively known for the great and highly salutary moral influence they are exerting. With natural talents and advantages inferior to the other family, they are now every way their superiors, and doing immense good.

No child trained in a way similar to this, by *reasoning* with him, and then throwing him on his own responsibilities, can find it in his heart to disobey the wishes (not commands) of his parents, and the plain dictates of reason. Or, if he does occasionally, a course like the following, will cure him. My little daughter, about four years old, after her return from Michigan, wished very much to go from my residence in Williamsburg, to New York city, to spend the day in my office, at the Museum, and in seeing the city. I promised to take her

the first fair day. The next morning was clear, but the wind blew very hard. She plead my promise that she might go the first day the sun shone. I reasoned with her, and told her that she would suffer with the cold, and be almost certain to *take* cold; but without success, leaving it to her to go or stay. She insisted on going *that day*. I wrapped her up, and started. The place was bleak, and a cold wind blew dead ahead. She was often compelled to turn around and take breath, and soon complained of being cold. I urged her to go back, and come another day, telling her that she would enjoy it much better. But no, she kept on. Again she complained of being cold, and again I insisted on turning around, yet leaving it to her own choice. She chose to go. I told her that we should soon be too far to go back, because we should be as near the ferry-boat as home. She complained of cold, and wanted to be carried, but would not turn about, till we had passed the place where I told her she could not go back. She became so very cold that she wanted to return, but the ferry-boat was now nearer than home, and I proceeded. The little creature suffered exceedingly with the cold, though I stopped to warm at the first house, where she suffered again in getting warm, because she had been so cold. I then reasoned with her; recalled to her mind my advice to her to stay, and her *insisting* on coming; showed her that she had brought this upon herself, and told her that, if she had taken my advice, she would have gone to New York some fair day, without suffering at all, and have enjoyed it much more than she could enjoy it that day. She saw her error, and promised always to do as I advised her. That single practical lesson did more to secure obedience, not to my commands, but to my *wishes*, and also to make her govern her desires by the dictates of reason, and to give me an influence over her conduct, than any other lesson could have done, except one like it. Its influence remains to this day, and widens and deepens continually.

It is a principle of our nature, a principle planted in the breast of every human being, (and children are only *little* men and women) that we are not morally responsible, not guilty for the wrong, nor praiseworthy for the right, that we do in obedience to the wills of others, or when compelled to do or

not to do. No human being can feel guilty for anything, however criminal, in which he had no free choice, or in which compulsion is used. Free will is a necessary concomitant of virtue and vice. As long as children do this, or do not do that, because they are *told*, or *obliged* to do or not to do, their moral feelings cannot be brought to bear upon their actions, and therefore slumber, and hence become weaker; but, put them on their own responsibility, let them choose and act *for themselves*, and they will not *dare* knowingly to do wrong, or to refuse to do right. After intellect has decided what *is* right, Conscientiousness is brought to bear, and *compels* specific performance, or lashes them for not doing what they know they ought to do; and this strengthens their moral feelings, but the opposite course weakens them. Parents should as soon think of doing the eating, or the sleeping, or the breathing, or the dying for their children, as their willing. As soon as children are old enough to obey, they are of course old enough to *understand* and to will. Hence, children should *never* be *commanded*; but simply *reasoned* with and *advised*. Let them feel that *with them* rests the responsibility, the moral character, of their actions and opinions, and that on *them* will the good or evil consequences fall. Keep it before them, that they were created to be *happy*; and that choosing the *right* course will always ultimately result in happiness; but that every wrong thing they do, will ultimately render them miserable, and that *they* are to be the main ones to be benefited or injured by their own conduct. Men's wills are not *trained*, and this is one of the most prolific causes of the vice and depravity every where so abundant; "original sin," and "total depravity" not excepted.

Nor can this will be set right by punishments, but, the more they are flogged, the more hardened and wicked they become. No one, young or old, that has a will of his own, but is rendered obstinate by being driven. Ask *yourself*, reader, if you are willing to be *driven*, or if being compelled to do right, weakens your desire to do wrong. Or rather, ask yourself if force does not render you much *more* contrary and obstinate than you were before? And then remember that children are men and women in miniature, and have the same faculties with

ourselves. We occasionally find a poor slave, with but a feeble will, ready to yield obedience to the commands of others, but such an one is a mere cipher in society. Who would wish to be, or to make their children, like him? *Strength of will, self-government*, ability to *resist temptation* to do wrong, and to do what intellect dictates and conscience requires, is not only as important an element of character as mortal man can possess, but it is a more sure and general restraint upon vice, than any other faculty in man: indeed, this is its *specific office*. Above all things, then, cultivate this element in your children. Begin with the first dawn of intellect, begin the first moment they can appreciate the difference between good and bad, pleasure and pain, and train their wills daily and assiduously; throw them on their own responsibility; place a variety of motives before them, and then set them to choosing and acting for themselves, and always see to it that the *consequences* of their choice, whether good or bad, are set before them; and Phrenology for it, you will never *require* the rod, nor even severe rebuke. *They will be "a law unto themselves."*

If it be objected that this anti-flogging doctrine is in open opposition to the teachings of Solomon, who says that sparing the rod spoils the child; I answer, the probable meaning of that passage is, when you *take down* the rod, whip till you conquer, and spare not on account of his crying; but this does not say that it shall be taken down *every* day. Phrenology also says, when you *begin* to whip, *whip it out, make the child obey*; but if your child be a human being, endowed with reason and moral feeling, you can *conquer by love*, and by the child's *own consciousness* of what is right, and of his obligation to do it. If your child be an intellectual and moral *idiot*, and have no more intellect or moral feeling than a horse or an ox, then govern it as you would a horse or an ox, namely, by *brute force*—by *physical* pain and fear; but then what morality or *virtue* can there be in doing right or not doing wrong, for fear of the *lash*? No more than there is in a horse's going because he is *goaded* every step. The flogging discipline blunts all the *finer feelings* of our nature, degrades and debases the whipped in his own eyes and in the eyes of his mates, and cultivates the low and the brutal by its

exciting Combativeness and Destructiveness—the very organs already too large.

Far be it from me to advocate the odious doctrine that children need not obey their parents and teachers; or, more properly need not comply with their *wishes*. Indeed, the very end at which I am aiming, is to *secure* this obedience most *effectually*. *Govern by love*. “PERSUASION is better than force,” and will do more towards securing the desired obedience. One man may drive a horse to water, but ten men cannot *make* him drink. Reader, I put it to your own feelings, will you not do a thousand fold more from persuasion than from force? How is it with your neighbors? What is the nature of man on this point? The response is one and universal, “I can be *coaxed*, but *not driven*.” “I can be *led by a hair*, but not *driven by a cat o’ nine tails*.” And the answer of men is the answer of children. If this principle be not planted in a law of our nature, then nature *has* no laws; but if it be, then *obey that law*, and never again resort to corporeal punishment. *Forced* obedience is *no* obedience; nor does either law or common sense regard any act or any promise *extorted by force*, as binding or possessed of any intrinsic character, good or bad. *No* obedience, is better than forced obedience. If your children will not obey *voluntarily*, let them disobey, and then show them the evil consequences. Never require any thing of them that is not obviously right, and clearly reasonable, and then let the mere reasonableness and justice of your requirements enforce the obedience.

But there is still another method of governing quite as efficient as any yet presented, probably the most so. Parents have an organ of *Parental Love* that makes them *love* their children, and love to caress, feed, and gratify them. In return, children have an organ of *Filial* love, located by the side of Parental love, which appreciates these blessings showered from the hand of Parental love. Give a child its daily bread without unkindness, and that child will love you. It is *natural* for children to look up with a thoughtful, affectionate eye to those who feed and clothe them. Much more so when you caress them. Children *naturally* love those who treat them kindly; much more their *parents*, who should

treat them *affectionately*. Caress children and gratify them as often as possible by taking them out to walk or ride, by feeding their intellects and making them presents of toys, garments, &c., and any child will feel spontaneous love and gratitude to its benefactor. Affection and gratitude are indigenous in the soil of the youthful heart, and they are virtues which should by all means be cultivated. This, those who have the care of children, have every possible opportunity of doing. They are obliged to feed and clothe them, and in doing this their duty and pleasure, they can plant a feeling of gratitude and love in the bosom of *any* child, however hardened or abandoned, that can never be erased, and will make those children the most faithful servants, the most willing and obedient, imaginable. Let children but see in you a disposition to gratify them as far as is proper, and because you love them, and to deny them nothing except their own good requires it, and they will soon love you with a pathos and fervency which will make them bound with delight to fulfil your every wish, (not command.) Your every request has but to be made known, and they experience the most heart-felt delight in gratifying their beloved benefactor. Pursue this course a single year, and the worst child that ever was, will be subdued by it. There is no withstanding its power. Kindness will melt a heart of *stone*, and produce kindness in return. The principle that every organ in one, excites the same organs in another, applies with great force to this train of remarks, and shows that punishment excites Combativeness and Destructiveness, and that kindness and affection will excite *these* faculties in return.

Above all things, do not flog children *to school*. This *whipping* ideas into children, does not excite the intellectual faculties and therefore does not enlarge their organs. Nothing can be more absurd than punishing children to make them learn, for it creates loathing and hatred of books. Make learning a *pleasure*, which can be done by proper instruction, and they will never need to be whipped. Still *more* absurd is it to try to whip *religion* into children.

The principle of *diversion*, may also be applied with great utility in subduing violence of temper, and indeed, appetite,

or any of the other faculties that require restraint. Something displeases your child, and it breaks out in a violent fit of rage and crying. If you punish the child, even though you ultimately subdue it, yet you excite Combativeness and Destructiveness to a still higher degree than it is already. If you say nothing to the child, but let the fit go off itself, its duration also increases it; but if some of the elder children or one of the parents, start up something, perhaps some music or noise out of doors, or amusement in, up jumps the child and away he goes, forgetting his grievance, and thus these organs become quiescent at once—sooner than by any other method, and of course are increased and inflamed less.

I insist upon it that children whose Combativeness and Destructiveness you wish to restrain, should be crossed *as little as possible*. Everything not positively pernicious, should be allowed them, and their tempers provoked as little as may be, for every fit of anger, enlarges and inflames these organs.

One of the functions of Destructiveness is to endure pain. A child in whom this organ is large, if whipped, hardens himself up, and feels if he does not say, "Put it on, you old heathen tyrant; I can bear all you can give me without crying."

But if, contrary to the well known laws of mind already pointed out, you still insist on punishing your children, do let me entreat of you, above all things, never, on any account, to punish your child in a passion. To punish them in cold blood, from a sense of duty, telling them that you hate to do it, but their good and your own conscience compel you, is bad enough, and excites and increases the organs you are trying to subdue; but, to chastize them *in a passion*, and *because you are mad*, is both barbarous in the extreme, and calculated more than anything else to rouse their organs and blunt their moral sensibilities. Said the mother of the first family of children mentioned in the preceding pages, to the father of the second family, "Why, uncle H., you are the most cruel man I ever saw, because you punish your children in cold blood. I can never whip my children unless I get right down mad, and then I love to tuck it on like fury, till I get over it; but you are cool about it, and every blow or two, stop and tell them how you hate to whip them. I love to whip mine."

ALIMENTIVENESS:

Appetite ; desire for nutrition ; hunger ; the feeding instinct. Excesses, gormandizing, gluttony, &c.

ADAPTATION.—Man is an *eating* animal. By a law of our nature, every exercise of mind and body—every action of every nerve and muscle, causes an expenditure of vital energy. This expenditure must of course be re-supplied, or a speedy exhaustion would soon ensue. To supply this waste of vitality, man is provided with a *digestive* apparatus, for the purpose of converting food into nourishment, and Alimentiveness gives a craving for this food, in order to keep the stomach supplied with it. Created with this demand for nutrition but without a desire to eat, man would soon *forget* to eat, or become too deeply interested in other things to afford the time ; but, this demand for nutrition is adapted to appetite, and appetite to this demand, and the result is, pleasure in eating, and pleasure in expending the energy derived from food.

According to the Bible, *the* sin of our first parents, consisted in their *eating* of the forbidden fruit ; and if there be one cause of diversified and aggravated depravity, greater than any other, it is man's eating improper *kinds*, and enormous *quantities* of food, and in drinking unwholesome drinks. What occasions more vice and misery than alcoholic drinks ? a few illustrations of which have just been given. Well may intoxication be called "*the* parent of all the vices ;" for, as just seen, it lashes up the propensities to inflamed and vicious action. That same *principle* by which alcoholic liquors produce vice, namely, the intimate relation between the body and the *base* of the brain, applies equally to whatever stimulates the body or inflames the blood. Flesh is conceded on all hands, to be a powerful stimulant, and to be highly corrupting to the blood. Now add to the principle that stimulants excite the *propensities mainly*, the fact that a flesh diet is a strong stimulant, and soon becomes putrid in the stomach, thus corrupting the blood, and you have one prolific cause of the prevalence of vice in our carcass-eating age and nation. Tea, coffee, condiments, spices, candies, green corn, green fruit,

bakers trash,* sourcroust, pickles, cucumbers, and many other articles of diet, produce the same result, while over-eating, or the enormous *stuffing* and *gormandizing*, so prevalent in all classes of community, are much worse. They all degrade man, animalize his nature, fill our prisons, penitentiaries, and mad houses, and spread their baneful influences over all classes, especially over the *bottom-upper-crust* classes.†

Gluttony is as bad as drunkenness, and *far* more prevalent. The temperance reform will soon reach to intemperance in *eating*, or its work will only be begun. On no subject do we need more light than on diet, on none, require more *reform*.

But I design rather to call *attention* to this subject, than to lay down *rules for eating*, or show the effects of different kinds of food on the mind and body. In regard to the feeding of children, however, I have yet to remark, that I believe milk with bread, pudding, &c., to be as good an article of diet for children as any other; and that good home-made bread, manufactured from flour not literally *killed* by being ground to death, which is the case with most of our flour, is even better; that puddings made from indian meal are excellent; as are also peas, beans, rice, N. E. bread, &c., and that the plain, farmers fare of olden times, of which meat formed but a small portion, was infinitely better than are the *improvements backwards* of nineteenth century cooking.

It has all along been maintained that it was the appropriate and specific duty and sphere of *woman*, and especially of *mothers*, to educate their *own* children intellectually, and to train them morally and physically, and they have been promised a *reciepe* for finding the *time* requisite for discharging

* Bakers bread, fermented to death, and that by *amonia*, so as to make it very *porous* and *puffy*, that a little flour may make a great loaf; bakers cake, covered over with sugar and *poison paints*, though not trash exactly, are much worse than trash. Every family should bake *their own* bread. †I regard bakers bread, cakes, &c., as *most unwholesome*, and as one great cause of *physical* disease, and this, of moral depravity. Eaters of bakers bread, look into this matter. Mr. Pratt is endeavoring to do something to *reforms* our city and village baking system, which, in all conscience, requires it. He appears to have taken hold of this subject in the right place.

† See note on page 156.

these momentous duties. That recipe, we now proceed to give. Its items are—

First. Do that first, which is most important, and other things in the order of their relative importance, leaving undone those things that are less necessary. And what, I ask, next to providing food and clothing, is more important than *preserving the health, educating the minds*, and training the *moral* feelings of children? Happiness is the great end of life, and *mind* is the *instrument* or the chief *seat* and *source* of all our enjoyments and sufferings. All our pleasures flow from its proper exercise, all our pains from its improper exercise; so that the proper training of this mind, contributes more to human happiness than almost anything else. Mothers, you *cannot find any* thing to do more important than the physical and moral *training of children*. As are your children, so is *the world*, and as is your training of them, so, to a considerable extent, are they.* *Ye mothers* it is who hold the keys of man's destinies—who *start* us immortal travellers in the path of virtue and happiness, or of sin and misery. On you an awful responsibility rests. *Woman must reform our race*. She has the *power* and the *disposition*, but lacks the *knowledge*. Hark! Hearest thou the sound of yonder long and loud blast of a trumpet? It is the angel of Truth, summoning woman to a grand assemblage. And now, behold woman of all ages ranks, occupations, colors, and nations, stands before him. Hear what he saith. "Lo I come to prepare the way for the Millennium. Woman, my business is with *you alone*. As are ye, so are your children, and so is *the world*. I come to regenerate the race, to 'prepare the way of the Lord,' to banish vice and misery, and establish happiness and peace on earth by reforming *you*. Your life is now a burden and a bubble, 'a fleeting show, for man's illusion given;' I come to make it a reality and a pleasure. Ye now spend your precious existence in trifling; turn ye, *turn ye*, to your nature and your natural duties. Ye unmarried, what are ye doing? Ye *young*

* I would not underrate the importance of hereditary influences in the formation of character, but this will be treated of by itself. Hereditary influences and education together, make up by far the most important items of character, and thus mainly shape the destinies of man.

women, how do ye spend your time? In changing the fashions of your dresses every few days either for the convivial ball and party, or to profane the holy sanctuary of your God! Ye have other and more important duties to perform—duties *to your race*, not to your toilet. God has sent me with this mandate, “Prepare ye for becoming wives and mothers.” Strip off your *man-made* ornaments, and array yourselves in the *ornaments of your nature*. **BE YOURSELVES**, as your God **CREATED** you, and no longer blaspheme your Maker by preferring artificial ornaments to the beauties and graces of your nature. **BE YOURSELVES**, and you will be infinitely more lovely and happy than now. **BE YOURSELVES**; for now, a part of you are parlor toys or puppet shows, and the rest are *kitchen drudges* or *heathen slaves*. **BE YOURSELVES!** for you will soon be called upon to educate those sons which will guide and govern *the world*. For your own sakes, for the sake of all coming ages, **BE YOURSELVES!**

And ye mothers, pause and consider! Stop short! for ye are spoiling Gods works, whereas ye were placed here to burnish them. Now, ye are most unprofitable servants, but will ye not learn wisdom? O mothers! mothers! your race is imploring salvation at your hands! Ye *can* bestow it, and ye *must*. Go your way; first **LEARN** your duty, and then **DO** it.”

Woman listens, weeps, repents, and reforms; the millenium dawns, and our race is saved; vice is banished, misery follows, and paeans of praise break forth from all flesh.

Woman! what is thy duty and what thy sphere, as indicated by thy Phrenological developments! Maternal affection, how strong, how yearning, infinitely more so than paternal love. Why? To make the training of young immortals both thy *duty* and thy highest pleasure. And thy *fine*, moral sensibility, admirably fits thee for moulding their morals; instilling into their tender minds the first lessons of morality and virtue, and exciting abhorrence of vice. The deep gushing fountain of thy pure connubial love, also gives thee a power over thy husband, that effects him and his influence beyond all computation, and this greatly swells thy power.

And now, woman, wielding a moral power so tremendous, and an under current of intellectual influence, so extensive, and

so efficient too, is it proper, is it right for thee to spend thy precious existence in making cors letts and then committing suicide therewith? in making bran bustles and cotton bosoms? in altering the jibs of thy bonnets and the quirks of thy dresses every few days? in making and wearing gewgaws, and in being *fashionable*? in making morning calls and attending evening flirtations at balls and fashionable parties? in making and exciting *love*? in coquetting, and securing admiration? God forbid that the end of thy being should be so low, so utterly insignificant or else disgraceful! No! thou art *perverting* thy nature and *abusing* thy power. Foolish slaves to wicked fashion, will ye not cast off your self-forged fetters, and rise, in the power of thy nature to the proud elevation and glory of thy native sphere?

But to be more specific. The author has elsewhere shown* that two meals per day were better than three. Habituated to them, they would be abundantly sufficient, and we should eat probably one-third less than now, and be better every way. This would save woman a great deal of time now devoted to *cookery*. Now, as soon as woman is out of her bed in the morning, she must hurry and worry to dress the children and get breakfast; as soon as the breakfast table is cleared off, she must turn around to get dinner; and that over, she must prepare supper, and then put her children to bed. Young women spend their days in sewing or reading novels, and their evenings in exhibiting bran bustles and cotton breast-works, and in singing, courting, and sighing, and married women, in cooking, drudging, and scolding.

Secondly: woman does twenty times the amount of *sewing* necessary. If she would have one permanent fashion for her bonnets, dresses, &c., she would not need to take one stitch where she now takes ten; and, if she sought *durable* materials *only* for her dresses, she would save many of the remaining stitches. She often works on an infants cap three weeks, though this head-confiner only injures the child every way—and all for *looks*. So with things innumerable. True,

* P. 18 of Vol. IV. of the Journal, in that department of which this is a part, merely Phrenology applied to Education and Self-Improvement.

many of these stitches are taken by milliners, dress-makers, artificial flower-makers, &c., &c., but this is by *woman*, and takes the *time* of woman, from preparing herself to educate her children. Besides, sewing is *most pernicious* to the health, and the debility induced thereby, *kills more women than spirituous liquor kills men*; besides so enfeebling many mothers that their children are sickly and die young, or live simpletons. Woman, it is foolish, it is *wicked*, it is *suicidal* for you to sit and sew so much. Fashion, thou art a *whole sale murderer* of woman. Cease thy carnage! Stop thy tortures!

Another great waste of time consists in the *smallness of our families*. After suitable kitchen utensils and arrangements have been made, it is not more than double the work to feed a hundred than to feed seven. To save the *kitchen drudgery* of women, I maintain that parents, children, grandchildren, and their wives and husbands should *live together* in one *great family*—that our houses should be much larger than now, capable of accommodating one or two hundred; that it should be common family property, and a *home* for all who chose to stay or to return; and that, if a son or grandson chooses to establish another family colony, he should do so, and on the same large scale, capable of accommodating hundreds of his descendants. This will save four-fifths of the time now spent in providing meals for small families, besides cherishing family affection, and obviating the painful feelings attendant on the separation of parents and children, and their dispersing over the globe; one to the West, another to England, a third to a city or neighboring village, another to the South, and another to the broad ocean. This would also save the time of *retail merchants*, for then goods, groceries, &c., could be bought by *wholesale*, at nearly *half* their present costs.*

So also abandoning tea and coffee, besides obviating much sickness caused thereby, would save that enormous amount of time now consumed in cooking and drinking them. And then, too, we should live much longer, and be much better, if we ate but a single dish at a meal, and this would save a great amount of time now spent in pampering the appetite, and destroying the health.

* See pp. 74 and 116 of Vol. IV, Journal department; the articles entitled "Existing Evils and their remedy."

Merely in the ways thus mentioned, more than two-thirds of the time of woman now spent unnecessarily, would be saved, to be devoted to preparing herself for becoming the instructors of her children. The mother of Bishop Doane, of N. J., *educated herself* that she might educate her son. She actually *learned the languages* in order to teach them to him. The mother of Wesley, was the principle educator of that great and good man. Mothers, go ye and do likewise.

I know, indeed, that woman labors under difficulties almost insurmountable in making these proposed changes. I appreciate the fact that the nature of woman is to adapt herself to the requisitions of man. He governs the market and regulates the demand; she, adapts the supply accordingly. Married woman's affection for her husband, makes her comply with his wishes; and unmarried woman's desire to get married, makes her conform to the requisitions of young men, even to the perversion of her nature. Many of the faults of woman, are laid at the feet of man. *He* makes woman sin against her nature, and thus depraves that nature, which re-acts on its author by injuring his children. Man is *most criminal* as regards his relations with woman, and is the author of much of *her* sins, as well as of his own. It is right that woman should conform to the taste and requirements of men, as far as she can without violating her nature and abridging her usefulness, but not one jot or tittle farther. If man should require her to appear unclothed in public or private; or like the Hindoo wife, to commit suicide on the funeral pile of her husband, or commit other violations of her nature, she should not obey. Nor should she obey when his perverted and depraved tastes require her to immolate herself on the suicidal altar of tight-lacing, or of fashionable life. Woman, thou hast sense enough left to tell thee how far thou mayest adapt thyself to his tastes; there stop. *Your own nature* is your guide. Your own nice sense of right and of propriety, will be a safe chart and compass by which to be guided. Let not your natural lord and master degrade your angelic nature to your present fallen state. Come, arouse thee, arouse thee, both married and single, for the day of your salvation is dawning, and your field is all ripe for the harvest. Plead no longer a want of *time* for

preparing yourselves to educate and train your children. And let the first study to which you turn yourself for a knowledge of your duties, be *Phrenology*.* *Teach yourselves* that you may teach your sons. *Study dietetics* that you may know how to feed children so as most effectually to develop all their physical and mental powers. Teach your children what they should and should not eat, and above all things, keep them from eating green corn, cucumbers, pickles, and green fruit.

If your child eat too much, do not, in order to restrain its appetite, tell him he *shan't* have any more; because this will only *increase* his desire for it; nor should you give him all he wants; for this will only indulge and thus strengthen this faculty; but, give him about what you think he should eat, and then, when he has about disposed of that, let a noise or some amusement be started out of door, or in another room. Up he jumps from the table, and off he goes, forgetting his dinner; then keep him out and engaged, so that he will not think of food till the next meal. *Do not give him a piece between meals*, for this will only stimulate his appetite to still greater activity. Feed children *regularly* as to both time and quantity, and on very simple but nutritious fare.

If you *must* punish your children, one of the best of corrections will be found in denying them some luxury of the

* Spurzheim, while in Boston, remarked that, women learned phrenology more readily than men, and I have generally found them more *interested* in the science than the other sex. They certainly stand in more *need* of its aid in the discharge of their maternal duties, than men do in the discharge of their duties. I am disposed to offer them every facility in my power for the acquisition of this knowledge, by admitting them to my lectures *free*; and by giving practical instruction to classes of ladies. I am also inclined to encourage *female teachers and practitioners* of Phrenology, *provided* they will confine their labors to teaching the science to their *own sex*, and to examining the heads of females and children, and giving professional advice. Whether it be proper for them to lecture before *promiscuous* audiences, and to examine the heads of *gentlemen* or not, I leave to be decided by their own sense of propriety. No other object do I desire more than the diffusion of a knowledge of Phrenology among our *mothers and daughters*. Let our women understand Phrenology, and our republic is safe, otherwise, it requires to be *insured*.

palate, or keeping them on a short allowance. Thus, a boy becomes angry at table because he cannot have whatever he wants, and throws down his knife and fork, declaring that he will not eat any more unless he can get what is wanted. Take him at his word; send him from the table, and see to it that he gets nothing more till the next meal. Fasting on bread and water, will subdue the propensities when nothing else will; first, because, as most people eat too much, it clears out the system, and this improves the body, and thereby the base of the brain, and, secondly, because it is about as severe a punishment as they ever will experience.

If it be asked, how may a craving, hankering, morbid appetite and a tendency to eat too much, be subdued, I answer, by *eating less*, not at a meal, for this is much like leaving off drinking *gradually*, which usually ends in drinking *still more*; but by *eating fewer meals*—by keeping away from the table, especially from the *supper* table; and by confining yourself to one dish at each meal. A single week's abstinence from supper, will sensibly weaken a morbid appetite, and greatly aid the stomach in throwing off oppressive burdens with which it is so often almost crushed. Also let a friend make passes with his hands from the middle of the ears down to the chin, and from the same point upward, the former to increase the action of the stomach by magnetizing its poles in the face, and the latter by de-magnetizing, or carrying off inflammation from the organ of Alimentiveness.*

The stomach is a kind of chemical laboratory. Excessive eating, causes the food to lie on the stomach undigested till it ferments or sours, which forms an *acid*. This acid must be removed; and the most effectual method is by taking alkalies or acids that combine with and neutralize the kind of acid in the stomach. We want more light on this subject.

* Sherwood's *magnetic* pills and plaster, will probably be found one of the very *best* remedies for chronic affections of the stomach, liver, and lungs extant.

AQUATIVENESS.

Thirst ; love of the water—of drinking, washing, bathing, swimming, sailing, &c.

Just in front of Alimentiveness, is one or more organs which create a love of *drinking, bathing, sailing, &c.*, which might be called Aquativeness, or Bibativeness, or Thirst, as thought best. Bathing is unquestionably most excellent, not only as a promoter of health and physical happiness, but as a *moral curative*—as a *preventive of vice* and *promoter of virtue*. By *cooling off* the body, or carrying off a feverish irritation of the system, it removes inflammation from the propensities, and promotes moral feeling.

As a punishment, if punishment must be inflicted, cold water is much better than the whip. The whip *increases* the feverish heat of the system, cold water diminishes it; and secondly, it carries out the principle of *diversion* mentioned above, with great effect. A story from real life, will best illustrate this point.

My father always made it a rule to conquer his children the *first* time he took them in hand; he reasoned thus: If I subdue them the *first* time I undertake with them, I shall get the upper hand of them, and can keep it easily; but if they come off victors the first time, they will have the advantage of me, and be still worse the next time. My brother, L. N. Fowler, when about three years old, cried for a piece of cake which he saw some one have. As there was no more he could not be gratified. He cried more and more till father was sent for, when he was offered bread and butter, and ordered to *stop crying*; he refused the bread and butter, and cried *still louder*. He was threatened with punishment, but only cried the worse, and became very angry. My father sent for a rod, and began to chastise him, whipping a blow or two, and then talking to him. This made him still more angry, and the punishment was continued with increasing severity till all left the house crying with sympathy for the suffering boy, but not daring to remonstrate, for they well knew my father's determination to conquer his children, especially

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the *first* time he punished. My brother held out till my father *dared* not whip him any longer, for fear of whipping him to death. Compelled to give up, he was careful not to cross his son's track for more than a year, and feared that he should never be able to subdue his wilful spirit. One rainy day, as myself and brother were playing in the rain trough, which answered the place of our modern rain water cistern, my father told us both to go in out of the rain. I obeyed, but my brother looked up at him and laughed in a saucy, defying manner. My father again said, "go in, or I'll duck you." My brother laughed again sneeringly, when my father caught him up, and stripping off his clothes, soused him all over into the water. He came up panting but not quite subdued. A moment was given him to breathe, and he was soused under again. He came up the second time subdued and pleading for mercy, promising to be a good boy, and always to mind. "Oh, but you have been a very naughty boy; you don't pretend to mind me, and I intend to keep ducking you till you will always do just as I tell you," said my father; and again soused him under. As he came up the third time, he appeared so thoroughly penitent, and promised so faithfully to do everything he was told to do, that he was let off, and always afterwards remained the most faithful and obedient child in the family.

My brother tells an excellent story of a Dr. Taylor conquering a very wayward, wilful daughter, about five years old, by similar means. He had tried the rod, and tried coaxing, but all to no purpose. Nothing he could do had yet conquered her. She would break out into most violent fits of anger, throw herself on the floor, and beat her head against it, strike, kick, and exhibit the utmost fury of anger. He heard my brother's lecture on the training and government of children* in which he advocates the use of the *cold water shower*

* I have long tried, but thus far in vain, to persuade my brother to give his lecture to the public in a printed form, but he steadily declines, first from want of time properly to prepare it, and secondly, the want of the necessary means to defray the expenses of printing. According to my own views of it, I have seen nothing at all to compare with it on this subject. Its facts, or illustrative anecdotes, are most excellent.

bath as an effectual means of subduing ungovernable children, and the next morning, his daughter having one of her mad fits, he poured a pitcher of water on her head. Still, she remained incorrigible. He tried another, she still held out; he tried the third, and the fourth, till at last she submitted; a thing he had never before been able to make her do. After that, two or three pitchers of water poured upon her head, always subdued her. It produces this effect, first by the sudden *shock* it gives the whole system, especially when poured upon the *top* of the head, where the great pole or centre of *sensation* is located, and, secondly, by its general cooling effect on the system, and thereby on the propensities.

My brother, in defending these views, of which he is the author, very justly remarks, that *cold water is certainly cooling*; that men *never fight in the rain*; that, in cases of mobs, if, instead of getting out the militia and firing guns, you would get out the fire engines and *throw water*, the mobites would soon scud and scamper for shelter, and disperse. Try this course, and the rowdies, as soon as they get thoroughly drenched, will be glad to crawl out, like drowning rats, and go home to change and warm.

Recent discoveries in Animal Chemistry, establish the principle that health is the product of *proportion* between the action of the lungs, skin, and stomach, and that their disproportionate action, produces disease. The skin is generally less active than it should be, and should therefore be stimulated, and nothing will excite it more effectually than *bathing*; especially in *cold-water*. Again: a large proportion of those diseases that afflict mankind, originate from *colds*. Consumption, rheumatic affections, pleurisy, head-ache, most kinds of fevers, &c., &c., are induced by colds, which consist in a stopping of the pores of the skin. Bathe often, in cold water, and the activity of the skin will be so great as to resist colds, and thus ward off the diseases consequent on them. Nearly every morning, for eight years, both winter and summer, with *and interesting*. A few of them will be introduced into this work, but not without credit. That in relation to his own ducking, is one of them. I hope to persuade him to publish it within a year. It will make an excellent help-meet for this work. The two *should* be amalgamated.

three exceptions of about a month each, the author has practiced washing his body in cold water, and follow with the flesh-brush. The first exception occurred in Washington, in the spring of 1838, and was followed by a severe cold and fevers which laid me up nearly all the summer. The second, occurred in the fall of 1839, and was succeeded immediately by a cold, but less severe than the first, as the omission was shorter. The third occurred in the winter of 1842-3, and lasted about two months, and was immediately followed by a cold, which came near throwing me into a consumption, and has but just been arrested, and mainly by a faithful application of cold baths every morning. At no other periods, for eight years, have I had the slightest symptom of a cold, and presume I shall not soon have another.

All children are extremely fond of playing in the water. This disposition should be *encouraged*. I am by no means certain that *cold* water is always advisable for children; this should be determined by experience and the constitutions, ages, &c., of the children. The *feet* may *always* be washed in cold water with safety, whether in children or adults. Jefferson attributed his uniform health in part to the fact that he washed his *feet* in *cold water* regularly every night. The injury done by wet feet to the health, is in part understood, and cold feet always indicate physical debility. Washing the feet in cold water, is sure to make cold feet warm and keep them so, and this will wonderfully improve the health and spirits. Wash your children's feet and keep them warm, yet put little on them, and give them abundance of *room*: 'Going barefooted in the summer, will benefit boys, rather than injure them. Bare arms and an open neck, so that the perspiration can escape freely, will improve the health; in fact, the more the surface of the body can be exposed to the atmosphere, the better.

ACQUISITIVENESS.

Love of acquiring property as such ; the feeling of mine and thine, or of claim, rightful possession, and ownership ; economy ; frugality ; a saving disposition ; love of trading ; thrift ; taking care that nothing goes to waste, or is destroyed.

ADAPTATION.—Man requires to lay by in store, a full supply of the necessities and comforts of life, and of the bounties of nature, at the time of their production, sufficient to last till another supply is produced by the hand of nature. Without this organ, after we had supplied our present wants, we should *waste* the balance, and soon be out. An exchange of property, or trading, is also very beneficial to both buyer and seller ; besides interchanging the commodities of every clime with those of every other. We need clothes houses, tools, commodities innumerable, and property of all kinds, laid by against a time of need ; this organ is adapted to this requisition. It also tends to restrain that waste and profusion which the other faculties would otherwise occasion ; and prevents vice by producing industry and economy.

The proper regulation of this faculty, is all-important. It should be sufficiently active always to procure the necessities of life ; that is, to furnish the other faculties with the means of obtaining their legitimate gratification, and to secure industry and economy, but should never be allowed to *hoard* money. Phrenology abominates both the miser and the spendthrift, but commends frugality and thrift. To say that, at the present time, this organ is altogether too large, is but to utter a truism too apparent to require proof. Men now act as though to *make money*, was the *summum bonum* of life, the great end, and object of existence. They seem to imagine that there is no enjoyment in life except in riches, and hence, in their eager chase after money, they forego most of the enjoyments of life, and hasten their death. Let children be taught to value money *mainly as an end*, and yet to allow nothing to be wasted or squandered. Prodigality is a prolific vice, frugality, a fruitful virtue.

This organ is large in most children, and usually requires restraint. It is the inordinate activity of this organ which makes them want everything, and also think that all they want *is their own*; merely because they *desire* it. They claim things because they *want* them, and do not seem to understand the difference between what belongs to them and what to others. This should be early taught them, and this faculty put under the dominion of the *moral sentiments* and intellect.

In order to subdue it, do not snatch or force from them things which they may have gotten hold of, but *persuade* them to give them up *voluntarily*; or else let them retain them. Not long since, I entered a family in which were children from two years old and upward. The youngest two had become interested in my charts and almanacs, on account of the pictures in them, and were musing and tearing them. Their mother caught the books and jerked them from them, which madened them and made them cry violently. I handed the books back to the children, first making them promise they would not injure them, and then that they would return them when I asked for them. This promise they readily made, and when I left, they surrendered them without a murmur. Let children be induced to *promise* to do what is right, or not to do what is wrong, and they will not *dare* to do otherwise, because conscience will *compel* them to fulfil their promise.

Never let children know that they are one whit the better because their parents are *wealthy* or likely to be left *rich*. Let the *purse* never be a standard of valuation.

In the children of rich parents, this organ is almost always *small*. Hence, children left rich, almost always squander their father's earnings, and die poor. In such cases, let this organ be cultivated. Get them a box, and encourage their dropping their pennies and shillings into it, rather than to spend them for cakes and candies, and give them money for this purpose. After they have husbanded a sufficient sum, buy for them a sheep, or some kind of property that will bring them *in* something, or else put out their money upon *interest*; and encourage them to *lay up* for the future. When children have everything that heart can wish, furnished at their hands, they have no occasion to cultivate the laying-up

quality, and hence this organ becomes *small*, and this results in their spending the property left them by unwise parents. A youth is richer without a cent, but with industrious and economical habits, than with thousands in pocket but *without* economy. Do not leave children wealthy, unless you wish to curse and ruin them; for the correctness of this advice, I appeal to the observations of the reader in regard to those within his knowledge left wealthy. I would allow no man to settle ten thousand dollars upon either of my children, and if I were worth millions, I would set them to earning their own property, simply furnishing them the *means* of doing so. Money given to children, is never prized. They know nothing of its worth, unless *they* have *acquired it themselves*, but they set great value upon what *their own efforts* have procured. Give them a chance to make their own pocket money, and you will prevent prodigality and secure industry. If a farmer, give your son a piece of ground and time to cultivate it; with a part of its products let him buy a pig, or sheep, or calf, and feed it on the rest, and so go on to augment his property till he is old enough to set up in business for himself. So if you are a merchant or a tradesman. Youth should have a *chance* to earn money, and then have the disposal of all they make, yet of but little more. Unless really in distress, parents should never pocket the earnings of their children, but should let them have an opportunity of making all they feel disposed to make, and then have the entire disposal of it; except that they should be *advised*.

There are two organs of Acquisitiveness, one for *making* money, another for *keeping* it; the former occupying the *back and lower* portion of old Acquisitiveness, and within three fourths of an inch of the ear, and the part that saves it, occupying the forepart of it. The upper portion, also, probably creates a desire for *copartnership*. The money *making* part of Acquisitiveness, is generally large in American heads,--hence, their "compassing sea and land to make one" dollar; but their money-keeping organ is usually small; hence, their extravagance and wastefulness.

SECRETIVENESS.

Policy ; management ; acting under assumed aspects ; disguising one's real sentiments and purposes ; finesse ; evasion, cunning, reserve ; playing 'possum.

ADAPTATION.—Man requires defence. Combativeness defends and protects us by boldly meeting and *defying* threatening danger; Cautiousness protects by foreseeing the evil and fleeing therefrom, and Secretiveness protects by employing stratagem, hoisting false colors, operating behind the curtain, and pretending to do one thing, yet really doing another. Its abuses are hypocrisy, deceit, lying, slander, double-dealing, &c.

There are two or more functions or subdivisions of this organ, or else several members of this secretive family. The fore part of this organ, exercises the function of *policy*, or *manages* well; employing a shrewdness and tact in obtaining ends by hidden means; the upper portion refuses to tell the truth, but either falsifies outright* or evades every question asked, and the back and lower portion, has to do with neighborhood scandal, secrets, &c. Those in whom it is small, pursue a strait-forward, open sincere course, do as they agree, never work the wires; are what they *seem* to be, and hoist no false colors. Those in whom it is large, *appear* to be driving at one thing, when in reality they are driving at another; move with adroitness and cunning, are oily, mysterious, enigmatical, guarded, foxy, and always employ policy, artifice, and stratagem to effect their ends.

* In every instance in which I have seen the upper portion of this faculty magnetized, the patient has asserted the most palpable and downright falsehoods, one after the other, each denying the preeding, to be itself contradicted in the next breath. Thus, I asked one with this faculty magnetized, where he came from to-day. "From New York, no, from London," said he. What, from London *to-day*? I enquired. "No," said he, "from Philadelphia." I told him he came from Auburn that day. This he roundly denied, though it was the fact, and then said that the Auburn prison had been removed to Syracuse *that day*. The truth could not be got out of him, even though there was no possible motive for deceiving.

It is a proverb that "children and fools always speak the *truth*." Children never falsify till they have been *taught* to do so, either by example or precept. Parents are by no means sufficiently careful on this point. They tell their children more lies than they are aware of. "If you do that again I'll whip you," exclaims a vexed parent. The next day the child commits the same offence, but the punishment is not administered. The child's confidence in the parent's integrity, is weakened, the parent degrades himself in the eyes of his child as a liar, and the child does not heed subsequent threats. A few days ago, while standing on the wharf in New York, a little girl, some five years old, stepped several times on the edge of the dock to witness the rushing of the waters between the dock and a ship. Two or three times, her father commanded her not to go there again; at last, he threatened that if she did go there again, he would throw her into the river. A minute afterwards, I stepped up to the girl and asked her, in his hearing, if she really thought her father would throw her into the river if she went there again. She hung her head, but said nothing; for she had sense enough to know that her father would not fulfil so murderous a threat, even though she should violate his command. In other words, he had lied to her in threatening to do what she knew he would not do.

Make few promises, few threatenings, to your children, and scrupulously fulfil every one of them. It is *natural* for children to take their parents and others at their word; and believe that they tell the truth. The sentiment of truth grows *naturally* in the soil of the human heart; and confidence in the declarations of others, is one of its blessed fruits. As the law regards every man as honest until he is *found* to be a rascal, so man intuitively regards his fellow men as honest, till experience proves them to be rogues, and even then he trusts them still. I envy not those who pride themselves on being suspicious and always on the alert in regard to their fellow men. It is hard to be deceived, but more sorrowful and desolate still is that heart, which distrusts and suspects all around him. This suspicion should not be employed in the breasts of children, at least by deceiving them, or telling them untruths.

My brother tells an excellent story in illustration of this point. A very pious mother in Tennessee, caught her son in

some petty falsehood, and took him to task for it; telling him what an awfully wicked thing it was to tell lies, and to what an awful place liars would go hereafter, &c. As he left her, he said behind her back, to a servant, "Well, *she'll* go there too, for she told *me* a lie yesterday." What effect can the admonitions of parents as to telling lies have on those children who have caught their instructors in aberrations from the truth. Parents and teachers cannot be too careful not to deviate an iota from the *naked truth*, and to represent things *precisely as they are*.

Fashionable life is only one continual *round* of deception and mere outside pretences. In Vol. IV of the Journal, p. 224, the editor defines modern politeness as "telling white and black lies, and playing I'm a fool and your'e another." "Oh, how do you do, Miss Fashionable? Why, how glad I am to see you! I have not seen you this long time. Why have you not called *before*? Oh, don't be in a hurry. Now *don't* go yet. Do call again," &c. But no sooner is she gone than, in the presence of her children, she says, "That old thing is really hateful—I never could bear her, and don't see what she calls so often for, and stays so long. I'm sure *I* never want to see her again." Children hear both her pleasantness and compliments to her face, and her back-biting after she leaves, and learn to *put on* appearances to suit occasions; that is, to be *deceitful*, and make pretences. Thus is *truth* sacrificed at the shrine of fashion, and the moral feelings of children and all who hear, lowered down. Let *truth* be held as *sacred*. Never invite persons to visit you unless you really desire to see them. Be honest, not only because "honesty is the best policy," but especially to make your *children* so; for truth is more valuable than rubies.

Never let children know that you distrust or mistrust them. Deal with them as though you thought them *honest*. Take ~~them~~ them at their word. Never let them know that you think they *can* lie, till the proof is too positive to be denied, and then rather exhort and encourage them to do *better*, than *disgrace* them for having done wrong. Reasons for this will be given under Approbateness.

It is perfectly proper to exercise their Secretiveness, but always under the dominion of Conscientiousness. It may

properly be exercised in withholding somethings, but never in false coloring. If one be trying to ferret out your business, so as to take advantage of you, you may not lie to him, yet may say nothing, or may put him on the wrong track and thus let him catch himself in the very snare he has laid for you, but never lie; and employ Secretiveness mainly in *protecting yourself*, seldom in deceiving others.

CAUTIOUSNESS.

Precaution; care; solicitude; fear; provision against want and danger; apprehension; fleeing from foreseen evils.

ADAPTATION.—Man is thrown into a world full of dangers. His whole journey through life, is beset with them at every step, so numerous, so appalling, as to threaten him continually with pain and death. If his Maker had thrown around him the shield of his Almighty protection, so that no evil could penetrate that shield, this faculty would have been uncalled for, and very detrimental, by continually creating false alarms, and keeping him in suspense without cause; but, if he had been created without this faculty, these impending dangers and difficulties would soon destroy all his peace, pleasures, and even life itself. The shield of protection, mentioned above, would have been cumbersome, and yet man must be *protected*; and this faculty effectually protects him, not only without inconvenience to him, but it even affords him *pleasure* to provide against prospective evils, make all *safe*, and *take care* of every thing.

Its feebleness is followed by imprudence and misfortune, its excess, causes unnecessary fears, procrastination, irresolution, and cowardice.

The fact that this organ is generally large in children, is in beautiful keeping with their greater *need* of the organ. Inexperienced, their muscles weak and not accustomed to vigorous exercise, and their minds undisciplined, unless Cautiousness were extremely active, instinctively to warn and protect them, they would soon be destroyed. Even a mother's tender care and incessant watching, are insufficient to preserve them from accidents; for a careless child is continually hurting or

burning, or cutting itself, or falling, or meeting with a thousand accidents from carelessness.

This organ is generally quite large enough in children, without increasing its action by *frightening* them. Its excess fills its possessor with continual and groundless alarm, and thus causes a great amount of suffering; hence this excess should never be induced by telling them frightful stories, or making them afraid of the dark, or threatening them, &c. This organ is too large in most mothers, so that children usually *inherit* too much fear, and then these very mothers, loving their children so intensely, and then having so much fear, are doubly anxious for the safety of their children, and therefore keep continually cautioning them, telling them to take care, or that they will fall, &c., even when they are in no danger, thereby keeping them in a state of continual alarm. Add to this, that parents often punish their children by shutting them up in a dark room or in a cellar, or threaten them continually, and we have abundant cause for those false alarms and groundless fears which render so many lives a burden. If this organ be small, scaring them may do them good by exciting and enlarging it; but if this organ be large, they will generally look out for the breakers, and may be trusted with the care of themselves, if not of the younger children.

When this organ is too large, not only should the child never be frightened, but every opportunity should be embraced to *quiet* fear, and make them feel safe, so that the organ may diminish by inaction.

Another means of reducing its power, is by offsetting it by *Combativeness*; that is, by exciting *courage*. My brother tells an excellent story in illustration of this point. The son of the Rev. Mr. —, of Bennington, Vt., was waked up in the evening by a terrible noise of the rats scampering and screaming over his head, which frightened him so terribly that his mother was obliged to take him up. His father, on hearing this fact, said this would never do, and staid at home the next evening on purpose to conquer his fear. Soon after being put to bed the next night, he heard the screaming and racing of the rats, and became again terribly frightened. His father went to the bed, intending to *compel* him not to be scared; but the poor

agonized boy caught hold of his father's neck and clung to it with the grasp of desperation. The father, compelled at last to yield to the overwhelming violence of the boy's fear, took him up, and cast about for some other means of subduing a feeling calculated, otherwise, to render him wretched for life, by making him a prey to fears wholly groundless. He sent for a stick, not to whip the *boy*, as many parents would have done, (though this course would only have *increased* the evil,) but for the *boy* to whip the *rats*. Giving it to him, he encouraged him to strike on the floor, so as to scare away the rats. The boy, finding the staff in his own hands, felt quite courageous, struck on the floor, and was induced, after much persuasion, to go up to the wall and strike on it. The father helping him, noise enough was made to really scare away the rats for the time being. "There," says the father, "you see you have scared away the rats. They are afraid of you, so you never need to fear them again. If they plague you again, strike them and kill them." The boy finally went to bed, stick in hand, full of courage, feeling that he was master. This single incident gave *Combateness* the ascendancy over *Cautiousness*, and saved him from becoming a coward. Never tell frightful stories to children having this organ large, nor allow them to be frightened with hideous sights or sounds, nor tell them that you will throw them out of the window, or cut off their ears or finger, &c.; because, if they believe you, they will really be frightened, but if they do *not* believe you, they will think, the less of you. *Cautiousness* should be directed to the higher sentiments, by making them fear to do wrong, or to offend God, by violating his laws, rather than to the propensities.

APPROBATIVENESS.

Regard for character, reputation, the speeches of people, what others think and say, &c; desire for a GOOD NAME; love of PRAISE, popularity, fame, notority, &c; pride of character; ambition to become distinguished; feeling of shame; mortification.

Some things are in their very nature shameful, while others are praiseworthy. We cannot help praising certain actions and qualities, nor help regarding others as *diagnoseful*. We

naturally esteem some men and despise others. This original, constitutional quality of praiseworthiness and disgracefulness, as applied to actions, has its counterpart in Approbativeness. Are you not *ashamed* of yourself, and that is a *fine* boy, are appeals to this faculty. Its excess and abuse produce vanity, artificial manners, extravagant decorations of the person, out-side show and display; formal politeness, fashionable etiquette; a boastful spirit, &c., &c. Censure and ridicule, both strike upon this faculty.

This organ is large in most children, and extremely liable to be *perverted*, especially in girls; hence the importance of proper cultivation. Its location by the side of Conscientiousness, shows that it is designed to act in *concert* with it, and thereby produce a regard for *moral* character *mainly*. Praise *should* be bestowed *mostly* on *moral and intellectual* worth, yet it *is* bestowed upon *riches*, fine and fashionable *attire*: a handsome face, and even upon fighting, gormandizing, &c. Children should be praised mainly for intellectual attainments and moral worth. They should never know that they are any better because they have on a fine dress, or a new bonnet, or are handsome, or appear splendidly and fashionably attired; and yet most parents *do* praise their children for things wholly extraneous to themselves, and entirely destitute of all moral character.

When this organ is too large, great care should be taken *not* to *foster* or feed it by praise, its natural food. When the child, already overstocked with it, says and does *smart* things "to be seen" and admired, never notice their fishing for praise, yet do not frown on them; for this also excites and *sears* or hardens this faculty. Let their attempts to elicit praise pass *unheeded*, and never listen to praise except demanded by really praiseworthy actions.

Too much precaution cannot be taken not to *mortify* or *disgrace* them. *Sense of character* is one of the strongest promoters of virtue and restraints upon vice, that can be brought to bear on conduct. When young person's *regard for character* is gone, all hope is gone, and almost certain ruin awaits him. Mortifying and shaming children, is directly calculated to *sear* or harden this faculty, because it is painful,

and the painful exercise of every organ, benumbs and weakens it. As becoming familiar with distress, blunts Benevolence and wears off its tender edges, as the goadings and compunctions of a guilty conscience sear and benumb moral feeling, as oft-repeated profanations of God and things sacred, blunt Veneration, as the loss or unfaithfulness of friends wounds friendship and tears asunder its tender fibrils, so shame and disgrace blunt sense of character, and weaken ambition.* Great care, therefore, should be taken to keep their reputation with you and with themselves good. If they feel that they are disgraced in your eyes, their wounded Approbativeness excites Combativeness, and they feel indignant at you; more especially, if you shame them for things which they did not know to be disgraceful beforehand. The reader must have often seen a single sharp word, or even a slight look of displeasure, strike deeply into the heart of children, and grieve them exceedingly, even though little was meant by the parent. Not to dwell upon the positive *cruelty* of thus lashing up their feelings so unmercifully, this shows how exceedingly tender are the feelings of children, and how much care should be taken to *preserve* this tenderness unviolated.

If this organ be too large, and it be desirable to reduce it, *do not feed* it; but put *intellect* over against it by reflections like the following. "Well, suppose they do think thus of me, what of it? What if I cannot appear as well as others? I'm too sensitive on this subject, and so will dismiss it, and employ my mind with other matters.

Do not educate your children, especially your girls, to be *puppet shows*, nor excite their love of *display*, because neither of these constitute the legitimate function of this faculty. Never incite children to *learn* by rewards, premiums, tickets, or medals for excelling in study. Nor should honorary *appointments* at colleges, academies, &c., be distributed to the best scholars. Let children and students be induced to learn, not because they will thereby get their Approbativeness inflated by praise, but let the *intrinsic* value of the *knowledge acquired*, and the pleasure derived from study itself, be their

* On p. 36 of the author's work on Matrimony, this principle will be found fully presented and illustrated.

main motive for study. Studying for the sake of *praise*, will hardly benefit any one, but studying for the *sake* of study, or for the *pleasure* derived from the exercise of the mental faculties, will leave a permanent good behind. If children study because they are *praised* for it, as soon as the praise for which they study is discontinued, the inducement to study ceases, and their books are laid aside; but if they study because of the pleasure and advantage derived from study itself, these inducements will always excite them to new and increased intellectual effort.

The portion of brain heretofore allotted to Approbativeness, has recently been found to contain several organs, one of Jealousy, which lies between this organ and Cautiousness; Modesty, which lies on the inside of Approbativeness, next to Self-Esteem; love of dress, lower down, and love of fame or public life, higher up, besides several others.

SELF-ESTEEM.

"I am better than thou."

Self-respect; self-confidence; self-satisfaction; self-complacency; nobleness; dignity; love of power; independence; love of liberty and freedom; that high-toned sense of honor and manly feeling which despises meanness, commands respect, and aspires to be and do something worthy of one's self.

Its abuses are pride, haughtiness, egotism, swaggering pretensions; a domineering, self-sufficient, aristocratical, tyrannizing spirit, which would subject all others to obedience and servitude.

ADAPTATION.—George Combe, in his lectures in Philadelphia, remarked in reference to this organ, that "when we behold the wonderful exhibitions of power displayed in the works of nature, the vastness and glory of the starry heavens, the beauties, wonders, and infinite wisdom of the works of creation, and especially, when we behold in mute astonishment the falls of Niagara, we feel overpowered with a sense of our own utter *unworthiness* and *nothingness*, when compared with the rest of creation. Left to feel his own insignificance and littleness as it is, man could never hold up his head, but

would be borne down to the earth with this overwhelming sense of utter nothingness. The organ of Self-Esteem is given us to *counteract* this feeling, and make us feel that we are something, when in fact, we are comparatively nothing. Of course then, nature *lies*, and tells *us* lies. From this doctrine, I dissent in toto. Not only do I reject the doctrine that nature lies by telling us we are something, when in fact we are nothing; but I regard man as "the noblest work of God" within our knowledge. I regard *organized* matter as containing wonders infinitely greater than any found in matter not organized. I regard man, considered merely as an animal, or the functions and adaptions of his physical nature, as infinitely more wonderful, because displaying more of the wisdom, power, and greatness of the Creator, than all the rest of creation. But man's physical nature is but a straw, a cypher, when compared with his *mental and moral* nature. *Mind* forms the *crowning* excellence and wonder of creation. The world was made for *man*, and man was made for *mind*. In man's *intellectual and moral* nature it is that the greatness and power of the great Creator of the Universe is mainly exhibited. Man forms the connecting link between the earth and its Maker. Words can never express the wonders, beauties, and power evinced in the creation of man's mental and moral nature. Man therefore holds an important, and an elevated position in the rank of creation, and really *does* possess excellencies of the highest order; and Self-Esteem is given him to make him *appreciate* these high ends and noble qualities of his nature—to make him *feel* that he is *what* he is, and thus to increase his efforts to become in conduct what he is by nature.

Without this faculty, or with a poor opinion of one's capabilities, how little will be attempted or accomplished? All effort will be paralyzed and the character demeaned and degraded. With this faculty fully developed, self-confidence is inspired; the aims are high, the whole character and conduct are ennobled, and a dignified position in society is assumed.

Self-reliance, should be cultivated in children. Instead of helping them to every little thing, learn them to *help themselves*. A man that requires to be waited upon a great deal,

will never accomplish much, but those who rely on *their own* exertions, taking hold with their *own* hands of whatever is to be done, will effect something important. The story of the quail and the husbandman, will illustrate this point. As long as the old quail saw the husbandman rely upon his *neighbors* to harvest the grain in which she had her nest, she felt safe, and made no preparations for moving; but the moment she heard that *he himself* was to harvest it the next day, she changed her quarters. Franklin says, if you want anything done *well, do it yourself*. The due exercise of Self-Esteem, creates this self-reliance.

Children should also early be encouraged to feel and act as though they were worth something, as though they were preparing to become men and women, and should be taught that they were created for some *important* end. This, so far from inflating them with pride, is calculated to humble them, or at least to increase their endeavors to fit themselves to act well so important a part. The idea is quite prevalent that this course will render them egotistical and self-sufficient, but from this opinion I take the liberty of dissenting. Self-Esteem can be and should be cultivated, and *so* cultivated as to *benefit*, not injure. Any other view, implies that Self-Esteem is a bad faculty, a principle wholly refuted by Phrenology, which shows *all* our primary faculties to be *good* in their original nature and primitive functions.

If your boy be guilty of any mean, self-degrading act, talk to him as follows. "Why, John, I thought you were too much of a *man* to do that. If you want to wear clothes like men, you must *be* a man in everything. I really want you to think more of yourself than to do that again," &c. Still, to give him a little cane and umbrella when it rains, to dress him off with frills and ruffles, and make him think he is a man *because* he *dresses* like one, is ruinous. The discriminating reader will mark the difference between cultivating the noble and manly in *feeling* and *conduct*, and *dressing* them till they swell and strut and vaunt themselves because they've got a cane, or wear a fashionable cloak. When I see a boy from six to twelve, dressed in the height of gentlemen's fashion, winging his cane, smoking a cigar, talking very big, perhaps

trying to swear, threatening, and priding himself on his *exterior*s, I think his parents do not know much, and that he is entering the broad road to ruin.

I have often been pained to see little girls parading the pavement, superbly dressed, with a muff and sun-shade, profusely ruffled off, and walking with as much self-importance as though they were queens. Let me entreat parents not thus to make fools of themselves and puppet-shows of their children, but to train them up to pride themselves on their *intellectual and moral* qualities and not on their *exterior*.

Above all things, do not try to make your *girls* young *ladies*. *Green* fruit is unwholesome and unsavory; so are *green* women. Let girls be girls, till nature makes them women. Let them romp, rattle, play, and appear *naturally*, till they themselves assume the appearance and station of women. Trying to make them women while they are girls, besides preventing exercise in plays &c., and thus retarding the growth and impairing their health, renders them *artificial* and affected, and bedims the beauties and the graces of nature.

Self-Esteem probably comprises two or three organs, the lower part of it, next to Concentrativeness, exercising the function of *will*; and creating love of *liberty*, disposition to do one's *own* thinking and acting, to choose for himself and take the consequences of his own conduct; to pay one's own way through life, and take favors of no one, &c; and the upper portion, experiencing the function of dignity, elevation, self-respect, &c. Love of power, is doubtless located near Self-Esteem. On all Napoleon coin, the lower portion of Self-Esteem presents a most extraordinary protuberance, while lovers of popular liberty, and all true republican's, will be found deficient there.

To cultivate Self-Esteem, remember that this poor opinion of yourself which oppresses you, this sense of unworthiness, inferiority, insignificance, and striking diffidence under which you labor, is caused, not by your *actual* inferiority and unworthiness, but by your small Self-Esteem; that you under-rate yourself, and require to hold up your head, and assume more to yourself. That is, let your intellect counteract this defect, and then cultivate the feeling, by standing and walk-

ing erect, and feeling that you are as good as others, and do not indulge this feeling of humility and self-abasement. If it be small in a child, do not *command* that child much, nor conquer or subdue its will, but try to elevate him in his own estimation. Much injury is done to children by ruling them with too much severity, thus breaking down their independence of feeling.

FIRMNESS.

"Perseverantia omnia vincit."

Decision of character; fixedness of purpose; stability; perseverance; tenacity and continuity of opinion and conduct; unwillingness to change.

ADAPTATION.—After man has sown, he must wait *patiently* for the harvest, or he will fail to obtain it. Many ends can be gained only by *long-continued application*, and many obstacles are to be overcome only by *perseverance*. That "perseverance conquers all things," is a time-honored proverb; but fickleness conquers *nothing*. Scientific attainments are not the growth of a day, nor of a year, but of a lifetime. Many kinds of business can be rendered profitable only by years of patient toil spent in building them up. Scarcely any truly valuable end, can be obtained in a hurry. Combative-ness may overcome some obstacles, and attain some ends with despatch, but it takes *time* to overcome and attain others. To this state of things, or this demand for firmness, is this faculty adapted. Without it, little good could be accomplished, little evil successfully resisted, but with it, difficulties vanish, and temptations flee abashed. Indeed, I never knew a man distinguished for anything good, bad, or great, without it. It should therefore be cultivated, yet not allowed to degenerate into mulish obstinacy.

This organ can be cultivated by holding out inducements to *persevere*, and by rewarding success. Hope is doubtless located upon the two sides of the forepart of Firmness, so as to work in *conjunction with* it; and certainly, nothing is calculated to excite Firmness more than confident hopes of success, and the two combined, form one of the strongest elements of

efficiency and success. Pains should be taken not to set children to doing what they cannot complete, and not to allow them to leave anything unfinished. Let them be taught to *accomplish* all that they *begin*. Making children *serve*, and requiring strict obedience, is apt to weaken this feeling. I know a severe, austere, tyrannical father, who has two children whom he rules with a rod of iron. In one of them, Firmness has degenerated to almost nothing, and in the other, increased to obstinacy, probably because the former, a daughter, had her Firmness subdued and *cowed down* by this tyranny, while the same discipline only *excited* and *increased* that of the other to mulish stubbornness.

Parents should always hold an *even* hand with their children. They should not be one thing to-day, and another to-morrow, but be *uniform* and *constant* in all their requirements; and when they *undertake* to make themselves master, should always carry it through.

My brother tells a story in illustration of this point, much as follows: Susan, a girl of about fourteen, had invited her playmate Sarah, to go that afternoon to pick strawberries. Sarah came, and Susan asked her mother's consent to go. The mother refused it. Susan plead that Sarah had come to go, but all to no purpose. At last, she took up her pail and started with an "*I WILL go, so there.*" "Well, if you *will* go, get *good* ones," answered the mother. A daughter wished to go to a ball, which her mother forbid her; the daughter got ready; the mother, seeing that the daughter *would* go, said, "If you are determined to go, *wrap up warm.*" Things like these, should never be allowed to occur, but let one uniform line of conduct be pursued.

CONSCIENTIOUSNESS.

"Justitia fiat, si coelum ruat."

Moral principle : sense of justice : integrity : regard for duty : perception of right and wrong, and the feeling that right should be rewarded and the wrong punished : sense of moral accountability, of guilt, and incumbency : love of truth : penitence for sins and disposition to reform : gratitude for favors : desire for moral purity and blamelessness of conduct.*

ADAPTATION.—The human mind is so constituted that it cannot but regard some things as right and others as wrong; in their every nature and constitution. It, therefore, recognizes certain great first principles of *right* and fitness as lying back in the very *nature and constitution of things*, and approves the right but condemns the wrong. This faculty does not decide what *is* right; the other faculties do this, and then Conscientiousness *enforces* what they regard as right. It strives to do the fair thing between man and man, endeavors to see and correct faults, and embraces the *true* and the *right* wherever found. Its excess causes scrupulousness, and self-condemnation, and makes too little allowances for the faults of others, but requires all to come to its own high standard of right.

The importance of cultivating this faculty, especially as an antagonist of the propensities, has already been presented, yet the *means* of exciting it has not been given. This organ is usually large and the sentiment strong in children, so that it has not to be *made* large, but only to be *kept* so by constant and vigorous action. Its usual development is much greater in children than in men, owing to its having been worn smooth in the latter by the dishonest practices and principles of the age. It should therefore be kept up by frequently asking if this be *right*, or that not *wrong*, and by closely scrutinizing the moral

* Recent discoveries point out a separate organ for gratitude, located upon the sides of the back part of Benevolence, and penitence as joining it.

character and bearings of all our principles and practices. And then, let her motions be always heard and *obeyed*. If her standard be wrong, right it, but obey, and never harden or blunt the moral sensibilities, by neglecting or silencing her warning or her convicting voice.

The best way to excite and enlarge it in children, is to be just to *them*. Every faculty in one, excites the corresponding faculty in another, as already explained. Dealing justly and truly with them, will make them also just and true, but violating their consciences by doing what they think wrong, encourages them to do wrong also. Children often think they are right, when we think them wrong, and punish them accordingly. This weakens their sense of right, and paves the way for their committing the errors or abuses upon others which they think we are committing upon them. First convince them that they are *wrong*, before punishment is administered.

If this organ be small in your own head, to cultivate it, just remember that its deficiency incapacitates you for seeing your own faults, and that Self-Esteem, if larger than Conscientiousness, will always throw the mantle of charity over your faults, or put them in a bag *behind* you. Remembering this, will enable you, in some measure, to correct it. The fact that you do not *feel* guilty, is no sign that you *are* not, for the smaller this faculty, the less it condemns, and yet other things being equal, the more immoral you are.

It is supposed to be divided, one portion having reference to our duties to our fellow men, and the other, to God and religion. Combined with Causality, it reasons upon what is *right* and *just*; or on man's *moral* duties and relations to his fellow men and his Maker; with Firmness, it adheres to what is right because it is *right*, and gives *moral* decision; and if large Combaticiveness be added, it *urges on* the cause of truth and justice with great boldness and vigor; and gives *moral courage*, defence of right, truth, the oppressed, &c.

HOPE.

"Man never is, but always to be, blessed."

Anticipation ; expectation of success and happiness ; cheerfulness ; disposition to magnify advantages, and to underrate or overlook obstacles ; contemplating the brighter shades of the future Abuses—a visionary, chimerical, disposition.

ADAPTATION.—Man feeds on *hope*. The future is before him, with its storehouses of good and ill. He desires the former, but wishes to escape the latter. With this organ, he not only desires things, but *expects to obtain* them, and this expectation spurs him on to greatly increased efforts to *attain* his ends. Without Hope, but with all his intensity of desire, he would long for objects, but put forth little effort to obtain them, because he would not expect to succeed. Vivid hope contributes more to vigorous effort, and this to success, than almost any other faculty. Yet this success often induces wild speculation, attempts more than can be accomplished, and loses all in the failure.

The due regulation of this faculty, is all important ; for then it pours a continual tide of pleasure into the soul by enjoying the *anticipation* of things, and also gently stimulates effort and sweetens toil, by the expectation that full fruition will soon crown these labors. In children, this organ is usually, I think I may say *always*, large, and forms an important ingredient in their happiness. Success in business, also encourages it, but repeated and continued disappointments often crush the spirits, annihilate all hope, sadden the heart, relax effort, and exert a withering, blasting influence over the whole soul. Those only who have experienced the palsy effect of "hope deferred," crushing their spirits beneath the weight of disappointment, can imagine its influence over the whole man, mental and physical. External circumstances, by elevating and depressing hope, not only impair and diminish appetite, respiration, circulation, &c., but augment the power and energy of the intellect, or weaken and enfeeble the mind. Hence,

Hope should never be allowed to flag. Gloomy forebodings and despondency, should never be indulged, but should be dismissed at once. To dismiss them, especially when Cautiousness is larger than Hope; remember that these gloomy apprehensions are caused, not by the unfavorable aspect of your circumstances, but by your small Hope. If that were larger, the *same prospects* would appear to you in a very different light. I pity the desponding heart; yet none need despond. If they cannot obtain all they wish, let them be content with what they have, and borrow no trouble about the future. "Sufficient unto the day is the evil thereof." If this organ be too large, and therefore liable to lead you into the opposite extreme of visionary schemes, remember that your splendid prospects are caused by the magnifying influence of Hope, and dock off half or two-thirds from what you really expect to obtain, and try the remainder, which you may fairly expect to obtain. Guard against both the excess and the absence of Hope. Thousands are slaves to either the deficiency or the excess of this organ; the former making the worst of their fate, and suffering in apprehending evil; the latter producing the wild extravagances of 1836, and resulting in the downfall of thousands that ensued.

MARVELLOUSNESS.

Faith; belief in a special Divine Providence, and reliance upon it for guidance; the leading element of true piety; belief in supernatural existencies and supernatural manifestations; a realization of the presence of God, and communion with him; belief in the new, strange, mysterious, and remarkable.

ADAPTATION.—That a spiritual state exists, and that spiritual beings exist in that state, including the Supreme Being, has been the almost universal belief of mankind, in all ages and conditions; and many men, even of intelligence and true mental greatness, believe in forewarnings, dreams, pre-motions, second-sights, ghosts, &c. Children, also, require an organ to enable them to place confidence in the assertions of others, else they could believe nothing till they had *positive evidence*, which their limited observations and feeble reasoning

powers preclude. To this spiritual state of being, and this requisition for belief, this faculty is adapted. There are doubtless two organs, one for trusting in Divine Providence, or resignation to the Divine Will, and the other, belief in the wonderful and marvellous. The former is located near Veneration, and the latter, near Ideality.

Those who pride themselves in believing nothing till it is *demonstrated*, will do well to read in Phrenology the existence and function of this faculty, and with it the duty, pleasure, and profit derived from the legitimate exercise of every faculty. This should be educated, yet great care should be taken lest it *degenerate* into superstition, *Reliance on God*, and *resignation to his will*, are consoling, joy-imparting feelings, calculated to purify the heart and mend the life. This organ is usually small in the American head, and hence *one* cause of the prevalence of modern impiety and infidelity.

VENERATION.

Worship of a Supreme Being; adoration of a God; Reverence for religion and things sacred; disposition to pray and observe religious rites and ceremonies; devotion.

ADAPTATION.—That the sentiment of worship of God, is calculated, if properly exercised, to benefit mankind by promoting moral purity and general enjoyment, is self-evident. Under the heads of Locality, p. 127, and Destructiveness, p. 172, the importance of cultivating the religious sentiment, is presented. The *means* of exciting it, are an *exercise* of the devotional feelings *by those around*, and contemplation on religious subjects. *Family piety*, is the best kind of piety, yet it is very scarce. Most pious parents hand over their children to the *clergy* and *Sabbath school teachers* for religious instruction. As well hand them over to an ignoramus for instruction or to a simpleton for advice; for clergymen are awfully slack as regards the cultivation of true piety among their people. Preaching is too much of a *trade*, and too little of a permanent offspring of the heart, and Sabbath school teachers teach creeds, sectarian dogmas, and particular doctrines, which seldom reach the heart, more than they excite Veneration. Relying on clergymen and Sabbath school teachers to cultivate

the religious sentiment in children, is relying on a broken reed, and will curse your children. Not that I would abolish or am opposed to either, but they see the child but once in the week, and then but an hour, and under circumstances little calculated to excite devotion. Veneration requires *habitual* exercise in children—should be *permanently* stimulated, and that by the *every-day* conduct and conversation of *parents*. They have every opportunity so excite this sentiment, and should have the disposition.

Let me be understood to give *emphasis* to the remark, that the cultivation of Veneration should be *habitual*. Too many rely on some *sudden* operation of religious influence, and when that occurs, they think the end is obtained. Far from it. A meteor that bursts *suddenly* upon our sight, as suddenly vanishes. Jonah's-gourd that came up in a night, *disappeared* in a night. Throughout all nature, whatever springs up suddenly, disappears as suddenly, but whatever matures slowly, lasts proportionably long. So also in the world of mind. The scholar who shoots forward in study with wonderful speed, leaves little trace behind, but the toiling, plodding student *retains* the knowledge acquired. So emotions kindled suddenly vanish suddenly, but those of slow growth, *remain*. This constitutional law of mind, should be kept in view in conducting the religious education of children.

This organ is small in infants, and hence, less haste need be made to secure the conversion almost of *infants*, than often is made. If proper attention be paid to the laws of life and health, there is no great danger of their dying before they are old enough to be converted.

If space permitted, some remarks on *family* and *social* prayer, as a means of exciting this organ in children, would be in place. Forming in children an *attachment* to family devotion, will exert a most beneficial influence on children, first, in the advantages derived from the *feelings themselves*, and secondly, from the restraints they afford on vice.

Veneration is found to be divided, the forepart exercising the feeling of worship of God, and the latter, respect for men, and attachment to the *ancient* and *sacred*. It is emphatically the *conservative* faculty, and avoids sudden changes and radi-

calism. Abuses *should* be reformed, yet should not be too ly sudden. The respectful or conservative part of Veneration, is small in most children, and indeed in the American head, being probably a natural consequence of our republican institutions, or rather *mob*-publican conduct. That our republic is abused till it produces lawlessness and an utter want of respect for age and virtue, is a matter of general observation. Our children are proverbably saucy, and our young people notoriously wanting in a deferential, respectful feeling and manner towards age and talent. Let this feeling of respect be assiduously *cultivated* in our youth, or lawlessness, impudence, and general disorder, will be the result.

BENEVOLENCE.

Benignity; humanity; kindness; sympathy for those in distress; willingness to make personal sacrifices to make others happy; an accommodating, neighborly spirit; generosity. Probably two organs, the lower portion giving *active* kindness, and the upper, *sympathy*.

ADAPTATION.—Man is a sentient being, capable of enjoying and suffering, and of promoting the happiness of his fellow men. If man were incapable of experiencing pain, or if he were isolated, so that he could not communicate with his fellow men or relieve their sufferings, this organ would be out of place. Instead of this, not only is he capable of enjoying and suffering himself, but he can cause others to enjoy and suffer, and this organ is adapted to this capability of promoting the enjoyment and alleviating the sufferings of his fellow men.

This organ does not appear in infants, but begins to be developed at about two years old, when it augments very rapidly so that, within a year from its first appearance, it becomes one of the largest organs in the head. The reason is obvious. If it were developed before two years of age, it could be of no manner of service; for, infants cannot do any good to others; but a little before the age of two, they begin to walk, and can get little things for those older; so that nature retards the development of this organ till its faculty can have scope for exercise. Its development in infants, would only

~~exhaust~~ the energies of the system, without producing any good results.

The importance of properly cultivating this organ, is too apparent to require comment, first because of the numberless little favors kind children can confer on those around them, by bringing and doing things requested, which their activity naturally predisposest them to do, and secondly, because pleasantness and good-nature, or the benign manifestations of warm, gushing Benevolence, as they beam forth from ever feature of the face and action of the child, and shine sweetly from the eyes and every accent, not only make the child itself happy, but shed a continual beam of pleasure on all who behold this amiableness, and unaffected goodness. A kind citizen is a blessing to all around him, a hard-hearted, selfish man, is a curse to all within the sphere of his influence.

Various simple, yet efficient expedients may be adepoted to excite and increase this organ, among the most efficient of which is, *kindness to them*. Let the general tenor of your conduct towards any child, however bad, be kind, and evince an interest in their welfare, as well as a disposition to gratify them whenever it is proper to do so, and Phrenology for it, that child will be kind in return. Benevolence as naturally kindles Benevolence, as fire kindles fire, and then every renewed act of kindness adds fuel to the fire of reciprocal good feeling.

Another means, will be found in encouraging liberality in them, and taking pains that their liberality always brings a re-supply. Thus; give John an apple, and encourage him to give half to Charles. If he do so, give one to Charles the next day, and encourage him to return the favor. If either of them do it, take pains to show them first, that they lose nothing, and in return they *gain* all the pleasure offered by the gift. If they refuse to give, show them how little real pleasure there is in selfishness. Give them also a full supply, so that they may have somewhat more than they want. Show no stint, no grudging towards them, and they will show the same generous spirit towards others.

It should be added that, in the community at large, there is too little charity, and especially too little *public spirit*. Let

beautiful parks be erected for the common good. Let extensive fruit trees be planted by the wayside for the poor and needy. Let there be less of that all-grasping love of riches, which amasses immense wealth in the hands of the few, and leaves the poor so *very* poor, destitute of even the necessities of life. Too many things are now *bought* and *sold*, which *shold* be *public property*. Were it possible, the very air we breathe, would be bottled up and sold by stint to the highest bidder. Earth, that common inheritance or birthright of all the children of God, is now bought and sold, as if its tittle *could* be vested in a man-made *government*. Every being borne, has an *original right*, derived from his being a member of the human family, and having those wants which can be supplied only by mother earth, to the *use* (not *ownership*) of either his proportion, or of what is indispensable to the supply of his continually returning wants. This putting a hundred thousand acres of land in your pocket, in the form of a deed, is an outrage on the unalienable rights of man, and a curse to the wicked holder—robber rather, for he thereby robs others of their just rights. As well fence off air into parcels, and buy and deed *it* also. A spring of earth's chrystal font, is not *yours*, because it bubbles up on land which you have bought of ———. *Improvements* on land *may* be bought and sold, but not the *land itself*. The "squatters" at the west, are *right*. Their claim is *from God*; they will succeed. No one has a right to crowd another off of land already *improved*; but land in a state of nature, belongs to the children of nature *in common*. It cannot be bought of the wild indian, for it is not his to sell—nor of Government, for Government cannot buy it of God, nor rightfully keep it from his creatures. These views, radical as they are, and so utterly at variance with the customs and opinions of society, are pretty plainly confirmed by the disasters which have attended the purchase of western land for speculation. To buy for *occupation*, is right; to buy in order to make money by raising the price, and making the poor pay a high price for the natural privilege of *living* on it, is abominable. Buying the privilege of *living*, is not more absurd, in itself considered. This buying land in order to speculate, is a violation of the laws of *nor* being, and this violation induces a penalty, and that penalty

has fallen severely on speculators on western lands. How many thousands, have been ruined as to property thereby! and they *ought* to be.

I maintain that there should be many more things *in common* than there now is—that large amounts of pleasure grounds and grounds for raising produce of all kinds, should be common property, made, owned, and enjoyed by all who chose to take a part in it; that our poor should be thus supported—that those who have means, should say to the poor mendicant, come, brother, take an acre of this land, and raise potatoes or beans as you like for next winter, and not get your living in this miserable way. Help the poor to *help themselves*. A course similar to this would banish poverty and wretchedness, and with them most of the crimes now involving the enormous expence of our prisons, courts, lawyers, &c. *Poverty* prompts men to commit many of these crimes, and a generous public feeling in favor of all mankind, a generous supply of the *common* wants of our nature at the hand of the public, would both remove the cause, and kill the disposition to steal, lie, rob, murder, &c. Kindness will subdue the vicious propensities of the most hardened criminal. The *selfishness of society*, causes much of the *viciousness* of society, and then this *viciousness* is laid at the foot of *original sin*.

Above all things, this enlarged kindness is the duty and privilege of their Christianity; but do professors *live up* to this law of their Lord and master who “went about *doing good*.” They, of all others, should not go about with these gold speculators, riding in their splendid carriages, living in palaces, furnished after the manner of princes, and then begging money to spread the gospel among the *heathen*. Away with your proud Christianity (?) your *aristocratical* Christianity, your *I-am-better-than-thou—because-I-am-rich* Christianity; your money-making and money-hoarding or miserly Christianity. As well talk about hot ice, or cold fire, or honest rascality, as talk about *rich* Christians, fashionably dressed Christians, or Christians who do not spend their *all*, their *time, property, energies, life* in *doing good*, and in the exercise of the sentiments. What now passes for religion, is no more the Christianity of Jesus Christ and his apostles than

it is the religion of Satan, nor half so much ; for, *this* is the religion of the propensities, *that*, the religion of the *moral sentiments*. On the day of Pentecost, they “had *all things common*,” and “went from house to house breaking bread and giving alms,” but now, “if you get over into my orchard to get a few apples or peaches to eat, I’ll set my dog on you, or send you to *prison*, you hungry rascal!”—that is, you are a rascal *because* you are hungry. I do maintain that lining our highways with fruit trees, so that the poor could pick, and lay up, and even sell, besides being shades and ornaments to the traveller, would empty our poor-houses, jails, and prisons. Man does not know how to live.

Phrenology is strongly in favor of *public* works, and of associations having all things *in common*, else, why its organs of Benevolence and Adhesiveness. But we have not time now to follow out these principles.

It should be added, that the *killing* of *animals*, is directly calculated to sear and weaken this faculty ; and should therefore rarely take place. Were flesh diet productive of no other evil consequences than lowering down and hardening Benevolence, that alone should forever annilate so barbarous a practice.* Destructiveness should seldom be allowed to conflict with Benevolence. The cruelties practiced upon our animals that are slaughtered for the meat market, are heart-sickening, and incredible. See the poor calves, sheep, &c., tumbled together into the smallest possible space ; their limbs tied ; unfed, bellowing continually, and in a most piteous tone, their eyes rolled up in agony, taken to the slaughter-house and whipped, or rather pelted *by the hour* with a most torturing instrument, and then *strung up by the hind legs*, a vein opened, and they dying *by inches* from the gradual loss of blood, the unnatural suspension, and the cruel pelting—and all to make their meat *white* and *tender*. A friend of the author, who lived near one of those places of torment, blood, and stench, had his Benevolence, naturally very large, wrought up

* A young lady of high moral feelings and predominant Benevolence, seeing a calf led to the slaughter, urged and plead with her father to purchase it and spare its life. He did so. She never allows herself to eat anything that has ever had life in it, and this is right.

to its highest pitch of action, by the horrid groans and piteous exclamations of these dying animals, and was compelled to hear the blows with which they were beaten. At last he went to him and remonstrated. This produced no effect. He went again and *threatened* him, telling him that if he heard another groan from dying animals, he would make *him* groan, and in so positive a manner that the cruelties were abandoned. To kill animals outright, is horrible, but words are inadequate to express the enormity of this refined cruelty now generally practiced upon helpless dumb beasts by these murderers of the brute creation. Look at the hideous and indescribably painful expression left on the heads of calves, sheep, hogs, &c., that we see in market, or see tumbled into a cart for the glue manufacturer.

Another barbarous practice against which Phrenology loudly exclaims, is *shooting birds*. This is, if possible, still worse, especially when the little warblers are of no service after being killed. To kill them suddenly by a shot, is not particularly barbarous, because they suffer little, only lose the pleasures of living; but to kill them from the love of killing, must harden the heart and sear Benevolence beyond measure. Its influence on the cruel *perpetrator*, is the main motive I urge. Another motive is, do not kill birds of song; for you thereby deprive your fellow men of a great amount of pleasure derived from listening to their warblings. And then again, they feed on worms and insects, and thereby preserve vegetation. I doubt not but much of that destruction of wheat or late so general and fatal to the wheat crop, would be prevented by an abundance and variety of birds. In other words, take heed to the monitions of Benevolence, and commit no cruelties, but scatter happiness in all your path, and you will be the happier, and greatly augment the happiness of all concerned.

IMITATION.

Power of imitating and copying; of doing what one sees done; mimicry, &c.

ADAPTATION.—If man had no faculty for *copying*, if each member of the human family were obliged to commence the world *de novo*, from the beginning, and without adopting or patterning after the improvements and inventions of others, society would soon be resolved back into its original elements: the improvements and advances of each generation and individual would die with themselves, and man be utterly incapable of making any advances in civilization, mechanics, arts, science, and general happiness. He could not even talk or write, for even in these so common, so indispensable arts, the enunciation and forms of letters and words, must be *imitated*. Each must do as all the others do. But *with* this faculty, the inventions of every generation and individual, are copied by all the others, and thus, in all machinery, mechanical, mining, and other operations, in farming, building, the sciences, and all the comforts and conveniencies of life, improvement on improvement has been accumulated till an immense amount of *mind* will be found concentrated in them all. Good writing and speaking require its exercise, as also does excellence in nearly or quite all the mechanical arts, and in fact in almost every thing we say or do.

Hence, the importance of *cultivating* this faculty; yet this should be done in conjunction with *intellect* and the *moral sentiments*, which will lead us to copy only what is of real service, and *avoid* copying the bad. This organ is always large in *children*, and is one great means of their learning to do what they see done, to talk, &c., with such astonishing rapidity and faculty. This also causes and accounts for their learning so much more rapidly from *example* than precept. A single bad example will offset a thousand wholesome precepts. The vices of bad children, spread with astonishing rapidity, throughout schools and neighborhoods, and most children show a ruling passion for doing and saying what they *see* done and hear said.

Let parents and teachers make the *most* of this faculty, and set such examples before their children that they will be *improved* by copying them, and avoid saying and doing what *they* may not say and do; for copy them they will. Many boys swear just as a parrot says "pretty polly," because they hear others swear.

There are probably two organs of Imitation, the portion next to Benevolence producing a disposition to *minic*, and the lower, next to Constructiveness, giving ability to copy, take pattern, and imitate the arts by operating with Constructiveness.

IDEALITY.

Good taste; refinement of feeling and manners; delicacy; sense of propriety; fancy; love of polite literature, belles-lettres, and a chaste and elegant style; that faculty which perceives and admires the beautiful, the rich, the exquisite, the sentimental, the perfect, and the fine arts generally; which gives impassioned ecstacy and rapture of feeling, elegance and beauty of style, and inspiration to poetry and oratory. It softens down the rougher features of man's nature, and creates a desire for improvement and perfection.

ADAPTATION.—All nature is full of *beauty* and *perfection*. All the creations of infinite Wisdom, besides being so useful, and so perfectly adapted to the end they serve, are encircled in a halo of glory and loveliness. "The lilly of the field," not only bears *seed*, each after its kind, but there is a beauty, an exquisiteness, a perfection, a charm of construction, color, &c., which instinctively excites and delights Ideality. What pleasure is greater than that of contemplating the *beauties* of creation, strewed thick around us, and studding our path wherever we go? Beautiful lawns, meandering streams, extended valleys skirted with hills, beautiful birds decked with golden plumage, moving with infinite ease and grace, beautiful animals, splendid female faces and forms, captivating and charming in every accent and motion, refined, pure-minded, accomplished, and superbly elegant in all they say and do; young men, hand-

some in looks and prepossessing in address, beautiful paintings, highly wrought poetry, all charm, delight, purify and elevate the soul, making earth a paradise and man happy.

This organ also *refines* the manners and expressions, and *chastens* and purifies all the mental manifestations, and thus contributes greatly to virtue. I never saw a culprit with this organ large. The inmates of our prisons to a man, have this organ small. It purifies the animal feelings from dross, converts gross animal passion into virtuous love; softens down the rougher characteristics of our nature, and every way augments the virtue and happiness of mankind.

Let this organ be cultivated in children especially. Let them be encouraged to observe and admire *natural* beauty, in preference to the beauties of art. Few things chasten the grosser manifestations of the passions or elevate the soul, more than the study of the works of nature. Nature, how perfect, how beautiful, how exquisite throughout! And yet her beauties are comparatively a *sealed book* to most of her children, because they have no eyes to read, no time to contemplate them.

To enlarge this organ in yourself, cultivate an observation and admiration of the beautiful and perfect in nature and art, the former especially. Cultivate flowers, and take frequent opportunities to observe and admire them. As you mount an eminence, stop and cast an admiring eye abroad upon the surrounding scenery, or pluck the pretty flower that grows beneath your feet, or let your eye rest on the gorgeous rainbow, or rise in the morning to contemplate aurora's beauties, or take a walk when the setting sun is casting his last rays upon delighted earth, skirting the western sky with its golden rays, and casting a mellow richness over earth and its beauties, or cultivate the acquaintance of those who are refined and agreeable in expression or conduct, and avoid the company of the coarse and vulgar; admire beautiful forms, both animal and human, and especially cultivate the society of virtuous and refined *women*, for the exercise of this faculty in them, will excite it in all who are in their company; and this organ is usually much larger in woman than in man. Read books the style of which is finished and the sentiments elevated, (works of fiction are far from being calculated to cultivate this sentiment,

but often contain allusions most objectionable, and create a wild, erratic, extravagant fancy rather than a true, refined taste,) cultivate personal neatness and elegance of manner and expression, and take advantage of that inexhaustable store-house of beauty with which nature every where abounds.

A chapter in my own history. Brought up, as I have already remarked, in the back woods, and with little to cultivate this faculty, this organ became deficient in my own head. I was not aware of this deficiency, till Phrenology showed how *thin* my head was in this region. Immediately, I set about its cultivation; and to effect this end, when my profession required me to travel, I took every opportunity to mount the drivers seat on the stage, or walk the deck of the steam-boat, that conveyed me from place to place, in order to behold and admire the ever varying scenery that presented itself, and those beauties which every where met and delighted the eye. I often wander on the hills or on the shore of a lake or bay, and employ other similar means of exciting this faculty. To what extent this faculty has been improved, I leave to the judgment of those who heard and can compare my style of lecturing and writing ten years ago with my style now.* More time to *perfect* my productions, (and nothing do I desire

* In one important respect, that of writing, the comparison is unfortunate, because then I published but little and took more pains. Every page of the Journal has been written under circumstances most unfavorable—either between eleven o'clock at night and daylight, after the exhausting lectures and labors of the day, or else in my office, subject to continual interruptions, and without any time for re-writing and hardly for revision. If any are disposed to find fault with this course, I reply, that unless *I myself* continue the Journal, no other person will, and I have done the *best I possibly could do*. It must have died, or been conducted as it has been. "Unaided and alone," I have been editor, publisher, supporter, and "all hands;" and am likely to be, besides my professional duties as a *practical* Phrenologist. *Examining heads* is my *profession*—editing the Journal, is a work of *supererogation*—a *burden additional*; yet, after all, in *scientific productions*, far more attention should be paid to *subject matter* than to the ornaments and graces of *style* merely. The blending of the two may be *advisable*, yet, if either predominates, it should be the *intellectual* and philosophical predominating over the *ornamental*.

more,) will doubtless show a decided improvement in the *manifestation* of the organ of Ideality; yet I am still free to confess its deficiency.

There are doubtless several species of this organ, adapted to different kinds of beauty, but the above analysis of this *group* or *cluster* of organs, will enable the reader to understand the *principle* which he can apply as universally as he pleases to the cultivation of every kind of Ideality.

SUBLIMITY.

Conception of the grand, awful, and endless; sublime emotions excited by contemplating the wild, grand, vast, romantic, magnificent, towering, sublime, and splendid in nature and art, such as the dashing, roaring, foaming cataracts, towering mountains, flashes of lightning, loud peals of thunder, the commotions of the elements, the starry canopy of heaven, &c.

ADAPTATION.—Ideality is adapted to the beautiful lawn and the cloudless sky, Sublimity, to the dark rolling clouds rent with lightning and echoing with startling thunder, and the rocky mountain peak, hiding its head in the clouds of heaven, and standing alone and sublimely, a monument of Almighty power. The above analysis of the organ will show what is calculated to excite and enlarge it.

MIRTHFULNESS.

Wit; perception of the absurd and ludicrous; disposition and ability to joke, make fun, and ridicule; humor; pleasantry; facetiousness; intuitive perception of, and disposition to laugh at, that which is improper, ill-timed, out of place, unbecoming, &c.

ADAPTATION.—“*Laugh and grow fat,*” implies that there are things to be *laughed at*, and that it does good to laugh at them. Some things are absurd and ridiculous in their *very nature*, and strike the mind as *preposterous*. The action of any organ is ridiculous when *not* exerted upon its *legitimate* object. Thus, Philoprogenitiveness is adapted to children, and

hence carressing them, is its *natural* function, but an old maid, fondling a lap dog or a cat, excites Mirthfulness because she is not exercising this organ upon its legitimate object. Combativeness fighting a man of straw, Cautiousness fearing an unloaded gun, Destructiveness venting itself upon stones or sticks which may have occasioned pain, are *perversions* of these respective faculties, and therefore *ridiculous* in themselves.

There are probably two organs of Mirthfulness, the outer one, towards Ideality, creating the disposition to *laugh* merely, and the inner one towards Causality, aiding this organ in ascertaining what is true by detecting what is absurd and ridiculous; for, what is absurd, cannot of course be true. This portion, in conjunction with Causality, detects errors by *ridiculing* the opponent's positions—a favorite method of arguing adopted by many.

This organ is usually large in children, and hence the merry laugh bursting forth so often and so heartily from them while at play. Let it be *cultivated*. Let mothers often laugh and play with children, for few things contribute more to either their health or enjoyment. I have no opinion of gloomy melancholy; it drags down the spirits, causes the animal and mental energies to flag, and weakens the whole man. Let lively, cheerful conversation be cultivated, especially around the family hearth and in the social party, and let all give birth to whatever will amuse those around us. And if *sound sense* can be combined with it, if philosophy and rich ideas can be expressed in a laughable manner, all the better. This doctrine of indulging fun, is at variance with the pious but erroneous notion of many well-meaning but misguided religionists, who think a *long face* is acceptable to God, and light conversation, offensive. If this *had* been the case, he certainly would not have implanted this laughing faculty in the breast of man; and the fact that he *has* thus placed it, is proof positive that it is our duty, as it certainly is our pleasure, to exercise it habitually.

CONCENTRATIVENESS.

Unity and continuity of thought and feeling ; application ; ability and disposition to attend to one, and but one, thing at a time, and to complete that before turning to another.

ADAPTATION.—Many of the operations of life, and especially the acquisition of knowledge, require the continued, united, and patient application of the faculties to *one thing at a time*. Firmness gives continuity as regards the general plans, opinions, &c., of life, while this organ is adapted to the *minor* operations of the mind for the *time being*. Without Concentrativeness, the mental operations would be extremely imperfect, wanting in thoroughness, and too vapid and flashy. Its absence may be advisable in some kinds of business, as in the mercantile, where so many little things are to be done, so many customers waited upon *in a short time*, and so much *versatility* of talent required.

The whole cast and character of the American people, evinces the almost total deficiency of this faculty in character, and accordingly, in ninety-nine in every hundred of the heads I examine, its organ is small. The error lies in our defective system of education—especially in our crowding *so many* studies upon the attention of children and youth *in a day*. In our common schools, a few minutes are devoted to reading, a few minutes to spelling, a few more to writing, a few more to arithmetic, &c., &c., all in *half a day*. By the time Concentrativeness brings the organs required in a given study, to bear upon it, so that it begins to do them good, the mind is taken off, and the attention directed to another study. This is wrong. When the mind becomes engaged in a particular study or train of thought, it should be allowed to *remain fixed* without interruptions, until fatigue is induced. And I am of the opinion that not more than one or two studies or subjects should be thrust upon the mind in a day. I incline to the opinion that a single study at a time should be *the* study, and the others, recreations merely. Make thorough work of one study, and then of another. The Germans devote a *life-time* to a single study, and in them, this organ is unusually large.

It is much larger in the English and Scotch than in the Americans; and is not generally developed in the French head.

The means of cultivating this organ may in part be drawn from the preceding remarks. Fix the mind, and let it *remain* fixed, on one single subject, for a long time, and avoid interruption and transition. The weavers in our factories usually have this faculty large, because their whole attention is required to one and the same thing, hour after hour and day after day.

The precise function of this faculty is not generally understood. It gives *continuity*, and a patient *dwelling* on one subject, but not *intensity* or *concentration* of mind. These are imparted by its *absence*, and an active temperament. It *dilutes*, instead of concentrating the mental faculties. With *this organ* small, and an active temperament, the mind acts with energy and rapidity, but soon despatches one subject, and passes to another, and then to a third.

THE SOCIAL FACULTIES.

In the author's work on Matrimony, published in connection with vol. iv. of the Journal, these organs will be found fully analyzed, so that their analysis here would only be a repetition. A few words in regard to their cultivation, must therefore suffice. The relations between parents and their children should be of the most *friendly* character, and nothing should be allowed to interrupt or lacerate it. Make them *confidants*, and induce them to disclose freely all that troubles or delights them. Parents and children should be *separated* as little as possible, and a perfect understanding should be had between them. Let parents never assume any appearance of *austerity* or *distance*, but let them do all they can to cultivate good feeling between them and their children, and between children and children. Let families be *separated* but little. Special care should also be taken to choose their associates, for they exert a powerful influence in the formation of character. Associates they should have; for, without them, not

only will one powerful faculty lie dormant, but all the advantages to be derived from society, be lost; yet better have *no* associates, than those at all objectionable. We should all love our *friends*, and as often as may be, relax from the more severe duties of life, to indulge it. But let no *formality*,—no etiquette, mar this friendship. True friendship disdains all the trammels and false pretences of fashionable life, and unbosoms the heart cordially and freely, pouring forth the full tide of friendly feeling without any barrier, any reserve. The mere recreation afforded by friendship is invaluable, especially to an intellectual man, as a means of health, and to augment his talents.

Philoprogenitiveness can be cultivated by playing with children, and indulging it in witnessing their innocent gambols, &c. The elder children can cultivate it by taking care of the younger, and the younger by loving dolls, pets and toys representing various animals. Inhabitiveness can be cultivated by having a home, staying much at home, and *improving* that home by setting out fruit trees and shrubbery, multiplying conveniences about it, and indulging a *love* of home as *your* home. Moving often, by tearing us away from the place which has become endeared to us, interrupts and pains this faculty, and thus hardens, sears, and enfeebles it. Children should, if possible, be brought up in one house, and *home* should be rendered as delightful a place to them as possible.

Remarks on the cultivation, regulation, and means of restraining Amativeness, belong properly to this work, but might by some be deemed improper. Still, a false delicacy in the public taste, would by no means prevent the author from imparting some most valuable and much-needed information on this important point, were it not that he contemplates entering somewhat more fully into this subject, than he could here, in a separate essay, to be published in a pamphlet form, (probably in the fall,) showing what the true function and legitimate exercise of this faculty are and at the same time exposing the evils of its perversion, and the means of governing and reducing its excessive and perverted action, including some valuable hints to the married, and being a kind of supplement to his works on matrimony and hereditary descent.

THE COMBINATIONS REQUISITE FOR PARTICULAR OCCUPATIONS.

The prospectus of this work promised a chapter on the developments requisite for particular occupations and professions. Space is left to give a *few only*, as *samples* of others.

A **TEACHER**, requires an active temperament, to impart life, vivacity, and quickness of mind, so that he can *excite* and *draw out* the minds of his pupils; large perceptive organs, especially the middle or literary range, p. 66, to give abundance of *facts*, to enable him to pour a continual stream of *information* into the minds of children; large Language to enable him to speak freely and well; large Philoprogenitiveness, to make him fond of children, and enable him to ingratiate himself into their affections; large Benevolence, to impart real *goodness*, to make him seek their happiness; large Firmness and full, but not large, Self-Esteem, to enable him to act a dignified part, and prevent his being a boy among boys; only average or full Combativeness, lest he try to *flog* learning or goodness into them; large Conscientiousness to enable him to deal *justly* himself, and cultivate the sentiment of *right* and *truth* in them; smaller Concentrativeness, so that he can go from one scholar and thing to another in quick succession; large Friendship to enable him to get and keep on the right side of the parents; good lungs, and a well proportioned head; and especially, large Comparison and Human Nature, the first to enable him to *explain* and expound every thing, and set it *clearly* before them by copiously illustrating every thing, and the latter to enable him to adapt himself to the ever varying characters and peculiarities of his pupils, &c.

A **LAWYER**, requires the nervous or nervous vital temperament to give him intensity of feeling and clearness of intellect; large Eventuality to enable him to recall law cases and decisions, and to recollect all the *particulars* and *items* of the case; large Comparison to enable him to *put together* different parts of the law and evidence, to criticise, cross-question, illustrate, and adduce similar decisions and cases; large Mirthfulness, to enable him to ridicule and employ the *reductio ad absurdum* in argument; very large Combativeness, to make

him *love* litigation and foment strife, instead of reconciling the parties; large Hope, to make him expect success and promise it as *certain* to his client; small Veneration and Marellousness, and large Self-Esteem to make him well-nigh impudent, and enable him to brow-beat and deny; large Combativeness, Destructiveness, and Mirthfulness to make him sarcastic, cutting, and biting in his repartees; large Acquisitiveness and Self-Esteem, to make him think *his* services are very valuable, and demand large fees; large Secretiveness and small Conscientiousness to enable him to take up on the wrong side without scruple, and wrong his opponent out of his just dues by some quirk of the law, if he possibly can, and to gloss over a bad case, tell a smooth white or black lie with a face unchanged; large Language, to give him a limber tongue; large Ideality, to enable him to supply the place of facts by ingenious suppositions and a decidedly bad, selfish head, adapted to his calling.

A CLERGYMAN, (as he *should* be, not as most clergymen usually *are*,) should have the mental, or *motive mental* temperament to give him a decided predominance of *mind* over his physical tendencies, and impart the *thorough* and *substantial* to all he says and does; a large frontal and coronal region, the former to give him intellectual capacity, and the latter, to impart moral worth, high moral aims and feelings; elevation of character and blamelessness of conduct; very large Benevolence and Conscientiousness to render him truly philanthropic and disinterested; and willing to sacrifice personal interests upon the altar of human happiness, and to excite a strong desire to make men *happier* by making them *better*; large Veneration, to make him truly godly and prayerful, so that he may excite these feelings in those around him; small Secretiveness, so that he may declare the *whole* council of God without daubing with untempered mortar, or hide the truth in round-about expressions; small Acquisitiveness, so that he may care little for money, and be unable to drive a close bargain, (yet he should have a frugal wife and a generous people, so that he may not be embarrassed nor harrassed by pecuniary affairs;) large Adhesiveness, so that he may make all who know him *love* him, and *win* them over to the paths

of truth and righteousness; average Combaticiveness, so that he may be mild, yet not tame nor severe, yet not a coward morally; large Philoprogenitiveness to render him interested in the moral improvement of children; full or large Ideality, so that he may not offend by his coarseness, but please with his elegance of style and grace and ease of manners and delivery; large Comparison, to render him clear and pointed and to enable him to expound and explain, illustrate and clear up notty points; make himself fully understood and carry conviction to the understandings of all; full Hope to render him cheerful; large Language, to enable him to speak with ease and perspicuity; full Concentrativeness, so that he may impart oneness to his discourses, yet not too large, lest he become prosy and prolix; and a uniform, well-balanced head to render him consistent in conduct, and correct in judgment, and excite the better feelings in those that come within the sphere of his influence.

A PHYSICIAN requires a strong, robust temperament, so that he can endure hardship, fatigue, and want of sleep and food, and stand all weathers and immense labor; large Perceptive organs, so that he may study and apply anatomy, physiology, chymistry, and botany with skill and success; large Benevolence, so that he may really desire to alleviate suffering; full or large Destructiveness, lest he shrink from inflicting the pain requisite to cure, amputate, or cut into the live flesh; large Constructiveness, to give him skill in the *surgical* part of his business; large Amativeness to render him a favorite among the women, (and physicians are generally well supplied with this commodity;) large Philoprogenitiveness, so that he may get on the right side of the children; large Combaticiveness, to render him resolute and prompt; large Cautiousness to render him judicious and safe; and a large head to give him *power of mind*.

A MERCHANT, requires a light, sprightly, active body, so that he may move easily and rapidly, and be anything but indolent; large Acquisitiveness, to render him fond of making money, bargaining, buying, selling, and handling money; large Hope, to make him sanguine of success and dispose him to speculate, and buy largely, but not too large Hope lest he

buy more than he can pay for and so break ; large Cautiousness to render him careful and provident ; large or very large perceptive organs to enable him to judge correctly of the qualities of goods, and large Ideality added, to enable him to judge correctly in matters of *taste* ; large Approbativeness and less Self-Esteem, to render him polite, affable, courteous, and familiar ; Small Concentrativeness to enable him to attend correctly to a great multiplicity of business in a short time ; without being confused ; large Adhesiveness, so that he may make *friends* of his customers, and thus *keep* them full Constructiveness so that he can use his hands tolerably well in packing, unpacking, wrapping up, *fixing up* things about the store, &c. ; full or large Secretiveness so that he may throw out some false colors, put the best side of his goods out, and keep many things in his business to himself ; Conscientiousness variable ; large in some merchants so that they may deal fairly, charge only moderate profits, and have but one price, and small in others, so that they may set high prices, and fall, describe poor articles as good, and fair as superfine, and make money fast for a little while, only to drive away all custom and break.

MECHANICS, require large Constructiveness and Imitation, to enable them to use their hands and tools with dexterity, and take pattern, or make like something else ; and other organs *varying*, according to the kind of mechanical business in which they engage. Thus: A Builder, whether of ships, boats, houses, waggons, sleighs, &c., &c., requires the Motive Vital Temperament, which gives both strength and endurance, and a love of physical labor, to enable him to impart strength to his works ; large perceptive organs to enable him to judge accurately of the form, size, proportion, perpendicularity, position, &c., of parts ; large Order to arrange everything properly and keep tools and everything *in place* ; large Calculation to help him compute figures with ease and correctness ; large Causality, to enable him to plan, adapt means to ends, create resources, contrive, make his head save his heels, invent, enable him to take the *advantage* of his work, and begin at the right end, and show him how to do things, and what will do what, with a good share of Firmness to impart perseverance, and full Combativeness and Destructiveness to impart the requisite force and energy of character.

A FARMER, requires the Motive, or the Motive-Vital or Vital-Motive Temperament, to make him fond of work and enable him to endure it; large Constructiveness, to enable him to use his farming utensils; large Inhabitiveness, to make him *love his farm*, and be contented at home, with some Approbativeness to make him take some pride in improving and adorning it; large Philoprogenitiveness, to make him fond of children and of feeding and rearing animals* and improving their breed; large Adhesiveness and Friendship to render him neighborly and obliging; a good intellect to give him the *mind* requisite to *manage* and *arrange* matters and dispose him to improve rainy days and odd spells in study; large Acquisitiveness to make him frugal, industrious, and thrifty; large Order to keep all his things in their places;† and a good development of the perceptive faculties so that he can judge accurately of land, crops, and the value and uses of things. The developments requisite for a good farmer, do not differ essentially from those requisite for the mechanic of the heavier kinds of business.

The lighter kinds of mechanical business, such as a goldsmith, tailor, engraver, artist, &c., require the *nervous* temperament, to give lightness and ease of action, and much the same developments as the mechanic and farmer require, excepting that Ideality should be large to give *taste*, and impart a polish to his productions. The Vital-Motive Temperament renders persons averse to confinement, and gives great action, but the nervous induces it better.

Painters require large Color to enable them to judge of, mix, and apply colors, with more or less Ideality in their application. House painters, should have much of the Motive, or Vital Temperaments and large Weight to enable them to keep the centre of gravity. Portrait painters require the Nervous, or Nervous-Motive Temperament, to impart delicacy

* The lower portion of Philoprogenitiveness gives fondness for *pet animals*, the upper, for one's own children.

† Mark it when and where you will, the farmer who has no place for things, and nothing in its place, so that he can never find them, will soon fail, because he will lose so much time in finding things, that he will fall behind hand in his work, and go to ruin.

and refinement of feeling, (I find few artists without a highly wrought temperament) large Form, Size, Imitation and Constructiveness, to enable them to copy, draw, and pattern, and to transfer the likeness to canvass; large Color and Ideality, to give finish, taste, and exquisiteness to the coloring; large Language, Mirthfulness, and Eventuality to amuse their customers and give them a pleasant countenance for them to imitate; large Cautiousness, so that they may make no false touches; large Approbateness to give him ambition, &c.

AN ENGINEER requires organs similar to a builder, with decidedly large Form, Size, and Calculation, with the Motive-Mental Temperament.

AN EDITOR requires a very active, exciteable temperament, so that he can *excite* and *interest* his readers, and color well; large Individuality and Eventuality to enable him to collect and whole-sale FACTS, news, incidents, phenomena, &c., &c.; large Form to enable him to spell correctly and detect errors in the proof-sheets; very large Comparison to enable him to illustrate and explain everything; to criticise, pick flaws, show up opponents; large Mirthfulness to enable him to *make fun* for his readers, ridicule what the people dislike, &c.; large Ideality, to impart good taste; large Language to make him fluent, and less Causality, so that he will have more words and facts than ideas; (for the mass do not love to read *ideas*;) large Combateness, to render him spirited and fond of conflict, and to impart *force* and *energy* to what he says, &c.

A STATESMAN, should have the Motive-Mental Temperament, to give *mind* as such; a strong *intellect*, to enable him to see through great public measures and choose the best course; a high, narrow head, so as to be *disinterested* and seek the *people's* good, not his own, &c.

This adaptation of organs to particular occupations, might be continued to any extent, but these will suffice as samples of the others.

In conclusion, let every reader ponder deeply, and reduce to *practice*, the principles of this work, ascertain his excesses and defects, and then assiduously *cultivate* and habitually *exercise* the organs that are too small, and remove stimulants from those that are too large, and thus render himself, his children, and those around him the better and the more happy.

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ARTICLE I.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF JOHN QUINCY ADAMS; WITH A PORTRAIT OF THE HEAD, THE SIZE OF LIFE.

Few men of our age, or of any age or nation, are more remarkable than our venerable Ex-President, John Quincy Adams. Few, if any, stand more conspicuously before the American public, or furnish as palpable and striking a proof of the doctrines of Phrenology. His mental and moral characteristics are really *remarkable*, and no less so are his phrenological developments; and the harmony between the two is striking and perfect. Our object in this essay will be, not so much to give his history, or show what are his mental and moral qualities, as to give his *developments*; for every tyro in the land *should* be conversant with his character and talents.

In stature he is rather low, stocky, somewhat fleshy, though not fat, and not a pound of waste flesh in him; with considerable *breadth* of shoulders, and a remarkably firm, solid, dense organization. I have never seen an organization of equal activity, power, and endurance, united in any one man. His activity is indicated by the sharpness of his nose, and his endurance by the fulness of his cheek, and the general roundness of his person. The development of his internal organs is

really most extraordinary. He is not gross, but evinces a length and fulness of the heart, lungs, digestive apparatus, and whole internal range of organs, scarcely ever found to exist. This gives him that capacity for *endurance*, for which he is so remarkable. Never sick, and an old man of seventy-five, he has all the ardor of feeling and vigor of intellect usually found in a man of thirty, with a power of enduring mental labor altogether unparalleled in our country. He will sit up, night after night, for three nights in succession, laboring with an energy, vigor, and assiduity, that will exhaust any other man in Congress in a single twenty-four hours, and yet appear in his seat the next day. No man in Congress comes anywhere near him in preparing reports, searching documents, and enduring mental fatigue. Look at his speeches also. How full of intellectual acumen, power of argument, and intensity of feeling. What he does he does with all his might, and yet does not become fatigued. Who now in Congress will speak more hours, or with more power, and hold out with even *increasing* vigor, equal to this venerable old man? His step is yet elastic, his manner sprightly and lively, without any of the slowness or imbecility usually accompanying old age. None of his energy, pathos, or brilliancy of intellect, has yet forsaken him; on the contrary, they seem to increase with each revolving year; for some of his recent orations and speeches are pronounced superior to all their illustrious predecessors.

Look, again, at his withering sarcasm and overpowering invective. Where on record do we find the biting, scorching severity, that this old man so pungently utters, evincing that youthful blood still courses through his veins, and that the fire of youth still burns unquenched by years. Where is the man who is more industrious, who accomplishes more, who dispatches more hard intellectual labor, or investigates or writes more, than he does? And then, reader, look at his cheek, its fullness and density, all showing unexampled vital vigor.*

* It will be recollected, that the poles of the internal organs are in the *cheek*—that of the stomach opposite the molar, or stomach, or grinder teeth, of the heart lower down, of the lungs higher up, and of the other internal organs in the same section. Accordingly, those whose

His head predominates neither in length nor breadth, but is fair in both. Its width, however, is considerable, which gives him his *force* of character, and his efficiency of feeling and action. Its length gives him those higher moral and philanthropic qualities, which shine so conspicuously in his character; and the two combining, render him most efficient, but always in a *good cause*.

The portion of his head most developed, is that above and behind the ears, marked fig. 13, embracing Firmness, Self-Esteem, Approbateness, and Conscientiousness. This section gives the aspiring, elevating, high, ennobling qualities, and renders their possessor emulous to become conspicuous, and to enter on a public career, in which these ambitious, ruling, aspiring qualities, can find exercise and gratification. They also enable their possessor to carry sway, assume the lead, take the helm, and exert a commanding influence; but the *kind* of influence is determined by the other faculties.—Combined with predominant propensities, they give a disposition to become distinguished in animal pleasures; with the moral sentiments, the disposition and ability to excel in virtue, philanthropy, &c.; with large intellectual organs, in learning and talents; and the two latter are the combinations of John Quincy Adams. He could hardly fail to become distinguished, and that for *intellectual and moral* greatness. And this is the kind of eminence which this distinguished statesman has actually acquired. In this respect, the inference from what his character *would* be, harmonises perfectly with what it actually is.

His intellectual organs are also very fully developed. The amount of brain forward of the ear, is actually *prodigious*. The ear is set far *down* and far *back*, in the head, which indicates both power and activity in the mental operations. This, with his mental temperament, or the sharpness of his organi-

vital organs are strong and active, will be plump in the face and full in the cheek, (as is the case with children and youth before these organs have been injured,) while dyspeptics, and those predisposed to consumption, or confined from fresh air, will be found to be thin, scrawney, hollow-cheeked, spare-faced, thin-visaged, &c. See No. 2, p. 51, of this volume.

zations, would give superior natural talents, with a quickness, clearness, and power of intellect, truly extraordinary. And then his head has a due share of width, (not so much, however, as appears from the smaller drawing, or the front view), which sets this intellect at work, and urges it on to powerful action. A better balance between the several *classes* of organs, is rarely found. Indeed, all the organs themselves, are remarkably harmonious in their development, so that little power is *wasted*, and what there is, is all *available*. The importance and utility of this *balance* of faculties, is little understood or appreciated. No other phrenological condition imparts proportionable perfection to the character, or happiness to the subject. I have rarely, if ever, found equal *evenness* and *strength* of development, united in the same person : and this is one secret of his combined *greatness* and *consistency*. The size of Mr. A.'s organs is as follows :

Tape Measurements, in inches and tenths :

Size of the head around Philoprogenitiveness and Individuality*	22.5
From ear to ear [over Firmness	15.5
“ “ around Individuality	13.5
“ “ over Benevolence	14.7
“ “ around Philoprogenitiveness	13.
Occiput to Individuality, over Firmness	14.

Calliper Measurements :

Individuality to Philoprogenitiveness	7.8
Opening of the ear to Individuality	5.5
“ “ Comparison	5.9
“ “ Benevolence	6.3
“ “ Firmness	6.5
“ “ Self-Esteem	6.3
“ “ Philoprogenitiveness	5.
Destructiveness to Destructiveness	6.3
Cautiousness to Cautiousness	5.7
Sublimity to Sublimity	6.8
Ideality to Ideality	6.
Acquisitiveness to Acquisitiveness	6.1

* The bust from which this examination is made was cast from life, and as Mr. A. had very little hair on his head, it is perfectly accurate.

Social Faculties.

- | | |
|-----------------------------------|------------------------------------|
| 1. Amativeness, 6 large | 21. Ideality, 6, large plus |
| 2. Philoprogenitiveness, 6 large | B. Sublimity, 6 large plus |
| 3. Adhesiveness, 6 large | 22. Imitation, full to large |
| 4. Inhabitativeness, 6 large | 23. Mirthfulness, 6 large |
| 5. Concentrativeness, 6 large | 24. Individuality, 6 large |
| A. Vitativeness, 6 large | 25. Form, 6 large |
| 6. Combaticiveness, 6 large | 26. Size, 6 large |
| 7. Destructiveness, 6 large plus | 27. Weight, 6 large |
| 8. Alimentiveness, 6 large | 28. Color, 3 moderate |
| 9. Acquisitiveness, 6 large | 29. Order, 6 large plus |
| 10. Secretiveness, 6 large | 30. Calculation, 5 full |
| 11. Cautiousness, 5 full | 31. Locality, 6 large plus |
| 12. Approbateness, 7 very large | 32. Eventuality, 7 very large plus |
| 13. Self-Esteem, 5 full | 33. Time, 6 large |
| 14. Firmness, 7 very large plus | 34. Tune, 5 full |
| 15. Conscientiousness, 7 do. | 35. Language, 6 large plus |
| 16. Hope, 6 large | 36. Causality, 6 large |
| 17. Marvellousness, 2 small minus | 37. Comparison, 6 large plus |
| 18. Veneration, 6 large | C. Suavitiveness, large |
| 19. Benevolence, 6 large plus | D. Human Nature, 7 very large |
| 20. Constructiveness, 6 large | plus. |

One striking characteristic of Mr. A.'s developments is, that nearly all the organs are *large*, and uniformly developed. By referring to the editor's work on Education and Self-Improvement, the part published in connexion with vol. iv. pp. 33 to 44, the reader will find remarks on the importance of *balance* of faculties; and from the numbering above given, he will see that Mr. Adams has this requisite in a pre-eminent degree. Hence, he has few excesses, few defects, consistency of character, and correctness of judgment.

The predominant organ in the head of Mr. Adams, is **FIRMNESS**: a larger development of this organ I have never seen, and few as large. This is evident from the rise of the head over the ears, its highest part (see profile view), and yet even this drawing does not exhibit its prominence as conspicuously as it appears on his bust. The other parts of the top of his head are high, but this is higher by far—is Pelion upon Ossa, and Ossa upon Olympus. In addition to this, he has an immense development of the lower portion of Self-Esteem, of

late ascertained to be the organ of *Will*; and the two combined render him *doggedly obstinate*, downright *mulish*, and even *stubborn*. In harmony with this development, as well think of turning a north-wester, or moving Gibraltar, as turning him. This is one secret of his success. Phrenology says that he will never give up *any* thing, unless *forced* to do so by dire *compulsion*, and if he were ever to believe in Phrenology, this change would even militate against the science.

But this prodigious Firmness combines with almost equally large *Conscientiousness*, which makes him adhere with double tenacity to what he considers *right*, and oppose, to the last extremity, whatever he considers *wrong*. I regard these two organs, taken together, as greater in his than any other head I have ever examined, and hence his *moral* decision is equally great, if not greater. Hence, for him to believe a thing to be *right*, is to *do* it at all hazards. This accounts for his pushing his abolition views into the very eyes of Congress and the South, time after time, and year after year, and that, too, in spite of all the opposition he encounters, all the opprobrium heaped upon him, and all the personal danger threatened in case he persisted in urging his doctrines upon Congress and the nation. I venture to predict, from this development, that nothing, not even the cannon's mouth nor the certainty of immediate death, would prevent his speaking the *truth*, and espousing the cause of right and justice, as he understands them.

These predominant organs lead and give tone to all the others. They form the *centre* of action, the ruling motives, and all the other organs *combine* to aid them in executing their desires. Thus, *Combateness* and *Destructiveness* are large, particularly so; but both are under the control of *Conscientiousness*, so that they become *moral* courage, defence of *right*, opposition to the *wrong*, and advocacy of natural rights and justice; and, combined with his large *Benevolence*, induce his support for the oppressed, and his indignation against the oppressor. Few men have this feeling in a stronger degree, and hence his untiring and deadly opposition to slavery, is at least honest and heart-felt. With this organization, he could scarcely be otherwise than hostile to slavery; nor will

that opposition ever cease, while he continues to breathe.* The old man's *intentions* are honest: his *heart* is right: he *feels* all he says. Strict moral integrity governs the man, in all he says or does. He would sooner burn off his right hand, than say or do what he thought wrong. He is trustworthy to the utmost extent, and just *the* man to manage our national affairs, because, to an uncommon share of intellectual acumen, he adds more *moral feeling*, and a stricter *sense of justice*, than any other political man I ever examined. In fact, he is almost the only political man I ever examined, who had much Conscientiousness. Senator Tallmadge has it large, and Wise has some; but neither Clay, Webster, Tyler, Van Buren, nor Benton, have any worthy of mention; and politicians, as a class, are almost totally destitute of it. Hence the recent prostitution of our government to the base principle of paying men for voting by giving them a fat office. "I'll tickle you, if you'll tickle me"; "I'll help put you into office, if you will give me an office under you," is now the motto of all political parties; but John Quincy Adams would no more turn a man out of office because he voted against him, or give an office to a man because he voted and electioneered for him, than he would sit in a bed of burning embers. Judging phrenologically, he is the only man at Washington at all fit to be President. Hugh Lawson White had an excellent moral and intellectual head, and General Harrison an *honest* one; yet not one of those now before the public, as likely to be selected for that high office, has moral feeling enough for the station. Would to heaven we could once more have an *honest* president; but that time, I fear, is past, never to return. At present, no honest man can be elected to any important office;

* It is due to truth to state publicly, that Abolitionists generally have large Benevolence and Conscientiousness. Phrenology thus sanctions their *doctrines* and *principles*, yet this does not by any means sanction their *measures*. On the other hand, Phrenology condemns these measures as too combative, and thereby calculated to *thwart* the very end sought. A more *conciliatory* spirit would obtain this end sooner. If they were as well acquainted with the heads of Southerners as I am, they would see that they could never be *driven*, and that the more they are driven, the more inflexible they become.

but the man who can *figure* most, who is the most artful, double dealing, cunning, and deceptive, is *the* one for our love-to-be-gulled people. This state of things is lamentable, but will soon cure itself; for it will soon drive all honest men from the polls, or else form an honest party. But more on politics and government, in some subsequent number of the Journal.

As already stated, Benevolence is large in the head of Mr. Adams. He wishes to do good, and seeks the public good. He is truly benevolent and obliging, and yet, his large Acquisitiveness will prevent his *giving* much *money*. He is disposed to help others to *help themselves*, and seeks the public good in all his public measures, yet he will *do* more freely than he will *give*, although he is not slow to give in cases of real need.

His large Acquisitiveness renders him frugal, saving, industrious, close in bargaining, and desirous of acquiring property; yet his very large Conscientiousness, in combination, renders him strictly honest in all his pecuniary transactions. Such a man will pay every cent of his honest debts, but no more, will hate to be in debt, and never ask a man to call twice for what is justly his due, and this I venture is John Quincy Adams' rule. With less Acquisitiveness, he would be less particular to pay all he owed to the cent, and would feel less obligation in all pecuniary matters. Paradoxical as it may seem, a man with large Conscientiousness and smaller Acquisitiveness, will realise his *pecuniary* obligations less forcibly, and exert himself to pay them less vigorously, than the man with Conscientiousness the same, and Acquisitiveness larger. To be perfectly honest in money matters, a man requires large Conscientiousness and large Acquisitiveness: first, to make him realise the *importance* of paying his debts, and secondly, to render him industrious in order to provide the *means* of paying them. John Quincy Adams would never use one cent of public or private money that did not belong to him, and would administer the government as economically as any other man except Washington, in whom the same combination occurs.

In point of size, relative and absolute, Approbativeness stands next after Firmness and Conscientiousness. Phreno-

logy says that he is very fond of praise, and loves to render himself conspicuous. Yet, as this organ is next-door neighbor to Conscientiousness, he seeks praise for *moral* and *virtuous* actions, rather than for riches, or beauty, or fighting, &c. His ambition is excessive, yet it inspires in him an ambition to become *good* and *great*. He values others, and wishes to be valued, on the score of good motives and right intentions; but if he does not love to be commended for his talents in opposing the wrong and defending the right, then there is no truth in Phrenology. His manner also indicates this, and displays a little egotism, as though he would fain attract attention, and secure the favourable estimation of others. Still, his ambition runs mainly in a high moral and intellectual channel. He is principally ambitious to become distinguished for talents, and for employing those talents in doing good.

Self-Esteem is large, but not *predominant*. Though large enough to give him weight of character, dignity, nobleness, and a just appreciation of his own qualities, yet it is not so large as to render him proud, aristocratical, or tyrannical. Mr. A. is a true *republican* of the school of '76, and really and truly desires the *liberty* and the *equality* of the people, rather than to occupy places of power or profit. He is much more of a Democrat than Henry Clay, Daniel Webster, John Tyler, Thomas Benton, or Martin Van Buren, whose democracy is the democracy of self-esteem, or of exclusiveness, and of "*I am better than thou*," of the elevation of the few at the expense of the many, and of popular liberty. All the democracy contained in either or in all their heads, will never make the poor man one whit the better, nor tend in the least to break up the "*bottom upper-crust*" of society—that relic of the feudal ages. Nor will the democracy of Calhoun ever do him or any one else much good, for it is the democracy of *power* and *authority*. But John Quincy Adams is among the few true-hearted republicans, among our politicians. May he long continue to exert a powerful influence in the councils of the nation against every form of arbitrary power, and in favor of universal liberty and equal rights.

His Marvellousness is small, and Firmness large, so that he will not believe unless he is compelled to do so by proof posi-

tive. Hence, his disbelief in Phrenology. Not that this science appeals to Marvellousness: so far from it, it requires *observation alone*, to produce conviction. Yet small Marvellousness and very large Firmness, bar the mind against this observation; and this is the fact with regard to Adams and Phrenology. He has never *examined* it; and therefore his opinion, though almost infallible in regard to those points he has examined, is utterly valueless in regard to this subject. An old man, thus formed, will not easily examine or admit new things.

Veneration is large, and this, with his prodigious Conscientiousness and large Benevolence, would render him a truly devout worshipper of his God, a pattern of piety, and humble before his Maker.

His Imitation is decidedly conspicuous, and hence his power of mimicry is great. In his speeches, he is said to be able to take off those whom he chooses to imitate. This organ combines easily with Mirthfulness, also large; and enables him to show up things in the most laughable and ludicrous light imaginable, and to caricature what he wishes to overthrow.

But his Mirthfulness works mainly with his *intellectual* faculties, especially with his powerful *reasoning* organs. His reasoning powers are large and very active, and also well supported by the *perceptive* faculties. The latter give the *facts*, and then the reasoning organs and Mirthfulness work them up into sound arguments, or else employ the *reductio ad absurdum* in showing up the ridiculousness of the opposite side, by comparing it to what is laughable in itself. His Mirthfulness, Comparison, Combativeness, and Destructiveness, give him that scorching sarcasm for which he is so remarkable. He has no equal in the withering severity of his comparisons, and the appropriateness and indescribable humor of his illustrations and criticisms. No point of his character is more conspicuous than his fun-making disposition, his irony, sarcasm, severity of invective, and power of ridicule; and this quality is equally prominent in his head, as are also all the organs with which it usually combines.

His intellectual lobe, as already remarked, is very long and

prominent; and what is rare and invaluable, the reflectives and percepts are all about *equal*. Individuality is large, so that nothing escapes his observation; Eventuality is very large, so that nothing ever escapes his memory; and Causality and Comparison are both large, and very active, so that he reasons mainly on the facts of the case, and fully establishes his positions by a mass of concurring facts and historical references, which no one but John Quincy Adams can command. No man in the nation is as familiar with its history, or foreign and domestic relations, as Mr. A. Even at his advanced age, his memory of facts, fidelity and correctness of quotation, and ability to communicate information, draw up reports, &c., are unequalled by any other man in the United States. In all matters requiring the exercise of Eventuality, he is a real prodigy—the wonder of all who know him; and on his bust, this organ appears very conspicuously developed. Language is also large, and hence the ease and power with which he speaks. In all matters of narration and argument, especially where the two are united, he is most remarkable: every thing comes in so *apropos*, so to the point, so naturally. He has sufficient Causality to enable and dispose him to reason from first principles, and give him a deep, strong mind; yet Comparison and Eventuality are his intellectual fortes. These organs also aid him in compiling, collating, putting things together, and detecting the drift and bearing of them. Comparison and Language give him his excellence as a critic.

Inhabitiveness is large. He loves his country, and is a true patriot; he also loves home, and delights to improve and adorn it. He is hospitable, a warm friend, yet rather exclusive, and sets a peculiarly high value on woman, and on marks of commendation bestowed on him by her.

Order is large: he is therefore methodical and systematic, and having Time large, is punctual—always in his seat at the opening of Congress in the morning,* and remarked by all

* One morning, for a wonder, he was not in his seat when Congress was opened, and all present remarked and wondered at the absence. The fault was mine. He came to have his *bust* taken at the hour appointed, but another gentleman was then in the box, and he was delay-

who know him for his punctuality and precision as to time. No man could do what he has done, and still does, unless perfectly systematic and regular. Agreeableness and Human-Nature are both large, hence his affability of manner and general popularity, even among his political enemies, and the advocates of slavery, whom he lashes so terribly.

Cautiousness is not large, though he is by no means reckless. Nothing can daunt him, nothing scare him from the path of duty, nothing intimidate him : so far from it, Combativeness greatly predominates over Cautiousness, so that he fears nothing, does not heed consequences when his Conscientiousness tells him he is right, and if his Firmness has once decided on the course to be pursued. Few men possess his boldness, fearlessness, resolution, or energy of character. Those threats of assassination sent to him anonymously, would not have the slightest effect in making him desist from his line of conduct previously marked out. Hope is also large : hence his cheerfulness, and, with Firmness and Self-Esteem, his great *fortitude* and vivacity of spirits.

Ideality and Sublimity are both large plus, hence his good taste and burning eloquence. His flights of fancy are certainly fine and lofty, yet do not enfeeble, though they certainly adorn his speeches and writings. He cannot say or do a gross, vulgar thing, yet is by no means fastidious. The following lines are quoted—first, because they so perfectly illustrate many of the intellectual qualities above ascribed to him ; and secondly, because they contain some invaluable moral truths which cannot be too widely circulated, or generally practised. Their origin will be sufficiently explained by the accompanying remarks ; and attention will be called, by notes, to particular organs illustrated by particular lines or stanzas. Not that poetry is his forte—it is only his recreation. Still, the poetry and the sentiment *united*, render it interesting in itself, and furnish as good an illustration of his character, probably, as any thing else could do, particularly that part of it in which he drops his irony, and is serious.

ed some five minutes—the only time for many years that he had failed being in his seat when Congress opened.

THE WANTS OF MAN.

"Man wants but little here below,
Nor wants that little long."

I.

"Man wants but little here below,
Nor wants that little long"
'Tis not with *me* exactly so—
But 'tis so in the song.
My wants are many, and if told
Would muster many a score;
And were each wish a mint of gold,
I still should long for more.

II.

What first I want is daily bread,
And canvas backs and wine;
And all the realms of nature spread
Before me when I dine.
Four courses scarcely can provide
My appetite to quell,
With four choice cooks from France
beside,
To dress my dinner well.

III.

What next I want at heavy cost,
Is elegant attire;
Black sable furs for winter's frost,
And silks for summer's fire,
And Cashmere shawls and Brussels
lace
My bosom's front to deck—
And diamond rings my hands to grace
And rubies for my neck.

IV.

And then I want a mansion fair,
A dwelling house, in style,
Four stories high, for wholesome air,
A massive marble pile:
With halls for banquets and for balls,
All furnished rich and fine;
With stabled studs in fifty stalls,
And cellars for my wine.

V.

I want a garden and a park
My dwelling to surround,
A thousand acres, (bless the mark,)
With walls encompass'd round,
Where flocks may range, and herds
may low,
And kids and lambkins play—
And flowers and fruits commingled
grow
All Eden to display.

VI.

I want when summer's foliage falls,
And autumn strips the trees,
A house within the city's walls
For comfort and for ease—
But here as space is somewhat scant
And acres rather rare,
My house in town I only want
To occupy—a Square.

VII.

I want a Steward, Butler, Cooks,
A Coachman, Footman, Grooms;
A library of well bound books,
And picture garnished rooms,
Corregios, Magdalen and Night
The Matron of the chair,
Guido's fleet coursers in their flight,
And Claudes at least a pair.

VIII.

I want a cabinet profuse
Of medals, coins and gems;
A printing press for private use
Of fifty thousand *ems*;
And plants, and minerals and shells,
Worms, insects, fishes, birds,
And every beast on earth that dwells
In solitude or herds.

IX.

I want a board of burnish'd plate,
Of silver and of gold,
Tureens of twenty pounds in weight
With sculpture's richest mould;
Plateaus with chandeliers and lamps,
Plates, dishes, all the same:
And porcelain vases with the stamps
Of Sevres, Augouleme.

X.

And maples of fair glossy stain
Must form my chamber doors,
And carpets of the Wilton grain
Must cover all my floors,
My walls with Tapestry bedeck'd
Must never be outdone,
And damask curtains must protect
Their colors from the sun.

XI.

And mirrors of the largest pane
From Venice must be brought,

And sandal wood and bamboo-cane
For chairs and tables bought;
On all the mantel-pieces, clocks,
Of thrice gilt bronze, must stand,
And screens of ebony and box
Invite the stranger's hand.

XII.

I want,—(who does not want?)—a
wife, (*)
Affectionate and fair,
To solace all the woes of life,
And all its joys to share:
Of temper sweet—of yielding will,
Of firm, yet placid mind;
With all my faults to love me still,
With sentiment refin'd.

XIII.

And as Time's car incessant runs
And fortune fills my store,
I want of daughters and of sons
From eight to half a score. (b)
I want, (alas! can mortal dare
Such bliss on earth to crave)
'That all the girls be chaste and fair,
The boys all wise and brave.

XIV.

And when my bosom's darling sings
With melody divine,
A pedal harp of many strings,
Must with her voice combine;
A piano exquisitely wrought,
Must open stand, apart,
That all my daughters may be
taught,
To win the stranger's heart.

XV.

My wife and daughters will desire
Refreshment from perfumes,
Cosmetics for the skin require
And artificial blooms.
The Civet fragrance shall dispense,
And treasur'd sweets return;
Cologne revive the flagging sense,
And smoking amber burn.

XVI.

And when, at night, my weary head
Begins to droop and dose,
A southern chamber holds my bed,
For nature's soft repose;
With blankets, counterpanes and
sheet,
Mattress and bed of down,
And comfortables for my feet,
And pillows for my crown.

XVII.

I want a warm and faithful friend (c)
To cheer the adverse hour,
Who ne'er to flatter will descend
Nor bend the knee to power;
A friend to chide me when I'm
wrong,
My inmost soul to see;
And that my friendship prove as
strong
For him, as his for me.

XVIII.

I want a kind and tender heart, (d)
For others' wants to feel;
A soul secure from Fortune's dart, (e)
And bosom arm'd with steel;
To bear divine chastisement's rod
And mingling in my plan,
Submission to the will of God (f)
With charity to Man.

XIX.

I want a keen observing eye,
An ever listening ear,
The truth through all disguise to
spy, (g)
And wisdom's voice to hear;
A tongue to speak at virtue's need (h)
In Heaven's sublimest strain;
And lips the cause of man to
plead, (i)
And never plead in vain.

XX.

I want uninterrupted health
Throughout my long career,
And streams of never failing
wealth, (k)
To scatter far and near,
The destitute to clothe and feed,
Free bounty to bestow,
Supply the helpless orphan's need,
And sooth the widow's wo.

XXI.

I want the genius to conceive (l)
The talents to unfold
Designs, the vicious to retrieve,
The virtuous to uphold;
Inventive power, combining skill,
A persevering soul, (m)
Of human hearts to mould the
will (n)
And reach from Pole to Pole.

XXII.

I want the seals of power and place,
The ensigns of command;

Charged by the the People's un-
bought grace,^(*)
To rule my native Land—
Nor crown nor sceptre would I
ask

But from my country's will,
By day, by night, to ply the task
Her cup of bliss to fill.

XXIII.

I want the voice of honest praise^(*)
To follow me behind,
And to be thought in future days^(*)
The friend of human kind,
That after ages as they rise
Exulting may proclaim,
In choral union to the skies
Their blessings on my name.

XXIV.

These are the wants of mortal man,
I cannot want them long—
For life itself is but a span
And earthly bliss a song.
My last great want, absorbing all,
Is, when beneath the sod,
And summoned to my final care,
The mercy of my God.^(*)

XXV.

And oh! while circles in my veins
Of life the purple stream,
And yet a fragment small remains
Of nature's transient dream;
My soul in humble hope unscar'd
Forget not thou to pray,
That this thy want may be prepared,
To meet the Judgment day.

(a) The domestic organs large. (b) Philoprogenitiveness. (c) Adhesiveness large. (d) Benevolence large. (e and f) Firmness, with Marvellousness and Veneration large. (g and h) Conscientiousness very large, with Combativeness and Firmness large. (i) Benevolence and Hope added, (k) Benevolence very large, and Acquisitiveness less. (l) A powerful intellect, under the dominion of the moral sentiments. (m) Firmness added. (n) Approbativeness and Self-Esteem added, but controlled by the higher sentiments. (o) Self-Esteem and Approbativeness, under the control of the higher sentiments, and combined with Inhabitiveness. (p) Approbativeness and Conscientiousness large—(r) with large Hope added. (s) Veneration and Marvellousness, with Hope added.

This poem is conceded on all hands to be one of extraordinary merit, especially the latter portion. The satire contained in the first part on the *artificial* wants of the present day, is most excellent, both in conception and execution, and evinces large Mirthfulness; while both the sentiment and expression of the latter portion, must find an echo in every well-organised mind. Few poetic effusions strike as many chords in the human heart; which coincides with the fact already stated, that nearly *all* his organs are large and active.

In conclusion, Mr. Adams possesses a rare combination of physical, intellectual, and moral power—greater than one in an age. Qualities like his, could hardly fail to render their possessor distinguished; but, with the advantages of having been thrown into public life young, and having always been in a responsible and conspicuous situation, he could scarcely fail of attaining pre-eminence. When he dies, it will be long

before we shall "look upon his like again." A truly great and good man is John Quincy Adams.

His physical habits are worthy a passing remark. He invariably rises, summer and winter, *before the sun*, takes a great abundance of active physical exercise, lives plainly and temperately, bathes often, taking much exercise in summer by swimming, and takes special care of his health—not so much by *nursing*, as by *hardening* and *invigorating* it. But for these habits, he could never have been the man he is. "Go thou, and do likewise."

ARTICLE II.

From the Edinburgh Phrenological Journal.

NOTES ON THE CONNEXION OF TEMPERAMENT WITH CEREBRAL ORGANIZATION. BY MR. E. J. HYTCHE.

Amongst the active powers in modifying and controlling the bias of the cerebral organization, the temperaments are pre-eminent. Indeed; to such an extent does their influence manifestly operate, that many philosophers, by over-rating their power, have been induced to consider that they confer that distinctive mental quality by which every man is characterised; and like many other philosophic errors, the notion has become the popular creed. Thus in the bilious, they look for gloom; in the sanguine, they expect the manifestation of cheerfulness; and when the nervous predominates, they anticipate the exhibition of irritability. These inferences are not, however, correct; for although the combinations indicated do occur, yet we have seen the conjunction of the sanguine temperament with misanthropy, and the bilious with serenity; and matured investigation has shewn, that these qualities are derived from the preponderance of specific cerebral organs.

The temperaments do, however, materially modify the mental bias. It is ascertained that they induce cerebral energy or sluggishness; and the only debateable questions re-

late to the laws which regulate, and the boundaries of their influence. With the view of contributing my mite to the positive or semi-positive information which has been collected on this subject, I have transcribed a few notes which contain the sum of my observations on the temperaments.

1. The effect of national habits on temperament deserve investigation. There is a national type of head, and, to some extent, a national type of features; and the more limited the intercourse with other countries, the closer is the approximation to one standard. In like manner, national temperaments exist. The sanguine predominates amongst the northern tribes, and the bilious is prevalent in the Asiatics; and whilst in the French we perceive the influence of the nervous temperament, the lymphatic is as observable in the Hollander.

Now, as there are national temperaments, if the causes which have blended the diverse into one temperament be discovered, we shall learn to what extent it is possible to reduce or increase its influence. The power sought is of great importance; for the high endowments of many men, with respect to volume of cerebral organs, have been neutralised by the possession of an inactive temperament; while, in others, madness has arisen from the excessive action of the brain, occasioned by the pure nervous constitution. Hence it is that power to modify the temperament becomes desirable. Nor is such power of a visionary, and therefore unattainable, character. We know that too much study, by absorbing an undue share of nervous energy, can impair the most powerful digestive organs; and, moreover, that great natural powers have been destroyed by a continuous addiction to sensual indulgence. In these cases, then, men have overcome the bias of the physical and cerebral organizations; and we are not acquainted with any essential quality of the temperaments which indicates that they are all-powerful.

But my opinion that the temperament may be changed is not a mere hypothesis; for many facts confirm the position, to a few of which I shall refer. At the meeting of the Phrenological Association in 1840, Mr. Dellville related a case in illustration of his theory that change of the shape of the head is concomitant with change of character; and he incidentally alluded to the change of temperament which also occurred.

When Mr. Deville first saw the person referred to, "his temperament appeared to be lymphatic principally, with a little of the sanguine and nervous;" but at a subsequent interview when his pursuits had materially altered, his temperament was considered to be "bilious, 55; nervous, 30; and sanguine 15." Here, then, we perceive a great change—the eradication of the predominating temperament, the lymphatic, and the production of another, the bilious, which eventually prevails. I may cite two cases to a similar effect. The temperament of G. F. D. was originally two-fourths sanguine, one-fourth lymphatic, and the remaining fourth bilious; but at present two parts bilious, one part sanguine, and the remaining portion lymphatic. So the temperament of R. T. A. was formerly two-thirds sanguine, and one-third lymphatic; but now it is—nervous 20, sanguine, 20, and bilious 10. As these changes have been concomitant with an increased devotion to intellectual pursuits, the connexion between the nervo-bilious temperament and the growth of the intellectual organs becomes apparent.*

The notion that the inherent temperament can be changed, is also supported by the fact, that in British youth the sanguine predominates, whilst in adults it is less prevalent. Indeed, it is rarely that we find a specimen of the pure bilious temperament in youths below fourteen years of age, and the presence of the nervous is rare; the only exceptions being in cases of great intellectual precocity, when in fact the mental stature of manhood is attained in extreme youth. In Sunday schools I have found 70 per cent. of the sanguineous in boys, and above 80 per cent. in girls. The bilious appeared

* In such cases of concomitance, is it not likely that alteration of temperament, produced by advancing age or other constitutional changes, is often the cause, rather than the effect, of increased devotion to mental pursuits.—English Editor.

† It does not accord with my purpose to discuss the influence of *climate* on temperament; but inasmuch as variation of climate occasions the formation of specific physical and intellectual habits to compete with those evil results which might be entailed were it not controlled, there can be little doubt that climate is very influential in the production of temperament.

to be introduced about the fifteenth year; and after that period, the influence of the sanguine temperament gradually lessened; hence the ratio of the sanguine in male adults is not at all in proportion to its prevalence in boyhood. The change in females is not so great, but the nervous temperament is more powerful after than before puberty.

Farther, we find that the lymphatic temperament increases with the advance of age, so that persons who presented little sign of its existence in manhood, display its predominance when senility arrives. This growth of the lymphatic is most observable in persons engaged in trade, particularly those whose circumstances do not require much anxiety as to their prospects, and who are devoid of intellectual taste. It appears that persons in whom the nervous most prevails, are least liable to the encroachments of the lymphatic temperament, whilst the sanguineous are most subject to this degeneracy.

II. From much observation, I am convinced that where there is a general commixture of the temperaments, most beneficial results ensue.* Indeed, this appears a law of nature;

* This principle harmonizes with the following remarks by the Editor in his work entitled "Practical Phrenology," 1840, p. 21. "*Balance of temperament.*—But the best temperament, the one most favorable for true greatness and a general genius, for balance and consistency of character, and for perfection in every thing, is that in which each is strongly marked, and all about equally balanced. Is there too much of the motive, there is power, but nothing to rouse it to effort, and the talents lie dormant. Does the vital-motive greatly predominate over the mental, though there is *physical* power and enjoyment, there is too little of the mental, too little sensibility, too much grossness and coarseness, too little intellect, and too much of the animal. If the mental predominates, there is too much mind and sensibility for the body, too much feeling, and that too exquisite for this coarse world, together with a green-house precocity, and too much sentimentalism and refinement. They might be aptly compared to the several parts of a steam-boat. The vital is the wood, water, fire, steam, and engine; the motive, the hulk; the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy than the others can work off, and there is a restlessness, a pressure, and an overflowing of feeling and passion, and a liability to burst. If there

for it is rarely that we find one temperament only ; but cases are not unfrequent where of two temperaments one so predominates, as to nullify the antagonistic power of the other. Indeed, as a general rule, one temperament prevails. The desirableness of a mixed temperament appears from these facts—that the nervous and sanguine impart general activity ; the bilious, the power of untiring action ; and the lymphatic, that degree of inaction which is essential to the resuscitation of the brain after undergoing fatiguing employment. Take for example, the case of G. S. He has a pure nervous temperament—he is characterised by the utmost degree of cerebral activity, and in any given period he can perform an uncommon amount of intellectual labour. But when his task is completed, physical prostration and mental exhaustion ensue, insomuch that he can neither think nor act. Now, if to this pure nervous the bilious temperament had been conjoined, the fulfilment of his task would have occupied more time, but it would have produced less consequent fatigue ; and the completion of the old task would not have precluded his entrance on a new engagement. And by the addition of the sanguine and lymphatic temperaments, the physical sys-

is a decided predominance of bone and muscle, there is too much hulk ; she moves slowly, and if the mental is also weak, she is too light freighted to be worth running, or to secure the great objects of existence. But if the mental is greatly predominant, she is over loaded, in danger of sinking, and incapable of being properly managed.

But when these temperaments are equally balanced, when there is an abundant supply of the motive to impart physical strength and the love of labour requisite to give exercise, and also of brain to impart mental capacity and enjoyment, health and long life, and a high order of talent, will be the delightful result.

Every form of disease, and a premature death, are caused mainly by a predominance of one or more of these temperaments, or the weakness of others, or their exhaustion or want of action. When any one has assumed the ascendancy, its tendency is to become still more predominant, and thereby to withdraw the strength from the others, on the principle that an overloaded stomach withdraws the strength from the brain and muscles, which is the very reverse of what should take place. This uses up the weaker temperaments, and they go by the board, carrying health and life with them.—ED.

tem would have received that nourishment and rest, upon which the proper action of the brain is dependent.

But here the question recurs—How can we produce this result? If we cannot entirely eradicate the temperamental tendency of a man like G. S., increased as it has been by the growth consequent upon habit, its power can be at least limited to the individual. Herein proper regulations for intermarriage will become beneficial; and the moral feeling of the person who possesses a temperament to an injurious excess is appealed to, as he values the interests of his offspring and society, to subscribe the marriage-contract with an antagonistic temperament. For as surely as the organic tendency to scrofula and insanity are transmitted, so certain also is it that temperaments also are hereditary. Family portraits indicate family features and family temperaments. From sluggish temperaments those of an active character rarely emanate; and from the nervo-sanguine in man and woman, we usually find the same combination in the offspring. Nor is this all. When two persons are united in whom one and the same temperament prevails, it is not only found in the issue, but in greater abundance, and its energy is more excessive. And hence, from the illustrations with which I am acquainted, I am inclined to consider that the continued intermarriage of the pure nervous would generate a cerebral activity provocative of insanity, and that the constant combination of the lymphatic would ultimately produce idiocy.

Further, upon the intermarriage of antagonistic temperaments, we generally find those temperaments blended in the issue: it does not, however, appear from whom the predominating temperament shall be derived—that of the father sometimes prevailing, and occasionally that of the mother. Thus I am acquainted with a family of seven children—all possess the combined temperament of the parents; but in some the father's temperament predominates, and in others that of the mother, and this irrespective of sex. The general rule of temperamental production is, however, elicited—"like produces like;" and hence, the existence of temperaments, their design, and the evils which may be engendered by the neg-

lect of due regulation, should no more be forgotten previous to marriage-settlement than moral and intellectual qualities.

The late Mr. T. A. Knight, who devoted much of his attention to the laws which regulate the transmission of qualities, intimates, that the influence of the temperaments is not confined to the physical constitution, but also prevails in increasing or curbing mental power. He says, that he is "disposed to think that the most powerful minds will be found in offspring of different hereditary constitution;" and that he has "witnessed the bad effects of marriages between two individuals very similar in character and colour." So also Mr. Alexander Walker, in his very curious work on "Intermarriage" (page 419), states his opinion that the "union of different temperaments should be favoured;" but adds, that "the notion that the bilious might advantageously be joined with the lymphatic or sanguine is founded in error." The latter opinion, however, is a mere hypothesis; for the combination of the sanguine and lymphatic temperaments is common, and the conjunction he repudiates is desirable, because the vivacity of the sanguine counteracts the sluggish lymphatic, and thus the action of the brain is properly regulated by being neither too excitable nor too inert.

III. From some observations, it appears to me that there is an affinity between the nervous and bilious temperaments, and intellectual pursuits;* and that the predominance of the

* In the work entitled "Practical Phrenology," the editor remarks as follows in regard to the bilious-nervous, or motive-mental temperament. "One having the mental temperament predominant, the motive full or large, and the vital average to full, will differ in build from the preceding description only in his being taller in proportion, and more spare. He will have a reflective, thinking, planning, discriminating cast of mind; a great fondness of literature, science and intellectual pursuits of the deeper graver kind; be inclined to chose a professional or mental occupation; to exercise his body much, but his mind more; will have a high forehead; good moral faculties; and the brain developed more from the nose over to philoprogenitiveness, than around the ears. In character, also, the moral and intellectual faculties will predominate. This temperament is seldom connected with depravity, but generally with talent, and a manifestation, not only of superior tal-

sanguine or lymphatic, indicates the prevalence of the physical system, or its cognate organs. It is true that illustrations of all the temperaments may be found in men who have attained eminence; for we find the nervous in Fuseli and the bilious in Beranger, while strong traces of the sanguine in Mirabeau, and of the lymphatic in Thomson and Fox, are discoverable. But we shall find that the adverse temperaments were not solitary, but combined, although in less degree, with those of an antagonistic character; and the size of the brains of the illustrious men in question, was as far above the ordinary standard as were their actions. The life of Mirabeau shews how much he was addicted to the physical gratifications, and I need scarcely indicate what strong inducements were requisite to incite the sluggish powers of Thomson and Fox into activity.

The connexion between the temperaments and intellectual vigour or inertness, has been recognised by many observers. Dr. Brown, indeed, considered that temperaments are not innate qualities, but that they are produced by habit alone. But this opinion is partially erroneous; for however much the temperament of manhood may be engendered by the special mental developement, yet there can be no doubt of the existence of inherent temperaments: for we perceive their indications in infancy, when scarcely more than the organic functions are performed. Nevertheless, the connection of temperament and intellectual habit must have been very striking to have allowed Dr. Brown to make so strange a deduction. Shakespeare, with that masterly observation which has rendered his portraitures of character as life-like now as when they were first embodied, also recognises the connection of mentalization and temperament. In his play of Julius Cæsar, the following pithy lines occur:—

“Let me have men about me that are fat,
Sleek-headed men, and such as sleep o’ nights:
Yond’ Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.”

ents, but of the solid, metaphysical, reasoning, investigating intellect; a fondness for natural philosophy, the natural sciences, &c. It is also the temperament for authorship and clear headed, laboured productions.

The relation between the lymphatic temperament and inert intellect, has even been recognised by savage tribes. Mr. Moffat, in his able account of his labours, in speaking of the Bechuanas, who, it appears, possess a periodical conclave resembling our Parliament, says, in reference to the head chief, "I have heard him inveighed against for making women his senators and his wife prime minister—while the audience were requested to look at his body and see if he were not getting too fat, a sure indication that his mind was little exercised in anxieties about the welfare of his people."

It is a well-attested fact, that distinguished warrior-statesmen—men whose talents were as strikingly developed in the cabinet as in the camp—have been characterised by the nervo-bilious temperament. Julius Cæsar, Charlemagne, Cromwell, and Napoleon, are examples of this fact. Most poets have also possessed a large share of the nervous temperament—the portraits of Tasso, Dante, and Alfieri, and of Pope, Campbell, Keats, Shelly, and Leigh Hunt, indicate its presence. Great thinkers, like Kant or Spurzheim, have possessed much of the bilious temperament.

Nor is the rule confined to public characters; for in most cases which I have observed, the nervous or bilious temperament has rarely been found in connection with the addiction to *mere* animal gratification; but where there have been strong propensities, there has also been the antagonistic tendency to intellectual exercise. But in those men in whom the lymphatic has prevailed, and who have been engaged in intellectual labor, it has sprung from the force of great natural talent, and from external influence or necessity, as in the case of Dr. Johnson. It has resulted from this that when the counter-operating temperaments have been blended in equal portions, and the brain has been of the medium class, the organs to which they are related have been alternately supreme, according as internal excitement or external circumstance has predominated.

To shew the connection between temperament and the prevalence of the intellectual or animal system, I may notice the different intellectual positions occupied by the nervous French and the bilious Germans, when compared with the

mental status attained by the lymphatic Dutch. It is impossible to trace the progress of literature or science without concluding that our attainments could not have been what they are if these countries had not existed, whilst the names of few Hollanders are engraved on the tablet of memory. It is true that the Dutch can boast of a Grotius, a Huygens, and a Boerhaave; but these philosophers did not possess the national temperament, the bilious having prevailed in their constitution; and hence they can scarcely be considered as a type of the national character, no more indeed than could the head of Eustache be considered the type of the negro head.

Whilst pursuing these investigations, many persons who possess a large endowment of the sanguine temperament, together with a cerebral organization such as tends to metaphysical studies, have confessed that their great physical vivacity is an impediment to continuous reflection on abstruse subjects. Nor is this the only obstacle to intellectual progress which is derived from the sanguine temperament. Persons in whom this temperament predominates will be found commencing a study with much vigour, and with an earnest intention to persist in its attainment; but difficulties soon discourage, the brain soon becomes too tired for the attention to be fixed, and the unaccomplished task is abandoned with as much alacrity as it was commenced. Nor will a large endowment of Concentrativeness serve to fix the attention, if the sanguine temperament too much prevail. Such persons admit that they possess the *mental inclination* to concentrate their energies on one pursuit; but they intimate that, as their ~~physical~~ constitution is a great antagonist to the completion of their aim, by inducing wandering of thought and ennui, it is ~~only by~~ repeated efforts, and a determination of purpose continued day by day, that they are finally successful.

Again, Sunday scholars exemplify my position. Ask the teachers to indicate the restless, fidgetty children—the clock-watchers and untiring trick-players—and in nine cases out of ten the boys of sanguine temperament will be pointed to, and it will be found that their inclination to frolic arises more from natural physical vivacity than from any wilful desire to neglect their lessons. Again, we do not chose the nervous tem-

peraments for our porters; but we select the sanguineous, with its physical vigour. Besides this, the extreme nervous organization is rarely found amongst the agricultural population; the peasantry of Yorkshire display much of the sanguine and lymphatic temperaments. But amongst the artisans of London—who require the dexterous employment of many intellectual organs—the bilious temperament abounds. Nor is this contrast of temperament more striking than is the difference between the intellectual apathy of the one, and the energy displayed by the other. But in those cases where the rule is reversed, we find the country laborer seeking the more congenial town, for his birthplace and position are alien to his feelings; and the lethargic townsman, if he retain his station, is rarely elevated in the scale of society. A large town, therefore, becomes the destined home of the energetic temperament, for none other can compete with its difficulties, and overcome rivalry and opposition. The mere sanguineous cares for physical enjoyments alone, and the lymphatic heeds the luxury—to him at least—of doing nothing, too much to hold out his hand for the prizes of society. The nervous and bilious, on the contrary, are rarely happy except when actively employed, thus exemplifying the dictum of Byron—

“For quiet to quick souls is a hell.”

IV. The fact that intellectual and physical vigour are promoted by activity and workableness of temperament is generally admitted; but a few further illustrations of the doctrine may be adduced. Most factories present obvious proofs of its correctness. We shall find that the best workmen—those who seek out new methods to evince their skill, and suggest practical improvements in machinery—possess the nervo-bilious temperament. So those who are slow in their work, and slow in comprehending their orders; particularly if their performance involve any novelty, will be noticed as much for temperamental as for intellectual sluggishness. Thus, we shall also find, that the secretaries to sick-clubs and the delegates to trade-meetings, possess vigorous temperaments.

We have a striking illustration of the influence of temperament in the pauper class. They are characterised by a men-

tal apathy and physical sluggishness, which approximate to idiocy. Their movements are slow; the play of the countenance is feeble; the eye lacks lustre, and is expressionless; and the prevailing physiognomical sign indicates that exercise with them is synonymous with pain. As a class, they possess the lymphatic temperament, varied in the young by the addition of a small portion of the sanguineous.

Now it is rarely that we discover amongst the pauper class any inspiration for the melioration of their mental condition; and if it be at all improved, it is not by self-help, but from the leading of other men. Give them much food and little work, and they are satisfied. Hence it is that in the riots, which occasionally occur in workhouses, we rarely find that they are so much generated by official cruelty, as by what they consider over-work and under-food; and it will be found on inquiry, that the men in whom some degree of physical vivacity remains,—the sanguine temperaments, in short,—are the planners and ringleaders. Those persons who have been induced by the parish gratuity to accept the youthful paupers as apprentices, describe them as almost incapable of self-exertion, and intimate that they require double care and double instruction before their perception can be sufficiently awakened, so stolid is their intellect. Nor need we be surprised that these charges are not exaggerated, for according to the Reports of the Poor Law Commissioners, whole generations of paupers exist; men whose family history is a record of mendicancy or pauperism, and many of whose progenitors were derived from the workhouse itself. The existence of a hereditary pauperism has been ascribed to the influence of cunning alone, but improperly in my opinion; for I conceive that the hereditary transmission of an inert temperament, increasingly deteriorated as it is by circumstances, which dispense with the action with antagonistic qualities, effectually prevents any alteration in their condition, so far as it depends on their own exertions. And thus as each generation increasingly deteriorates, can we be surprised that the unhappy victims become so inured to the position which they occupy, as to be unable to perceive its degradation? Hence, if hereditary pauperism is

to be destroyed, it can be only by eradicating the *pauper sentiment* : which can be accomplished only by first eradicating the lymphatic temperament, otherwise no cerebral change can be of any avail.

V. With respect to the connection between temperament and taste, it is a noticeable fact, that, in persons who are characterised by the display of taste, there is generally found a large share of the nervous temperament. Innumerable facts confirm this position, to a few of which I shall refer. The French, who are distinguished by their great taste in the decorative arts, possess the nervous temperament. Musical composers, more particularly those of the Beethoven class, evince the possession of the nervous constitution. So those musical teachers, who, like Mainzer, regard their art as a means of ministering to Ideality, and thereby of elevating the conceptions and taste of the masses, possess a large endowment of temperament. Artists also exhibit the concomitance of taste and the nervous constitution. So amongst those artisans who have made their homes graceful by simple and beautiful decoration, and for whom their own fireside and the literary club possess the greatest attractions, I have found the nervous temperament to prevail. Literary men, who without any practical skill, still display an appreciation of the fine arts, possess a fair share of the nervous. Again, woman, who is acknowledged to possess more delicacy of taste than man—more natural refinement of manner, and a greater inherent aptitude for the elegances of life—has also a larger comparative share of the nervous temperament.

In consequence of this coincidence, some philosophers have been induced to consider that taste as the production of temperament alone—thereby reviving the old fallacy, which ascribes to the effect of temperament qualities which are necessarily of cerebral origin, and in which the organic influence can be readily traced. In analyzing taste, take decorative taste for example : here we perceive an appreciation of beautiful forms ; and surely the co-operation of Form, Order, and above all, Ideality, is competent to produce this effect without the intervention of temperament. And yet so inseparable is the connection of taste and fineness of temperament in our

idea, that we involuntarily look more for coarseness than refinement in the sanguineous, and when we perceive the presence of the pure lymphatic temperament, we do not expect the exhibition of distinguished taste; and these conclusions are rarely unfounded. Hence in ascribing the origination of taste to a special organization, I doubt not that a specific temperament, the nervous has the same tendency, but I merely deny its creative power. From the evidence contained in these Notes, it appears to me, that certain temperaments are allied to specific organs—that in concomitance with the growth of those organs is the growth of the related temperament; and that the nervous has an affinity to those organs of intellect and sentiment, by the co-operation of which taste is produced. As, however, the temperaments and organization possess a mutual reaction,—when the nervous quality exists, it is so far influential as to incite and sustain the taste-creating organs in action.

The few facts which I have related indicate how wide a field of inquiry has yet to be explored before we shall have exhausted all the facts which illustrate the connection of temperament and mental phenomena. At present our knowledge on this subject is very limited; and he who knows most feels how trifling is the amount of information accumulated, compared with that larger portion which is still unattained. For, notwithstanding the researches which have been made from the time of Aristotle down to Alexander Walker, the very constituent of temperament is as obscure now as it was three thousand years ago. Every temperamental theory has been exposed to startling objections; and the best arguments in their favor have been derived, and not from irrefragable facts. Hence it is no exaggeration to assert, that the *positive* knowledge to be acquired from most observers is confined to these particulars—that the existence and kind of temperament is denoted by physical signs; and that they confer a tendency to cerebral activity or sluggishness.

I have, however, endeavoured, by tracing the temperaments in some of their remote results, to show that their influence is not limited to mere cerebral excitation, but that a definite relation subsists between each temperament and

specific class of organs. Moreover, that not only do the cerebral powers manifest a want of power, if the related temperament be absent, but that on the continuous development of the class of organs is dependent the growth of its allied temperament; and hence the innate temperament can be eradicated. These results prove that, if ancient philosophers overestimated the function of the temperaments, others have underrated their influence; and it behoves us, by rigid observation, to deduce the laws which regulate, and perceive how far extends, the indubitable action and re-action of brain and temperament.

12 Brunswick Terrace, Islington, April, 1842.

ARTICLE III.

To the Editor of the American Phrenological Journal.

ANIMAL AND PHRENO-MAGNETISM.

Sir,—Premising that as I have not at present access to any notes, and shall therefore be obliged to deal in generals, more than perhaps may be desirable, I will proceed to comply with your request, and give you some account of magnetism and phreno-magnetism, as they have come under my observation.

In July last, for the first time in this city, I witnessed some experiments in magnetism, and under such circumstances as to convince me of the truth, substantially, of the phenomena exhibited. Returning to Binghamton, my place of residence, I made known to several scientific gentlemen my conviction, and the result was, that we determined conjointly, to institute a series of experiments for our mutual satisfaction. Availing ourselves of Dr. Douglass' excellent little manual, we set to work. Dr. Hand met with the first success. The subject was a patient of his own, Miss Martha K., a highly respectable and intelligent young lady, aged about twenty, in delicate health, and in temperament, I should think, presenting about an equal combination of the nervous and bilious. The first

efforts required from three quarters of an hour to an hour, in order to produce sleep; and with this subject, the time was never reduced below some ten or fifteen minutes. At first, all the manifestations were weak, and but partially satisfactory: gradually they assumed form, distinctness and certainty. But Sir, I must narrate our steppings in the science with more particularity.

You will please to bear in mind that we were all beginners; having next to no light from experience, and little definite knowledge from books. Imagine us then in a private parlour, at one of our own houses; Martha K. reclining on pillows in a rocking chair, her eyes securely bandaged, and the Doctor conveniently seated before her. You will readily guess at the truth, that we were as much delighted with our success as a parcel of children with their holiday baubles; and that our experiments were conducted without much order or concert. We first satisfied ourselves that the subject was magnetically asleep, by attempting to converse with her, to startle her by hallooing, by shaking her and pricking her with pins, in the expectation of producing some involuntary motion, or sign of sensation, but in vain. Dr. H. then shewed us that her muscles were rigid, her hands would follow his around, as the needle follows a bit of steel, that she would languidly reply to his enquiries; and that while she was so utterly insensible to any demonstrations we might make upon her, she was, nevertheless, keenly alive to any movements of his mind and his physical sensations. We therefore fell to maltreating him in turn, pinched him and buffeted him; at all of which she uttered her complaints, declaring that we were perpetrating those ill-natured acts upon herself.

There were some ten or a dozen of us present, and with our curiosity excited to the utmost, we huddled around our poor subject so closely, as to produce in her a troubled respiration and many manifest signs of discomfort. Upon this we fell back and proceeded with a little more deliberation. The proximity between Dr. H. and his patient being somewhat lessened, we made a variety of requirements in writing, to test the silent power of his will over her, and generally, with the most satisfactory results. She would place her hands on

any part of her person, cross her arms, &c. slowly, but surely, as named in the written request. We next discovered that any one of us might be placed in connection with her, by simply taking the Doctor's hand, he at the same time holding her by the hand. With this link of connection, she knew us readily, and would call each one of us by name, and converse with us. Indeed a gentleman with whom she was acquainted, living miles away, and arriving in the midst of the experiments, was silently ushered into the room; and on establishing the connection, she at once pronounced his name. Watches, penknives, pencil cases, &c., were placed in the Doctor's hand, and she would name the articles correctly, and tell the differences between two of the same kind. She would give the hour by a watch, and described a small copperplate engraving with considerable accuracy. In the exhilaration of the moment, cats, babies and puppies, were taken in the arms of the gentlemen present, or placed upon their shoulders, or bonnets put upon their heads, or shawls upon their persons, and on establishing the connection, the description thereof would be accurate; and was by no means given without manifest symptoms of mirthfulness on the part of Miss Martha K. herself. It was at about this time that several of us made a push for the buttery; and one furnished himself with a bit of cake, another with a lump of sugar, others with pinches of salt, pepper, ginger, tobacco, &c., with the view to ascertain whether any connection existed between the tastes of the magnetizer and the magnetized: and these articles were, one after another, stuffed into Dr. H.'s mouth, without any knowledge on his part of what he was receiving, until the taste revealed it to him. As the Doctor tasted the several articles, Miss Martha K. would move her lips, express her relish or dislike to them, and name them correctly.

But enough of this. Doctor H., after becoming acquainted with others, did not consider Miss Martha K. any thing more than a fair subject. I have dwelt upon the experiments with her, because they were the first among us, and elicited with us, and through our community, an uncommon interest. We were highly gratified. Not that either then, or subsequently, results were always satisfactory. Far from it. The wonder

is, not that there should have been failures, but that there should be any success. Our real positive success established the truth of the science, and a thousand failures will fall short of proving the opposite. You may be curious to know how this matter went down with our community. Starting from the point it did, it was received cautiously, but treated fairly. Great pains were taken to have the experiments witnessed, by our most intelligent citizens. Doctor H. is a large man of uncommon mental and physical power. His weight is about two hundred, and his temperament the nervous-sanguine. His confidence once established in the newly discovered agent and his capability as an operator, with great good nature, he answered every body's call; and without any pretence of mystery, did his best upon any one, whenever and wherever requested to do so. Mrs. T. an educated and accomplished married lady, was found to be an excellent subject. She was I should think, some twenty-three or four years of age, of the sanguine-nervous temperament and in good health. I refer to her particularly, because I wish to notice one little circumstance which struck us all forcibly at the time, and because she furnished a happy illustration of the truth of phreno-magnetism. Dr. H. sometimes aroused his patients by transverse manipulations; but more frequently, he bade them to awake in so long a time, three or five minutes; and rarely would they vary enough to be perceptible. Often he made a still farther requisition, telling them, for instance, to awake in five minutes, and in five more to perform some specified act; when they would uniformly, on the approach of the latter period, sink into a magnetic sleep, do the thing required, and again awake. On a certain occasion, Mrs. T. was requested to awake in five minutes, and in five minutes more to go to a table across the room and get a particular newspaper, and give it to an individual whose name was mentioned. At the end of the first five minutes, she awoke and entered into conversation. She took her little son and caressed him; and on being enquired of whether she had been told to do any thing, replied in the negative. As the end of the second five minutes approached, she put down her child, looked wildly around, and sunk again into sleep. Rising from her chair, she went to the table for the newspaper,

but it was no longer there, the Doctor having purposely removed it. The expression of her countenance at once became full of intense disappointment and distress; when the Doctor commiserating her condition, gave her the paper; whereupon she hurried with it to the person named, gave it to him; and burst into an agony of tears.

The phreno-magnetic experiments with this lady, were conducted without inducing the condition of sleep. The Doctor's fingers held over the different organs, were sufficient to call them into greatly increased activity, to destroy the equilibrium of the brain, and to produce insanity. In company with several gentlemen, on an evening of the last winter, I had the high gratification of witnessing the production of these extraordinary phenomena. During the experiments, Mrs. T. was in almost constant conversation, and her words and countenance and gestures, ever changing, gave perfect manifestations of the quality of the different organs, under the excited influence of which, she was for the time being brought.

After a preliminary chit-chat of a few minutes, Mrs. T. laughingly took her seat, and the Doctor proceeded, by simply placing his fore fingers upon the designated organs. Under the influence of *benevolence*, she expressed much commiseration, and desire to relieve the suffering poor. *Acquisitiveness* and *destructiveness* were touched, and her tune changed entirely: any fate was good enough for them, and she would not give them a cent. *Alimentiveness* and *destructiveness*—she called for a beef-steak; and if there was none in the house, she was willing to kill and carve for herself. Under an increased activity of *mirthfulness*, she uttered a brilliant succession of repartees, which would have done honor to a professed wit. *Constructiveness* was touched, and she called for scale and dividers; *self-esteem* was combined with it, and she declared she was going to build a bridge, a stone bridge—no, that was not great enough for her powers—an aqueduct, like the Croton. *Reverence* was excited, and she shrunk abashed within herself, and wondered how she could ever have been so silly. *Philoprogenitiveness* was excited, and she inquired for her child; *cautiousness*, and she was sure he was sick; besides, she was quite certain that there was a hole in the

hearth at home, and dry straw immediately under it in the cellar.

This, sir, will give you a glimpse at this department of our labors; and with one or two additional remarks, I will bring this paper to a close. Very shortly after the first experiments in Binghamptom, Magnetism became a subject of interest and attention throughout all that region. In the town of Union, the singular fact was elicited, that any one could be put in communication with the particular subject then in hand, by simply putting on her bonnet. At Great Bend, Pa., an intelligent gentleman and scholar, went into a series of experiments, combining magnetism and electricity. I will not undertake to give you any account of them, farther than to notice one fact which he considers demonstrated, viz. that isolated subjects are thereby rendered much more susceptible to the magnetic influence. As a remedial aid and agent, mesmerism has been found useful among us. Nervous headaches, inflammatory rheumatism, &c. have been relieved by it. Miss Martha K.'s health was much improved by its general effects. Mrs. T. was put to sleep; and Major R., who sometimes extracts teeth, and needed strong evidence to convince him of the reality of animal magnetism, was sent for, and drew a highly inflamed tooth from its socket, without producing the movement of a muscle. Dr. S., a dentist, having ten or twelve stumps to dig from the mouth of Mrs. C., she was placed in a magnetic sleep; and this ordinarily unbearable operation was gone through with, without giving the slightest pain.

Wishing you every success in your laudable undertaking to disseminate knowledge among mankind, I remain

Yours very truly, J. R. ORTON.

[The following, from the Cazenovia Eagle, gives a faithful account of some experiments made by the Editor.]

PHRENO-MAGNETISM.—We have been disposed to class the believers in Animal or Phreno-Magnetism, as members of the same fanatic fraternity with Millerites, Bentonian gold hum-buggers, &c.; and until recently, have had no evidence to doubt but that they were deservedly so classed. We stated

in our last, that Mr. O. S. Fowler purposed giving a few experiments in Phreno-Magnetism. On Thursday evening last a number of our citizens attended his lecture, at the Presbyterian Church; at the close of which he proceeded to magnetise a lad, whom he had operated upon at Syracuse and other places. In about fifteen minutes the boy was pronounced to be in a magnetic sleep. Mr. F. then proceeded to make experiments in Phreno-magnetism by touching the different organs, which produced corresponding action on the part of the subject. For instance, when *tune* and *mirthfulness* were magnetised, the boy would sing and laugh; and *benevolence*, he was willing to part with every thing he had; *philoprogenitiveness*, he would caress and fondle any object given him as he would an infant, and immediately on touching the organ of *destructiveness*, he would dash away the object he had in his arms, and commence a warfare on every thing around. As we have not time to particularise, we will only say that the experiments on Thursday evening proved satisfactory to a large portion of the audience.—On Saturday evening, the same boy was placed in a magnetic sleep, and the same experiments performed, for about an hour; when a motion was made that the boy be waked up, and a new subject magnetised, which was agreed to.—Sherman Bartholomew, son of Mr. Rush Bartholomew, of this village, was then placed upon the stand. Some dissatisfaction was manifested by a few *unruly* spirits, who expressed a desire that some individual who had not been operated upon should be selected from the audience. This was objected to, from the fact that it *might* require a longer time to magnetise a person thus selected than they would have patience to endure. Dr. Loomis, one of our most respected citizens, then stated to the audience that he had magnetised Sherman twice in the presence of several individuals, who were perfectly satisfied that there could be no connivance at “humbugging” on the part of the boy. He then proceeded to magnetise him; and after going through the ceremony of *bunipology*, and the hour for adjournment having arrived, the Doctor told the lad he must wake up in three minutes; to which he replied he could not. The Doctor insisted, but the lad persisted in the declaration he could not.

At length the time (three minutes) expired, when the boy said, "the three minutes are up, and I cannot wake myself." A number of individuals looked at their watches, and found the boy was right in regard to the time.

A lecture with experiments was also held at the same place on Monday evening of this week, and before a large and intelligent audience. Two subjects were magnetised, and a third (a young lady) was attempted, but the noise and confusion were so great that it was not entirely successful. After a repetition of the former exhibitions on the subjects separately, they were placed in contact to each other. Numerous exhibitions were then made, highly curious and interesting, as well as being satisfactory and demonstrative. One of the subjects having a particular organ excited, the effect was instantaneously produced in the other by giving exhibitions pertaining to that particular organ. The Philoprogenitiveness of the one being excited, they both began fondling as though they held a child. One's Combativeness being excited, and they both showed violent fight. One's Benevolence excited, and they began giving away all they could find about them, as knives, combs, &c. Acquisitiveness the same, and they search for anything and stowed it in their pockets.—Neither of the subjects could sing more than a "goose," in the language of the father of one of them—but the Tune of one being excited, they both commenced singing. Time and Tune both being excited, they hummed with the most accurate time, beating it also with their hands and feet. Time, Tune, and Memory excited, and they gave the words of songs, singing with the most perfect accuracy. Time, Tune, Memory, and Mirthfulness excited, and they sung most admirably "Lucy Long," "Jim Brown," and "the Coon a sitting on a rail." Mirthfulness changed to Veneration, and they sung sacred music. Veneration alone excited, and they uplifted their hands and repeated the Lord's Prayer. All these exhibitions were of the most demonstrative kind, and in such a manner as to repel every idea of trick or previous concert.

The most remarkable exhibition was in the *power of the magnetic will*. A tumbler of water was magnetised by Dr. Loomis, and willed to be a certain substance—as for exam-

ple, he willed it to be a solution of sugar—on the subject's drinking, and being asked what he drank he replied *sugar*. He then willed it vinegar with the same operation, and he replied *vinegar*. To prevent the idea of a concert between the Dr. and the subject, some of the audience wrote a name on a piece of paper and handed it in—the Dr., willing the name, the subject told the name accurately each time, save in strong beer and coffee,—the nature of these tastes he described accurately but could give no names—and for a very good reason, as it was afterwards announced by his father—that he had never drank those beverages. In truth, whosoever could doubt the *certainly* and *satisfaction* of the experiments, would doubt his senses and his own existence—and indeed could with far more truth be called *insane* than those who believed *demonstration*.

The greatest doubt on the part of the audience, hung over a story related by Mr. Fowler, on the exhibition of strength, &c., exhibited by the magnetized man in Utica. His referee for its truth has been written to, and the answer we will publish next week.*

At the close, a vote was taken as to the satisfaction of the audience in favor of the science. A strong and heavy vote was given in the affirmative, and only *one* negative person, and he not a resident of our place.

* This is the case published in No. 1, p. 39, Vol. V. of the Journal, and the answer to this letter fully confirmed every fact stated in this remarkable experiment, and was also published in the Eagle. . . .

ARTICLE IV.

Obituary. |

THE LIFE AND CHARACTER OF SAMUEL KIRKHAM.

SAMUEL KIRKHAM, author of "Kirkham's Grammar" and an "Essay on Elocution," and assistant author of Fowler's Phrenology, departed this life on Friday, May 19th, about one o'clock, at his late residence, 103 Third Avenue, New-York,

aged 46 years. He was, in the fullest sense of the term, a *self-made* man. Born of parents too poor to give him any more than a common school education (generally worse than none at all), he yet contrived, by working days and studying nights, to acquire learning sufficient to teach a country school. Yet a mere boy, he would study assiduously by fire-light, and then take a long candle to light himself to bed, so that he could read and study most of the night. He was always exercising his causality, either in discussing subjects, or studying into the abstruse relations of cause and effect, or else in contriving some short-hand method of effecting his ends. His uncle Hurlburt, now living at Westmoreland, Oneida co., N.Y., often remarked, that "Samuel never did any thing as any body else did it." He was full of new notions, improvements, contrivances, &c., the offspring of Causality; and the distinguishing organs of his fore-head are prodigious reasoning organs. He evinced large Causality through life, and in every variety of form imaginable. It was this organ, in conjunction with large Comparison and Language, which rendered him so eminent as a grammarian. We do not profess to be competent, either in theory or practice, to decide upon the particular merits or demerits of his grammar; but that it *has* merits of a high order, is the general opinion of all candid and careful examiners, and is shown by the immense and long continued sale of the work, it having sometimes exceeded *thirty thousand copies* in a single year. It was more plain and practical than any of its predecessors, and enabled scholars to learn grammar without the aid of teachers, besides obviating much of that dryness and disgust attendant upon the old method of teaching it. After he became a teacher, this inventive Causality already mentioned, sought out new, plain, concise methods of teaching grammar, and these he embodied in a work in the form of familiar lectures, which with indomitable exertion and perseverance he introduced in person in many parts of the country, and thus created a market for it. Probably most of the readers of the Journal have learned grammar wholly or in part by means of its instrumentality.

But it is with him as a *Phrenologist*, mainly, that the Journal should have to do. His head measured 21½ inches around

Philoprogenitiveness and Eventuality, but was more high and long than large at the base. In person he was rather tall than stocky, yet not slim, weighing from 140 to 150 lbs. His whole organisation was very *prominent*, as well in regard to the features of his face and the general construction of his body, as to his phrenological developments and mental characteristics.* His temperament would be called bilious-nervous, or motive-mental. and indicated an unusual degree of strength and activity of both body and mind. He was never idle—so far from it, he undertook *too much*, and shortened his life probably several years in consequence, first, of excessive application in introducing his grammar, and afterwards by lecturing on Phrenology, superintending the erection of buildings, &c. The consequent enfeebling of his body, besides hastening his death, rendered his literary labors less complete and efficient, and his life less useful, than it would have been if he had not broken himself down by over exertion. As I viewed his lifeless corpse, and remembered that he was only in the prime of life, and possessed a constitution or organization of extraordinary power and endurance, and *might* have accomplished so much more in the long run with good health, the thought sank deeply into my mind, “Thou, too, art shortening *thy days*, and abridging *thy* usefulness, by excessive and continuous mental application: beware, lest thy end be like his!” I marked and partially obeyed, by slackening efforts and seeking recreation and physical exercise. How many thousands of our best and most talented men, labor beyond their strength, and are cut off (cut *themselves* off) before their time, by over-exertion! That very cerebral activity which gives them their intellectual powers, also causes them to overdo, and cuts them off. Were they less intellectual, they would undertake less, use fewer and feebler exertions, and live more slowly,

* The editor intends soon to propose a new nomenclature of the Temperaments, to be called the broad, the prominent, and the sharp organization:—the first indicating vitality and animal vigor, analogous to the vital or sanguine temperament: the second, giving great strength, force, and power, and being analogous to the motive or bilious temperament; and the latter, the sharp, or active and feeling organization, analogous to the nervous or mental temperament.

but yet the longer. Ye who push your labors beyond your strength, take warning and beware, lest your end be like his.

His largest single organ was Firmness, which stood out upon the top of his head like a little mountain, forming a kind of apex on the back part of the top of it. Self-Esteem, just behind it, was also very large, and hence his indomitable perseverance and determination of character. In this respect few equalled him. Nothing could discourage, nothing turn him. Once set upon an object, like the "law of the Medes and Persians, which altereth not," he knew no change, but in the very teeth of what would deter almost any but him, he held on and held out, trying resource after resource till he succeeded. In the whole range of my personal acquaintance, I know of no man his equal in this respect. His large Self-Esteem insisted on being well waited on, and reduced to partial servitude most of his family and friends. It also gave him dignity, manliness, self-reliance, and great confidence in himself.

Approbativeness was less than Self-Esteem, accordingly he cared little what was said about him, for he was conscious of his power, and confident of his correctness. He could seldom be convinced of error in any thing.

His Veneration was large, but Marvellousness small. He adored his God, especially in his works, and sometimes attended church, yet cared little for religious *observances*. Indeed, he more than once, in conversing with the writer, passed strictures on what passes current as religion, though by him deemed counterfeit and spurious. Still, I never drew him out on these points, while in health. A few weeks before his death, his religious feelings greatly increased. He was glad to receive religious instruction from the mouths of clergymen, and expressed perfect resignation to the will of God.

In him, that leading doctrine on which the editor's work on Temperance is based, and also incorporated into his work on "Education and Self-Improvement," pp. 148 to 162, (and also on the same pages of Vol. V. of the Journal,) namely, that there exists an intimate reciprocal relation between the body and the base of the brain, by which every condition of the former, whether active or sluggish, clear or obtuse, &c., is trans-

mitted instantaneously and powerfully to the latter, was illustrated. For several years before his death, he was evidently afflicted with an internal fever, which slowly but effectually burnt up and burnt out his vital energies, and threw his whole system into a state of high and morbid excitement. This was evinced by his continual thirst, and by his consumption of immense quantities of iced water, and the colder the better, besides other signs too unequivocal to be mistaken. In harmony with this fact, and in connexion with the principle just presented, he was, for several years before his death, one of the most irritable and fretful of men. Nothing went to suit him : he would scold, and blame, and censure all about him, and nothing would please him. This irritability continued to increase upon him, till within some four weeks of his decease, when it was supplanted by the opposite spirit. Peaceable, resigned, contented, he put up with every thing, seemed satisfied, and above all, manifested perfect resignation to his impending fate. He knew he *must* die *soon*, yet was willing to depart, and encouraged those around him to be cheerful. The moment I heard of the change, I prophesied the near approach of his final dissolution, for I felt fully assured of the truth of this principle, and inferred, from the subsiding of his animal feelings, that his body was becoming too weak to keep them excited, and therefore that his end was come—and so it proved to be. This law, in its application to death, is peculiarly beautiful, and finds ample confirmation in all who die of a lingering illness.

All Mr. K.'s social organs were large and active ; and the editor has had repeated proofs of their power in his character. His friendship was strong, sincere, and lasting. He loved his children devotedly, so much so, that the death of a promising boy almost broke his heart, and for some time unfitted him for business. Just before his death, he expressed a strong interest in the education and welfare of his only son and child, and wished to live only to see him educated. He also made provision to have his son sent to the south every winter, in case his feeble lungs required it. Inhabitiveness was large, and he talked much about building and improving a *home*.

Concentrativeness was also large; and in harmony with this development, if he began to talk upon one subject, he would

dwell upon, ramify, amplify, expound, and fully present that one subject in all its various bearings. He also *insisted* on *finishing up* whatever he touched, on putting on the last touches, on working it up into one great whole, and on collating, comparing, and completing every thing. Often, when in conversation, my own small Concentrativeness would break off from one subject and fly to another; but when this took place, he would bring me back, and have his talk out on that one thing first.

To be continued.

MISCELLANY.

Private Classes and Pupils.—For several years, the Editor of this Journal, though solicited by hundreds of applicants, has uniformly refused to take pupils, unless they would *stay* with him at least *one year*—sufficiently long, at least, to become thoroughly versed in the science, and to be an honor to Phrenology and their instructor.* The argument used was, that he did not wish *smatterers* to hail from him. He was led to this course particularly by the arguments and persuasions of Mr. Kirkham, though he never fully approved of the policy. Of late, he has abandoned it altogether; and now, whenever he shall be in the city permanently, which will not probably be till November next, he will cheerfully give private instruction to individuals and classes, as follows:—Each private lecture, one dollar; to classes of twenty to thirty, twenty-five cents each lesson, which will consist mainly in pointing out the different temperaments, and placing each other's hands on organs that are large and small, or in pointing out the *location* and *relative size* of the organs, that is, in teaching them how to *examine heads*. The theory of Phrenology, the analysis of the organs, &c., the pupil will get from books and public lectures, these private lessons being designed exclusively to teach the *practical* part of Phrenology. Pupils can take one, or twenty lessons, as they like; but about twelve will prepare them to examine heads sufficiently to learn further for themselves.

He has, of late, had several *lady* pupils; and has had applications for more. He will probably form classes for ladies next winter, and will be happy to receive applications from them for instruction, particularly from teachers, at any time. The more Phrenologists there are,

the better; and the editor thinks he cannot do a better service to Phrenology, his country, and his race, than thus to aid in rearing up teachers and fitting lecturers for the field of action. The facilities which he possesses, for conveying the greatest possible amount of instruction in the shortest space of time, are not equalled in this country, if in any other. To a long and successful *practice* of Phrenology, he adds a cabinet of casts and specimens, embracing the whole of Geo. Combe's collection, which constitutes the cream and culling of the celebrated Edinburgh collection, to which he has added a great number and variety of national and criminal casts and skulls, and the busts, taken from life, of most of the prominent men of our own country. It contains every variety of development, touching every organ, requisite to make the pupil perfect master of his subject; and as these lessons will be given in his cabinet, surrounded by a thousand specimens, animal and human, the pupil can review, recall, and impress indelibly every point presented.

The time is at hand when we shall require and have nearly as many *professed* phrenologists, settled in all our cities and villages, and scattered through our country, as we now have Doctors,—men and women who shall be consulted as regularly, and paid as much as Physicians now are—consulted in reference to what organs require to be cultivated and what restrained, what physical organs require more exercise, and what less, how to preserve the health, &c. &c. as well as to teach the science to children and youth. We this day require thousands of *professed* Phrenologists, not so much to traverse the country and *lecture publicly* on the science, as to *teach it familiarly and practice it stationarily* in neighborhoods and villages.

Especially do we need *female* Phrenologists of this class. The teachers of children should *all* be females, and all be *Phrenologists*. To lecture to and instruct woman in Phrenology, is my great delight: and never again will I charge woman one cent, (unless extraordinary cases should sometimes occur,) for attendance on my public lectures. Woman, your duties, and the good Phrenology will enable you to do to mankind, is your pass, your ticket of admission, to all my public lectures, if not to my public classes. And I do pray that you will respond to this offer by a *full attendance*. And I am almost persuaded to give *all* my lectures free, relying on the generosity of the public to defray expenses, and compensate for time and labor. I know Americans seldom contribute above coppers, or the smallest pieces of silver, (and often they throw in brass buttons and bogus,) but of the correctness of the principle of referring this matter to the *moral sentiments*, and making phrenology in practice what it is in fact, a high moral and

philanthropic, rather than a pecuniary affair, I entertain not the shadow of a doubt. And it will soon come to this, in spite of the parsimony of the public generally. Nothing excites and warms up the better feelings of our nature equally with phrenology, so that it is *safe* to trust the compensation for value received in the hands of the moral sentiments. The editor has pursued this course of late, and though the contributions taken up have not covered expenses, yet many have "dropped in" to his lectures because they were *free*, who would not have paid for an entrance, and thereby have become believers in the science and interested in its propagation. Messrs. Buel and Sizer write that they have pursued this course with great success. It is the only course in harmony with the dictates of Phrenology. Let it be tried by lecturers, and its operation reported for the Journal. In England, the plan of giving *penny* lectures is becoming very popular, and has the sanction of their leading Phrenologists, Geo. Combe included. In practice it is found to work admirably. The principle of making every thing cheap has always been a favorite with me, and been a cardinal guide in all my prices. I was opposed for putting my prices so low, and advised to raise them in order to give dignity to the science: but the development of Acquisitiveness, which I found so universally large, together with a little experience, made me turn a deaf ear to all such advice, give many *free* lectures, and charge at most only 12½ cents per ticket. In projecting the Journal, I at first, fixed its price at one dollar, and if that plan had been adopted, it would now have had ten subscribers where it has but one. But I suffered my better judgment to be overruled, greatly to the injury of the Journal, and have long wished to reduce it to one dollar. I now offer to take twenty dollars, good money, for twenty subscribers, and perhaps fifteen dollars for fifteen subscribers. It is now my desire and determination, to afford every possible facility for the spread of Phrenology among all classes; and in my way, by cheap publications, private lectures, supplying societies with libraries and specimens, &c. &c.: and I wish all who are interested in the science to put their shoulder to the wheel and help on the good cause.

Woodstock, Vt., Dec. 19, 1842.

[O. S. FOWLER, Esq.]

Dear Sir,—Since our last we have procured but one subscriber for the Journal, which, added to our list, makes one hundred and five subscribers which we have obtained for the present volume, since we saw you in Philadelphia.

Thus, we have been enabled to fulfil our promise; and, as we believe, been the instruments of much good, by extending the circulation

of your invaluable Journal. The field of our labors for the past year has been limited, as you will perceive when you refer to the places where the subscribers we have obtained reside. This shows to what an extent the Journal might be circulated, if its just claims to patronage were only fairly presented to the public. One hundred subscribers in the valley of the Connecticut, between Windsor, Conn., and Windsor, Vt., is indeed a small number; but if all other parts of the United States would do as well, your list would be as large as you could wish at present. We are willing to continue our labors in behalf of the Journal:—we can conscientiously do it.

From no quarter do we hear any thing against; but, on the other hand, high encomiums in its favor. Persons of intelligence tell us, that your work on Memory far exceeds any thing that they have ever read on the subject of Phrenology. One man stated to us, after he had read it, that he would not part with it for twenty-five dollars, providing he could not obtain another.

With such encouragement, who would not be willing to labor to advance the cause of truth? Holding these views, we are anxious to do all in our power to sustain a work, which is destined to elevate the character of man, and ameliorate his condition.

Yours truly,

BUELL & SIZER.

From the following it would seem that some attention is also given to the subject of Phreno Magnetism in Great Britain as well as with us. Mr. Hall thinks he has made some *new* discoveries, and some modifications of the *old* ones, which will do much towards correcting hitherto apparent incongruities in the practical part of the science. If he should accomplish anything new or verify what has heretofore been discovered in our philosophical sittings in New York, it shall be communicated to our readers as soon as convenient.—Ed.

Extraordinary Discoveries in Phrenology, aided by Animal Magnetism.—Mr. S. Hall, (a native of Sutton-in-Ashfield) Governor of the Hollis Hospitals, Sheffield, who is well known as a sound practical Phrenologist, last week, *accidentally* magnetized a respectable and intelligent young man by the name of Wilmot. Ultimately he found his influence over this subject so great, as to enable him to test, by decided manifestation, the exact position of *every* faculty hitherto laid down on the popular phrenological busts and charts, which, so far as we know, has only been *partially* accomplished by magnetism before. Nor is this all, since he has not only discovered the existence of several others hitherto undistinguished among the multifarious congeries of

which the human brain is composed, but proved their relative positions in a manner which leaves no doubt of his correctness on the mind of any person who (as we have done) witnesses his experiments. Special organs are by these investigations proved to exist for Velocity, or Locomotion; Gesticulation, or Attitude; and for Industry; besides one for exploring and working in the interior of the earth; one for the conception of Material beauty, splendour, and sublimity, as distinct from Ideality, which latter takes cognizance chiefly of mental and moral beauty and grandeur; one for Love of the Tragic, as distinct from Mirthfulness, which latter is an instinct of the Comic; as well as modifications of several already recognized, which will go far to correct hitherto apparent incongruities in phrenological science. Mr. Hall further informs us, that in the course of these experiments he has "caught glimpses of other territories in the geography of the human mind, which he thinks a little exploration will enable him to map out correctly and clearly." Under these circumstances we forbear to expatiate upon the subject, assured that Mr. Hall's ardent pursuit of knowledge fully entitles him to the honor of detailing such important discoveries in his own time and manner. Mr. H. has since informed us that he has tested his discoveries upon other individuals with complete success; and that with the exception of the organ of Pity (first mentioned as a distinct organ by Mr. La Roy Sunderland), the others we have named are, so far as is known, original discoveries. His experiments also in some measure corroborate Sunderland's theory of the duplicity and quadruplicity of the various organs formerly laid down only in parts, each component having its distinct though relative function; as well as the theory of magnetic polarity, which causes the various cerebral faculties to give, during their action, peculiarity of expression to the features. By operating upon Mr. Wilmot's cheek, he can either compress or distend his lungs to any degree he chooses; and has produced results from other experiments, which incline him to believe in the possibility of curing the hitherto fatal disease of "locked-jaw" by magnetism. Several intelligent gentlemen interested in the subject, and who have, in operations of their own, observed various novel magnetic phenomena, suggested, during a conference with Mr. H. on Thursday evening, that a development of the instinct of Self-preservation might be tested by slightly probing the ear. In since testing this upon Mr. Wilmot, he has discovered that such is not only the case, but that the love of life and the impulse to preserve it, have each a special organ. The certainty with which he has tested the very minute faculties clustering about the eye-brows, and the thick groups of others of which he has satisfied himself other regions of the head are

composed, but where only one or two have hitherto been marked out, induces Mr. Hall to believe, that the number is much more than double what was formerly supposed; and that the present busts and charts will, in a short time, be entirely superseded."—*Sheffield Iris*.

J. G. Forman Esq. has, of late, been lecturing to crowded houses in several places in Kentucky, on Phrenology and Magnetism. Messrs. Buel and Sizer have been lecturing with much success in Vermont. We often hear of their having made many converts to Phrenology. The impression they leave is uniformly favorable.

As it should be.—Mr. Carter, a teacher in Randolph, Vermont, introduced Phrenology into his school with marked success, both as to the interest and progress of his scholars, and the approbation of their parents. Phrenology should be introduced into all our schools as a branch of Common School education, if not in preference to the other sciences, at least on a footing with them.

Mr. H. M. Brown, of Kingston, Ulster co. N. Y., had a severe fit of sickness, after which he forgot the names of his children and even of his wife. By degrees, he slowly recovered this power, as his health gradually improved, till at the end of six months, he could recollect them tolerably well.

Wm. A. Garrison, cousin to Wm. Lloyd Garrison, has been practising Phrenology and Magnetism in Jamaica, West Indies, for some two years past. He visited this country to augment his knowledge, and has just returned with a large supply of works on Phrenology, among which were *two hundred and fifty* of Fowler's Phrenology, and several complete sets of the Journal. He has done much to convince the inhabitants of these delightful isles of the truth both of Phrenology and Magnetism, and promises to correspond frequently with the Journal. We hope he will not fail to do so, and trust the West Indians will have occasion to thank him for introducing so valuable a science to their notice. May prosperity attend him.

Books Received.—The first number of the current volume of the Edinburgh Phrenological Journal. It is "intensely" *English* in its character—philosophical, rather than practical; able, learned, profound, but less illustrative, and highly *orthodox* as regards Phrenology. We have received the whole of the volume for 1842, and hope to find room to copy some of its articles into this Journal.

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No. 7.

ARTICLE I.

NATIONAL HEADS—No. 3—THE JEWS.

(Continued from p. 69, vol. IV.)

Perhaps no nation, as a nation, possess qualities as remarkable as the Jews. Not only are their national peculiarities bold and striking, manifesting themselves on all occasions and governing them in all they say and do, but they are peculiar and even *sui generis*, differing as to their religion, physiognomy, occupations, &c. &c. from all the rest of the world.

The Jews have a cast of countenance, a national face and physiognomy, by which they may be easily distinguished from all other faces and nations. A minute description of these differences will not be attempted here, yet the peculiar form of the nose, its resemblance to the bill of an eagle, its breadth along the whole line of its insertion on the face, the peculiarity observable in the under and upper lips, the form of the chin, as seen in the accompanying portrait of a Jew, taken from life, will enable an accurate observer to designate a Jew wherever he is seen.

In stature, the Jews are usually stout-built, short, and very broad and capacious at the chest. In other words, their sanguine-bilious, or their motive-mental temperament, greatly

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predominates. This indicates long life, great irritability, much selfishness, and strong propensities.

The same traits are seen in their national form of head. I have never seen the head of a Jew which was high, long, and narrow. They are always broad, and generally low. The specimen, from which the accompanying portrait is copied, will give a fair sample of the extraordinary *width* of their heads. I have invariably found their development of *Combativeness* and *Destructiveness* large, and of *Acquisitiveness* enormous, so large that the first few Jewish heads I examined, I did not know what to make of it, supposing it a deformity. No where else have I met with specimens of this organ at all to be compared with it in them. To observe it correctly, draw a line from the top of the ear to the corner of the eye. Take a point in this line about an inch forward of the middle of the top of the ear, and elevate a perpendicular about a quarter to half an inch, and you have the organ. Or, more easily, observe whether the head *widens* rapidly in passing from the organ of Order back to Acquisitiveness, and if so the organ is large; if not, it is small. I do not remember ever to have seen a Jew in whom this widening was not enormous, nor a Jew who did not love money. From the wary Jacob, who contrived to, I had almost said cheat, Laban out of most of his property (cattle),¹ down through the money changers in the temple and the Shylock of modern times, to those Jewish pedlars who traverse our country in such numbers, they have been remarked the world over, in all ages, climes and circumstances, to be extravagantly fond of money, and especially of traffic. Who ever knew a Jew get his living by hard labor? Doubtless there are such cases, but they are rare. And not only are all Jews fond of trading, but they are most adroit and artful in amassing wealth. No stratagem is left untried, every means is used to turn a penny, and every turn makes them two. Their talent, or rather instinct in this respect, exceeds any thing that one can imagine, who has never seen their manœuvring in this line. The short words "as rich as a Jew," "Jew you down to the last cent," &c., will serve to illustrate this characteristic.

I have never examined the heads of many Jews, because

they are too fond of money to spend it on objects like this. A Jewess in Baltimore was examined, and brought some children of her deceased sister of which she had the care, and a lady in Philadelphia, whose husband was once a pedlar of combs, hosiery, buttons, &c. &c., but is now worth his millions, also once called on me for that purpose, and a few others, yet very few. Few of them have science enough to look into Phrenology, and those who have, have *too much*. Mr. Lazarus, a teacher who came over from England to seek employment, is the only one I now remember to have known as being interested in this science. Money is their all in all, their *idol*, their God. A few love books, yet as a nation, they have but one desire, one end, one idea, and that is to *make money*. And money they do make, too, with a celerity truly astonishing. They deal in no article which has not a speedy and a certain sale, and at enormous profits. Thus, they keep a pawnbroker's shop, and never give a quarter of the *real* value of the articles left, require 25 *per cent.* interest, and are secured by the article pawned, so that there is no possibility of their losing a cent. Look at the increase of money at this rate. Take but a thousand dollars, a small capital on which to commence business. The first year he clears \$250, and begins the third with \$1562, the fourth, with nearly \$2000, the tenth, with \$7.445, the twenty third, with above \$100.000, and the thirty-third, with *above a million*. Nothing is reckoned out for expenses, nor is this necessary in estimating the receipts of a Jew, because his incidental income, the surplus of his sales over and above the amount loaned on them, &c. &c. will much *more* than cover all his expenses those of living included.

I have usually found Conscientiousness large in Jews, and yet it does not appear in their dealings; for few can deal with a Jew without getting cheated. The gentleman from whom this portrait was copied, had large Conscientiousness, and yet he committed forgery. In this respect, their characters and their heads would not *harmonize*, only that, as is the fact, Acquisitiveness is so much larger as to stifle its voice.

Constructiveness is usually large. It is so in the accompanying portrait, and its original had the most remarkable talent for drawing, sketching, using tools, making things, &c. &c.,

that I ever saw. He was sent up at one of my lectures in Philadelphia, in 1838, to be examined publicly. He was described as possessing this talent and that of copying to a remarkable degree, and then to give a practical illustration of the character ascribed to him, he called for a piece of charcoal, and drew, on a paper, an excellent Apollo. A better writer I never saw. These aid them greatly in their judgment of the value of property. A Jew rarely if ever errs in judging of the qualities and value of goods, and lays out his money to the very best advantage.

These organs also aid in the study of the natural sciences, and accordingly, we sometimes find a scholar among the Jews, but if a scholar, he is *profound* and *erudite*. Our best historians and oriental scholars are Jews. For one reason of this, see vol. IV. p. 76, Education department. Their heads are usually *large*, and temperaments active, but it is vital activity rather than mental. Amativeness is usually very large, and the social organs are generally large, as is also Benevolence, Firmness, Self-Esteem, Appetite, and Approbativeness. Concentrativeness is usually small, as is also Marvellousness. Veneration is variable. Cautiousness is always a predominant organ.

The articles they prefer to deal in, are first, jewelry (is it not possible that this gave rise to the name Jew-elry,) perhaps because so much opportunity is allowed to take the advantage and so large profits are usually realized; secondly, in made-up and cast-off clothing, in musical instruments, toys, &c. Their love of keeping pawn-brokers' shops is remarkable, and they have no *very* special objection to the reception of *stolen* articles, *provided* they can get them for comparatively nothing. Their knowledge of human nature is most remarkable, and enables them to take advantage of their customers, or rather victims. They know when to abuse and when to persuade, when to threaten and when to flatter; and the moment one crosses their threshold, they seem to know by a kind of intuition, whether he is a spy, or wants any thing, and all about him.

Phrenology will undoubtedly throw a flood of light on the disputed question of the original identity of the Jews and

N. A. Indians; yet the editor has not examined either with the view of settling this point. Their *general* similarity, is somewhat obvious, except that the Jews have more Acquisitiveness than the Indians. The perceptive organs are the alike in both, so is the general fullness of the side of the head, and the want of height. Yet I would not venture to express even an opinion on this point.

On the whole, the study of the heads and characters of the Jews, will be found not only exceedingly interesting and instructive to the Phrenologist, but to contain one of the strongest proofs of the truth of Phrenology to be found.

ARTICLE II.

DESCRIPTION OF THE CHARACTERS OF TWO CASTS, AS DEDUCED FROM THEIR PHRENOLOGICAL DEVELOPMENTS, BY O. S. FOWLER AND WM. R. STRACHAN.*

In complying with your request that I would send you a written delineation of the phrenological indications of the characters of the two casts you sent me, I labor under difficulties which few can duly appreciate. In the first place, to examine a head without any knowledge of the individual's education, occupation, influences, circumstances, &c. is subjecting the science to a test so scrutinious, that few Phrenologists will risk it. But to examine the bare skull divested of all skin and flesh, with none of the ordinary means of estimating the temperament, activity, texture, and organization, and with but few indications of these qualities even as drawn from the naked skull, is increasing the severity of the test to a degree which few can sustain. But this test can be sustained far better than an

* Their having been directed to Philadelphia prevented their reaching me till about four weeks ago, since which I have not had a leisure moment to comply with your request till last week, when the description, designed to be inserted in the June No., was necessarily crowded over for want of room into the July number.

examination of the *cast alone*, where the indications of activity and texture are few and indistinct. In examining the skull, no slight assistance is to be derived from its *thinness* over the organs most excited, &c. ; but, in the examination of the *cast of a skull merely*, the data are too slight to expect any great things, and to cover many inaccuracies should they occur, and should the examination and character be found to harmonize, the test will be triumphant and complete. Under circumstances like these, nothing but *science*, and in *skillful hands*, could predicate character successfully.

To make assurance doubly sure, I have invited Mr. Wm. R. Strachan, the pupil and partner of L. N. Fowler, to give another phrenological description of these casts, both his and mine being put into the hands of the printer before either was acquainted with a single opinion expressed by the other. Both casts are low, wide and short, which indicates a predominance of the *animal propensities* and a deficiency of the moral sentiments, thus evincing their general depravity of character, and their attraction for each other. They were doubtless comrades or associates, united together mainly to plan and execute crimes of the blackest hue. In addition to this, both are casts from skulls, the great size of which gave them a great amount of *power*. Yet this power unquestionably took a selfish, wicked, and even criminal direction. I regard them both as very *bad* heads, and capable of committing almost any crime, however black or heinous.

Cast No. 1 was doubtless the *ringleader* of this diabolical confederacy. I infer this from its astonishing width. In my whole extensive collection of American criminal skulls and casts, I have few as wide as destructiveness as this. It is wider than that of Thomas Earl, who was executed at Williamsport, Lycoming Co. Pa., May 24th, 1836; wider than one executed for murder some five years since, in Delaware; wider than that of LeBlanc, or than any Indian's with which I have compared it except that of Me-che-ke-le-a-ta, an Indian chief most notorious for his bloodthirsty cruelty; on a par with that of Gibbs, the pirate, who killed so many human beings;* wider

* A ship-mate of Gibbs called on the editor a few days ago, requesting to see the bust of Gibbs. While looking at it he remarked that he had of-

than that of a colored man who committed murder in Harrisburgh some twenty years ago ; nearly as wide as that of Conley, a notorious robber and murderer, who, in company with Lewis, infested the mountainous parts of Pennsylvania some thirty years ago ; wider than that of Patty Cannou or Ebenezer F. Johnson, and in short than almost any of the skulls and casts in my collection.

This almost unparalleled width *must* tell *somewhere* : and doubtless controlled his character.

But this development would be less ominous of crime, if it were not developed *in conjunction with Secretiveness and Acquisitiveness*. The whole side head is enormously large. Hence its possessor was doubtless a *criminal*, and a *murderer*, and that for *money*—a *robber*, who did not scruple to employ any means, however deceptive or cruel, to obtain money.

Nor would Benevolence restrain him from the commission of these crimes, for both pity or sympathy for distress, and also active kindness, are small. The whole organization indicates sensuality and brutality. The intellect is fair, yet the moral sentiments are small, so that his intellect was the servant of his passions. He excelled in planning, and was shrewd and knowing in his business or trade, practical, ingenious, very fond of travelling, and yet fond of *home* ; but his whole intellectual lobe was taxed by his propensities to devise ways and means for gratifying his animal nature. The only moral organ at all conspicuous was *Veneration*. Probably at some period of his life he was *religious*, yet he was destitute of consistency, and a disgrace to religion. Firmness is not large. He was fickle and unstable in all things ; and hence a prey to contending and alternating passions.

Self-Esteem is *small*. His associates were from the lower ranks of life, and his associations all degrading, because small

ten listened to stories told by Gibbs, in which Gibbs boasted of his having, with his own sword, and in a single day, killed upwards of three hundred human beings by cutting off their heads, running them through, &c. When Gibbs became angry he would often threaten him (the narrator) that if he had him where, he would like, he would soon make him "walk the plank." He even once threatened this to the mate of the U. S. man of war in which they were both sailors, for which he was punished.

Self-Esteem is combined with small Ideality, and a coarse animal organization. Approbativeness is fully developed, yet it also takes an animal turn, and creates a desire for praise in the manifestation of animal passion. His weak moral organs left him utterly regardless of his *moral* character and standing.

The social organs are all *large*. Amativeness is very large; he was probably licentious, profligate, and dissolute. If he married he probably proved inconstant, and abused his wife.

Parental attachment was *strong*. He loved children, yet the enormous size of his Combativeness and Destructiveness probably caused him at times to abuse them. He loved home yet probably travelled from place to place much. He was very companionable; fond of society, and always the centre of a club of rowdies. He contrived to get a good many *women* in love with him.

Combativeness was prodigious, and Cautiousness *small*. Fear neither personal nor of the law, ever deterred him from the commission of crime.

Combativeness, Destructiveness, and Secretiveness are his largest organs, and enormously large they are; so large as to round out, and fill up the whole side head. His intentions were bad, and every act, device, and stratagem imaginable was resorted to, in order to attain his ends. That part of Acquisitiveness which creates the desire to get money is *large*, that which holds on to, and makes a good use of it, is *small*. He was always poor, seldom paid his debts, and got money as he could. Marvellousness was large.

In fine, I consider it decidedly a *bad head*, governed by the propensities, particularly Combativeness, Destructiveness, and Acquisitiveness, which doubtless exerted a controlling influence over the character.

Cast No. 2. resembles that of No. 1., except that it is longer, lower, and not quite so broad. But for its almost utter destitution of the moral sentiments, it would not be a bad head, but with this destitution, added to his predominant Secretiveness and Acquisitiveness, I fear his large reasoning organs were perverted to the worst of purposes. His large Causality was always at work on something, and probably plotted mischief. His attachments were *remarkable*: so

much so as to give his head the appearance of that of a female. He was a real crony, but I fear kept bad company, because all his tendencies were *downward*, all his associations vicious and grovelling. I should also think him given to drinking and kindred vices. Love of money and Causality, are his two largest organs; hence he employed the latter to aid the former in devising ways and means to "raise the wind," without *earning* much if any thing. He cared not *how* he got money, nor how he spent it, so that he could but get it. I doubt whether either of them were industrious. I regard both as bad skulls, and as liable to turn robbers and murderers.

I have written the above by piece meal, at intervals from professional engagements, so that I could not do justice to myself or the science, and yet have done the best that circumstances would allow. I hope Mr. Strachan will have done better.

No. 1—Presents the cast of a male skull—the developments of which indicate that the possessor should have been known for marked and decided qualities of mind.—I would premise, however, before entering at length into a description of the character—that the examination of casts—particularly a cast of the skull, can never constitute a fair and candid test of the truth of Practical Phrenology.—The SKULL approximates nearly to such test, as a skillful practitioner can then decide with *tolerable certainty* upon the Temperament, and with *exactness* on the relative activity and non-activity of particular organs—but even then, equal justice would demand that information with regard to circumstances and education should also be given.

With this explanation due to Phrenology, I will resume the interrupted delineation of the character.—The Brain was rather above the full size; its fibre coarse. His Bodily Powers, where vitality and ability to relish physical pleasures, endure fatigue, to live and enjoy life are estimated, should have been excellent.

His head being full and even in the various regions, partic-

ularly the Propensities and Moral Sentiments, he was capable of passing for an *ordinary good man*, or a *VERY BAD ONE*—the bias of his character for good or evil depending in some measure on circumstances; although, as a bad man, he would without doubt become far more notorious for the depth of his depravity than conspicuous as a good one.

He should have manifested much shrewdness, tact, and low cunning, was much disposed to assimilate in character with the tone of whatever society chance has thrown him into.

His Intellectual Qualities were those giving judgment of physical properties and strong powers of observation, *rather* than *originality* or the higher kinds of reasoning.

So far as relates to his Moral Faculties, although I cannot decide on the fact, whether they were cultivated or not, he had the elements of Gratitude quite strongly developed; and though proud and self-confident, has natural respect. He should have displayed on certain points much credulity, and that of a decided cast.

Had great obstinacy and setness of character when particular organs were appealed to, but was not uniformly and consistently firm. His weakest moral organs are Hope and Conscientiousness.—His perception of right and wrong, abstractedly considered aside from results, was weak, and as a man was not disposed to consider himself guilty; and rarely, if ever, felt penitent for any action committed.

Self-Interest and the gratification of his desires and passions, would be more important, in his estimation, than adhering to the dictates of conscience. His Acquisitiveness is well developed, and must have had considerable influence in his character—if perverted, making him an adroit and skillful thief.

His strongest trait, however, should have been that leading to Cunning, giving the disposition to conceal and hide from others, keep his own affairs to himself; he was not inclined to court inquiry, and apt to shroud his transactions somewhat in mystery.—He had strong prejudices, was easily excited, had a high temper, and was **REVENGEFUL**; never forgot insults, and when his passions were aroused their action was very continuous.

A man of such character would be too turbulent and harsh

to make a home happy. Besides, his social developments are not of sufficient size to act as modifiers, with the sole exception of the sexual passion, which is by no means deficient.

No. 2. Presents the cast of a skull whose organization in one or two points would indicate a female, but whose character otherwise is so highly masculine that it must be pronounced the cast of a male skull. He was a person of the most decided and positive character, possessed of independence and will in no small degree. He should have been dignified, disposed to take the lead, assume the responsibility, and was eminently fitted, in his sphere, to exercise a controlling influence over others. He never was disposed to become subservient. All those qualities of mind which give natural self-confidence the willingness to rely on one's self—decision and positiveness, together with ambition, are most markedly developed.

His Ambition being conjoined with strong passions and propensities, would take a vicious direction, and cause him to stand foremost among the vile.

He had a noble intellect—was original, deep, inventive, and very quick and successful too in adapting means to ends; was full of plans and resources. It should have been almost impossible to entrap him, so as to cause self-committal,—was ready in taking hints,—understood human nature well,—had much wit, humor, and considerable taste. His operations for evil were on the most extended scale, if circumstances were at all favorable. He had united, in an eminent degree, the qualities of caution, prudence, with intellectual daring and cunning. His mind was very comprehensive, and enabled him to take enlarged views of things.

His Intellect, Passions, and Pride predominate severally over his moral sentiments and the feelings calculated to soften the harsher traits of character. He had a good share of mechanical ingenuity, and could work after a pattern. His ability to personate different characters and general versatility of talent was very great, and of material service in enabling him to consummate many acts with safety.

No matter in what sphere he was placed, or how much his powers were contracted by circumstances, he must have acquired influence of some nature, have made himself notorious.

His judgment was superior, and he should have been noted for carrying his point, attaining his object by open or hidden measures; by decided and forcible means, or by wile and stratagem. Whatever he was determined on, he would finally do; especially if he had engaged to do it. He would also scruple but little in putting away, infringing on the rights, &c. of those who stood between him and his desires. Was capable of adopting any means to accomplish his ends. Was far more scrupulous about what he termed "honor" and his independence than about right and wrong. Conscientiousness being relatively deficient, he would think the end justified the means, and a man with his strong personal character would think that his desires and will sanctified the end.

His memory of principles, plans, operations, of persons and things, should have been very good. His conversational talents were excellent, enabling him to entertain company, and with his wit to amuse.

His Love, as a passion, was not strong, and unless perverted and increased in activity by peculiar circumstances, could never have become gross. His attachments were not of the steadfast kind, but under the control of his pride and judgment. His love of pets, favorite animals, &c. was strong. To sum up his character in a few words:—

He had a strong, marked, and decided character, sound judgment, great intellect; was shrewd, cunning, crafty, cautious, yet independent in his actions, aspiring, and very determined; ready to adopt any measures approved of by his judgment, and that judgment recognising self-interest and passion rather than moral obligation—formed to influence others rather than be influenced.

He was dictatorial, arrogant, and commanding, yet could assume great suavity whenever the occasion required.

He was deep, plotting, and designing, a master-hand in tact and policy.

Few could understand his real character or appreciate correctly the motives from which he acted.

ARTICLE III.

THE LIFE AND CHARACTER OF SAMUEL KIRKHAM.

[Concluded from page 283.]

The upper and backward portion of Acquisitiveness, which *acquires* property, was large in his head, and its sign or pole in the face was very apparent, and he used every exertion in his power to acquire property. This induced him to publish his grammar, and then to strain every nerve in order to push it into circulation. It also bought farms, built houses, engaged in the mulberry speculation, &c. &c. But the lower and forward portion of this organ, that *holds on* to it, is small, and hence he was a perfect *prodigal*. I never knew a man who neither drank, nor gambled, make as poor a use of money as Samuel Kirkham has done. With an income nearly equal to three thousand dollars per annum flowing into his lap from his booksellers, without one cent of outlay or any effort of his own (his grammar being established), he was as poor as many day laborers with a wife and ten needy children, being often put to a strait for money to get even comforts in the family. All this was occasioned by his *liberality to his friends*. He was often heard to say that he could never enjoy life while he saw them poor. Partly to get rich but mainly to help them, he bought a farm near Batavia, and several houses in that village for them to work on or live in. These he undertook to rebuild and improve, in doing which, while he gave a striking practical illustration of his large Adhesiveness and Benevolence and small Economy, (the fore part of Acquisitiveness,) he involved himself so deeply that all his income was insufficient to pay his liabilities, and he was obliged to make sacrifices of one and two hundred per cent in order to get advances from his booksellers.

His Language was large, so was Form, Ideality and Comparison, and these gave him his qualities as a writer. He was an excellent verbal and logical critic, a good speller, a good writer, whether his language or his ideas be considered, and

made himself fully understood. Still, his was more the *English* style, more prolix and precise, than free and familiar.

It may be proper here to mention the part taken by him in the authorship of Fowler's Phrenology. In the first hundred and twenty pages of that work, "the author" is used, and the words "the authors" occurring on p. 124, were altered from "the author" in the *proof sheets*. The reason of the change was that I wished to add the name of my brother L. N. Fowler to the work, in order that the work, though written entirely by myself, might not throw him into the shade, but that it might place both on an *equal footing*. Up to p. 200, Kirkham was not once thought of as co-author or assistant author, though he had corrected much of the work, and even *re-written* most of the first thirty pages. He *originated none* till we come to the perceptive organs, and soon after, the question was started by myself, "How will you be able to receive what merit belongs to you in the preparation of the work?" and, "What shall I pay you for your services?" (for he had offered to criticise the work in order to learn Phrenology.) He proposed becoming assistant author and owning one-third of the copy right, and urged that his well known interest with the booksellers, would introduce the work into the market. But his influence was insufficient to do so. For five years after its first appearance, no bookseller would entertain the thought of becoming its publisher. It worked its own way silently but effectually, till it is now *the* standard work on Phrenology in this country. It has superseded even Combe's revised edition of his system of Phrenology in the book market, and that without the immense facilities of being on the trade list. Now, *several* booksellers are *petitioning* for its publication, and the prospect is that the work will soon be thrown into the book market. It brought its cash price at the trade sales in the Spring—a thing very rare with *any* book. The fact is that those *combinations* of the organs which form the main body and chief excellence of the work, constitutes the very *gist* and *essence* of Phrenology. *Individual organs*, however large, never make up a character. Their *combinations* determine their drift, modifications, and directions, and hence the utility of the work.

Kirkham ran his pen through much of the *manuscript*, adding, erasing and spelling, (the extra *k* and *u* being his interpolation, of which I disapproved,) the grammar, pointing, &c., being his, while its *subject matter* was mainly mine. The *subject matter*, or first rough draft of the first two pages of the preface, was furnished by myself, but was re-written by him, and thrown into his style.*

Some of the prefatory remarks under the *external senses* were his, because he knew as much about them as the author, and so were remarks on Language, because they bordered on a subject with which he was familiar, but few other paragraphs were his. The *subject matter* of the great body of the work, as well as its arrangement, and also its style, excepting the lopping off of those excrescences or provincialisms in which my style abounds, and also such improvements as could be made by interlining, was entirely my own—whether good or poor, the public is left to judge, or rather *has* judged, in the purchase of nearly *twenty thousand copies*.

As a Phrenologist, Mr. K. deserves a passing remark. On the editor's visit to Baltimore, in 1835, Mr. K. was introduced to the editor and examined, without knowing his name or character. Till then he had not been a believer. But that examination—so correct, so pointed, together with that of his wife and niece, and the contrast drawn between them, confounded and astonished him. An invitation to dinner followed. He also made frequent visits to my rooms, to hear the characters of his fellow citizens delineated. The result was, that he became fully convinced of the truth and importance of Phrenology, and commenced its study. The next summer, in order to become still further inducted into its facts and principles, he invited me to take a trip with him, in his carriage, through central Pennsylvania, he to lecture on Grammar and Elocution, and I on Phrenology; one of his main objects being to hear heads examined, and learn practical Phrenology. After nearly two years study, and considerable private practice, he commenced lecturing on Phrenology, and examining

* In it, the term "authors" is used, because it was written after the body of the work was completed, and he admitted as author. Hence, *authors* in the preface is followed immediately by *author* in the work.

heads professionally, in which he made several thousand dollars, principally at the South, where he is well remembered as a Phrenologist. He reached an order of minds which few Phrenologists could well reach—the *scientific* and the *learned*. He always gave it dignity, and committed few mistakes, though he was not *quick*, or *apt*, or very *skillful*, in *examining heads*. His Individuality and Eventuality were both small, and he felt and lamented the difficulty occasioned thereby very much.

He retained his faculties to the last, [and till within a few weeks of his death, continued to improve his mind by reading and reflection, and being read to even while taking his meals, —a practice which seemed to be both constitutional and habitual with him. One other remarkable trait in his character was, attention to the wants of those around him, and even to brutes. He could never trust his horses either with the ostler or with his driver, but would always go out himself, at night, to *see to it himself*, that they had plenty of food, and a good bed. Nothing was left undone which he conceived possible to add to the comfort of his guests, or to mitigate their sufferings. Words can hardly describe the intensity of this feeling.

He willed his skull to his wife, and at her death, to his *son*, and at *his* death, to the Phrenological society of the city of New York.*

We have been thus minute, because such a course is justly due to those who have labored in the cause of Phrenology, because the shortest and best biography which can be given of a man is to state his *phrenological developments*, and because his skull will probably be preserved for inspection by those who come after us.

* Before that time arrives, it is really to be hoped that New York, the great emporium of the new world, will be rich enough, in science at least, to have and maintain a *phrenological* society.

ARTICLE IV.

From the Edinburgh Phrenological Journal.

ON THE APPLICATION OF PHRENOLOGY TO CRIMINAL LEGISLATION. *By Mr. C. J. A. Mittermaier, Professor of Criminal Law in the University of Heidelberg, and Mr. Geo. Combe.*

I. LETTER FROM MR. COMBE TO THE EDITOR OF THE EDINBURGH
PHRENOLOGICAL JOURNAL.

Edinburgh, 18th November, 1842.

SIR,—In transmitting to you the two accompanying letters on the application of Phrenology to criminal legislation and prison discipline, I beg leave to mention the circumstances which gave occasion to them. Mr. Mittermaier, the author of the first letter, and to whom the second is addressed, is now approaching to sixty years of age; he has repeatedly been returned by his countrymen as a deputy to the second chamber of the Legislature (the House of Commons) of the Grand Duchy of Baden, and been chosen by that body as its President or Speaker. He was a member of a Commission appointed several years ago by the Grand Duke to reform the criminal code of Baden; he has long been, and is now, professor of criminal law in the University of Heidelberg, and is very favorably known in France, Italy and Germany, by his writings on this branch of jurisprudence. A small treatise of his has also been translated into English.* He has visited personally most of the great prisons in these three countries; and is in correspondence with the most enlightened jurists and friends of an improved system of prison discipline in Europe, and in the United States of North America.

At the close of the course of lectures which I delivered last summer, in Heidelberg, he in a letter dated 23 July, expressed himself in terms of warm acknowledgement concerning the practical importance of the views which I had presented in

* On the Effects of Drunkenness upon Criminal Responsibility. Edinburgh: T. Clark.

the lectures, and particularly in reference to criminal legislation. He, in the same letter, requested me to write also for publication, a fuller exposition of my views regarding the silent and social prison discipline in North America, than I had been able to present in the lectures. He subsequently mentioned, that if he had been acquainted with Phrenology at the time when he was a member of the before-mentioned Commission, he could have offered some valuable suggestions for improvement to his co-commissioners, and been better able to remove several difficulties, and to answer objections, which presented themselves in the course of their deliberations. Being aware of the great weight of his authority in criminal law in Germany, I requested him to favor me with a brief written outline of his opinions in regard to the application of Phrenology to criminal legislation and prison discipline, and to permit me to publish it in Germany and Great Britain. He most cordially complied with this solicitation, and reiterated the request that I should write to him regarding the American prisons. This desire gave occasion to the second letter now sent to you. His letter to me, in its original form, appeared in *Sachsische Vaterlands Blatter*, published at Liepzig, on 1st November, 1842; and the following translation embodies its contents.

Allow me to remark, in order to prevent misconception, that in copying my letter to Professor Mittermaier from my original draught, I made some slight alterations in the arrangement and expressions of the three introductory pages, but omitted to transfer them to the original manuscript which is what I now transmit to you. There is, however, no difference between the draught and the letter in principles or topics. I am, &c.

GEORGE COMBE. .

II. LETTER FROM PROFESSOR MITTERMAIER TO MR. COMBE. Translated from the German.

Heidelberg, 16th August, 1842.

Allow me my highly-esteemed friend, once more to return to you my thanks, and to express in writing the assurance that I shall never forget the very instructive lectures, for

which we in Heidelberg are indebted to you this summer. You have with intellectual acumen and perspicacity, led the way to the re-introduction of Phrenology into Germany. You have excited new ideas, and prompted us to new investigations. I am convinced that the researches of phrenologists will essentially contribute to place psychology on a better foundation; and as the influence of legislation can become beneficial only when it is founded on an exact knowledge of human nature, I consider the jurist, in an especial manner, as interested in the study of Phrenology. I am accustomed neither to surrender myself blindly and instantaneously to new ideas and systems, nor to reject them from prejudice, merely because they are new. I try all things; and every inquiry which has for its object a more accurate knowledge of the nature of man, or which can contribute to the progress of humanity, is important in my estimation. I am aware that many individuals are apt too rashly to carry new systems to extreme lengths; and I therefore guard myself against embracing too hastily all conclusions which the founders and enthusiastic adherents of such systems deduce from them. I have been accustomed, moreover, to view all new enquiries from the practical side, and to measure the importance of every science by the degree of mediate or immediate utility which is involved in its applications. I have held fast by these principles of judgment also in the study of Phrenology, and am aware that in this science much remains to be accomplished—that the number of observations and the extent of experience must still be greatly enlarged, before we shall be warranted in placing, with certainty, the laws of human nature on the basis of Phrenology. Great caution also is necessary in deducing conclusions from Phrenological observations; because frequently *accident* affords the true explanation of the coincidence of certain phenomena, without our being justified in ascribing them necessarily to their antecedents as their certain causes. Nevertheless, I am equally convinced, that the observations which have already been made when rightly understood, are sufficient to shew the soundness of the fundamental principles of Phrenology, and to warrant us in bestowing a serious attention on its cultivation. With me the study and

improvement of criminal legislation are highly important objects; and I believe that Phrenology will prove advantageous in promoting these ends in the five following respects:—

I. In relation to forming a correct conception of the nature of particular crimes, and judging soundly of the kind of punishment, the threat of which, by its conformity to that nature, will be best calculated to prevent them. The physician who desires to cure his patient, studies particularly the nature of the disease under which he suffers, and tries to discover remedies appropriate to counteract it. Our lawgivers, unfortunately, do not imitate this example. The distinguished statesmen who enact our laws, are too often not sufficiently acquainted with the people, with their wants and propensities, and with the temptations and excitements which impel them to crime. They form arbitrary notions of crimes, and denounce punishments against them, under the influence of these conceptions. The legislator who studies Phrenology, however, must acknowledge that many offences have a deeper origin; namely, in organs and excitements, which through their predominance, produce a certain disposition of mind that impels the individual, with extraordinary force, to crime. On this account, it is important to study these exciting causes, and to enact punishments bearing a just relation to their nature.

II. Phrenology will be useful in leading to a judicious choice of the *kinds of punishment*. If punishments are to be regarded in the light of curative means, applied to the dispositions of the criminal, the legislator is certainly bound to enquire into the nature of the remedies he intends to apply. A particular kind of punishment is proper and conformable to the nature of the crime, only when it can operate beneficially on the individual criminal, conduce to his improvement, and ultimately effectuate his moral reformation; while, at the same time, by proclaiming at once the seriousness and dignity of criminal justice, and by increasing the motives to virtuous conduct and antagonising the excitements to crime, it makes a salutary impression on the other members of society, and operates on them as a means of prevention. Phrenology teaches us that the power and activity of the human organs are increased by external excitements, and this of course holds in the case of

criminals. Punishment is one of the most important means of operating on the mental organs. Whenever the punishment has the effect of exciting exasperation and despair in the mind of the criminal, his moral faculties will close themselves against every beneficial influence which it is intended to produce, and he will be found in a state of constant exacerbation against the individuals intrusted with its infliction. On the other hand, where the punishment is applied with seriousness but with benevolence and moderation, a corresponding improvement will be effectuated in the criminal's moral dispositions. Corporal chastisement, on account of the debasing influence which it exercises on the mind, is an inappropriate means of punishment.* It exasperates the feelings, and presents obstacles to moral improvement. The punishment of death also is inexpedient; because, through the strong impression which its accomplishment necessarily makes on the spectators, it excites, in a decided manner, their destructive propensity, deadens their moral sensibility, and increases their thirst for blood, and the cruelty of their dispositions.

III. One leading object of a sound criminal legislation, is the prevention of crimes. Phrenology teaches us that the activity of our mental faculties and organs is powerfully influenced through the impressions made on them by external objects. The first duty of the legislator, therefore, is early to produce the most beneficial impressions on all the organs which lead to virtuous conduct; for example, to cultivate, by practical education (an effectual means of improvement,) the sentiment of Benevolence; in the next place, to present every impediment to the undue development of those organs which are liable, through abuse, to produce evil, such as Destructiveness; and, lastly, to give a right direction to other faculties (such as Acquisitiveness) which become dangerous to society only through their misapplication. This last faculty, for instance, may be properly directed by early training to diligence

* In Feb. last the editor visited the Auburn States prison, and to his question "Do you employ corporeal punishment in the discipline of the convicts?" the answer of the keeper was: No; we once did, but we have abandoned it now, and find that we can manage them better without it than with.

and industry, and by forming the habit of accumulating spare money in savings' banks.

IV. Phrenology is, in an especial degree, important to the criminal legislator and to the judge, in reference to questions of responsibility. While legislation hitherto has relied too much on deterring from crime by mere severity, and has attended too little to the excitements which impel to it, and which in so far circumscribe moral freedom, Phrenology teaches us to study the peculiar dispositions of offenders, and it authorizes punishment only in so far as each individual is really accountable. Accountability, however, is influenced by the condition of the organs which we find in the offender. For example, certain organs, whose functions are to guide the conduct to virtue, may in him be extremely deficient; or other organs, whose normal development would have given him a clear perception of the criminal nature of the action, may be not at all developed; or those organs which, in excess, incite to certain crimes, may in him be enormously large; and in proportion will his moral freedom and responsibility be circumscribed. In all such cases it is important to enquire narrowly into the state of the organs in the accused. Phrenology shews that there are cases in which the excessive predominance of a particular organ—of Destructiveness for instance,—in combination with great deficiency of the moral and intellectual organs, really abrogates responsibility*; so that only per-

* A similar doctrine is presented near the close of Combe's letter, and will be found incorporated into many of his writings, but with the doctrine that the developments of any human being, however bad they may be, release him from moral obligation, and allow him to commit crimes without being guilty, I have no fellowship, *no not any*. I do not say that all men can always resist all their vicious propensities. Nay; I believe that a propensity to do evil may be so all-powerful, and the restraining organs may be so weak, that some unfortunate men really *cannot* help committing criminal acts. But it will be conceded on all hands, that if a person has *brought himself* into this state, and that *voluntarily*, he is blameable and punishable, perhaps less for the *actual commission* of the criminal act, than for his *criminal disposition*. A drunkard has indulged his depraved appetite for intoxicating drinks, till he really *cannot* resist its demands for more. Is he therefore blameless for indulging it still more? Or more properly: a certain man, when intoxicated, cannot resist a certain murder-

sonal restraint, as a means of protecting society against injury but not as a punishment, can with justice be applied to the individual. Thus, also, there are other states or conditions in which a real *alienatio mentis* (Geisterkrankheit) is occasioned, where a certain organ is affected with disease, while the patient is conscious of his condition, and knows what he does. This so-called partial insanity is rendered easily intelligible by Phrenology. It is most important, however, in order to remove the objection that the moral freedom of man is destroyed by Phrenology, not to go beyond the limits within which this science may be legitimately applied to questions of legal responsibility.

was propensity—the promptings of Destructiveness. Is he therefore blameless? Are his moral hands unstained with the blood of his murdered victim, while his physical hands are reeking in that blood? “Yes, because he *could not help* committing the horrid deed while intoxicated, nor could he resist the temptation to drink. His raging thirst for liquor compelled him to drink, and his intoxication produced a spontaneous, irresistible thirst for blood, which rendered the murder inevitable;” answer Combe and Prof. Mittermaier, if I understand them correctly. “Granted,” I reply, “but how came he by this irresistible appetite? He *brought it on himself*. At first it was under his control, but he continued to indulge this vicious propensity for drink till it became irresistible. His crime therefore consists, not so much in the murderous *act*, as in the *previous* indulgence of his drinking propensity. He should not have *pampered* that appetite till it became irresistible.”

Besides, unless I have read the heads of children in vain, or else have had the good fortune to examine only the best of organizations in children, Conscientiousness and Benevolence are *always large* in children under ten years of age. I never saw but one exception, (the boy Philip, see p. 320 of “Phrenology Proved, Illustrated, and Applied,”) and he was taught to steal when but five years old. Conscientiousness is *naturally large* in children, and as a proof of this point, I appeal to the heads of children of all classes. Again: the propensities are less developed comparatively in them, and what is far more, their *tendencies are virtuous*. No organ, however large, is bad, unless it is *perverted*; so that no person is compelled by his constitution to commit crime. All are therefore moral and accountable agents—all are *morally responsible* for their conduct.

This subject will be found more fully presented in the work alluded to above, p. 380, in an article headed Free Agency and Fatalism, in which the author will be seen to dissent entirely from the doctrines of Combe on the same point. But the editor is not entirely satisfied with even the chapter just referred to, and intends soon to discuss it more fully. Ed. Am. Ed.

V. The study of Phrenology will produce a beneficial effect on the arrangement and administration of institutions for the punishment of crime. Legislators will, by its means, come to understand that those individuals who are condemned to imprisonment on account of their crimes, stand in need of considerate treatment on the part of the State, because what may be called a diseased condition of the mental faculties, is really manifested in their offences ; and it is important (as in communicating a good education) to avoid every thing that can increase the activity of the abnormal organs and thereby augment the disease, and to aim at producing a normal development of those faculties from the excess of which the crime proceeded, as the best means of suppressing future abuses. Farther, the legislator must make it his serious endeavor to cultivate and bring into activity all those faculties and organs which serve to conduct to virtue. From these principles it follows, that in the administration of prisons, the superintendents must study the individuality of the criminals, and direct their treatment in reference to it. Farther, it will become necessary to avoid every thing harsh and arbitrary, calculated only to embitter and exasperate the moral dispositions of the criminals ; above all, the principle of benevolence must enter into the administration in order to gain the confidence of the prisoners towards the prison directors. The latter must then labour to awaken in the former correct perceptions of the good and evil of their actions ; and every thing must be avoided that can diminish injuriously the bodily or mental vigor of the prisoners. In this view, I regard absolute and unbroken solitary confinement as prejudicial.

The foregoing remarks are only sketches of principles, the full elucidation and application of which I reserve for another place. With much esteem, I remain yours, &c.

MITTERMAIER.

III. LETTER FROM MR. COMBE TO PROFESSOR MITTERMAIER.

Ischl, 20th August 1842.

MY DEAR SIR,—Your letter of the 23d July has afforded me the most lively satisfaction. I was oppressed by the consciousness of the imperfections of my lectures on Phrenology,

owing to the difficulties presented by the German language in the communication of my ideas; and the assurance that you have been interested by them, is the most heartfelt reward that I could have received. I know how to appreciate your approbation, and shall ever regard it as a happiness and honour to be able to say, that you were one of my hearers who did not miss a single lecture in the whole course.

It will give me much pleasure to answer the questions which you put to me regarding prison discipline in America; but I beg leave to remark, that as they involve matters that are still the subjects of controversy in the United States, as well as in Europe, it is not in my power, with a due regard to the interests of truth, to give you brief and direct answers to them. I solicit your indulgence, therefore, for entering at some length into the points to which they relate.

You ask, If my observations in the United States lead me to believe, that entire solitude is prejudicial to the physical and mental condition of prisoners.

In answer, I beg to remark, that the social system of prison discipline is carried into effect in the State Prisons of New York and Massachusetts, and in those of several other states, and the solitary system in those of Pennsylvania and New Jersey. I visited several of the prisons in these States, and enjoyed the advantage of much conversation, not only with the prison superintendants, but also with lawyers and physicians who had seriously considered the subject of prison discipline. The impression made on my mind by all that I saw and heard was, that none of these American prisons were conducted on principles that merit entire approval, while, at the same time, all of them exhibited many sound and valuable practices.

I shall endeavor to state as briefly as possible my views of their advantages and defects; but in order to enable you to judge of the soundness of my remarks, I consider it necessary first to explain my views of the mental constitution of those persons who generally become criminals. Unless we form correct ideas on this point, we have no solid foundation on which to build opinions regarding prison discipline. A physician must know the constitution of his patient, and discover

the disease under which he suffers, before he can successfully attempt a cure. In like manner, the lawgiver must know the dispositions of man and the influence of external circumstances in leading men to virtuous or criminal actions, before he can judge wisely of the treatment which should be administered, to deter them from the one and lead them to the other course of conduct.* From extensive observations, I am convinced that men in whom the base and hinder parts of the brain (the seats of the animal propensities) are very large, and the coronal region (the seat of the moral sentiments) and the anterior lobe (the seat of the intellectual faculties) are relatively deficient, are prone, under the temptations presented by the ordinary state of society, to abuse their animal propensities; that is to say, to injure other individuals in their persons or property for the gratification of their own selfish desires,—in short, to commit crimes.

In framing laws in reference to such men, legislators aim very properly at accomplishing two objects,—1st, to treat them in such a manner as will present to other persons similarly disposed motives to restrain their propensities, and to avoid committing crimes; 2dly, to reform those individuals who have offended, so that they may again be restored, as useful members of society.

In order to accomplish the first object, lawgivers have too generally supposed, that the most effectual mode is to punish severely,—in other words, to inflict great suffering on convicted criminals,—and that the fear of this suffering will effectually deter other men from committing crime. This supposition assumes, that the minds of men disposed to crime are constituted precisely like those of men disposed to virtue; in short, that the criminally disposed are cautious and considerate, and will therefore seriously weigh the pains of transgression against its pleasures, and prefer that course of con-

* The errors of the prevailing systems of criminal legislation, with suggestions for their removal, are forcibly expounded in an article "Ueber das Verhältniss der Phrenologie zum Strafrecht, vom Herrn Obergerichtsadvoakaten von Sturve in Mannheim," which appeared in Fagemanns und Noliners Zeitschrift für Criminal Recht Jahrgang 1842, Heft 3, Carlsruhe, and to which I beg leave to solicit your special attention.

duct which, on the whole, promises to be most agreeable and advantageous. That men with well constituted minds are capable of acting in this manner I admit, and therefore grant that such men are deterred from committing crime by the fear of punishment. But this is not the point on which the question of criminal legislation turns. The fundamental faculties are the same in all men, but they are combined in very different degrees of relative strength in different individuals; and my conviction, founded on extensive phrenological observations, is, that the generality of criminals have strong passions, or strong selfish desires, and feeble powers of calculating consequences, or of feeling the force of moral obligation. In consequence, the impulses which lead them to crime are naturally strong and urgent, and manifest themselves vividly in action, while the powers of weighing motives, of feeling fear, and of restraining passion, are generally deficient. There is, therefore, in the minds of such men, a deficiency of those powers on which severe punishment is intended to operate; and hence punishment is not calculated, in exact proportion to its severity, to deter them from committing crimes.

This consideration gives strength to the supposition, that that method of treatment which is best calculated to reform criminals, may, in reality, be best calculated to deter other men from committing crime. I therefore proceed,—

2dly, To state my views of this treatment.

In order to reform a criminal, it is necessary to diminish the vehemence of those desires which led him into crime, and to strengthen as much as possible those faculties, viz. the moral sentiments and intellect, which are appointed to guide and restrain them.

To diminish the energy of the animal propensities, the offender must be withdrawn from the influence of external temptations to commit crimes. Imprisonment in a well-ordered penitentiary will accomplish this object. To increase the power of the moral and intellectual faculties, the offender must be trained to habits of sobriety, order, and industry, and at the same time, he must be furnished with intellectual, moral, and religious instruction.

Such a mode of treatment will withdraw from the criminal the enjoyments afforded by sensual pleasures, generally the greatest objects of his desires, while it will also restrain his vehement and ill-regulated passions, and force them into subjection to discipline; a change which will be attended with no trivial suffering to an ill-constituted mind. It will also excite his higher faculties into activity, and lead him to form sounder views of his duty and his interest; which mental process, also, will at first be to him very disagreeable.

I view the sufferings which will unavoidably attend this mode of treatment, as analogous to the pain which nature inflicts during the healing of a broken limb. Both appear to me to be calculated to serve as motives to men to avoid infringing the organic and moral laws under which Providence has placed them. In kind and degree of severity, these sufferings seem to be adapted to the case of each individual, more accurately than is generally perceived. For example, the more the corporeal system, at the time of sustaining an injury, has departed from the laws of health, the more severe, as a general rule, is the suffering which attends the cure; and in like manner the more impetuous the passions, the more debased the moral feelings, and the more untrained and uninstructed the intellect of the criminal, so much the more severe will the suffering be, which the treatment necessary for his moral reformation will occasion. Farther, in proportion as the injured limb returns to a state of health, will the pain which it occasions diminish; and in exact proportion to the progress of the moral reformation of the criminal, will his mental sufferings decrease. If in the latter, as in the former case, the treatment should prove effectual in producing a radical cure, all suffering will terminate. The limb, again sound and strong, will no longer ache; and the mind, when all its judgments and desires have been brought into harmony with sobriety, order, industry, and virtue, will no longer feel obedience to the moral law as a source of uneasiness, but the reverse; and then only will the individual be prepared to take his place in society as a virtuous and useful member.

Let us now apply these principles as rules for judging of the merits of the American prisons.

In both the solitary and social systems, the criminal is removed from the influence of external temptations; but the solitary system accomplishes this end more effectually than the social. Under the former the criminal is withdrawn from all intercourse with his fellow-men, excepting only the director, physician, spiritual instructor, and authorized visitors of the prison. Under the social system, the criminals, although confined in different cells during the night, eat and labour in the society of each other. Superintendents, indeed, are ever present in the eating-rooms and workshops to enforce silence and to prevent communication among them; but I was assured by persons who had the means of knowing, and I was myself convinced of the fact, that nevertheless their ingenuity baffles to some extent every effort of the overseers, and that they in a limited degree, interchange intelligence with each other. As all attempts to do so are forbidden and punishable, the presumption seems to be warranted, that the information conveyed is chiefly of that kind which most interests the criminal mind; in other words, that which is not favorable to virtue.

2dly, In the solitary system, the criminal solicits labour as a favour, to relieve him from the intolerable pains of solitude and idleness. He thus learns to prize it as an advantage. Under the social system, labour is *forced* upon him, and he does not learn to view it as a source of pleasure.

3dly, Under the solitary system, the presence of the criminal in prison is not known to the other criminals, and when he is liberated, he, if disposed, may therefore more easily avoid the society of profligate associates. Under the social system, this advantage is wanting.

At the same time, I must remark, that from the publicity attending trials in America, the conviction and sentence of every offender is announced in the newspapers, and practically few men pass through the penitentiary without the fact of their confinement in it becoming known to nearly all who are acquainted with them. As the interests of society as well as justice to persons accused, demand that criminal trials should be conducted publicly, I do not attach much importance to the concealment which is generally considered a great

advantage attending the solitary system.

4thly, In regard to the influence of the two systems on the bodily health of the prisoners, my impression is, that the social system, as practised in the New York prisons, deserves the preference; in them the prisoners appeared to be in robust health. In the Pennsylvania penitentiary, under the solitary system, they looked like persons who were not actually labouring under any specific disease, but whose bodily functions were to some extent enfeebled. They resembled, in some degree, patients whose strength has been reduced by fever, who have escaped from the disease, but whose vigour has not yet been completely restored. In their appearance, there was a degree of softness and susceptibility which indicated relaxation of the muscular and nervous systems.

At the same time, it is proper to observe, that several eminent physicians unconnected officially with the Eastern Penitentiary in Pennsylvania, but who had attended to its effects on the health of the prisoners, assured me that the extent of disease and number of deaths in it, were not greater than in the prisons conducted under the social system. The tables of mortality of the different prisons seemed to lead to a different conclusion; but these physicians furnished explanations which appeared to modify the conclusions pointed to by the tables. Having had no sufficient means of investigating the facts myself, I base my inferences on the appearance of the prisoners and the general principles of physiology, and continue to hold the opinion, that solitary confinement for a long period (even with all the mitigations implied in permission to labour, abundance of nutritious food, good ventilation, and occasional visits from teachers and religious instructors), reduces the physical powers of the prisoners to a lower condition than the treatment under the social system; and I conclude farther, that, when the organic system is lowered in its general tone, it is more liable to disease, either from constitutional causes or from injurious external influences, than when it is maintained in full vigour.

5thly, As to the effects of the two systems on the mental condition of the prisoners, I remark that, from the robust state of health apparent in the social prisons, the tone of the whole

nervous system, and of the brain as its great centre, appear to be more healthy, and in consequence the power of manifesting the mental faculties to be greater, in them, than in those conducted under the solitary system. I should say that a prisoner on his release from the social prisons will feel his mind more capable of making vigorous exertions, less liable to be overcome by obstacles, and also less exposed to vivid excitement from external influences, either physical or moral, than a prisoner from the solitary prisons; in short, in the social prisons, the nervous system, on the condition of which mental energy depends, appears to me to be maintained in that degree of vigour which is the concomitant of good health; while, in the solitary prisons, the nervous system seemed to be reduced to that degree of feebleness which is concomitant of long continued seclusion and solitude. In consequence of this reduced tone, the mind would be more susceptible of impressions, but at the same time more liable to excitement both from internal and external causes, than under the social discipline; and it would be less capable of making vigorous exertions.

It is still disputed in America, whether the solitary system produces more cases of insanity and intellectual stupidity than the social system, and I had no sufficient means of investigating the facts to authorize me to hazard a decided opinion on the question. But I may remark that, in 1839, the physician of the state prison of New Jersey reported that solitary confinement had actually enfeebled the intellectual capacity of the prisoners. Farther, the warden of the Eastern Penitentiary of Pennsylvania told me, that as the day of liberation approached, many of his prisoners became mentally excited, feared to encounter again the labours and temptations of society, and altogether manifested a state of mind that made him strongly desire to see an institution provided for them, in which they might be prepared physically and mentally to cope with the difficulties and resist the seductions of social life, before they were forced back into its vortex. This state of mind appeared to me to be the natural consequence of the enfeeblement of the nervous system in general, and of the brain in particular, produced by solitude.

These remarks, however, do not exhaust the question concerning the effects of the two systems on the mental condition of the prisoners. I have said that, under the social, the mental faculties suffer less diminution of power than under the solitary system; but this remark applies to some extent to *all* the faculties of the individual. If also his moral and intellectual faculties are less enfeebled, so also are his animal propensities, the excessive energy or uncontrolled activity of which was the cause of his crime. The removal of external excitement does, to a certain extent, diminish the vigour of the propensities; but as the social system leaves the whole brain in a healthy condition, the propensities do not become so languid as they do under the solitary system, but continue to crave with considerable vehemence for gratification, by the mere internal activity of their organs.

In the solitary prisons, not only are external stimulants withdrawn from the animal propensities, but by the lowering of the tone of the nervous system in general, *their organs are weakened*, and become less prone to spontaneous action. I observed only one exception to this rule, and it related to a vice which can be indulged in solitude.* Hence, under the solitary system, I consider the extent of vicious desire generally present in the mind of the criminal, with the above mentioned exception, to be less than under the social system. In point of fact, I was struck with the higher moral expression of the countenances of the prisoners in the Eastern Penitentiary under the solitary system, than in those of the prisoners under the social system.

Another cause contributed to produce this higher moral expression in the solitary prisoners. Their moral and intellectual organs, by being abnormally reduced in strength, were rendered more susceptible of impressions; and as some degree of stimulus was applied to them in the form of secular and religious instruction, they were more vividly excited, in

* Those individuals in whom the cerebellum, the organ of the sexual passion, was very large, gratified it by self-abuse, and this evil was apparently increased by solitude. But as there were no means of gratifying any of the other passions, these appeared to me to be more quiescent under the solitary than under the social system.

proportion to the excitement of the propensities, than they would have been by the same amount of cultivation under the social system. They therefore became, relatively to the propensities, more active; and hence arose the higher moral expression. The prisoners appeared to feel more profoundly the contrast between their criminal desires and the precepts of morality and religion; they looked more repentant, and seemed to take deeper interest in serious subjects.

In so far, therefore, good effects appeared to be produced by the solitary system; but I must remark that this deeper repentance and higher interest in religion seemed to me to bear a close analogy to the repentance of men of sensual dispositions, under the influence of diseases which weaken their nervous systems, and withdraw the accustomed stimulus from their propensities. It is sincere and real, *while the organs continue in that condition*; but as soon as health restores vigour to the body, and the temptations of the world are again addressed to the animal propensities, the individuals, in the generality of instances, return to their immoral indulgences. Solitary confinement produces and prolongs this feeble and susceptible condition of the mental organs, and the criminal is discharged from prison actually labouring under it. The reformation, therefore, which appears to be produced under its influence, cannot be regarded as permanent. When the excitement of unfavorable external influences is again addressed to the mind of the offender, he is to a great degree incapable of resisting them; and when time and intercourse with society have raised the tone of all his mental organs, the preponderating activity of the moral and intellectual faculties (as in the case of the patient recovering from disease) too often vanishes, the propensities resume the ascendancy, and all the high hopes entertained of his reformation disappear.

It is proper to remark, however, that, as there are some sensual individuals who, after restoration to health, fulfil their vows of reformation, formed under the influence of disease, so there are criminals who are permanently reformed by the moral and religious impressions made on their minds during imprisonment. The explanation afforded by Phrenology why such instances are but few, is the following:—In the persons who

are thus reformed, although the organs of the animal propensities are large, the organs of the moral and intellectual faculties are also considerably developed; so much so, that only strong impressions and favorable circumstances were wanting, at any period of life, to give to the latter faculties the ascendancy in power over the propensities. In those individuals in whom the reformation is not permanent, the organs of the moral and intellectual faculties are less favourably developed, in proportion to those of the propensities.

Farther, age exerts a considerable influence on the permanency of a reformation begun under the influence of solitary confinement or disease. If the individual be still young when he is restored to society, the chances of permanency are diminished; if he be past 45, an age at which the animal powers naturally begin to decrease in vigour, they are increased.

To sum up these observations in a few words, I remark, that, as a general rule, the solitary system, by weakening the nervous system, increases the susceptibility of the prisoner to receive moral and religious impressions; but by prolonging the weakness on which the susceptibility depends, to the very day of his liberation, it restores him to society with diminished muscular, nervous, and mental powers, and therefore with increased liability to excitement, and diminished capacity to resist temptation, and to surmount difficulties. The social system, by placing the prisoner during the day in the society of his fellows in crime, and by preserving the nerves and brain in full health, renders him less susceptible of deep moral and religious impressions; but it restores him to society with the vigour of health, less liable to sudden excitement, and more capable, *cæteris paribus*, of overcoming obstacles.

There is a radical defect in both of these systems of prison discipline, as administered in America, in not providing sufficient means for strengthening the moral and intellectual faculties of the prisoners. In the majority of criminals the natural strength of the animal propensities is *plus*, and that of the moral and intellectual powers is *minus*, in relation to each other, or at best they stand *in æquilibrio*. Until the preponderance in activity be brought to the side of the higher faculties, the reformation, amidst the temptations of ordinary life,

cannot be relied on as permanent. In order to strengthen the higher faculties sufficiently they must be exercised and instructed far beyond any thing which I have seen in the best-conducted jails. Their cultivation must be great and prolonged *in the ratio of their natural deficiency*, before moral fruits can be obtained. This principle is too generally overlooked in the treatment of criminals.

If I were called on to give a sketch of prison discipline calculated at once to deter individuals from infringing the law, and to reform offenders, I would propose something like the following:—

First, The sentence of the offender, after conviction by a jury, should be confinement in a Penitentiary for an indefinite period of time. Commissioners named by Government should be invested with power, in certain circumstances and on certain conditions, to restore him to liberty.

Secondly, The criminal should at first be placed in solitary confinement, without the means of labour; until he should, by suffering under the influence of ennui and mental depression, learn to appreciate them as an advantage. When requested under this conviction, they should immediately be granted.

Thirdly, Solitary confinement, with a duly regulated diet, should be continued until the brain and nervous system were brought into the highest state of susceptibility for receiving moral and religious impressions, consistent with a due regard to the preservation of health. The process of lowering the tone of the nervous system should not be carried so far as to endanger the constitution, or to expose it to the inroads of disease, mental or bodily.

Fourthly, The criminal being so prepared, a very effective course of moral, intellectual, and religious instruction should be commenced, and continued in solitude until repentance and the desire of reformation were produced.

Fifthly, In proportion as these impressions were deepened and the resolution to reform strengthened, the severity of the discipline and the degree of the seclusion should be relaxed. Before the moral and intellectual faculties can be rendered capable of governing the lower propensities, they must be

strengthened by exercise ; and they cannot be sufficiently invigorated in solitude. Strict rules for proper conduct should be framed, and the offender should be placed more and more in circumstances in which the observance of them would depend on the vigour of his own moral and intellectual faculties ; and he should be advanced to greater and greater degrees of liberty, of self-regulation, and of social enjoyment, in proportion as he showed himself to be capable of acting virtuously and wisely ; while, on the other hand, his power of self-action and his means of enjoyment, should be abridged in exact proportion to his abuse of these advantages.

During the whole period of his confinement, seclusion during the night and active labour during the day, should be combined with vigorous moral, intellectual, and religious cultivation. Classification of the prisoners during the day should be duly attended to, so that the more advanced might operate as guides and examples to those more recently received ; and those who contributed most effectually, by precept and example, to the reformation of their fellows, should be proportionately rewarded. Before the final discharge of a prisoner, I should consider it necessary to bring him into that state of moral and intellectual vigour, and of clear perception that the paths of virtue are the only paths of peace and happiness, that he could be allowed to go at large in society on particular occasions, on the pledge of his word to return at a certain hour to the Penitentiary. These institutions should be placed at a distance from large towns but near rural villages, with the inhabitants of which the prisoners in the progress of their moral probation might hold regulated communication. If the treatment within the Penitentiary were conducted on the principles now recommended, my opinion is that in the course of time, a great majority of the criminals could be brought into that condition of mind in which they would not only give the pledge, but would redeem it faithfully ; and until they were capable of doing so, I should consider them not fit to be restored to society.

In some individuals, the moral and intellectual organs are so deficient in size, in proportion to those of the propensities,

that they may be found incapable of reformation.* Such men are moral patients, and they should be confined for life. Under this system of treatment, they could be easily distinguished; it would be seen that no deep moral or religious impressions were made on them, that they did not advance in reformation, and that they abused every extension of freedom allowed to them. According to the laws of the prison, they would, by their own conduct postpone the day of their liberation; and they would thus remain prisoners for life, without the necessity of any special sentence condemning them to this detention. The opinion that offenders would, if once at large, under the pledge of honour, return to the prison, will, by many, be regarded as Utopian; but the object of the treatment now recommended, is to rekindle in the prisoner's mind the sense of honour and of the sanctity of a promise, and if this cannot be accomplished, his reformation is hopeless. Besides the motives which prompt the prisoner to flee from an ordinary prison would not exist here. In support of my opinion, I may mention, that the Bridewell of Glasgow is conducted, as far as the state of the law will allow, on humane principles; and that four boys who had been confined in it, and at the expiry of their sentences had been liberated, having found themselves unable to procure employment, and having been reduced to the alternative of again becoming criminals or of dying from want, after a consultation among themselves, re-

* The fact that a class of irreclaimable offenders exists is now acknowledged by the greater number of humane and intelligent prison superintendents. Mr. Frederick Hill, the enlightened and philanthropic Inspector of the prisons of Scotland, Northumberland, and Durham, in his Seventh Report, dated 10th of August, 1842, says, "I have already stated it as my belief, in this and others of my Reports, that there is a considerable class of offenders, who, on account of confirmed habits of crime, or want of self-control to resist temptation, must be looked upon as incurable; and that these ought to be withdrawn from society. But the fact, that these persons are beyond the power of prison discipline to reform (although the greater portion even of these may be rendered quiet, inoffensive, and, to a certain extent, self-supporting, in prison), is no more a proof that prison discipline is inoperative, than is the corresponding fact that many persons are suffering from physical maladies which must end in death, a proof that the science of medicine is a mere quackery." P. 11.

solved to return to Bridewell, to state their case to Mr. Brebner the Superintendent, (who, by his humane treatment had convinced them that he was their friend), and to solicit as a favor to be received back again into the prison, until they could find the means of earning an honest livelihood. He opened the prison gates, restored them to their cells, and reported in the city this spontaneous triumph of their moral faculties; on which masters were speedily found who unhesitatingly received them into their service, and they were saved from a life of crime.

In the present state of the criminal law and of public opinion, it may appear to be impossible to reduce these views to practice; but I beg leave to suggest a method by which they might be brought to the test of experience. If an institution, capable of accommodating 40 or 50 persons, were prepared in conformity with the principles now advocated, it might be supplied with inmates in the following manner. Let the criminal law, the punishments awarded to crimes, and the treatment of offenders in the common prisons, all remain as they now are; but let a new law be made, placing it in the power of the supreme judges, to offer to each of a limited number of criminals who have been sentenced to three or more years' imprisonment, the option of either undergoing the punishment awarded by the previous laws to his offence, or surrendering himself, without condition or limitation, as an inmate of this new institution, to be treated as its rules should prescribe, and to be confined in it as long as its directors should consider it necessary to detain him. This law should declare the contract by which the criminal surrendered himself to the directors to be legal and valid; so that the directors might enjoy power to enforce the rules of the institution, and to reclaim any offender who should attempt to escape.

When condemned criminals clearly understood the object and spirit of the treatment to which they would be subjected in the new institution, many of them would willingly surrender themselves to its directors, and by this means the experiment now recommended might be tried at little expense, and without any important interference either with the existing criminal laws or with public opinion; and if it should prove

unsuccessful, very little harm would have been done either to the public or to the criminals themselves.

It would be indispensable to the success of the experiment, that the directors and all the officers of the institution should be convinced of the soundness of the principles on which it proceeded, and should desire to realize its objects. If its execution were intrusted to the advocates of the existing system of prison discipline, or even to the admirers of any system different from the one now recommended, the failure of it might safely be predicted. As the results contemplated could be attained only by fervent and long-sustained moral, religious and intellectual efforts on the part of the officers of the institution, any lukewarmness on their part would prove an all-sufficient cause of non-success.

Finally. A practical knowledge of Phrenology on the part of the chief superintendent and directors of the institution would be of great advantage. By means of this science, the natural dispositions and talents of each individual could be ascertained, much deception on the part of the criminals be prevented, and a steady and consistent direction be given to the efforts of all the persons employed in the institution.

The views contained in this letter are of necessity general, because a volume would be requisite to state all the modifications and details that would be necessary to be attended to in carrying them into practical effect; but your own extensive knowledge of the principles of criminal legislation and the practice of prison discipline, will enable you to correct the errors into which I may have fallen, and to supply the deficiencies of the present exposition. I have the honour to remain, with the highest esteem, my dear Sir, yours most faithfully,

GEO. COMBE.

ARTICLE V.

From the Edinburgh Phrenological Journal.

DRUNKENNESS CONSIDERED IN RELATION TO INSANITY. *By*
W. A. F. Browne, M.D., Medical Superintendent of the
Crichton Royal Institution for Lunatics, Dumfries.

The applications for the introduction, into the Institution under my care, of individuals who have lost reason from excessive drinking, or who appear to act under a blind and irresistible impulse to inebriety, have been and continue to be very numerous. The necessity and the prudence of withdrawing such slaves to passion from temptation and from access to all stimulants, cannot be doubted; but the propriety of endeavouring to effect their cure or reformation, as the process may be differently regarded, in a Lunatic Asylum, is open to discussion. The decision of such a question must rest upon the determination of the responsible or irresponsible state of the mind under such circumstances—upon the fact of the individuals acting under such an impulse being sane or insane. This matter has not yet been sufficiently investigated; nor has it been tried before the competent legal tribunals. It is argued, that if there really exists an uncontrollable propensity to inebriety, as there certainly is to homicide, arson and theft, the law is bound to exonerate the individual, so actuated, from the consequences of his own acts, and is justified in depriving him of liberty, and consigning him to an Asylum. But until the humane example of the legislatures of other countries be followed in this respect, it is much to be regretted that some separate retreat does not exist, where a voluntary, or even compulsory, seclusion could be resorted to—where the diseased drunkard would be treated as an invalid, subjected to a natural and invigorating regimen and discipline, and inoculated with habits incompatible with intemperance and excess. The want of such a moral lazaretto, and the obvious injury to society, and the cruelty to the infatuated sufferer, arising from permitting free scope to his extravagance, and from then punishing it as a crime, has led a most benevolent

public officer to suggest, that cells should be erected in connection with the public prisons, where the fury of the paroxysm might exhaust itself, but where, of course the duration is penitential, and not curative. The following facts, collected from recent experience, would seem to call for a different interpretation, and a different treatment, of the condition of these unfortunate men.

Three forms of derangement, or complications of insanity with drunkenness, have been met with. There is, *first*, the frequent variety in which the long and excessive, but voluntary and deliberate indulgence of the appetite for stimulants, gratified, it may be in the social circle, and to obtain momentary excitement, to display wit, or imagination or song, has produced directly mania or fatuity. There is, *secondly*, the brief delirium immediately succeeding a debauch or a course of dissipation. In both of these forms, it will be observed that the act or habit of intoxication is obviously the cause of the disease; but, in the *third*, the intoxication, or rather the craving for stimulants, for wine, or opium, or more ardent potations, is the symptom, the distinguishing characteristic of the alienation—in fact the tendency to ebriosity, with impairment of the power of the will, constitutes the disease itself. In the first two species the appetite is created, cultivated under the sanction and by the very act of the will, while the drunkard possesses, or appears to possess, sound bodily health, and such perspicacity and vigour, as to be accredited sane, and to be intrusted with the business, and burdens, and honours of life. In the third the propensity is morbid, instinctive, involuntary. It sometimes originates in infancy, or extreme youth and age, where no preliminary or initiative course of indulgence merely converted a habit into disease;—it has happened where the individuals were recognised and respected as virtuous, rational, abstemious, and even ascetic. The paroxysm is developed suddenly; it hurries its victim, in opposition to his best interests and present wishes, into scenes of degradation which he detests, and from pursuits in which he delights—it returns periodically, and leaves the mind temporarily weakened and wayward. The suddenness of the desire is, of itself, an indication of its morbid origin. It arises without provoca-

tion or premeditation, while the mind is engaged in intellectual labour, in abstract reasoning, or while under the dominion of the purest and most elevated sentiments—those most distant from, most incompatible with sensuality—it in a moment prostrates and paralyzes the most firm resolves, the most virtuous motives, the most colossal obstacles of reputation and interest, and plunges its slave into an abyss of drunken delirium. It may coexist with intellectual power but rarely with mental entirety, and this is confirmatory of the present views as to monomania; for if there be not invariably impairment of the general vigour and activity of the mind, there may be detected an obtuseness in perception, a hebetude of capriciousness in the feelings and affections, an irritability of temper, a failure in memory, and it may be, slight imbecility, which render the individual less useful and trustworthy as a member of society, less capable of commanding and applying the powers which he possesses, less keenly alive to the calls of duty, or less cognizant of what these calls are. This tendency, and these peculiarities and eccentricities by which it is accompanied, frequently appear in conjunction with epilepsy and other nervous affections; may be traced to grief, misfortune, diseases of the heart and stomach; are hereditary—they descend from sire to son; and reappear as regularly at certain ages and under certain circumstances, as measles or gout—in short, they appear to be regulated by the same laws as the other forms of alienation.

In making this exposition, I have been actuated by the wish to submit what appears to be a true and faithful description of this unsound condition of mind, and the reasons which exist for regarding it as a modification of insanity requiring confinement. It will further show that, although the patients displaying such symptoms may be regarded as mad, it is only under peculiar circumstances that the right can be claimed to treat them as such; and will thus serve as an explanation of the grounds for refusing many applications for admission which have been made. Incidentally the statement may be useful, as proving that much, that incalculable misery, the ruin of individuals, the discord and distress of families, would be averted or mitigated, were such changes

of character regarded and visited, not as crimes and delinquency, but as mental aberrations, and subjected to discipline as other descriptions of disease.—*Third Report of the Crichton Royal Institution.*

MISCELLANY.

Testimony Wanted—Witnesses cannot be prosecuted.—The long desired opportunity for speaking the *truth* about COLLYER, without fear of consequences, has now come. That article in the February No. about him, has provoked a libel suit, and the Editor is now under bonds to the amount of \$3000 for his appearance. The *trouble*, vexation, and expense of such a suit, will be very great; but it is really to be hoped, that its *result* will be a great *public blessing*, in exposing the guilty to eternal ignominy and disgrace, and in preventing the public from being imposed upon any farther.

And now, friends, and readers of the Journal, we want your aid. Those of you who know of Collyer's having committed immoralities or crimes, great or small, or who know any who do know of his having done dirty deeds, of his having committed seduction, or adultery, or having even gone off without paying his debts, or of his having violated either morality or law, will have the goodness to put their affidavit, or that of their friends, in a legal form, and forward it to me at 121 Nassau Street. Let it be remembered, that *hearsay* will not answer, unless it may give me the names of parties, so that I can get their affidavit. I wish nothing that will not drive the nail and *clinch* it, or tell me where to strike. I calculate now to overhaul matters pretty thoroughly. In this great personal sacrifice, I want *help* from the friends of truth and morality. As I am a martyr to the cause of *truth* and to the *public good*, which *demand*s of me, as the conductor of a public Journal, an exposure of immorality and vice—as I have done this for *your good*, ye lovers of morality and virtue, and for the good of an injured *public*, and in order to remove obstacles to the propagation of Phrenology, I now ask you to *stand by* me, and to *help* me, with right good will. Bear in mind, that you can now speak out without being afterwards called upon to answer for it. When Collyer arrested me for libel, he did his worst day's work for himself, and his

best for the public; for the more his character becomes known, the more offensive will it prove to be.

Letter from Mr. Longshore.—A Pathological Fact

Attleborough, Bucks Co. Penn.

I have been waiting and striving since the close of Vol. IV. to obtain subscribers for Vol. V. but, from "hard times" and other causes, without much success. The wealthy and "influential" too generally are opposed to the introduction and propagation of science and reform when their tendencies are to render less secure the stations they occupy; hence the laborers in those fields must be looked for among the humble and obscure—those who have less to lose and more to gain by the change. I have been able to get but *one subscriber besides myself* to vol. 5, and the amount enclosed is saved from daily labor and rigid economy.

I have been interested in Phrenology and Physiology for some time, and believe a universal diffusion of the knowledge of those sciences will redound to the happiness of mankind: and to sustain the Journal, and to fortify myself and others with facts and arguments, are the reasons why I wish to take it.—I make it my business to teach, or rather to talk Phrenology and Physiology, in public and private; and would like exceedingly well to see, or rather to *have* your edition of Combe's Physiology and your pamphlet on "Tight Lacing", but have not been able to obtain them, as yet.

At the request of my brother, Isaac S. Longshore, I copy for you the following pathological fact, which may be relied on as substantially correct. You may dispose of it as you see proper.

"During my sojourn in the city of Columbus, Ohio, in the summer of 1841, a case was related to me, of a little girl, six years old, named Lavinia Wright, who had, from early infancy, manifested a strong propensity to destroy every thing within her reach. Her mother's friends learning that I sometimes "examined heads," requested me to make her a visit, which I did.

"Her head is no ways extraordinary, except the parts above and behind the ears. Her perceptive faculties are good. The organ of Destructiveness is very largely developed, protruding at least half an inch further out than the contiguous organs. It was in a high state of inflammation, so much so as to be tender to the touch, producing pain. Her mother said she had frequently noticed the inflammation, and supposed it was occasioned by bruises from falling.

"She has in a great degree lost her hearing, the result, I suppose, of

the chronic inflammation of the surrounding parts. Her mother said she had been compelled to keep her hands tied behind her, to prevent her destroying or injuring every person or thing within her reach; and even when tied, she would bite them if possible. She refuses all nourishment except that of the most rancid kind, preferring old dirty bones, old cheese, refuse and filth of different descriptions gathered from the streets, too offensive to mention, and devours them with great zest and avidity. Her hair is dark and sandy, complexion sandy, muscles loose and flabby, joints supple. With her hands tied, she will raise them to her head and place them on the organ of Destructiveness, and keeps them there much of the time, uttering a plaintive moan: the only method of expressing her feelings, as she has never learned to talk, yet she understands the conversation of others apparently well."

With my limited knowledge of Phrenology, and my humble capacity of comprehension, I believe it to be a reality, and of vast importance, and that it will be of immense benefit when once generally believed and thoroughly understood. The little smattering I have, furnishes me, I think, with a key to unlock much of the mystery of the phenomena exhibited in the conduct of different individuals, and of sects, associations, and communities. It is a philosophy, by which we can account for much in human action that we see around us. It presents us with a remedy for nearly all that is wrong among us. The wicked inequality, the oppression, the suffering, physically, socially, and civilly, which all classes endure, can be remedied by no other means—than by the application of the laws of constitution and organisation, as developed in the sciences of Phrenology and Physiology. I have no faith in our existing institutions effecting much for human perfection; they founded in too much ignorance and error. There is much in all of them that is degrading and pernicious; and though good and sincere persons are strenuously engaged in supporting them, they are defective still; and the most that can be secured under them, will but palliate or exchange the suffering, and never effectually remove the causes of it.—The multitudes most seriously believe, that their temporal and eternal interests, and those of posterity, are inseparably connected with the present systems and order of things: hence the aversion to "new things," and the opposition to science and philosophy, and the appellations of "black arts," "witchcraft," "fortune-telling," "pow-wow-ing," and "dealings with the Devil," to some of the most important scientific discoveries of the age and of man.

To close, I hope your Journal will be sustained, and you will go on in this mighty and glorious work; and though the present age may not

appreciate your labors and discoveries, unborn millions in coming time will reap their benefits, and acknowledge you their benefactor.

THOMAS E. LONGSHORE.

Phrenology in Germany.—The land of Gall and Spurzheim, the birthplace of Phrenology, is at length blessed with a periodical devoted to Phrenology. The following notice of it from the Edinburgh Phrenological Journal, will doubtless be read with interest by American Phrenologists.

Phrenology in Germany and Elsewhere. By GUSTAV VON STRUVE, Advocate in the Supreme Court of Baden in Mannheim. Heidelberg, 1843.

The first section of this very judicious publication embraces a brief history of Phrenology. "Long," says Mr. Von Struve, "was the sleep of the seven brothers in the cave of the mountain Celim near Ephesus, and great was their astonishment when they awoke. I will not maintain that the Germans may in every respect be compared with propriety to these seven sleepers; but certainly they may be so in regard to Phrenology. They have slept for more than thirty years, unconscious of the advance which this science has been making in France, England, Italy, North America, the East Indies, and Australia, since Gall left his native country: and even yet the greater number of them have not awaked from their repose. A striking proof of this fact is exhibited by the lately published work of Dr. Carus, of Dresden, which pretends to found a new and scientific cranioscopy, while the author does not betray the slightest appearance of knowing that this scientific foundation has already been given to the study through the co-operation of several hundred persons in lectures and published works, in a much more satisfactory manner than any single individual could be in a condition to accomplish, however suited to the task."

The author proceeds to sketch the history of the science; he then treats of its principles, and afterwards of the individual organs. Section IV. contains a powerful representation of the practical importance of Phrenology; while section V. treats of the explanations which it affords of many important mental phenomena. In section VI. the objections against Phrenology are considered and refuted. Section VII. contains a comparison of Phrenology with former systems of psychology and anthropology; from which we learn that, in Germany as in this country, every leading author founds and defends a psychological theory of his own. "What should we think if, in Heidelberg, one system of human anatomy, in Leipsic another, in Berlin a third, in

London a fourth, in Dublin a fifth, and in Edinburgh a sixth, were taught, in which the professors of these universities differed from each other, not in regard to minute and inaccessible parts of the human structure, but in regard to the existence or non-existence of important bones, muscles, nerves, and blood-vessels? Yet such is the spectacle presented by psychology, where Phrenology is unknown." The author concludes the work in section VIII. with some remarks, illustrated by cuts, on the relation between national character and national development of brain.

We consider this little work as calculated to be eminently useful in the present state of the public mind in Germany in relation to Phrenology, and expect that it will attain an extensive circulation.

In the two last numbers the Journal has copied somewhat largely from the Edinburgh, partly for the sake of variety, as the two preceding numbers were wholly original, partly because of the intrinsic merits of the articles copied, and partly as a sample of the English Journal. Readers, which like you best? If you like the Edinburgh best, you can have it *entire*, (after this year,) but if you like the hasty productions of the editor's pen best, they are at your service. It is certainly much more *easy* to copy than to *originate*, especially as the editor gets nothing for it; all the time spent in editing the Journal is just so much time spent not only without his receiving any pecuniary compensation, but with an actual loss, as the Journal barely pays for its paper and printing. Tell us which you will have.

Self-Esteem.—"It is an uncontrollable truth," says Swift, "that no man ever made an ill figure who understood his own talents, nor a good one who mistook them." That is, self-esteem must be on a *par* with the other organs, neither too great nor too small, so says Phrenology. *Washing the face*, especially in the morning, must have been observed by all to have a most refreshing and invigorating influence on both mind and body. Before we wash the face in the morning we feel dull, sleepy, stupid, dirty, lowlived and vulgar, but after washing it, we feel clean, cheerful, refreshed and clear-headed. The *cause* of this wonderful change, is to be found in the new discoveries of the poles of all the mental and physical organs in the face. Hence not only is the face the mirror of the mind, but *washing* the face, excites and cleanses these poles, and this invigorates and purifies all the organs of our nature. It is really a matter of surprise that there are so many confirmations of these discoveries, in the every day operations of life.

Phrenology in the Southern States.—Mr. L. N. FOWLER has passed the last six months in the southern states, lecturing on Phrenology, and devoting his attention to the practical application of the subject, in which path we hear he has been eminently successful, making many converts “fast and true.” He has visited Augusta, Columbus, Mobile, and New Orleans, and delivered courses of lectures in each place. He reports that the science is rapidly rising in the esteem and consideration of the thinking portion of the community; and expresses himself as highly gratified at finding the theory of Phrenology very generally understood in that class of society—a state of enlightenment far different from his experience when making the same tour some six years ago.

— He has engaged to furnish an article for our pages, condensing the results of his tour, and embracing remarks upon the condition of southern society, and its cause, as furnished by the peculiar cranial developments of a true southern head. His habits of close and extended observation, warrant me in giving the opinion that the readers of the Journal will find no small interest in the perusal of “Phrenological Observations on Southern Character.”

Dreaming.—A communication on dreams has been received, which advocates the doctrine that pressure applied to organs during sleep, will cause dreaming, and that the character of the dreams will partake of the nature of the organ pressed; and states several cases corroborative of this view, chiefly from his own experience. Whether the suggestion be in harmony with general experience, is left to the experience of those who choose to make or observe experiments on this point.

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ARTICLE I.

ATTENDING CHURCH IN MILITARY UNIFORM.

The gospel of Jesus Christ is *pre-eminently* a message of peace, love, and good-will to man. "Thou shalt not kill," is one of its ten pillars; and all its frame-work, even to its minutest texture, is founded on, and interwoven with, *benevolence*.

It also commands us, when smitten on the one cheek, to *turn the other also*: to *suffer* wrong, rather than do wrong; to wrong not one another, but to return good for evil; to *assuage* human suffering, not to cause it; to do good as we have opportunity; to put up the sword within its sheath, though drawn in self-defence, and in defence of the Lord and Master of the world.*

But war is the combination and climax of all the vices. It gnashes the teeth of destructiveness on the life of its neighbor, makes multitudes of widows to mourn, turns out their dearly-beloved offspring to be abused and perhaps slain by a heartless world, and is a system of double rapine and plunder—plunder to raise the means of carrying on the war by forced loans, and pressing or drafting men into the service, and rapine in the foraging or victorious parties, while the army is in

* These are *New Testament* doctrines, and conflict somewhat with the *Old*.

the field. It sets man against his brother, not only in the pitched battle, but in villages and neighborhoods, and even around the otherwise peaceful fireside; for the worst part of the fatal contest is, the tory and federal contention, the law-and-order, and the suffrage *war of words*, and the unchristian feeling that precedes, accompanies, foment, and follows this war of swords. Habits of intemperance are also engendered; and doubtless that volcano of intemperance which has been pouring its red hot fires of burning lava over the fairest portions of our (not free or happy republic, for we are far from either, but our) boasted republic, was kindled and formed in the army and navy, fostered and even forced by them till the habit became once riveted and seated, and then it perpetuated itself. Gluttony, revelling, debauchery, lust, profanity, impiety, hatred, maliciousness, and all the worst passions of our nature, in all their malignity and hideousness, are incorporated with war, grow out of war, and *are* war. In short, Satan himself, the representative of all that is foul and wicked, cannot be better personified than by a military chieftain, armed with fatal gun and the deadly sword all reeking in gore, and glistening in epaulettes.

The religion of Jesus Christ is the innocent lamb, the emblem of meekness and goodness, but war is not the noble lion but the ravenous and ferocious wolf, the raging and blood-thirsty tiger, killing for the sake of killing, and destroying every living thing within its reach. Can this tiger lie down or kneel down with this lamb, and worship the same God in the same breath? *Impossible! monstrous!!* Consistency, where art thou! Expel these swords and badges from the sanctuary, and tell them to lay by the insignia of death before they approach the presence of life and salvation.

The Editor has been led to these reflections, by the announcement in the papers and by placards, that such and such *military companies*, "*dressed in their uniforms*," would attend such and such places of public worship in Boston, on the SABBATH following the 17th of June, or the day after the Bunker Hill celebration. *Why* this? *Why* mention *them* at all as proposing to attend on the Sabbath at particular churches, more than to mention other attendants? Oh, because they

are *soldiers* ! But still worse : Why mention them as attending in their military *uniforms* ? I pause for a reply. None ? Then *I* will answer : Because *modern* Christianity is no better than she ought to be, and is *not* exactly clothed with the garment of peace and the spirit of love, else she would *spurn* these emblems of wholesale murder from her midst. Not being thus clothed herself, she does not see the incongruity ; as a person going out of one cold room into another, does not notice any difference, simply because there is none.* Secondly : our churches are, too much, great *show* rooms, where our women go to show their fine and fashionable dresses, their small waists, big bustles, painted cheeks, cotton bosoms, and pretty feet, or rather new shoes ; and where the men go to see the women and to be seen of them, for we will hardly deny, that once in an age a ripe damsel *does* cast a sweet look at a handsome young man, or a barber-and-tailor-made gentleman. We will not boldly assert, though it is sometimes secretly (and slanderously, no doubt,) whispered, that sometimes young women go *to see* as well as to be seen, to *make impressions* and *get lovers*, or else to keep what they have got. However, not a Boston lady cast a single look, gentle, admiring, winning, nor any other look, at the padded forms, glittering epaulets, or martial mien, of these sons of Mars. Oh, no ! not at all ! All their eyes and hearts were on—were wholly absorbed in—loving and worshipping God ! Pious daughters of Zion ! ye will undoubtedly “have your reward” in having your hearts stolen.

To be serious. These satires have a two-fold object : to reprove woman for carrying her foolish and even pernicious fashions into our churches, making them great puppet show-rooms rather than temples for Divine Worship, and secondly, to say to woman, and with *emphasis*, that it is *wrong* for her to patronise the military as she does. Where will you see a military corps pass through our streets or villages, that every window is not hoisted, and filled to crowding with the *women*

* I speak here more of the officers and leaders of our churches, and less of the few truly pious, who have mistaken *names* and things for realities—the shadow and *paraphernalia* of religion, for the true life and spirit of Christianity.

of all ranks and ages, from the kitchen maid to the village belle, from the prattling girl to the aged matron peeping dimly through her brass spectacles? And who does not know, that women will accept offers of marriage from martial men more readily than from any other class, besides courting them harder. How they flock to military balls and parades! How delighted with marches and martial music!

Woman! in so doing thou art *fostering the military spirit*, which is a most *dangerous* spirit, and thereby planting thorns in the bosom of thy connubial, or filial, or maternal bosom. They that *handle* the sword, shall *perish* by the sword. The more thy fathers, thy husbands and thy sons, see, admire, and run after military parade, the more military parade they will have; and the more they have, the more are they fired with the warlike spirit, and liable to be embroiled in bloody war. Let this spirit slumber; and on occasions like that which has fortunately just blown over, you will not see all the American states put their hands upon their swords, and shoulder their guns, to fight for the Maine Boundary or the burning of the Caroline; nor will you see them flock by hundreds into the Canadas, to imbrue their hands in the blood of their trans-St. Lawrence brethren. No! they will settle these and kindred questions by arbitration and mutual concession, not by a resort to *might-is-right*—to the Christian principle of *love*, not to carnage and death.

If it be objected, that a full preparation for war is the most effectual means for preserving peace, I reply, that then Christianity is false, for its greatest of all commandments, its corner stone, its gist and essence, is, "If thine *enemy* hunger, feed him," (not kill him,) "if he thirst, give him drink," for in so doing thou shalt heap coals of fire upon his head, break down his enmity, and make him thy friend. "Do unto others as ye would that others should do unto you," does not tell you to kill them; for causing death is the greatest evil that can befall you or them. No, rather *conquer by love*—a conquest the most noble and godlike which it is within the power of man to conceive or make—a conquest of the animal propensities of your enemy, by your own sin-aweing, propensity-subduing, moral sentiments. This is Revelation, this is Phrenology, this is the highest pinnacle of human nature.

Away, then, with your swords, guns, ships, forts, munitions and paraphernalia of war. Women, especially, frown upon them; and ye ministers of the gospel of peace and love, see to it that the *sanctuary of God* (if, indeed, our churches are what they *claim* to be,) is no longer disgraced and profaned by admitting the insignia of death, of murder in the first form and on the highest scale, within your walls—aye, even *inviting* them! O shame, where is thy blush! O religion, where is thy sanctity! Imitate one of the truly pious sons of New-England,* who, when preparing to address the throne of grace, laid by his sword and military habiliments, lest he should profane the name of his God by grasping the sword of murder with the one hand, while he offered up prayer and thanksgiving with the other. No: rather *propagate* the peaceful doctrines of your commission, than encourage, or even allow, military array and martial music to profane the sanctuary and the Sabbath; for unless ye do this, ye are either beside yourselves, or else “not of God,” and at war with the doctrines of Jesus Christ.

And what shall we say of the “Church of England,” which *requires* her military, (I *mean* what I say—HER military,) her *prop* and her *protector*, to attend church in *full uniform*, *all ready for hostile action*. Military piety, thou *must* fall! Thy wars will prove thy ruin. God cannot hold those guiltless who so flagrantly profane his name, and trample on his commands, and that *by authority*—by church-state *compulsion*.

* Colonel Webster, the father of Daniel, who was in the battle of Bennington. As the two armies were approaching each other to engage in the deadly conflict, a thunder shower came up and postponed their meeting for the night. Some one proposed a prayer of thanks to God, for thus providentially preventing their killing each other, as but for the shower some of their number would have then been wounded and dying. Stark, the commander, a rough, swearing, and anything but a praying man, could not lead, and appointed Webster to officiate. He did so, first divesting himself of his regimental attire. So effective was his prayer, that in a few minutes the whole regiment was weeping and sobbing aloud.

ARTICLE II.

COMMUNICATION FROM REV. MR. BEECHER.

ON MAGNETISM.

In October, 1842, on my way to the Synod of Genesee, I spent the night at the house of Mr. Hall, at Byron. In the evening I called on Rev. Mr. Childs. On entering the room, I found his son, an intelligent boy aged ten years, then in a cataleptic fit, sitting in his father's arms, and his feet in warm water.

In a few moments he recovered. He frequently had from three to six fits a day. Had received the best medical attendance in the region. Was no better: daily worse. Had lost entirely the power of speech for several days. Great fears were felt that he would never recover. There was a sore place on the back corner of his head and on the spine, occasioned by a fall some months previous. When the fits passed off he became hungry, and not at all drowsy; and during the interval appeared preternaturally bright, and engaged in sports with companions as usual.

After I had conversed a few minutes I said, "I would have him magnetised;" to which his father replied, "I don't believe in it at all," and the mother added, "If you'll put *me* to sleep I'll believe, and not without." I replied, "I would try it: it may do good, and can do no harm." During this conversation I made a few passes in front of the child, chiefly with one hand, and without any particular concentration of the mind or will, and mostly with my face toward the mother. In less than a minute the father said, "He is in another fit! No, he isn't, I declare: I believe he is asleep." Much surprised, (for I had never magnetised one,) I said, "It surely cannot be what I have done; but if so I can awaken him;" then with a few reversed passes he awoke. "Well, this is strange," said I, "but I can put him asleep again, if it is *real*." I then ~~seriously~~ repeated the passes with both hands for one

or two minutes, and placed him in the perfect mesmeric sleep. I then fixed my eyes on a lady on the opposite side of the room, the boy not yet having spoken for three days, and said, "Henry, what do you see?" in a full decided voice. He replied, "Azubah." I then looked his mother in the face, saying, "What do you see?" He gave a name unknown to me: I looked to his father, who replied, "it is her *maiden name*." I then took vinegar into my mouth, and said, "What do you taste?" "*Vinegar*," speaking with great tartness, and at the same time making many contortions of the face. The mother now whispered to one of the children, who left her seat, and I said, "Henry, what is she going for?" "Sugar, and I love it." She went to the closet, and brought the sugar. I put some into my mouth, which seemed to give him the same pleasure as if I had put it in his own. I then said, "What kind of sugar is it?" "Muscovado." "What is its color?" "Well, sir, a kind of light brown." A small glass jar with a large cork was now placed in my hand, when immediately I observed the olfactory nerves affected, and the muscles about the nose contracted at the same moment. I said to the girl, "What is it?" to which the boy answered, "Hartshorn." "How do you know?" "I smell it." I myself neither knew nor smelt. I then took out the cork and applied it to my own nose, when he instantly placed his fingers on that part of the nose next the forehead, and said, "I feel it here," just where I myself experienced the burning sensation.

During all these experiments he sat on his father's knee, with his head down on his breast, and reclining against his father.

I now asked him, "What is the matter with you?" "My brain is sore." "Where?" "At the bottom of it." "Where it joins the spinal marrow (medulla oblongata)?" "Yes." "What occasioned it?" "I fell from the great beam in the barn." His mother here asked him, "Why did you not tell us before?" "I feared you would not let me play there." "Can Doctor A. cure you?" "No." "Why not?" "He don't know any thing about it," (very decidedly.) "Can Dr. C.?" "No." "Why?" "He don't understand it." "Will the medicine you now use do you good?" "No." "Of what

is it composed?" "There is turpentine in it." "Does the Doctor give it you for tape-worm?" "Yes." "Have you any?" "No." "Would you like to walk?" "Yes." "Well, walk." He arose promptly, stepped between the chairs, and said, "Well, sir, where shall I go?" "From the wall to the door, and back." This he did, avoiding every obstruction, and at my direction returned and sat again with his father. I now, without notice to any one, placed my fingers on the organ of Benevolence, thinking at the moment it performed the office of Veneration, and said, "Would you like to pray?" With some lightness he said, no. Some questions were asked by his mother and myself about the Bible, &c. but no Veneration appeared. I then recollected the true office of the organ, and said, "Have you anything in your pocket?" He took out a knife. "Give it to me for my little boy," which he did promptly. I removed my hand. "Have you anything else?" "I have a pencil." "Will you give me that for my other boy?" "It has no head." "Never mind, give it, won't you?" "I shouldn't like to." "Well, but you will?" "I couldn't come it!" (*with peculiar emphasis.*) Azubah said, ask him where the head of the pencil is. "Where is it, Henry?" "Well, sir, in the parlor." "Where?" "On the window." Azubah: "Why, I picked it up and put it there to-day!" (*He certainly did not know this.*) I then said, "Henry, can you get it?" He arose, and went into the parlor in the dark, and took the pencil-case head from the window, to the very great surprise of us all. Indeed, we were all so astonished, that it seemed a dream during these and subsequent proceedings. He spoke with a promptness, boldness, and propriety, in advance of his years, and beyond himself in his natural state; and so perfectly evident was it that he was in a somnambulic state, that no sceptic, I verily believe, *could* have doubted.

At my request he returned to his seat. I touched Benevolence, and instantly he handed me the pencil-case. "For my boy?" "Yes, sir." I then silently, and without any willing, and with a feeling of curiosity to see and test the matter, touched Reverence. His countenance at once assumed a softened and solemn aspect. "Henry, would you like to pray?"

"Yes, sir." "You may." He then commenced praying inaudibly. "You may pray aloud." He then prayed in a low, audible voice. On touching Tune, he sang a tune, though not in the habit of singing. On touching Combativeness and Destructiveness, he raised his clenched fist to strike me. He was ignorant of Phrenology, and also of my intention to touch any particular organ; nor did I in any case *will* the activity of the organ. I now took out my watch, and holding the dial towards myself, and above the line of his vision, his eyes being closed, and his head bowed forward, and my hand also being between him and the watch. "Henry, what time is it?" "Eight o'clock, sir," which was exactly the time by the watch, though by the clock in the room it was fifteen minutes faster. "Henry, how long ought you to sleep?" "Well, sir, I must sleep two hours and five minutes." "Will you then awake?" "Yes, sir." "Very well." This I did for the purpose of testing his knowledge of time, as stated by Townshend, an English clergyman, whose work on this subject I had read.

I then said, "Will you go with me to Mr. Hall's?" "Yes." "Well, now we are there, now we are in the parlor: who is here?" "Mr. and Mrs. Hall, Mr. and Mrs. Bardwell." "Who else?" He did not give their names, but intimated that they were strangers. He described the room and position of things, all of which I found correct on going to the house shortly after. These persons were not in the habit of being there in the evening, but company having come in, they were all together at that moment. As this was in his own town, I did not deem it *proof*, and so said, "Will you go to Batavia?" "Yes." "Well, now we are there, now we are at my house—now we will go into my room: what do you see?" "I see a large table covered with black cloth, and with books and papers scattered over it." "How large is it?" "It is about five feet long." "How many bookcases?" "Three, sir." "What sort of a stove?" He could not or did not describe this, for it was so queer a thing as not to be easily described. Nor did I press him, for all his answers had been perfectly correct, and I was sufficiently astonished, for he had never seen my study, and no other minister, I am sure,

has such a table (5 feet by 3½), or left it in such confusion as mine was at that moment.

I may here say, that during the whole period of his sleep, he could hear the questions of others put to him, and would answer them, if I were willing; but if I willed otherwise, or forbade him to speak, as I often did, he then would answer no one but myself, not even father or mother; nor could he hear their conversation with me, nor with each other.

I now left him for an hour, and went back to Mr. Hall's, giving him leave to converse only with his father. On my return, I found him in the same state. He utterly refused to speak to any one but his father, and told him that he should not have another fit till the following Sabbath (this was Monday evening), which proved true; but when that day came, he had several.

At nine o'clock and three minutes, holding my watch as before, and standing eight or nine feet from him, I asked the time. He gave nine o'clock and five minutes. "Look sharp," said I. "Oh! three minutes," said he. We were now curious to see if he would awake himself at the two hours and five minutes; and as the clock in the room reached that time he did not awake, I said, "Henry, did you mean by my watch, or by the clock?" "By your watch, sir." "Very well." At the exact moment he opened his eyes and looked around, and this without any act or willing of mine; and what was very affecting and convincing, he could no longer speak at all, and was unconscious of all that he had said or done.

I have said that he had no return of fits till the following Sabbath. One day after that Sabbath, he came in to his mother much agitated, and apparently going into a fit, and making the passes, he solicited his mother to do it, who, merely to pacify him, passed her fingers over him, and soon he fell into the mesmeric sleep, and escaped the fit. After this he was so highly charged by his sister, that when she was in the next room in the closet, he would instantly taste anything she tasted, eat what she ate, &c.

In ten days I returned and magnetised him again, and went through several of the above experiments. He always, while

in the mesmeric state, declared that it benefited him, relieved all pain, and would cure him.

After I left, at my suggestion he was daily magnetised : his fits left him, his voice returned, the sore spots on his head and back were removed, and he recovered rapidly, till the family could no longer mesmerise him. A man in the village was found, who could and daily did, till he appeared entirely well. On omitting it he had a fit or two, and it was resumed ; and when I last saw the father, he informed me that they considered the child cured.

I may add, I have since cured toothache, greatly relieved tic doreux, and removed other pains and swellings, as well as headache. I am not, however, a full believer in all which is affirmed of clairvoyants—what I *see* and *know*, I believe. In respect to many well-authenticated facts, I neither affirm nor deny. That there are many cases of gross deception and imposition, I fully believe. On such a subject, it can hardly be otherwise. This, however, is a reason why men of character and intelligence should *investigate* it, rather than otherwise. “But it is deception !” Well, then, let us expose it by a fair trial. “But it is the work of the devil !” How do you know ? What is the evidence ? What harm has it done ? “Oh, bad men have used it for bad ends !” And what is there in the world that has not been so used ? If it is the work of the devil, then we are not to be ignorant of his devices, and should make the examination for oneself, for ignorant and bad men will not expose his devices. From experiment and observation I have no doubt, that as a remedial agent mesmerism is yet to accomplish much good ; and no harm can result from it, except, like all other blessings, it be abused.

WM. H. BEECHER.

Boston, June 28, 1843.

ARTICLE III.

From the Edinburgh Phrenological Journal.

PHRENOLOGY IN THE UNITED STATES. BY MR. ANDREW LEIGHTON, LIVERPOOL.

To Dr. Caldwell I believe belongs the merit of having introduced Phrenology to his fellow-citizens of the United States. For many years he stood almost alone its able advocate, its ever ready champion and defender, who, for every blast of obloquy, ridicule and sophistry, directed against novel doctrines, had an overwhelming counterblast of nervous argument and withering truth. Compared with the other phrenologists of that country, it is nothing derogatory to them to say, "he is a star and dwells apart." A thorough thinker—vigorous, uncompromising, just—is Caldwell; one under whose auspices the doctrines could not fail to make way in the public mind: accordingly, the field was well prepared when the lamented Spurzheim made his pilgrimage thither and was received with open arms.

Since then, no event has influenced the progress of the science in that country more than the visit of Mr. Combe.* His philosophical discourses gave an extraordinary impetus to its progress amongst the educated classes; while his calm, impartial, but earnest spirit, gained the affections of all who heard him. And now Phrenology holds a more commanding position in the United States than any other country in the world, not excepting even our own. Its language is rapidly passing into the people's "common thoughts and week-day phrase;" its reforming influence permeating the educational and sanatory institutions of the country; and there is some evidence that even the *judicial* will soon acknowledge its power. I have learned of *one* case where a court of justice received phrenological evidence touching the cerebral developement of a criminal; and there may be more such cases.

* For the history of Phrenology in Philadelphia, and particularly of the labours of Dr. John Bell, of that city, see vol. xiv. p. 292.—Ed.

It is well known that several Lunatic Asylums are under phrenological superintendence; while not only is the discipline of the common schools, both public and private, avowedly conforming to the dictates of the science, but even professorships of it are beginning to be established in the universities.*

But not solely to these distinguished men is Phrenology indebted for its present flourishing condition in that country. Nor even, in addition, to the many able and accomplished advocates whose names are not unfamiliar to the readers of this Journal,—those, I mean, who may be designated as *theoretical* phrenologists; phrenologists of the studio; usually men of liberal education, following the professions of medicine, law, or divinity, who study the subject in their leisure hours and advocate it principally by essays and discourses. Not to these only; there is still another class of propagators of the doctrines, who have, in that country, done much in diffusing a knowledge of the subject,—with whose efforts in its behalf the faithful on this side the Atlantic are less acquainted: I refer to the *practical* phrenologists; of whom it is characteristic that they give themselves altogether to the subject and seldom have any other means of support than what they derive from their profession as phrenologists. They are a very numerous body in the States; much more so than our experience in this country would lead us to infer; and I am convinced that in general, the beneficial results of their labours have been much underrated—if, indeed more positive injustice has not been done them—and would, therefore, with all due courtesy, enter a plea in their favour, and present such evidence as recent observation in that country has supplied me with, in support of my favorable opinion.

It is not to be denied that many incompetent and disreputable persons have assumed the title of practical phrenologists, and have by their empiricism and charlatanry, brought discredit upon the science. Unfortunately, we need not go so far from home for instances of the fact. But it is obviously unjust to

* Before leaving New York, in May last, the writer saw a letter from a medical gentleman of Philadelphia, wherein it was stated that a chair for Phrenology was being added to one of the universities of Pennsylvania.

condemn the whole body for the misdeeds of these. As well may we, for the malpractices of the quack-doctors, condemn the whole medical profession. At the same time, it must be conceded that the frequency with which such persons are to be met, has a tendency to prevent the efficient and really honourable men from attaining their due place in the estimation of the public. They are—*have been*, rather,—so numerous, that a suspicion naturally attaches to *all* who come before us in the same “questionable shape.” Nor is a due amount of circumspection in this regard to be considered unjustifiable or uncalled for: rather the reverse. The only thing to be avoided, is that extreme which permits the suspicion to become a *prejudice*; which pins its faith to a mere inference, and illiberally and uncandidly condemns without examination. Let us avoid this unphilosophical procedure. Let us admit there *may* be well-qualified, high principled labourers in the field of practical Phrenology; and when we meet those who claim to be so recognized, we shall better be able to do their characters the justice they merit.

But, with many, it is not so much the *abilities* of the men which are questioned, as the propriety of the *application* made of those abilities. They do not, indeed, question the propriety of practical Phrenology *per se*; that is to say, the making of organological examinations. They well know that on this the science wholly rests, and that in accordance with the adequacy or inadequacy of its basis, the noble superstructure itself must either stand or fall. But it is *that* which the name “practical Phrenology” popularly conveys, to the expediency or legitimacy of which they demur. In plain terms, they do not like to see a *trade* made of the science. They conceive it derogatory to the dignity of Phrenology as a philosophical study, that its cultivators should live by its profession as a practical art. This I believe to be a feeling—for it can scarcely take rank as an *opinion*—very generally entertained amongst a certain class of phrenologists; and I confess that it was, at one time, no stranger to my own mind. Yet it is evidently one which cannot stand the test of impartial scrutiny. Nothing in the application of Phrenology which is not immoral, can be derogatory to its dignity as a science. All sciences have their related arts;

and inquiry would show that most of the great men whom the world delights to honour for their labours in the cause of science, have at least at one period of their lives—*i. e. while they were achieving their greatness*,—been practical men who followed the arts respectively related to the various sciences whose principles they expounded, and whose boundaries they enlarged. The physician, what is he but the practical physiologist? The surgeon, but the practical anatomist? The lawyer, but the practical jurist? Is it, then, anything derogatory to the science of physiology, and anatomy, and jurisprudence, that their votaries are physicians, surgeons, and lawyers, *who live by their practice*? The question excites a smile. Yet therein is the difference between their cases and that of the practical phrenologist who lives by *his* profession? As far as the principle contended for is concerned, I can see none.

But the clear fact of the matter is, that, unless he had an income altogether independent of his profession as a phrenologist, no one could give his time wholly to the science without deriving from it the means of support. In no other way can the poor man be retained as an efficient advocate and propagator. And let no *phrenologist* say, "*He is not wanted.*" He may be the very man required; moulded by nature for the express purpose, and carrying the credentials of his mission written by her finger in phrenological characters on his frame. However much we may practically forget it, "*the rank is but the guinea's stamp*;" the *MAN* is every thing; He is always wanted. But, to assume for him a less ambitious position,—one which will quadrate better with common experience,—let us simply say, that he has an active, well-organised, not undisciplined brain; has seized upon the principles of Phrenology, become satisfied of their truth, and felt upon himself their beneficial influence. He sees their universal application and the immeasurable advantages which would result to society from it, and is fired with the hope of being instrumental to their introduction. But he is poor, and without name or note among mankind; and unless deriving support from his labours he cannot labour. *How*—for the *manner* of the thing seems now the only question remaining—How shall *he* best

accomplish the double purpose of disseminating a knowledge of the science and procuring the means of subsistence? If he attempt to do so by lecturing, who will give their time and attention to *him*,—The unknown, the undistinguished? who in a community of traffickers, will *pay* for a commodity of the value of which they have no *a priori* means of judging? The idea is preposterous; if he clear the expenses of hall and advertisement, he may be thankful. But by virtue of his science, he knows that, the barrier before Acquisitiveness being removed, curiosity will operate comparatively unchecked among the people, and bring him an audience. He therefore lectures gratuitously; the requisite opportunity is afforded him; he enlists the reason and sympathy of his hearers in favour of the novel doctrines; he demonstrates their eminently practical character, and shows that their beneficial application is in the power of every one who will 'make their acquaintance. The seed falls not wholly into bad ground; many are stimulated to inquiry; and though not a few may seek him for the gratification of a vulgar curiosity, others from an enlightened desire to know more of the subject, call upon him, and test his ability and the truth of his science by an appeal to their own organizations. Those who thus apply to him by whatever motive influenced, cannot with justice expect the phrenologist to spend his time on them without compensation: "Verily the labourer is worthy of his hire;" the physician takes his fee; the lawyer his; why not the phrenologist? Now, he finds, a fertile field has been opened for the employment of his talents; his personal necessities are adequately provided for by the product of his honest labour; he spreads abroad a knowledge of the subject, and of its vast importance in all the relations of life; and a most extensive series of organological observations are literally thrust upon him, by which,—for herein his character is at stake and his faculties are necessarily vigorously exerted,—he acquires a prodigious facility and accuracy of manipulation and predication, and compasses what Mr. Combe justly considers the first step—the second, and the third step—to the formation of the true phrenologist. And thus are all his objects legitimately, honourably, efficiently accomplished.

Let it not be supposed that this is a mere fancy sketch. It is no such thing; but has more prototypes than one, probably as well in this country as in the United states. There at least they are to be met with. I have met them. But, of all with whom I had the pleasure of intercourse in that country, the most generally competent was without doubt, the present editor and proprietor of the American Phrenological Journal, O. S. Fowler. Perhaps no phrenologist in any country has attained greater facility and correctness as a manipulator than he has done; certainly no one that I have heard of has made so many remarkable *hits*, to use an expressive though somewhat vulgar term, in the predication of character from the development of the head; and no one has displayed more untiring zeal, or made relatively greater sacrifices, in disseminating the phrenological doctrines. Of him, and of his practice as a "head-reader," I hope the readers of this Journal will not be averse to learn something. The history of the condition of the science in any place always involves something of its professors; and *vice versa*. It is with a view to indicate to some extent the condition of Phrenology in the States—what practical men have done and are doing for it—that I would now speak of him. But it is to his practice that I would especially direct attention; for therein will be found very marked differences from the procedure of the practical phrenologists of this country; and as these differences appear to be improvements well worthy adoption by the latter, they will probably by them be received as such and adopted accordingly. Permit me, however, by way of introduction, briefly to advert to his personal history as a phrenologist.

It was while a student at Amherst College, Massachusetts, and just before entering upon a course of Moral Philosophy, that Mr. Fowler's attention was first seriously directed to Phrenology. Possessed of an active well organised brain, he grasped the subject with a hearty good will, and had no sooner mastered its principles than he applied them to the discrimination and explanation of the characters of his fellow-students and teachers with great success. On leaving college, he was urged to lecture on the subject. He did so; and

thenceforward became entirely devoted to its diffusion. In conjunction with his brother, Mr. L. N. Fowler, who is equally distinguished as a practical phrenologist, though apparently less regardful of the literature of the science, he traversed the principal part of his own country and the Canadas lecturing and manipulating, and collecting facts and specimens in proof and illustration of its truth. His course, as may be imagined, was not free from difficulties. The usual barriers which ignorance, bigotry, and prejudice oppose to the promulgation of new truths, had to be levelled or surmounted; and many and severe were the tests to which he and his brother were subjected by stubborn incredulity. To such an extent, indeed, has this been carried in America, that audiences have been found who demanded not only an examination before them of any stranger from their body, but that such examination should be conducted by the lecturers *blindfolded*! Yet, such is the precision these gentlemen, by their extensive practice, have attained, and such their confidence of the actual verity of the details of Phrenology—a confidence always in proportion to the *practical* ability of the student,—that they have frequently—always when required—submitted even to this test. But not only this: the one brother has been taken away and kept in another room, whilst the other conducted his blindfold examination; then he has been led forth and required to go through the same ordeal; and, numerous as are the instances in which this has been done, scarcely a single mistake has been made by them, whilst when marked cases have been submitted to them, the truth of Phrenology has been strikingly illustrated. The propriety of submitting to such exhibitions as these may well be questioned; yet when strongly marked subjects are presented (and these are always stipulated for) there can be little doubt of the favourable issue.

In the literature of the science, also, as already hinted, Mr. Fowler has of late years, taken a somewhat conspicuous place amongst the phrenologists of America. Besides having in conjunction with his brother and Mr. S. Kirkham, produced a work of upwards of 400 pages, entitled “Phrenology Proved, Illustrated, and Applied,” which, in course of a few years, has

gone through ten* editions, he has contributed several able articles to the American Phrenological Journal, and written and published a lecture on "Phrenology versus Intemperance," one on the application of Phrenology to matrimony, and another on its application to education; all which are at present in considerable demand, and have already gone through two or three editions. Those who receive the American Journal will have observed, by a notice at the close of vol. iii., that it owed its existence, up to September, 1841, to the generous devotion of him and his brother, who as proprietors, are said to have sunk several thousand dollars in sustaining it. Up to that period it had been very ably edited by Dr. Allen; but it is now owned and edited solely by Mr. O. S. Fowler himself, who seems determined to continue it, at whatever cost, through the present year at least; thereby, as he states, to give a farther opportunity for an answer to the question, "Will the American public sustain a Phrenological Journal?" I have something to say with reference to this periodical, which I think has not improved under Mr. F.'s management; but this is not the place to enter upon that subject. Mr. Fowler is now settled in New-York, where he has formed an extensive collection of casts, skulls, &c., which is open to the public free of charge; and where he vigorously continues his multiform labours in the cause he has so zealously espoused. Perhaps—if I might assume the highest privilege of friendship, and point to defects—he attempts too much—"has too many irons in the fire;" hence, evident haste and immaturity characterise most of the productions of his pen.† Nevertheless, it is just to add, that in his works these defects are amply compensated by the healthy exhilarating freshness and enthusiasm which a mind literally overflowing with its subject imparts; and assuredly, no generous mind can rise from their perusal without feeling that, in spite of an occasional grammatical lapsus, a familiar *Jonathanism*, of expression, or a premature confidence in the dogmata of his subject, they have much in their pithy, spirited, perspicuous exposition

* The 18th Edition is just out.—AM. ED.

† "True, O king."

and application of principles, to recommend them. It will convey an idea of the multiplicity of his occupations to mention, that, besides giving a close attention to his professional duties as practical phrenologist and editor of the Journal, he was, while I resided in New York, editing a republication of *Dr. Combe's Physiology*, with notes by himself; revising and extending his lectures on matrimony and education for forthcoming new editions; and lecturing twice a-week on phrenology and its applications to audiences of from one to several hundred persons.

Thus far of him personally. Let me now revert to his practice, and present some of the grounds of the favourable opinion of it already expressed.

In examining an individual, his first observation has reference to the temperament. In this he attends not so much to the colour of the hair, skin, eyes, and so forth, as to the developement and condition of the vital organs contained in the abdomen and thorax, of the bones and muscles, and of the brain and nervous system. It is obvious that the functional energy of the brain will depend to a very great extent, upon the quality, and, within certain limits, the quantity, of blood supplied to it. Hence the propriety of giving marked attention to the state of the organs which manufacture and distribute the blood, when predicating the quality of the mental functions. *Cæteris paribus*, he will possess the greatest mental efficiency who has the most perfect vital apparatus. This is a matter not sufficiently attended to in general; but as I purpose devoting a distinct article to a sketch and criticism of Mr. Fowler's doctrine of the temperaments it must not be dwelt upon here. Suffice it for the present to say, that he, beyond any phrenologist I have ever met, has approximated precision in his judgment of the influence of temperament upon the mental manifestations; and therein is one secret of his success as a practical man.

Having scrutinized the temperament, he next in general measures the horizontal circumference of the head with a tape; for all other measurements he trusts to his organs of Size. This done, in a tithe of the time required to tell it, he reads off the prevailing dispositions and talents of the individ-

nals, as indicated by his cranial developement, with as little hesitation as one would from a book, and in language so plain, direct, unequivocal, that should he make any mistake, or should any apparent discrepancy exist between the development and actual manifestations, he is caught on the hip at once or the seeming fallacy of the science is immediately detected; for he leaves neither himself nor it any loop-hole for escape. But for himself he seeks no escape; if he err, he errs, and "there's an end on't;" and as for the science, when any improbable discrepancy is alleged by the person examined, or his *friends*, the quiet reply is, "Be that as it may, I have gone according to the cerebral developement; and if Phrenology cannot stand in that way, let it fall." But it falls not; for, in almost every instance where any thing of this kind has occurred, subsequent events have proved the correctness of the phrenologist; and when the deficiency of Conscientiousness has been the predication impugned (a frequent case), the very denial itself has been found but another illustration of the phrenological truth. This straightforward, uncompromising reliance upon the certain verity of Phrenology—though *perhaps* he carries it a little *too* far, appears to me one of the finest traits in Mr. Fowler's character as a practical phrenologist. The *ifs* and *buts*, the *may-bes*, *should-bes*, and other indefinite terms, which disfigure so many phrenological predications, find no vocabulary; but the direct and unequivocal "you are," or "he is," distinguished for this or that, is his form of expression.

But what distinguishes his practice most of all from that of other phrenologists is, that whereas *they*, besides the *oral* predication, give only either a mere chart containing the names and functions of the organs, with the relative size of each in the person examined, marked opposite,—or a simple written predication, without the sizes of the organs; *he*, for no greater fee, gives a *book containing sixty 18mo pages of closely printed letterpress, and six pages of engravings, explanatory and illustrative of the science*; in which book several pages are appropriated for a statement of the relative sizes of the organs; and the matter of these pages is such, that any one with very little attention might infer the character of the

person examined almost as well as the phrenologist himself. Esteeming this book by far the most valuable distinction of Mr. Fowler's practice, inasmuch as the means are really presented to the parties for becoming acquainted with the principles upon which the phrenologist predicates their own characters, I will give an analysis of its contents, as briefly as is compatible with the object of inciting the professional men on this side the Atlantic to, as far as advisable in their practice, "go, and do likewise."

Pages 1 to 9 inclusive, contain a concise elementary exposition of the principles of the science; pp. 10 to 27, a valuable chapter upon the temperaments (of which more hereafter); pp. 28 to 35, remarks upon the influences of parentage, diet, health, medicines, physical exercise, and education, and on physiognomy, the natural language of the organs, &c.; pp. 36 to 53, an analysis and classification of the faculties, in which their functions are described in seven degrees of power corresponding with the relative sizes of their organs, (of this more presently): then follow the six pages of illustrative cuts, of which there are *forty-two*, marked by figures from 1 upwards,—cut 1 shewing the locations, numbers, and abbreviated names of the organs; 2, their general divisions or classification; 3 and 4, occipital and frontal views of the organs; and all the rest are portraits of distinguished and notorious characters—philosophers, statesmen, thieves and murderers—and of the skulls of several of the lower animals, &c.; while the concluding seven pages are filled with succinctly detailed pathological cases relating to the cerebral organs, of which Mr. Fowler remarks,—“No reasoning mind can resist or evade the force of these and similar *facts*, stubborn, *actual facts*, with names and dates attached; nor can they be explained away, except by admitting the truth of Phrenology.”

And for this book, with the relative sizes of the organs of the individual examined marked in figures, and the oral predication of character, Mr. Fowler's charge is only *one dollar*, or about 4s. 6d. sterling,—a fact sufficiently indicative of his being influenced to the profession of practical phrenologist by other motives than the desire of making money. When, however, in addition to the above, he *writes* the predication at length, his charge is three dollars.

But, in fulfilment of my promise, and to give a better idea of the peculiarity of his practice, it is necessary to revert to a chapter of this little book already but barely mentioned. I refer to the chapter on the analysis and classification of the faculties. It was stated that in this the functions of the faculties were described in *seven* degrees of power, corresponding with the relative sizes of the organs. This description is, I believe, the only attempt of the kind made by phrenologists, and perhaps it deserves a little illustration.* The difficulty of the task must at once be granted; and though Mr. F. may not have completely succeeded in surmounting that difficulty, still his attempt deserves commendation, and it may yet lead to a more perfect execution of its purpose. The following quotation in reference to Language, is not an unfavourable specimen of the style and manner of this part of the book:—

“35, 33. LANGUAGE.—power of expressing ideas, feelings, &c., by means of words; attaching means to signs, &c.; verbal memory; desire and ability to talk. P. 222.

“AVERAGE.—Can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

“FULL.—Commands a fair share of words, yet uses familiar expressions; is neither fluent nor the reverse; when excited, expresses himself freely, yet not copiously. P. 227; cut 6.

“LARGE.—Is a free, easy, ready, fluent talker and speaker; uses good language; commits easily; seldom hesitates for words. P. 224; c. 5, 7, 20.

“VERY LARGE. Has by nature an astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words. P. 226; c. 11, 40, 41.

“MODERATE. Often hesitates for words; employs too few; may *write* well and be a critical *linguist*, but cannot be an easy fluent *speaker*. P. 228.

“SMALL. Employs few words, and these commonplace;

* Except by copyists.—AM. ED.

in speaking, hesitates much; is barren of expression; commits slowly. P. 228.

"**VERY SMALL.** Can hardly remember or use words at all or read. P. 229."

The large number (35) before the name of the organ, is the number according to Mr. Fowler's arrangement; the small one (38) is the number according to Spurzheim's. The figures at the ends of the paragraphs refer to the page of the large work, "Phrenology Proved," &c., where the subject is more fully treated, and to the annexed cuts, in which the various degrees of development of the organs are illustrated. All the organs are treated in the same manner as this, and their relative sizes in the individual under examination are marked in figures from 1 to 7, corresponding to their degree of size, from *very small* to *very large*, such figures being placed opposite the paragraphs to which they refer; for example, were the organ of Language in the person examined only moderate, the figure 3, which denotes "moderate" in the scale, would be placed opposite the paragraph commenced by that word in the above quotation; and so of all the others. The sign plus (+) and minus (—), are used in addition to the figures in certain cases; the one, when the organ is larger, the other when it is smaller, than the figure denotes, but not sufficiently so to warrant a different figure.

In the above quotation, lynx-eyed criticism will doubtless find something to strain at. Under the head "**VERY LARGE**," for instance, it is said the person will be "an incessant talker," and "have too many words." Now, every phrenologist knows that these results follow only certain *combinations* of the faculties; that persons may have the organs of Language of that degree of size, without by any means being "incessant talkers;" nay, they may even be taciturn; but then they have the *ability* to talk with ease and fluency when the occasion requires it. These inaccuracies, however, which are almost inseparable from such a condensed abstract as this, are explained in the large work (to which reference is made), where the phenomena of the combined action of the faculties are more fully described. But even here the inaccuracy is more apparent than real; since, as a general rule, each clause

of the sentence, marked by a semicolon, has reference to a different combination.

Let it be considered then, that the number of persons who come to the Fowlers for examination, is very great—several thousands annually; that every one of these takes away with him a copy of this or of their large work, filled up as described, and that many of these persons are men of high education and intelligence—most of the leading statesmen, lawyers, divines, and the literary and scientific men of the country, having passed through Mr. Fowler's hands, and been startled by the felicity with which, while in entire ignorance of *who* they were, he discriminated the talents for which they were respectively distinguished. Let it be considered farther, that these operations are not confined to one locality, but extend throughout every State in the Union, and that in addition to this *lectures* always accompany *manipulations*,—and it cannot be doubted that *such* practical phrenologists have aided vastly in diffusing a knowledge of the science, and that the beneficial influence of their labours has hitherto been much underrated. I hope that, for the sake of such men—and there *are* others such—what has now been shewn will be a means of leading to a revision of the popular judgment against the profession.

In Mr. Fowler's book, there is a claim made to the discovery of two new organs. Of these and their functions, and of the alleged discovery of a number more organs by means of Mesmerism, maintained by him and other American phrenologists, I may with the editor's leave, say something in a future paper. I fear this has already attained too great length.

That the opinions above put forth may be estimated at no more than their proper value, it should be added, that though I was upwards of six months on the other shore of the Atlantic—from 22d Nov. 1841 to 31st May, 1842—two months only of that time were devoted to observation in the United States, my principal object having been a commercial visit to Canada. One of these months was occupied in Albany, Utica, and other places in the State of New York, and in Boston and Lowell, in the State of Massachusetts. The other was

passed wholly in the city of New York, where I had daily opportunities (of which I frequently took advantage) of visiting Mr. Fowler's museum, and witnessing his phrenological examinations.

LIVERPOOL, October, 1842.

ARTICLE IV.

From the London "People's Phrenological Journal."

CASES AND FACTS.

Sixteen Years' Phrenological Experience, by the Rev. Henry Clarke, of Chorley, Lancashire.

Sir,—The heading represents what our Scottish neighbours would significantly call "a real fact;" and to induce your phrenological friends to communicate *bona fide* facts in illustration, and for the advancement of true mental philosophy, is the object of your very excellent article in the Journal of the 1st of April. That article would have abundantly satisfied my mind, had no doubt on the subject previously existed there that very many of the alleged facts of professed phrenologists are mere fancies. I have my fancies too, but I will not present them to you as facts.

Sixteen years ago, then, I was sojourning for a few weeks in Cornwall. One wet day made me a prisoner within doors, and at the same time brought me into contact with a large book, on a subject of which, till then, I had never heard. A theme so new and strange soon wholly engrossed my thoughts, and although not ten in the morning when I began its perusal, the gentleman who was to carry me in his boat across an arm of the sea to my lodgings, found me at nine in the evening so riveted to my wet-day companion, that he had twice to intimate his intention of going without me, ere I laid down the volume. Not long had we arrived at my domicile, when my friend gravely informed the company present, consisting of four ladies and two gentlemen, that I was one of those curious

persons who could tell everything respecting a person's character from an examination of the head.

Not imagining that this statement could pass for anything but a joke, or lead to any other result than a laugh, I treated it in the character of the former, and it met with a hearty complement of the latter. Not so the ladies. They received the information as sober verity ; in proof of which, one of the four ladies was singled out by the rest, and presented by her own request for examination. Having allowed judgment to go by default, I found it was now too late to obtain a reversal of the sentence passed upon me, by protesting that I knew nothing of the art. The disclaimer was held to be overruled by a positive assurance from my friend, that when he came to fetch me across the water, he found me so intent on a book with a great many cuts of heads in it, that he could hardly get me away ; and he was quite certain I must be one of those who studied the new art of telling fortunes by examining the head. Neither my serious asseveration, that I had never till that day heard of this method of judging of the various mental powers by the size and form of the head, nor any declaration that nothing like fortune-telling had I found in the work referred to, would suffice to exonerate me from exercising my supposed skill in what they called bumpology : I must tell the ladies all about their heads.

The lady who stepped forth as the voluntary subject of my first essay, I had never before seen. But, on looking at her in a sort of despair of being able to draw a single inference from her head, as I had really read all day without becoming aware that I possessed the means,—the system itself, as a new view of mental philosophy, having engaged alone my attention, and its operative application having been quite overlooked, —I was struck by the very great similarity between the form of the posterior part of the head, and that in one of the plates in the work which I had been reading. Catching at this straw to save myself, I said, "Ladies, positively I know nothing on the subject, but now I do remember that there is a head with a large portion overhanging the neck behind like this lady's, which, the writer says, indicates an excessive fondness for children, and which, when not duly regulated, leads to the spoiling of them."

With expressions of great astonishment, the other ladies assured me that the subject under my inspection was the mother of four children, whom she was notorious for fondling, indulging, and spoiling. Evidence that their statement was true, subsequently came in abundance under my own eyes.

Another of these ladies then insisted on my examining her head; and on looking at the same part, which was the only part that I had carefully noticed in the book, I observed so complete a contrast, a head so straight up from the narrow neck, that I ventured to affirm, that if there was any truth in my author and his plates, this lady must be void of fondness for children. "Oh, she cannot bear them," exclaimed her sister; "but if you can tell all about us in this way, I will not have my head examined." So here my labours for that time ended. But here, too, in fact they began; for this adventure determined me to study the science of phrenology. I considered that if it were true that there were clear undeceiving external indications of internal mental powers, the former must be deserving of the closest and most persevering attention, and would furnish the knowledge which I had long sought to little purpose in the various systems of metaphysics and mental philosophy. Nor have I been disappointed. Never have I since found a healthy head, with a large mass of brain immediately above the middle of the cerebellum, but the individual was passionately fond of young children. And never have I encountered a person exceedingly attached to young children generally, but in every instance in which I had an opportunity of examining the back part of the head, I have found the part in question large. In the same relation of disrelish for children, and a small proportion of brain in this part of the head, have I invariably found both the manifestation and the organ: vice versa, the organ and the manifestation; and the cases I have observed in England and Scotland amount to some thousands.

There are, indeed, some other parts of the head, respecting which my observations have not led me to the same invariable results. Among these are those termed Time, Tune, Colour, Wit, and Hope. But the parts termed Self-Esteem, Firmness, Benevolence, Caution, Individuality, Comparison, Causality,

and at least a dozen others, I have always found to correspond in development with the character.

It is most true, that I have again and again found the estimates of professed phrenologists very greatly at variance with the manifestations. But, even these cases, I have ascertained in every instance that I have been enabled fully to investigate, to yield this evidence to the truth of phrenology,—that there was something in the organs of the examiner which incapacitated him from giving a correct estimate and judgment of the head of another. And lest I should be misconstrued, and supposed to insinuate that I am an infallible judge, let me state the facts, that my organ of form is indifferent, and my perception of form is far from good ; so I am deficient in the capacity of readily and accurately estimating the form of the head, and the individual organs. But, to remedy in part this defect, I take more time and pains, and more severely task my individuality, locality, and reflecting powers. The difference in tact and accuracy between one manipulator and another, would often not only have astounded me but staggered my faith in phrenology, if I had not had full in my view the fact, that such differences were always conjoined with corresponding differences in the organs of the manipulators' heads. If the lower part of one's forehead greatly preponderated over the upper, he would catch at once an organ or two, and bound instantly at numerous conclusions respecting the capacity and character of the individual under his inspection. If the upper part of the manipulator's forehead decidedly exceeded the lower, then the result was a defective estimate of the head which he was examining, and much theorizing from the respective data. Some of the most accurate developments and evolutions of character that I have witnessed, have been those which were obtained by two phrenologists, both having large active heads, but one endowed with more perceiving than reflecting, and the other more reflecting than perceiving ; the former being the chief though joint conductor of the manipulation, the latter, the principal manager of the comparison of the relative powers, and of the judgment to be given.

Whenever the manipulator's self-esteem has greatly pre-

ponderated over his benevolence and reflecting organs, and especially if his cautiousness were poor and his combativeness large, I have observed that his decisions on the amount of organs, and their composition of character, were mostly positive but unsatisfactory assertions. Many a time have I had my own head examined by phrenologists whom I observed to differ much in these and other organs, for the purpose of ascertaining how their dissimilarities would affect their estimate of my organs and capabilities; and although no one of them ever pronounced an organ small which another had decided to be large, or the reverse; yet the opinion given has, within certain limits, varied in its modifications with the peculiar developement of the manipulator. The nearer the phrenological practitioner has approached to a superior development of all the organs that can aid in the manipulation and in the deduction of talents and tendencies, the nearer have I always remarked his judgment to approach the subsequently ascertained realities of the case. One professed phrenologist I know, told a gentleman of my acquaintance, that the latter has the organs of inductive faith! Was the former not defective in some of the organs which constitute an accurate philosophical phrenologist?

Having stated above, that I have obtained from phrenology, knowledge which I might look for in vain among preceding systems of mental philosophy, I may be permitted here to state some things, the knowledge of which I now possess, but could not before attain. I know the extent, the capabilities, the deficiencies and peculiar tendencies, and consequently the best mode of management of my own mental powers. This knowledge neither Locke, Stewart, nor Brown supply; they talk wisely and well of mental powers, and mental phenomena, and offer most excellent advice; but they give no data by which one individual may ascertain the extent, capabilities, deficiencies, and peculiar tendencies of his own mind; and consequently, they do not, and cannot, furnish to each the best mode of managing his mind. By phrenology I have also been enabled to judge of the talents, temper, and tendencies of those with whom I come in contact, without waiting for a long series of events and a great length of time to inform me

what those talents and tendencies are. This did not the previous mental philosophers for me. Again I can now account for the conduct, even see the motives, of those whose heads I have had an opportunity of examining; in very many cases for which my former tutors gave no rules. Farther, I have trained youth in strict accordance with the best principles of education that former mental philosophy could adduce; and I have treated others according to the light and injunctions of phrenology, and have invariably found the latter method far superior to the former, and much more efficient; better for the instructor, by enabling him to deal with the scholar's real capabilities, instead of wasting time and labour on imaginary powers, and better for the pupil, by exonerating him from close application to that which he has no adequate ability to learn. Formerly I thought, as most teachers now do, that habit would form a child into almost any thing desired; but now I know that habit and practice can only make the most and best of the powers possessed, when those powers have been carefully estimated and trained and directed according to that estimate. Habit and practice cannot, as my experience assures me, create a quick perception in a boy with a deficient lower part of the forehead, nor much reflection in one with a small upper part.

With confidence, therefore, I can by the testimony of sixteen years' active experimenting, strongly recommend the study of phrenology as highly interesting and greatly advantageous, and the application of the science as the best handmaid of education, morals and religion, that the human mind can employ.

Trusting that other practical phrenologists will add to the stock of simple facts, which with a design so laudable and benevolent you purpose to be accumulated, and wishing you a full measure of success, I am, &c.—*Extract from published letter of the REV. HENRY CLARKE.*

*Abstract of a Paper read by Mr. Deville, before the Glasgow
Phrenological Association.*

Mr. Delville read an account of a number of cases in which

a change had been produced on the form of the head by education and moral training, in illustration of which he exhibited the principal casts referred to in this paper. He set out by explaining, that although his facts were of a very striking kind, he did not wish to be understood as affirming that dispositions could in all cases be remodelled, or new talents conferred. The brain and its parts have their limits of power, and endeavours to make them work beyond their strength, must weaken the functions, and may even, if pushed too far, lead to imbecility and structural derangement. By judicious management, however, beneficial changes can seldom fail to be produced. In educating children, parents and teachers often err in assuming their own minds as a type of that of the species; so that, in the end, much toil is often found to have been thrown away. Phrenology is useful here, and also in enabling parents to see the propriety of not over-working the cerebral organs of their children. In the head of a young gentleman, not eight years old, brought to Mr. Deville fifteen years ago for examination, he found a fine coronal region with large Ideality, Constructiveness, Comparison, Causality, and Eventuality—five perceptive organs, and an extraordinary large organ of Language; and the inference was, that with a little study he would be a fine linguist, and that he might cultivate with success the highest branches of literature. Mr. D. recommended repose from study for two, three, or four years, or otherwise mental weakness might be the result. The advice was neglected, and the youth is now little better than an idiot.

Another case is that of G. N., a mentally cultivated boy, who at the age of six years was engaged, through the introduction of a friend of Mr. Deville's, by the late Mr. P—, of Liverpool, to perform a series of calculations. Mr. D. suggested the propriety of not over-working the boy's organ of Number, but the hint was not taken. The consequence was, that although the boy, when he went to Liverpool, could give the square or cube of two, three, or more numbers in a few minutes, and perform other kinds of complicated calculation, at present, as Mr. D. was informed by himself a few weeks ago, he cannot give the square or cube of numbers, and has not sufficient arithmetical ability even to fit him for a first-rate

counting-house clerk. In his head, the organ of Number is now evidently smaller than in the casts taken at four and six years of age. Innumerable instances of a like nature have fallen under Mr. Deville's observation. After detailing that of an idiot, endowed with a talent for drawing, he proceeded to illustrate, by the following cases, the position, that change of cerebral development frequently follows change of training and pursuits.

1. Casts of the head of Mary Sweet were taken at twelve and fifteen years of age. From eight to twelve she displayed alternately two phases of character: her memory was very extraordinary with regard to the scriptures and history. When only six years old, she followed popular preachers about the eastern parts of London, whose sermons she would afterwards repeat to the neighbours and criticise, quoting scripture and illustrating her views in a most singular way. Thus she would go on, conducting herself morally for six or eight months at a time; but then she would turn round, and for two or three weeks would pilfer, destroy, lie, and perpetrate all kinds of mischief, after which the activity of the propensities ceased. She was brought to Mr. Deville, who predicated from her head the opposite qualities in her disposition, which would render her, though generally under the influence of the moral sentiments, liable to display extraordinary freaks of the propensities, some of which he described. He counselled her parents to divert her attention in a kind manner from subjects calculated to over-excite the sentiments, and to keep out of view whatever tended to gratify the propensities. This course was followed. After the first cast was taken, she exhibited but one slight freak of the propensities, and at the time of taking the second, her whole conduct was highly moral. A comparison of the casts shows a great increase of the organs of the moral sentiments in the second. This improvement of the brain rendered abstinence from vice more easy than before; and the case teaches us, that the moral and intellectual organs are, like the limbs, fatigued and weakened by too much exertion.

2. Casts of the head of a young man were taken at 17½ and 19 years of age. From the commencement of his education,

about the age of 7, till 11½ years old, he went on tolerably well; he then became duller, indolent, discontented, selfish, and unsocial; he would take no trouble to relieve distress, or avoid giving pain, but was not inclined to go out of his way to inflict it. Having left home in order to get his own living, he met with no success; upon which, following Mr. Deville's advice, he began to study intensely, and a great amelioration of his conduct ensued. To acquire knowledge, it appeared only necessary for him to read; and so completely altered was his behaviour, that he became highly loved and respected. He wrote some poetry in a correspondence to a young friend, much of it relating to his former behaviour. A comparison of the casts shows that in the animal region of the brain little or no alteration has taken place; whereas in the coronal and intellectual regions, the increase measured from the ear is from half to three-quarters of an inch.

3. The next case is that of Mr. George Bidder, who in early life, was the celebrated Devonshire calculating boy, and is now the engineer to the Blackwall Railway and other great public works. Casts of his head were taken at the ages of 8, 13, 16, 19, 22½, and 28. In the first the forehead is nearly upright; but in the second, and still more in the third, its upper part has receded; the knowing organs, however, have expanded in width. Now, during the intervals from 8 to 16 years of age, no education was given him, his father taking him about exhibiting his wonderful calculating power, and in general putting up at public houses, where little culture of the reflecting faculties was to be obtained. At length he arrived in Edinburgh, was patronised and placed at school, and from that time mixed in good society for three years and a half, when he removed to London; and the fourth cast, showing a growth of the upper part of the forehead, was taken by Mr. Deville. After this he was frequently thrown into high moral and intellectual society, with and by whom he was employed; and, at the end of two years and a half so spent, the fifth cast was taken; and from which we find that a general expansion had been going on. For about eight years and a half more he continued, in and near London, employed in similar society; and now there is manifest in the coronal region an

increase of nearly half an inch, as measured from the ear, while the region of the knowing and reflecting faculties also has increased nearly half an inch.

4. Mr. Denison brought his son to Mr. Deville to get a phrenological opinion of him, and begged that it might be expressed freely, without fear of giving offence. The youth was nineteen years old, and a student of Trinity College, Cambridge. The inference from his head (a cast of which Mr. Deville took at the time) was that he possessed the basis of a useful mind, but was too positive and self-willed to go by the rules laid down for the acquirement of knowledge; would not methodize details, and consequently would have less knowledge at nineteen, than he ought to have possessed at twelve and fourteen. This accorded minutely with the account which had previously been given to his father by his Cambridge tutor, and the youth was led to apply so energetically to his studies, that within the next twelve months he gained a wranglership. A second cast taken two years and a half after the first, shows a diminution of fully half an inch at *self-esteem* and *firmness*, and a large increase of the moral and intellectual organs. Mr. Dennison was so struck with Mr. Deville's observations at the time of the consultation, that he gave him liberty to make whatever use he pleased of his name, and of the circumstances of the case; as he considered that phrenology must be of great use in the training of the young. He sent to London casts of several of his family and also of a relation, for the purpose of obtaining advice as to their education and moral direction. The young gentleman, when transmitting the second cast to Mr. Deville, wrote him a very kind letter, stating that he had profited much by his advice, and requesting more. He is now studying for the bar. On the first occasion, his temperament appeared lymphatic principally, with a little of the sanguine and nervous; now Mr. Deville considers it to be bilious 55, nervous 30, sanguine 15.

5. A gentleman had his cast taken, purposely during Mr. Deville's absence from London, and left it for examination, with the announcement that he moved in the higher circles and was well educated. *Combativeness*, *destructiveness*, and the

basilar region generally, were large, *self-esteem*, *love of approbation*, and *firmness* very large. The whole of the posterior region was full; and the coronal region, though in some parts full, and in others large, was in Mr. Deville's opinion, not sufficiently balanced to regulate duly the feelings. Alternation of good with inferior conduct was hence deduced, and the inference proved to be correct. It was inferred that he would be too positive and self-willed to move smoothly in the walk of life which his circumstances entitled him to frequent, as nobody in good society would submit to his dogmatism and unqualified expression of opinion; that owing to the activity of the posterior organ of the brain, he would like society where he could command personal attention and be the leader of the company, and would be addicted to female society of a similar character; that he would find it difficult to deliver an oration to persons of his own class, for although he would not be at a loss for words or ideas, he would not readily connect and arrange them; and that his brain must undergo considerable alteration before he could do this, or be able to move in good society with comfort to himself. The gentleman acknowledged that the whole of these inferences were but too true; adding, that his health had suffered in consequence, and he was going abroad for a few years to break off his low connexions, and improve his mind and manners. After spending four years in Germany, during which he entered into high moral society, and successfully studied works on moral philosophy, he no longer felt a difficulty in addressing his own class, and repudiated that with which he had formerly associated. He is no longer the positive self-willed being, but anxious to hear and give reasons for his opinions; feeling no wish to be considered—nay, loathing the idea of being considered—the leader of such society, male or female, as he formerly delighted in. A second cast taken after his return to London, shows an alteration corresponding with the change of his character. At *self-esteem*, *firmness* and the basilar region, there is a diminution in some parts of fully half an inch, while the intellectual region is found to have increased.

6. Casts of the head of a medical gentleman were taken at

the age of 29 and 35. Shortly before the former period, he had attempted to settle in a large provincial town, where he soon became a political partizan; and being a fluent writer, wrote so strongly against his opponents, that an action was brought against him for libel, and abandoned only on condition of his leaving the neighborhood. He then came to London, stated to Mr. Deville the difficulties he was in, and solicited some advice. On his head being examined, *self-esteem*, *firmness*, *love of approbation*, and *combateness*, were found all large or very large; *cautiousness* moderate, and the reflecting faculties and *ideality* only full; with indications of a command of words and the power of arranging them. That the inordinate strength of the four faculties first enumerated might be lessened and counteracted, he was advised to remove from the metropolis, and reside for a year or two with some respectable family, studying philosophy and ethics, cultivating his reflecting faculties, and getting his *self-esteem* and *firmness* diminished before he again attempted practice. He did so, and has now a very fine practice in one of our county towns, where he is highly respected by his neighbours. In the second cast, *self-esteem* and *firmness* have subsided nearly half an inch, while at the reflecting organs, the head is nearly half an inch larger; the *intellectual* region generally has increased; and there is an enlargement also of *fidelity*, and the whole coronal region.

Change of Character in a Youth from Phrenological Treatment.

Mr. Simpson read a phrenological explanation of the result of a change of treatment from youth, from animal and violent to moral and benevolent, with illustrative cases. In this paper he showed how much phrenology had aided in introducing and systematizing a sound and comprehensive moral and intellectual education. The faculties active in one individual, he observed rouse the same faculties, by sympathy, in another; and hence the vital importance that the trainer of youth should manifest only those faculties which it is desirable to strengthen in his pupil, and repress those which are never called forth in abuse but to injure or annoy. The pupil therefore, should never see the teacher, nor the child the parent,

angry, loud or violent ; never insolent and tyrannical, in phrenological language, manifesting self-esteem, combativeness, and destructiveness,—but on the contrary, should witness only justice, kindness, and temperate firmness. Benevolence, which is moral power, ought to be the great engine of education. It is power with man and beast. The Arab never strikes his horse, yet the beautiful Arabian, which lives, eats, and sleeps with his master, is the best educated horse in the world. The treatment of children has hitherto been too much the reverse of all this. He drew a picture of the flogging and fagging system, and the cowardly frauds which it engendered in schools, and the coarse and brutal and especially puerile characters it produced in society ;—witness the police reports of the feats of our adult school boys.

Some boys, either passively or actively, resist the violent system, and are pronounced unmanageable. The boy, we may suppose, has been sent from a strict school, as the seven were called, to one more strict, and he is duly returned with an apology that he defied all authority, and having arrived at the point of beating and kicking his master, was beyond his management. This unmanageable boy, we shall suppose, is seen by a phrenologist, who discovers an excellent moral and intellectual, in connection with a large animal, organization ; and knowing that while the animal alone has been exercised, the others, especially the moral, have been left in abeyance, he at once declares that the boy is mismanaged, not an unmanageable subject. He proposes a complete change. He addresses himself to the higher sentiments and intellect, no longer excites the low and violent feelings, and soon produces a complete change of conduct. This is not a mere theory, for many examples might be produced of its practical value. Mr. S. mentioned a gentleman of the most active generosity and beneficence, who at school was mistaken by those who could not read the better faculties he possessed for an incarnation of the evil one. He was beaten at school but always beat again, and was frequently sent home as a hopeless and unmanageable boy ; subjected to the old system of *taming*, he was as untameable as the hyena. Left to himself, his high moral feelings began to work spontaneously from their

own internal energy, and now they take the lead so perfectly, that the animal faculties which formerly baffled his teachers, merely supply energy in the prosecution of his philanthropic views. He is himself a well-informed phrenologist, and knows the process of his own transformation. Mr. Simpson concluded by detailing some additional cases illustrative of these views.

ARTICLE V.

PHRENOLOGY IN KENTUCKY.

We often hear the remark among those who are indifferent on the subject of Phrenology, that it is dying away, and that they hear nothing more on the subject; but the reason is, that they take no pains to learn the steady progress the science is making among the scientific and intellectual portion of the community. In this brief sketch we propose giving some account of the condition of Phrenology in that portion of the West which we have visited, together with observations on the character of its society, and some of its leading and prominent men.

In Kentucky, Phrenology has many able and zealous advocates, and in many of the literary institutions of the state is well received. Dr. Caldwell, of Louisville, continues to promote its principles both in his writings and lectures, as well as in his private and social relations. A more zealous friend and able expounder, Phrenology has never had in this country. The first of our American physicians who listened to the teachings of the immortal Gall, he returned from Paris imbued with the spirit of the new philosophy, and in his lectures soon began to expound the true functions of the brain. Thus he became justly entitled to the high distinction he has always occupied, as the father of phrenology in America. His works and writings have been extensively read in this country; and although the great disciple of Gall himself afterwards visited our shores, and was in a few months laid to rest in the shades

of Mount Auburn, and since then Mr. Combe has also labored among us, perhaps to no one man is Phrenology more indebted for the consideration it has received from the scientific men of this country, than to Dr. Caldwell. During his long residence in Kentucky, and his professorships in the Lexington and Louisville medical schools, he has been in the continual habit from time to time of delivering courses of lectures on this subject, both in the institutions where he was engaged, and in the neighbouring cities of the west. It may interest some of the readers of the Journal to know, that Dr. Caldwell is still a professor in the Louisville Medical School; and although not far from eighty years of age, he is still in the vigorous exercise of his physical and mental powers. He probably inherited an original constitution of great vigor, and by a life of temperance has attained a great age. He still stands erect, and has all the dignity and affability of a gentleman of the old school. He has lately written a work in review of Professor Liebeg's Animal Chemistry, in which he displays his usual force and power of mind, and his profound knowledge of human physiology.

Dr. Caldwell's Phrenological developments are marked and striking. His head is very large, and so organised as to give him great force and energy of character. The reflective organs are very large, and render him a profound thinker. He is fond of investigating new discoveries, and is generally in advance of the age in his search after truth; and hence he is considered, by the more unthinking portion of his contemporaries, as too speculative and visionary. His Destructiveness and Self-Esteem are very large, giving him severity and sarcasm towards his opponents, and great self-respect and dignity in whatever he advocates. His conversational powers are good; and as a public lecturer there are few who surpass him, either in the force of his arguments or the style of his elocution.

At Lexington, Phrenology has suffered much from the opposition of the Medical School, though a part of the faculty at present seem favorably disposed towards it. Notwithstanding the labors of Dr. Caldwell in that city, Phrenology has not prospered as its merits deserve, owing to the personal hostility that existed between the Dr. and other gentlemen of the

faculty, extended unfortunately to matters of opinion. These gentlemen still retain their position in that institution, and continue to exert their influence against the science of Phrenology. It is astonishing that medical men are generally the last to receive a new discovery in science, and that they, more frequently than others, array themselves against truths which they have not examined, and which they do not understand. It seems that they take it for granted, that whatsoever does not emanate immediately from themselves, cannot be true.

Among the citizens of Lexington, however, phrenology is well received; and it is proposed to organise, during the coming winter, a phrenological society there.

Many of its scientific and political men, afford strong proofs of the truth of phrenology, and perhaps none more so than the Hon. Thomas F. Marshall, the late member of Congress from that district. Mr. Marshall's notoriety as a dissenter from the present Whig party, as well as his opposition to the Democratic and Tyler parties, in which he occupies a position peculiar to himself; his duel with Col. James Watson Webb, of New-York; his firm adherence to the Washingtonian temperance cause, and his unrivalled powers of eloquence in its defence; as well as on all other subjects, render him an interesting subject for a short phrenological sketch.

In person he is tall and slender, his whole organisation indicating a predominance of the nervous temperament. His head is little more than the usual size, but his organs are all pointed, and indicate the highest degree of activity. The anterior lobe of the brain is large, and the intellectual faculties well balanced. His perceptive powers and language are large, combined with large Comparison, Causality, and very large Wit and Ideality: hence his beautiful powers of description, and his command of facts and details. All his intellectual efforts are beautiful illustrations of this combination of faculties. His language is always accurate, copious and beautiful, though his large wit sometimes introduces a comic phrase. His flights of fancy are of the most beautiful and lofty character, and his comparisons and figures of speech highly wrought; but frequently his very large wit and buffoonery in the midst

of his flights burst forth, and down he comes at once to the comic and ludicrous. His Imitation is very large, and with his descriptive powers gives him a great talent for mimicry; and his transitions from the sublime to the ridiculous are frequently so sudden, as to surprise you in the midst of your admiration for his fancy, with feelings of laughter perfectly irresistible. In argument he is clear and convincing, and combines all the beauties of his eloquence with the soundest logic. He has a great faculty of making the opposite side of that which he is advocating appear perfectly absurd; in his own arguments he draws his conclusions in the most forcible manner, and fixes each point upon your mind in such a manner that you cannot forget it.

His moral sentiments and selfish propensities are about equally balanced, so that neither obtain a complete ascendancy, only as they are influenced by external circumstances. His pride, ambition, and intellect, however, turn the scale in favor of the moral sentiments. His Firmness, Self-Esteem, and Approbateness, are very large, and hence to his feelings of personal independence he would sacrifice every other consideration. Although a staunch Whig in principle, and an advocate of the United States Bank, high tariff, and other Whig measures, his personal dislike of Mr. Clay has caused him to decline a re-election to Congress till the great Senator is disposed of; and in a public speech at Lexington, he declared that he would never again record his vote for Mr. Clay, though it should cost him all his hopes of political favor for the rest of his life. His pride and vanity are conspicuous in all he says and does, but so repressed with his large wit as to render it agreeable. His speeches, both temperance and political, are very much occupied with self, though his position has been such as to render his own experience an interesting commentary on his principles. His large Firmness and Self-Esteem amount to obstinacy, and hence he boasts that he made his own "tracks" in Congress, and left the mark of his footprints there. His lofty spirit could not be dictated to by Mr. Clay, and for that offence the great senator can never be forgiven.

Mr. Marshall's head is very broad from ear to ear, and full in the temples, indicating large organs of Destructiveness and

Alimentiveness. The history of his life certainly shows that phrenology does him no injustice in these particulars. The early part of his life, though spent in the acquisition of knowledge and the improvement of his mind, was frequently and habitually disgraced by the vices of intemperance and dissipation; and his deep-toned anger and revenge have since appeared on various occasions. In his well-known duel with Col. Webb, after learning that his opponent had been shot in the leg, and that it would not be likely to prove mortal, he expressed a desire to have another shot at him.

On the whole, however, Mr. Marshall's character is one for which we feel great admiration. There is a peculiar charm about his eloquence that captivates the heart, and makes you love as well as admire his genius; and often have we seen him keep his audience in breathless silence for hours, save when some display of his wit set them in a tumult of laughter.

As we shall not have room in this article to give any more individual descriptions of character, we conclude with some allusions to the literary institutions of the state and the general condition of society. In some succeeding article we may give a brief sketch of some other prominent men in Kentucky. A description of Mr. Clay has already appeared in the Journal, and hence we omit all mention of him.

At Harrodsburg there is a flourishing literary institution under the charge of President Shannon, whose literary and scientific acquirements render him so well qualified to preside over the interests of Bacon College. His public addresses all display an intimate acquaintance with the principles of phrenology; and his views of human nature and the philosophy of mind, are all based upon phrenological principles. The professors of the different branches taught there, are all well versed in the science, and the young men educated there have an opportunity of making themselves familiar with its principles. The author of this article had the pleasure of delivering a course of lectures to a class in Harrodsburg, composed principally of the professors and students of Bacon College.

At Danville there is another institution, Centre College, under the charge of President Young, in a very flourishing condition, where phrenology receives much attention from the

faculty and president, as well as many of the students, and where we also delivered another course of lectures to a large class of phrenological students.

There are many other institutions in the state with which I am not so familiar; but many of the literary and scientific men of the state have given their attention to this interesting subject. One of the Judges in the state is so much governed in his estimation of character by its principles, as to allow it to weaken or strengthen the testimony of witnesses according to their ability to give a clear and satisfactory account of facts, and their characters for moral honesty, as developed upon the head.

On the subject of Kentucky society, it might be said that hospitality is its prevailing characteristic. A stranger is always made perfectly at home wherever he goes, and in Kentucky the poor never suffer. The present population have descended mostly from Virginia ancestors, and there are many families who boast of their Virginia descent. To have it said that one is of an old Virginia family, is a good passport to the best society. The people are generally a hardy race, and full of enthusiasm and the love of liberty. Yet, with all this there is mingled a feeling of aristocracy—of inherited superiority. Military skill is held in high admiration, and there are many fine uniform companies in the state. At different seasons of the year military camps are held, and visited by both sexes in great numbers. To be thought wanting in personal courage is a great disgrace, and for a breach of honor among gentlemen, a duel is the only satisfactory remedy. Duelling, however, is beginning to be looked upon with disapprobation, and is becoming less prevalent.

Political barbecues are held in the woods, and both sexes meet to hear the speeches of the political orators of the state. On these occasions, a roasted ox and large quantities of corn bread and bacon, generally feed the multitude. Surrounding the orator's stand are large numbers of carriages filled with ladies, who seem to take as much interest in the subject of the meeting, as though they expected to take an active part in the affairs of government.

From these brief accounts of the condition of society, it may

be inferred that the Kentuckians are a generous and courageous people, very impulsive, and highly honorable in their intercourse with the world. Accordingly, they possess the social feelings in a high degree; have large Firmness, Self-Esteem, and Love of Approbation; and Combateness, Destructiveness, and Intellect, well developed.

No state in the Union, for its age, has produced more great men than Kentucky; and the circumstances under which it was settled, were calculated to develop the energies of the mind in a high degree. Their wars with the Indians, and the many hardships they endured, the difficulties of settling a new country, and the fine soil and climate they inhabited, developed in the first settlers of Kentucky a good physical and mental constitution, and from that race have descended so many of the great men of the present generation.

J. G. FORMAN.

ARTICLE VI.

From the London Zoist.

Mr. Editor.

SIR,—I think the following case may be considered sufficiently interesting, to deserve publication in your periodical. E. M., æt. 64, an inmate of this institution, and for some time past the subject of chronic rheumatic disease, &c., expired on the 6th of December, 1842. The examination of the body revealed the brain and membranes apparently healthy, with the exception of old and inseparable adhesions between the surface of the convolutions, indicating the organs of Veneration, and the membranous structures naturally in contact only. So firmly adherent were the membranes to each other, and to the surface of the brain, on either hemisphere, that in my efforts to disunite them the dura mater was torn. To render the case more complete I had better, perhaps, add, that the only other morbid appearance was in one of the mucous membranes.

Since the autopsy I have seen a nephew and niece of the

deceased, who have told me that about nine or ten years since when the old lady became insane, her friends were first made conscious of her disease by an extraordinary penchant she evinced for theological dispute, and, which eventually became so excessive, that she has been known, when attending Divine service, to call the minister to order for, as she said, attempting to promulgate opinions on religious matters, at variance with all propriety and truth. She subsequently regarded herself as an apostle, she used to declare she was an instrument in the hands of the Almighty, with which it was His intention to effect some extraordinary and great good. Such then is the early history of D. M.; and which, when considered in connection with the post mortem appearances, is of much value.

My personal knowledge of the patient has been limited to the last two years of her life; during which I have only observed that she has been a little strange and irritable, and that when displeased, she has applied the epithet; "wicked," to whoever happened to offend her, and has conjectured his or her probable condition in the next world.

I should add, also, that the effect of sacred music was somewhat extraordinary. It appeared to send her into a kind of ecstasy, the excitement was temporary, and only indicated by the gesticulations and voice, the latter becoming shrill and tremulous. Paroxysms would oftentimes recur during the service performed at the Asylum Chapel. It was sometimes considered necessary to forbid her attendance.

The above constituted a case of excessive action of small organs. An examination of the *cranium*, would have induced any Cerebral Physiologist to declare:—"Veneration small." The skull was not thinner in this particular region than elsewhere.

Your obedient servant,

JAMES GEORGE DAVEY, M.D.

Hanwell Asylum, Middlesex,
March 16th, 1843.

MISCELLANY.

Proposed Change.—The prospectus of the Journal promised a work on *Hereditary Descent*, in connection with Volume V., but the Editor finds the compilation of a work on this subject attended with so much labor, especially in the getting together of its *facts*, that he wishes to postpone it till the beginning of Vol. VI., and substitute for it a work on “*THE NATURAL THEOLOGY OF PHRENOLOGY—ITS ASPECT AND HARMONY WITH REVELATION*,”—a work believed to be quite as interesting as the one on *Hereditary Descent*, and probably more so. Besides, the remainder of this volume will not contain the whole of the work on *Hereditary Descent*, but will contain the whole of the one on the *Natural Theology of Phrenology*. Moreover, a hasty edition of the latter is already in print, which will greatly facilitate its criticism and improvement by the Editor. Still, as that on *Hereditary Descent* is promised, if the proposed change should be objected to by two subscribers, (which they can do by mail, and get their letters franked,) it will not take place, as the Editor regards his promise as *sacred*.

If the proposed change should take place, it will be desirable to publish the whole at once, which will unite about three numbers in one, to be published in October.

Phrenology in Boston.—Boston, the cradle of liberty, and ranked as one of the first scientific emporiums of the western world, probably takes a deeper interest in *Phrenology* than any other city in the union. For above two months past, the Editor has been lecturing in the Marlborough Chapel, reputed to contain 3000 persons, to houses literally crowded, nor is the interest yet abated.

Barcelona, May 18, 1843.

Mr. FOWLER.

Dear Sir,—I have achieved a great triumph, in this land where *Phrenology* had never been preached. I have overcome all difficulties, silenced all prejudices, conquered all enemies. *Phrenology* is deeply rooted, never to be eradicated, in Barcelona, the second city of Spain. Physicians, lawyers, divines, learned and unlearned men, all have attended a course of lectures which I have just delivered. The applications which I have made of the science, were received with unbounded applause, and begin to produce beneficial effects. It delights

me to think, that for the first time in their lives ladies have participated in instruction publicly given in Barcelona. My lectures have been the first that the ladies have ever attended, or rather that the ladies have honored, and cheered up, and rendered brilliant with their presence. If this, and no other, were the good that Phrenology had done in Spain, it would have achieved a mighty end, a mighty regeneration of society. The ladies here sew, work, and keep house with the utmost perfection, but intelligent they are not. They seem to have been aroused to a proper sense of their dignity and mission; they seem to have understood, that God intended woman not to be the servant, but the companion, not the slave, but the equal, of man. The ladies here have beauty, good heads; schools and academies are springing up every where; they only wanted an impulse, a knowledge of their destiny, to be what they ought and can: this impulse, this knowledge, Phrenology has given them.

I have begun my great task, *The Phrenological Statistics of Europe*. No wonder that the Catalans should be honest, courageous, indiscreet, imprudent, avaricious, laborious, firm, and proud—no wonder that they should have failed in all their revolutions, if they have in general an active temperament, well developed heads, with Benevolence and Conscientiousness large, Cautiousness and Causality small, Acquisitiveness and Combaticiveness large, and Firmness and Self-Esteem rather large.

Yours respectfully,

MARIANO CUBI I SOLER.

Lexington, Ky. July 22, 1843.

Dear Sir,—Accept my thanks, for yourself and colleague, for your kindness in the phrenological examination of the casts which I sent to you, and my congratulations that the test, severe as it was, has resulted favorably to the science which you so ably advocate. The casts are of the skulls of two notorious malefactors, who for a number of years had been guilty of open and concealed crimes against the laws of morality and of society, and who received the punishment of death for waylaying on the public highway and cutting the throat of a person, who they supposed had a considerable sum of money about him.

I hoped to have sent you, before this time, a circumstantial sketch of their lives and actions; but the friend on whom I depended for it, and who has been engaged in the collection of the facts, has not yet forwarded them to me. As soon as I receive his communication, you shall probably hear from me again.

Yours respectfully,

O. S. FOWLER, Esq.

ROBERT PETER.

HEREDITARY DESCENT:

ITS

LAWS AND FACTS,

ILLUSTRATED AND APPLIED TO THE

IMPROVEMENT OF MANKIND;

WITH

HINTS TO WOMAN;

INCLUDING

DIRECTIONS FOR FORMING MATRIMONIAL ALLIANCES

SO AS TO

PRODUCE, IN OFFSPRING, WHATEVER PHYSICAL, MENTAL, OR
MORAL QUALITIES MAY BE DESIRED;

TOGETHER WITH

PREVENTIVES OF HEREDITARY TENDENCIES.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST;

*Editor of "The American Phrenological Journal;" and Author of "Fowler's
Phrenology," "Phrenology applied to Education and Self-Improvement,"
do. to "Matrimony," do. to "Temperance," &c.*

"Like begets like."—MAN.

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, and
it was so."—GEN. i. 24.

"Visiting the iniquity of the fathers upon the children unto the third and fourth gen-
eration of them that hate me, and showing mercy unto thousands of them that love me
and keep my commandments."—THE DECALOGUE.

"Like mother, like daughter."—MAN.

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& Co; Sackett's Harbor, Dr. Kimball; Cincinnati, O., Dr. Curtis; Danville, Ky.
E. A. Smith.

1843.

To all who have formed, or may form, Matrimonial
Alliances, or become Parents, as well as to every
lover of nature, especially in her most important
and beautiful operations, this work is respectfully
dedicated, by a servant of man—

THE AUTHOR.

131 Nassau Street, New York, Sept. 1843.

Entered, according to Act of Congress, in the year of our Lord 1843,
By O. S. FOWLER,
in the Clerk's Office of the District Court of Massachusetts.

PREFACE.

THOUGH the sun of science has dawned, and is now shining with full effulgence, upon Geology, Agriculture, Chemistry, Botany, Conchology, Natural History, Physiology, Anthropology, &c., enlightening what was before obscured, dispelling the clouds of ignorance and superstition, improving mechanics and the arts, and shedding on man a flood of happiness, both in their acquisition and application, yet a *sister* science, and that the most interesting and important of the group; that of PARENTAGE, and the *means of thereby improving the race*, remains enshrouded in Egyptian darkness. How long shall this darkness be tolerated, and even fostered? How long shall man continue his researches and discoveries in mechanics, agriculture, the arts and sciences, &c. &c., and yet leave this by far the richest field of philosophy and human improvement wholly unoccupied, or entered only after it has been overrun with noxious weeds and briers, which no amount of labor can more than partially subdue? So far as regards the *intellectual and moral* improvement of mankind, by investigating and applying the laws of hereditary descent, an almost total nonentity exists. Combe, in his "Constitution of Man," has presented this subject, and urged its importance, yet he has given us but a glimpse merely of the laws which govern this department of nature, and omitted all *specific directions* for applying them to the production of desired qualities in offspring.

But has not the time now fully come for collecting and disseminating light on this subject? Has not its application, by the farmer, to the improvement of his stock, *forced home* and *generalized* the conviction that it can be employed so as to produce, in man, personal beauty, physical health and strength, and high intellectual and moral attainments, &c. &c., and that with as

much greater advantage as man is above the brute? The conviction is becoming universal (the learned Blacksmith to the contrary notwithstanding), that the disposition and mental powers of mankind, are *innate*—are *born*, not created by education, and that the human mind, instead of being a blank on which education and circumstances write the whole character, has an *inherent* constitution and character of its own, and that often in the very *teeth* of education. A still small voice—the voice of *God* and of *truth*, has enlisted attention, excited an interest, and gained the public ear. To augment this rising interest, and to aid parents, as parents, in the discharge of this their most solemn and eventful duty, is the design of the author in penning this work, and to succeed in this cause of God and humanity, so near his heart, so engrossing to his head, will consummate the highest and the greatest object and desire of his life.

That its style and composition may be faulty, because compiled in great haste and in the midst of professional engagements peculiarly arduous and almost unremitting, is readily confessed, but that its *subject matter* will bear criticism, he fully believes, because all his facts *are* facts, and because he has been guided by the lights of Phrenology and Physiology. Without these lights and landmarks, especially that of the former science—this science of *man* and of the *mind*—no one, however learned or talented, *can* do this subject justice. Walker, though he may possibly write well on the propagation of *animals*, and has said many good things about the transmission of merely *physical* qualities, yet, when he comes to the transmission of *mental* and *moral* qualities, which, to man, are the *main* items of interest, is sadly at fault—is groping his way in total darkness—the blind leading the blind. But a Phrenologist, and especially a *ractitioner* of this science, is *not* only guided by a nomenclature of the mind and a map of its powers incomparably superior to all others, but he can also trace clearly, and read legibly, the resemblances and the differences between parents and their children, by means of their phrenological developments. None but a *Phrenologist*, none but a skillful **PRACTICAL** Phrenologist, is at all capable of doing this subject justice. *He can*, and one of the principal merits of this work consists in the fact, that its author has *practised* phrenology for more than ten years, in nearly every State in the Union, and

been called upon to examine the heads of parents and their children *by thousands*. By having one parent and a child or two, he has often excited astonishment and drawn tears by his description of the other parent, perhaps deceased for twenty years; nor have any of these facilities for preparing himself to write this work, been lost. All have been treasured up and brought to bear on this, to him, all engrossing subject.

If any apology be deemed necessary for his having published a hasty edition of this work, it is to be found in the *overwhelming* importance of its SUBJECT MATTER. If he had waited to perfect the first edition, it would never have seen the light, for his professional labors absolutely preclude the possibility of his devoting much time to it at present. Still, with this skeleton before him, which he can, from time to time, fill up with facts arranged under their separate heads, he can improve at his leisure, and by the criticisms of friends and the strictures of enemies, he hopes eventually greatly to enlarge and improve, both its style and its matter.

THE AUTHOR.

N. B. As FACTS of this kind are the main items of value, and as they are so abundant as to be within the observation and memory of every reader, the author solicits the communication of striking and well authenticated facts of this class, especially from Phrenologists and from mothers, particularly those facts which evince changes in children of different ages, analogous to those to which the parents, during the augmentation of their families, were subject. Mothers, especially, who can trace their own peculiarities of feeling in the dispositions of their children, will do good by relating their own experience, as guides and warnings to those who are inexperienced in this matter.

☞ For Contents, see the end of the work.

HEREDITARY DESCENT.

CHAPTER I.

THE SUBJECT—ITS IMPORTANCE.

SECTION I.

THE PROGENY RESEMBLE THEIR PARENTS.

“And God said unto them, Be fruitful, and multiply, and replenish the earth.”

MAN DIES. Animals, trees, vegetables, and all that lives and grows, die, and moulder back to dust.

To man, this arrangement or institution of death, is certainly most beneficial. Governed by inflexible laws, every violation of which causes pain, often most excruciating, and continually liable, through ignorance or sinful indulgence, to break them, and thus to induce their dreadful penalty, unless death came to his relief, the augmentation and aggravation of suffering almost certain, in the course of ages, to accumulate upon him, would render him so inconceivably miserable, as to extort the agonizing prayer that the rocks and the mountains would fall upon him, or that dark oblivion would annihilate soul and body together. From a condition so absolutely horrible, death is our kind deliverer; and instead of being looked upon with dread, is in fact, when it comes in its season, a *blessing*—a boon equalled only by life itself—an institution planned and ordained by infinite Wisdom and Goodness united, and directed to the highest good of man.

It also allows an infinitely greater number of human beings to enjoy the blessings of life, and to prepare themselves for a happy eternity than the earth could otherwise contain, and in every conceivable point of view, converts our earth, otherwise one great field of anguish, into a state highly conducive to happiness.

Reproduction.

Parentage secures uniformity.

But let death pursue its course for a single generation only, without some *counter* arrangement of *reproduction*, and our earth would be depopulated; man, and every living thing annihilated, and all the pleasures connected with life, buried in dark oblivion; because, in no one instance does the great Architect of the universe, bring man, animals, trees, vegetables, or any thing that lives and grows, into being by a direct act of creative power; but in all instances of multiplication, of whatever kind, he employs the intervention of PARENTAGE as a *means*—as the ONLY means—of reproduction. And in no department of the Creator's works is infinite wisdom and goodness displayed to better advantage, than in this arrangement of parentage. By its instrumentality, an agreeable diversity, and yet a general uniformity, are secured. But for this uniformity, that is, if one horse had one foot, another a thousand, and others more or less as *it happened*: if some human beings had heads, others none; some a heart and eyes, others neither; some one muscle and others another; some the faculty of reason, others not; some that of affection or appetite, and others none: if some had the faculty for perceiving colors, or relishing the beauties of nature, and others were destitute of these qualities, &c. &c., our world would have been a perfect bedlam—would have been old chaos, "all confusion worse confounded"—a perfect Babel, not in language only, but in every conceivable point of view. But this arrangement gives to every member of the human family some development of *every* organ, enough, at least, to perceive the relations of every faculty, so that all possess the same primary powers, the same fundamental constitution.

It also allows an agreeable *diversity* of form, character, and propensity; some being born with one faculty stronger than another. Though every man has a face, a nose, eyes, a mouth, cheeks, &c., yet in some they are larger, longer, fuller, &c. &c., so as to produce that endless diversity of the human countenance, along with that general sameness, by which it is characterized, so that none need be mistaken for another.

Another exquisitely beautiful institution growing out of this arrangement of parentage, and depending upon it, or, rather, formed by it, is that of *connubial, parental and filial*

 Connubial love.

 The arrangements of parentage most beautiful.

love. But for this plan of parentage, the relations of husbands and wives to each other, of parents to their children, and of children to their parents, and all the heaven-born pleasures of the family, would have had no existence. Let all the relations of husband and wife, and of parents and children be blotted out; let man be as the ostrich, "hardened against her young;" let families be disbanded; let kindred be unknown; let there be no children to love, please, provide for and educate; none to soften the pillow of age, or soothe and cheer the descent to the grave; no parents to love, venerate, and pattern after, and how solitary and soulless would existence be rendered; how vast the hiatus left; how blank, how scattered, how revolutionized our world! Few ends, few charms would be left; the sun of most of our joys would be set in darkness, and our earth would not be worth a wish. But the filial and parental relations, how beautiful, how perfect throughout! Parents living in and for their children, and children nestling under the kind wings of parental fondness; tender infancy, sportive, happy childhood, and blooming youth, shedding their happy, cheerful influences all around—oh! is not this arrangement of parentage worthy of a God! This banished, and CONNUBIAL love—thou "holy of holies" of the human heart; thou queen of our earth; thou life and soul of woman; thou glorious son of our nature; thou first-born, thou only remnant, of paradise; thou paradise thyself; thou most exalted and heavenly emotion of the human soul—oh whither art thou fled! Gone *forever*! An *Angel* gone! The veil of the human heart "rent in sunder," and thick darkness resting upon man!

But no! Thanks to our merciful God, he hath engrafted CONNUBIAL LOVE upon the nature of man; and most delicious are its fruits! The gold of Opher, the nectar of Eden, the honors of the world, all earthly blessings, vanish at thy approach, or rather, cluster around and adorn thee—are flowers in the garland of thy loveliness! Oh "Thou Fount of every blessing," ungrateful as we mortals are, we thank thee, we love thee, at least for this thy crowning blessing to man.

In short, every department of this parental and filial arrangement, is infinitely beautiful and perfect in itself, and

 Reproduction.

 Things reproduce after their kind.

most delightful to man—is the workmanship of a God. Let man receive this heavenly “coal from off the holy altar” of his nature, improve the gift, and derive from it that full flood of happiness, that cluster of blessings, which it was designed to impart.

Reproduction, then, and *by means of* PARENTAGE, is the source or means of life. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth.”—Gen. i.

Thus it is, that every thing which lives and grows, not only *reproduces*, but “brings forth AFTER ITS KIND.” The product of the oak, is an acorn, which grows and becomes another oak, to produce, in its turn, other acorns, and they, other oaks; but no other tree or fruit. Wheat reproduces wheat; corn, corn; clover, clover; sheep, sheep; cattle, cattle; and man, man. But for this law that the offspring shall resemble its parent, the farmer might plant corn and reap stones or apples—might sow stones and raise cattle—might sow any thing or nothing and raise any thing, as it happened, and the human offspring would be as likely to be cattle, trees, or stones, as human beings, having fixed charac-

The work.

Facts our guide.

ters and specific capabilities. But this arrangement of "*each after its kind*," not only causes each generation of every herb, plant, tree and animal, through all past and coming time, to resemble its first, original sire, but it also causes the offspring of man to be man, and not only to be man, but to be endowed with fixed and physical, mental, and moral natures, and still more, to inherit the *peculiarities* even, and *all* the constitutional peculiarities, of their parents. The minuteness and perfect accuracy of the transfer of the qualities of parents to their children, are truly astonishing; and the object of this treatise is to show *how* and *wherein* children resemble their parents, and to point out those laws which govern hereditary influences. It will consist mainly of **FACTS** in proof and illustration of those laws which govern the transmission of physical and mental qualities and peculiarities from parents to their children, through successive generations, with directions, especially to mothers, for applying these principles to the physical, intellectual and moral improvement of mankind, and to the production, in offspring, of whatever qualities may be desired. And, as nothing but **FACTS** can conduct us safely through this unexplored region, this work will consist mainly of *facts* of this class, mostly recorded for the first time, drawn from the parental history of families and individuals remarkable for their physical or intellectual peculiarities, and especially from our pilgrim ancestors and their descendants, showing that the mental and physical qualities of particular families of the former, their forms of body and face; their tastes, talents, propensities, modes of thinking and acting; their intellectual and other peculiarities, have descended throughout the whole line of their progeny, and remain stamped even upon the present generation.

Other materials for enriching the pages of this work, will be drawn both from parental histories of persons remarkable for talents, or moral worth, or vicious inclinations; and also from our prisons, penitentiaries, poor-houses, and asylums for the deaf, dumb, blind, insane, diseased, &c. &c.; as well as from that wide range of personal experience thrown open to the author by his extensive professional practice.

That the investigation of this subject is not unattended with difficulties, is readily admitted; first, in consequence of the fastidiousness generally thrown around it; and, secondly, because of the great variety of causes brought into operation in this matter, some of which appear to conflict with others, and others still, to blend; so that it requires a truly philosophical mind, and of the highest order, properly to investigate this subject. And then again, many whims, many prejudices are to be encountered, and many things are given as facts which are not facts. But amidst all these difficulties, the author has one safe guide—the *developments*. Wherever *they* can be observed in both parents and children, we may rest assured of the correctness of the results that follow.

As to the alleged *impropriety* connected with these investigations, I have but one thing to say—Those who are so very *extra* delicate and refined that they cannot investigate this subject without a blush, should, in all conscience, be too delicate and modest to MARRY. Do not “strain at the gnat and swallow the camel.” If true modesty need not be offended by marriage, it certainly need not blush to learn the duties and relations necessarily connected with, and growing out of, that marriage. “To the pure, all things are pure.”

SECTION II.

REPRODUCTION GOVERNED BY LAWS OF CAUSE AND EFFECT.

“Like begets like.”

In pursuing these inquiries, we have one unerring landmark; one safe and sure guide, on which implicit reliance may be placed; namely, that this department of nature, in common with all her other works, is governed by the action of certain *fixed and invariable* LAWS—that *cause and effect* reign universal, and operate in producing every great, every minute, quality, in every child. Else, if causes are *not* employed in the production of these effects, we have one portion

Parents the causes.

Children the effects.

of nature, and that the most interesting and important, left to *chance*—all chaos and confusion. If the arrangement of cause and effect be valuable in any *one* department of God's dominions, it certainly is valuable in this. If it be the best system for the government of nature in general, it certainly must, and for the same reason, be so for this; and the more so because of the paramount importance of the subject itself. And to suppose that this department of nature is left to the fate of *chance*, and *not* governed by the laws of cause and effect, is to "charge God foolishly"—is to suppose anarchy and dark uncertainty reign over the most important part of the works of God. The idea is preposterous—is blasphemous—is utterly at war with the *facts* of the case, for children certainly *do* resemble their parents. The products of parents are not sometimes one thing and sometimes another, but they have the *same anatomical construction*, the same *form*, the same general nature and disposition, with their parents. In short, to attempt to *prove* that children resemble their parents, or that invariable *laws* of *cause and effect* govern the transmission of qualities from parents to their children, is like attempting to *prove* that two and two make four, or that a part is less than the whole, or that two things, each like a third, are therefore like each other, or like trying to establish, by *argument*, what is already *self-evident*—that fire burns, that the sun shines, that we live. The proposition that children resemble their parents, and that this resemblance is governed by fixed *laws* of cause and effect, and that the mental and physical qualities of parents *cause* those of their children, is too obvious, too self-evident to require or be capable of proof. No sane or reflecting mind can doubt it. Every man, woman or child that observes or thinks, *must* have this conclusion irresistibly forced home on them. They *see*, they *feel*, they *know*, that the mental and physical qualities of children, have their *causes*—that these causes are the *same* qualities in their *parents*; and that *like* causes in parents produce like qualities in their children, but that the difference in the constitutional qualities of children, is caused by differences in their parents.

All cause and effect.The minuteness of this resemblance.

Less space and amplification would have been allotted to the above truism, had not a most important inference depended on, and grown out of it—namely, that **EVERY** constitutional quality of the child, both mental and physical, has its origin and direct procuring cause in the similar qualities of the parent; and that *all* the qualities and dispositions of the parent are transmitted to their children. This matter is not shrouded in mystery, is not left to uncertainty. Not only is it governed by irrevocable laws, but *every* condition and quality of the parent, however trivial or unobservable, stamps its impress upon the child. If there exist *any* relations of cause and effect between parents and their children, by which the former transmit *any* qualities to the latter, then *all* is cause and effect—then *all the shades and phases* of the parent's mind and character, and all the characteristics of their bodies, will be stamped upon their children. Either there are *no* causes and effects in this matter, or else *all* is cause and effect, and all the most minute constitutional peculiarities of the child, are caused by parental influences. Nature never half does any thing. She makes clean work, or does nothing. She does not give a *part* of our original nature in obedience to certain laws of transmission, and a part, not; but she gives *all*, even down to the smallest iota, in obedience to these laws.

Let, then, this important truth, that children resemble their parents, and that parentage *causes* all the innate qualities of mankind, sink deep into the minds of parents. Let them remember that their children will be the very transfer, or *image* of themselves; reflected in all their shades of feeling and phases of character; inheriting the same tastes; governed by the same sentiments and passions; debased by the same vices; ennobled by the same virtues; adorned by the same charms and graces; and endowed with the same talents and intellectual powers. Remember, also, that this transfer is wonderfully *minute* and *specific*; and that your offspring are to be bone of *your* bone, and flesh of *your* flesh, mind and soul of *your* mind and soul; good or great, as *you* are good or great; and happy or miserable, as *you* are happy or miserable.

 These causes observable and applicable.

 Applied to animals.

Nor are these causes beyond either our knowledge or our control. Both the antecedents and the consequents—both the causes and the effects, are within our own observation. Parents can certainly take cognizance of their own qualities and conditions, and can also witness the effects of these qualities and conditions on their children. These operations of nature are not hid under a bushel, but are in full view; with no cloud, no veil, no dimness to obstruct their perfect vision; and with every possible opportunity to study these phenomena, and apply these laws. Indeed, how can they help seeing them? how *avoid* putting this and that together, and drawing conclusions? No intellectual parent can have his attention turned to this subject, without having its principles and facts *forced* home upon him. Men study and apply analogous principles and facts, in planting corn and sowing wheat—in selecting particular soils for particular crops; and especially in improving their breed of cattle, sheep, swine, horses, &c. They know how to apply, they actually *do* apply, analogous causes to the production of fleet horses and of draft horses; of swine that will fatten easily and have little bone; of sheep that will bear fine wool, or are best fitted for the table; of poultry that will fight, or fatten, or reproduce well; and so through the whole range of domestic animals. So fully do they understand, and so certainly do they apply these laws, that they can *predict beforehand*, and with *perfect certainty*, whether the foal will be a mule or a race horse; what will be its color, and even its movements; whether the lamb will be black or white, large or small, coarse or fine woolled, lean or easily fattened; whether the calf will be a short horned Durham, or any other breed having fixed qualities, &c. Now, those same laws which govern the transmission of physical qualities from sire to scion through the brute creation, also govern the transmission of physical and mental qualities from parents to children. Each is *equally* tangible and observable; or, if there be any difference, it is in favor of the *human* offspring. If laws govern this matter—and this has been already demonstrated—and if man can study and apply these laws to the production of given qualities in his domestic animals—and this is

The qualities of children, like those of animals, can be predicted before birth.

a matter of every day practice, is reduced to perfect *system*—then these same laws can both be *ascertained* as regards *human* offspring, and *applied* to the production, in them also, of whatever physical and mental qualities may be desired. If we can produce speed, or strength, or bottom in a horse, or tendency to fatten in swine; fine wool in sheep; spirit in the game-cock, the qualities for producing good milk or beef in cattle, or tameness, or kindness, and other *mental* qualities in animals; and if the same laws of parentage govern the transmission of both physical and mental qualities from *human* parents to their offspring, which no reflecting mind can doubt, then these same laws *may* be applied so as to produce not only physical strength, suppleness, flesh, and a powerful constitution, but also so as to produce revenge, or amiableness; pride, or humility; intelligence, or stupidity; taste, or coarseness; mechanical, or mathematical, or political, or reasoning, or any other powers desired. Nor need any more doubt hang over the latter results, than now hang over the former. As, from knowing the qualities of the brute parents, we can predict the qualities of animals *with certainty* before they see the light, so, by knowing the qualities and conditions of the *human* parentage, can we predict, and with unerring certainty, the future form of body, head, face, &c., and all the intellectual and moral qualities of children, and all *before they see the light*. And not only can we predict these qualities of offspring, but parents can so unite, as to *cause* their offspring to inherit whatever physical, or mental, or moral qualities may be desired—so as to be short and stocky, or slim and long—as to be consumptive or long-lived, healthy or scrofulous; feeble or vigorous, strong, or spry, or deformed, or well formed, or amiable, or pugnacious, or just, or roguish, or ingenious, or musical, or witty, or acquisitive, or timid, or courageous, or inventive, or communicative, or poetical, or logical, or oratorical, or imaginative, &c. &c. &c., to qualities without a number, and down through all their minutest shades and phases. And he who doubts this, denies one of two self-evident truths—first, that laws of cause and effect govern the transmission of *any* qualities from parents to their children; or, secondly, that these causes are within

Human improvement can be carried infinitely beyond that of animals.

our observation and application—to doubt either of which is to doubt that the sun shines, or bodies fall.

But more. That very important advantages can be derived from efforts to improve the breed of animals, is a matter of every day's *experience* and *observation*. Above two thousand dollars have been paid for a single Durham calf, and all on account of its qualities *as a breeder merely*; and that farmer who pays no attention either to his *seed* or to his *breed*, is left far in the rear of other farmers.

But the advantages to be derived from the application of these principles to the improvement of *man*, are as much greater than those capable of being derived from their application to the improvement of animals, as man is superior to animals, and as his qualities are more varied and positive than theirs. If the happiness of man can be greatly promoted by improving the breed of his domestic *animals*, how much more by improving his *own* breed? As much more as his own organization and destinies are higher than theirs—as much more as the number of qualities is greater, and the scale of improvement runs higher in him than in them. Their range of improvement is bounded by “strait and narrow” limits; his, scarcely knows any bounds: they, have few qualities to be compounded, and that few are mostly physical; he, has not only a much greater variety of *physical* powers, but he has a vast range of *mental* and *moral* qualities, not only susceptible to every *physical* improvement made, but also *themselves* capable of improvement. As two or three numbers allow but few changes to be rung on them, say two or three letters of the alphabet, and as every additional letter allows a still increasing number of changes to be rung, or of words to be spelled, till the twenty-six letters of our alphabet allow a number of changes to be rung that will require *forty-one figures* to express—a number altogether inconceivable by man—so the still greater number of man's phrenological faculties, especially when taken in conjunction with the different temperaments and textures, allow a number of changes, (and in this case, every change may be an *improvement*,) infinitely greater than those alluded to above. Not that all these changes, all these improvements, can be rung on a single

Appeal to parents.

Erroneous views.

individual, but they can be rung *on the race*; and very many of them on every individual of that race; for who can calculate the improvement effected when but a single organ is improved? all its combinations, amounting to millions of mental operations, being thereby improved, both in him, and in his descendants to the latest generations.

And now, parents, does not this principle hold out a star of promise and of blessed hope? Can you see fruit like this within your grasp, and not reach forth your hand and pluck it, and that, too, when it is just as easy as to pluck these *sour* grapes that many now compel themselves to eat through life? The *destinies of your offspring* are COMPLETELY in your hands and within your control. Nay, willing or unwilling, you are *compelled* to control them, or else not to enter upon the parental relations at all. There is a *necessity* in the case. Your children are *obliged*, in their mental and physical constitution, to be what *you* are. Can you take a look into the future, and behold these yet unexisting immortals, and remember that their destinies are completely at your mercy—and that *you cannot possibly escape* these awfully solemn responsibilities—and then close again your eyes, and sleep over these momentous consequences? Can you even allow yourselves to become parents thoughtlessly, or unwittingly, or without previously arranging these causes so as to bring about desired results? But more on this subject hereafter.

SECTION III.

EDUCATION AND PARENTAGE CONTRASTED.

Poeta nascitur, non fit.

THE oft quoted, and generally admitted sentiment expressed in the stanzas,

“’Tis *education* forms the common mind;
Just as the twig is bent, the tree’s inclined,”

is as erroneous as it is generally diffused. The sentiment should be,

The original constitution more important than education.

T'is PARENTAGE that FORMS the common mind,
While education only trains it.

That early education and training exert a powerful influence for good or for evil in moulding and modifying the character and shaping the conduct of childhood, and even through life, is readily admitted, and is tacitly implied in every effort made to cultivate the intellect or improve the morals of children by intellectual discipline or moral training. That they even go so far as materially to strengthen the faculties thus called into frequent action, and enlarge and invigorate their organs, is also admitted, and has been established in the author's work on "Education and Self-Improvement," but, great and beneficial as are the power and influence of early education and discipline in subduing unruly passions, elevating the moral sentiments, and strengthening the mind, yet those of PARENTAGE are far greater. Though children, and even adults of but feeble moral and intellectual faculties, may, by proper intellectual culture, moral training, and virtuous associations, be prevented from becoming vicious, and even rendered passable in intellect and fair in morals, yet the same amount of culture, applied to an organization *originally* good, will yield a tenfold harvest of virtue and talent to the subject, and of happiness to all concerned. The not very elevated, but trite and perfectly applicable adage, "You cannot make a silk purse," &c., implies that to render culture and the product valuable, we must have good *materials* with which, or on which to operate—that the *original, inherent constitution* must be good, in order to render efforts at education available. Though education may greatly *improve* a youth, and enable him to do what, without severe training, he could not accomplish, yet all the education in the world can never make a dog a man; nor a hyena, a lamb. Though a young oak may be trained to grow straight or crooked, tall or bushy, &c., yet it can never be trained to grow or to be any other kind of tree, nor an animal, nor a man. It may be planted in soil rich or barren, so as to become thrifty or stinted in growth, yet it can never be trained to become any thing but an *oak*. The

The relative influence of education and parentage contrasted.

influence of education is greatly abridged by the original constitution of the person or thing to be educated. And in order to exert its full power, and shower down its richest blessings—and they are rich indeed—the *original stock* must be good; and the better this stock, the more beneficial this education. The public sentiment is wrong in paying too much attention, relatively, to education, and too little to the *parentage*, or the *original stock*. “These things ought ye to have done, but not to leave the other undone.” Cultivate corn planted on a barren soil with ever so much assiduity, and the crop will be but meagre. The rich prairies of the west, need scarcely the least cultivation, yet yield abundantly; and a rich soil with little culture, yields a much more plentiful harvest than a barren soil well cultivated. Many deplore their want of education, not knowing that *innate* sense, is infinitely superior to *acquired* learning. If a youth enter college a saphead, he comes out a leather-brains; but a man *naturally* talented, even if he cannot read, will be capable of managing a large business successfully, and exerting a powerful influence in society. Sound common sense, or what is the same thing, superior *natural* abilities, weighed in the balance with all that education can bestow, the former is gold, the latter feathers. Education *with* superior natural abilities, works wonders by *polishing* the marble, but you must first *have* the marble before it can be polished. All the education in the world cannot *create* talents, nor impart them when nature has not. *Poeta nascitur, non fit*, a poet is born, not made one by education, embodies the experience of all nations and all ages. The sentiment,

“*T*is education forms the common mind,”

is untrue, unless we lay the stress on *common* mind, and allow that in cases where parentage has given no special bias to the mind, but left it common place, education then gives it various directions. But education can never *create* GENIUS. It cannot *create* any thing; above all, it cannot make a constitutional saphead a Shakspeare or a Milton. Elihu Burritt, the learned blacksmith, in his public lectures, reverses the old adage, *Poeta nascitur non fit*, and says,

Elihu Burritt, and relatives.

Poeta fit, non nascitur—says a poet is *made* a poet by *education*, and not born a poet—says that the human mind is a sheet of blank paper, on which education and circumstances write the whole character—that every man can make himself a Shakspeare, a Milton, a Bonaparte, or a Kidd—that *all* men are born *alike*—that in the original constitution of a Webster and a Franklin, there is nothing to distinguish them from a Billingsgate culprit, or the Amsterdam idiot, who knew too little to feed himself; and by implication, that *he himself* owes his knowledge of fifty languages, and of all the literary lore of past ages, to *education*. Mistaken Burritt! Your phrenological developments are in the teeth of this assertion; for where is the man with such *developments* for acquiring knowledge; and who was your *grandfather Hinsdale*? Who are your brothers and nephews? To a man, possessed of the same unquenchable thirst after learning, and the same ease and facility in acquiring it. So that your own parental history gives the error to your favorite doctrine. What *originated* your ruling passion for books? Poor, *very* poor, not only with none of the usual enticements or facilities for acquiring education, you could not rest, night nor day, without yielding obedience to this desire for knowledge. Was it education that first *generated*, and then *fanned into a fierce flame*—an all absorbing passion, this love of languages, and history, and facts? No; it was *born in you*, and constituted an original portion of you, a proof of which is to be found in the fact, that no where in the whole range of busts or of heads, is to be seen an equal development of those *organs* that love literature and science. But more of the learned blacksmith in another place.

Not that I would diminish aught from the value or virtue of education. After it has been remodelled, and adapted to the nature of man, let it be sedulously cultivated; but let the *original germ* receive the first and the special attention, because its influence is primary and continues through life.

SECTION IV.

RESPONSIBILITY OF PARENTS.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—BIBLE.

THE present is emphatically an age of *reform*. The ice of the dark ages, which has bound the river of society and fettered its current since the creation of Adam, is beginning to break up. Mankind are freeing themselves from the shackles of ages, and attempting various reforms in government, politics, the arts, sciences, religion, morals, temperance, &c., &c., and with partial success, but none of the reforms now in progress can extend far or effect much, till they begin with the *root* of vice, and make it a root of virtue—till they commence with the *germ*. They may lop off a few of the longest branches of the tree of sin and misery which now overshadow mankind; but they can effect no more—can go no farther. To illustrate: The temperance reform would have effected little if it had not made drunken parents *temperate* parents, and thus the parents of temperate children; for drinking parents, by entailing their own drinking disposition upon their offspring, would have *made* drunkards much faster than they could have been reformed; and made them *constitutional* drunkards—*dyed in the wool*, and almost irreclaimable. Though the moral reform efforts now in progress, may snatch now and then a miserable "brand from the burning," yet a hundred to one will be thrown *into* this "hell upon earth," and that by *parents as parents*. It is parents, by their own animal indulgences, and that *before their children see the light*, that plant the prolific seeds of licentiousness in the otherwise pure breasts of their unborn infants, which develop themselves prematurely, and hurry on their hapless victims in a career of vice most sinful, and to an end most horrible. The gallows may occasionally end the life of some wicked sinner, or the prison lock up a few thieves and combatants, while ignorant and thoughtless parents go on to *make* prison birds a thousand fold faster, and that too when

Appeal to parents.

The star of promise.

opposite results might just as well be obtained. Efforts untiring, and the best adapted possible, may be made to infuse a love for books into the breasts of children, but these efforts should begin *with parents, and while, becoming parents*, in order to prepare children to be profited by them. And so with all other reforms.

Thoughtless parent, stop and consider! Remember that you give that original impress and bias to your children, which must *form* (I had almost said *create*) their characters for this world, and continue to influence them from the cradle to the grave, and even beyond this life; for, without any question, our lives *here*, will influence us *hereafter*, and parentage, by forming the main elements of our characters here, will do much to control them throughout the endless ages of eternity! Oh parents, parents! parents!! your responsibilities as parents, are immense—are inconceivably immense! Well might an *archangel* shrink from their exercise. And yet parents go on to exercise them with as little concern as do the swine, thinking, like them, only of the *animal* indulgence connected therewith, and paying less attention to the future qualities of their offspring, than they do to the offspring of their beasts. And therefore many of their own children are greater brutes, in all but shape, than are their dumb beasts.

But a brighter day is dawning on our race. The star of promise is just peering through the trees, and rising above the mountains. That star of promise is—not the recent discoveries in science and the arts, for, though they may improve his *physical* condition, yet they do not reach the *inner* man, but generally feed, and thereby re-invigorate, his merely *animal* nature, thus greatly augmenting the evil; not in our increased efforts in securing revivals, and forming Bible classes and Sabbath schools, for whatever these may do for his immortal soul, they do precious little for him here, except to rivet the chains of some religio-politico sectarian doctrine; not in the recent and truly valuable improvements in conducting education, for though they may help to *modify* the character, yet they do not form it; not in the moral reform, nor the temperance reform, nor in any other reform,

Its importance.

Appeal to youth.

for though they may save a few, "so as by fire," yet they do not begin at the root—but it consists in the increasing attention just beginning to be paid to hereditary influences. The momentous interests thronging around this subject, are just beginning, like a distant sound, to break upon the public ear. That sound will, it must, wax louder and louder, until its roar becomes deafening and terrific; swallowing up all other sounds, and bearing complete sway till it remodels man physically, intellectually, and morally. No intelligent mind can contemplate this subject without regarding its interests as *paramount* to all others. A little longer, and its claims will be generally seen and felt, and its laws studied and applied, not alone to the *general* improvement of mankind, but to the production, in offspring, of *whatever* qualities, both physical and mental, may be desired.

Then will new generations people the earth—generations of *men* and *women* having all that is great, and noble, and good in man, all that is pure, and virtuous, and beautiful, and angelic in woman, with little of that physical disease and deformity, and few and far between of those more hideous *moral* blemishes that now degrade the image and disgrace the workmanship of God. Then shall they be indeed and in truth the "image," and reflect likeness of their Maker, and be the worthy sons and daughters of God Almighty. Then, but not till then, will the millennium dawn upon our benighted world; then shine in its morning glory and beauty, and in its noonday power and effulgence. Then shall God be honored, and man be perfectly holy and inconceivably happy, and earth be paradise. Would that I could live to see that blessed day; but, as I cannot, let my humble, happy lot be to call attention to this transcendently important subject. Let me labor to show parents their highest duty and their greatest privilege. Let me arrest the attention of gay and fashion-loving youth, now rushing headlong and heedlessly into married life, and becoming the parents of offspring to be rendered most happy or most miserable by their instrumentality. Oh thoughtless youth! ye who look upon love and marriage as a pretty plaything, a novel pastime, a funny joke, a thing of to-day, and a matter of course, stop,

The great importance of suitable marriages to future generations.

I beseech you—stop *at once!* Oh, pause and consider the immeasurable responsibility you are about to incur! Not only reflect on the effect of so eventful a step, on your own happiness and that of your consort, but on generations yet unborn, extending down the entire stream of time, till time itself be merged into the boundless ocean of eternity, widening with every successive generation, in the ratio of the increase of the mighty avalanche. If but your children alone were to be the recipients of those blessings in the power of parentage to bestow, or the victims of those unutterable woes contained in the vials of its wrath, you might indeed pause and tremble, in view of the terrific extent to which your children, your *dearly beloved* children—children that are bone of your bone, flesh of your flesh, and idols of your heart, will be affected thereby, but this is only the *beginning* of that influence. Thousands, aye, millions, “a multitude which *no man can number*,” are to issue in countless throngs from your loins, each rising up to call you blessed or accursed. In proportion as so momentous a step as marrying and becoming parents is necessarily destined to affect the happiness and the misery of your race, in that proportion should they be regarded and treated as steps most solemn and momentous, to you, to your posterity, and to the *latest generations* of men. Do not, then, let me implore you—do not make light of these fearful realities, but employ all the means thus put into your hands, of yourself enjoying your children, and of stamping the impress of moral purity and intellectual greatness upon your posterity. Remember that the moral and intellectual character and qualities of your children, more than any other event or thing whatever, is to affect and augment your happiness or misery. If your children should be sweet and lovely, always greeting you with smiles of love and kisses of affection, always good to each other and beloved by all around them, making the family glad with their presence, blessing society with their virtues, adorning our nature with their splendid intellectual endowments and attainments, and disseminating a virtuous and a happifying influence over all around them through life, how inconceivably more happy will *you* be, will *they* be, will *mankind* be,

The necessity of learning the parental duties before marriage.

than if they should be feeble and sickly, requiring continual nursing and the greatest care and anxiety, lest the least adverse wind should blow them into eternity, thus rendering your nights sleepless and your days burdensome; or than if their animal passions should predominate, and they be selfish, disobedient, and ill tempered to one another and to all around them; or thievish, or deceptive, or licentious, a curse to their parents, and a pest to society, to end their days in prison or on the gallows, being most wretched themselves, and rendering all around them vicious instead of virtuous, and most miserable instead of most happy! And not only this, but you will love the husband that begat them, or the wife that bore them, more and more in proportion as their children give you pleasure, or less and less as they cause you pain, till love itself may be changed into hatred, and the sweetest nectar become the bitterest gall.*

Consider all this before you take that eventful step, and cut the prolific thread on which hang suspended consequences so momentous. And not only consider, but, if you still resolve to assume these teeming responsibilities, first *learn your parental duties*. First inform yourself what conditions in yourself and in a companion, will secure those qualities in your children which you may desire; and then choose your consort with special reference to his or her qualities or capabilities *as a parent*. Do not allow yourself to get in love, and to rush headlong into marriage, till you know for *certain* what influences, parental especially, and educational second-

* The fact that Amativeness, or connubial love, Philoprogenitiveness, or parental love, and Union for Life, the faculty that binds husband and wife inseparably together, and *for life*, are located *side by side*, the former partly encircling the latter, besides being highly interesting in a philosophical point of view, shows *why* it is that children become "the dear pledges of connubial love" between their parents—*why* they so greatly promote and augment this love—*why* a husband loves a wife the better for her bearing him children, and still better in proportion as he loves those children; and also *why* he loves her the less, and perhaps even dislikes her, if she be barren, (and these remarks apply equally to woman,) namely, because connubial love and parental love are located side by side, so that the action of either, greatly promotes that of the other.

A good parent and poor companion better than a good companion and poor parent.

darily, the partner of your choice will have upon the children of your love—the idols of your yet undeveloped affections.

If the question be asked, Which shall have the preference, superior qualities as a parent, with inferior ones as a companion, or the qualities requisite for a good companion, with inferior capabilities as a parent,—I answer, that when the two are not united, (though they generally go hand in hand,) I think the former should have the preference, because a greater amount of happiness, if not to you, at least to your posterity, depends upon it. The latter might possibly render *you personally* the more happy, (though even this is doubtful,) while the latter is to affect all your posterity. But if you determine on marrying a companion who is not capable of transmitting healthy bodies, strong intellects, or high moral feelings to your offspring, you should then not *become* parents; for you have no right to entail physical diseases or moral blemishes upon posterity. You are not obliged to become parents; but if you do, it is your imperious *duty* to render your offspring happy. You have no *right* to render them miserable, as sickly bodies, or bad moral predispositions certainly will render them, any more than you have a right to burn off their hands, or mutilate their bodies, or cut off their feet or head, after they are born. If parents have no right to inflict pain upon their children *after* they are born, they certainly have no right to put them into a condition before birth which will cause them to suffer through life. And if parents are under a moral obligation to their children to do all in their power for their physical and moral welfare—if he “that provideth not for his own household is worse than an infidel,” how imperious, how overwhelming the duty of parents to exert all those parental influences put into their hands, to render their children healthy, handsome, intellectual and moral. Are not the moral duties and relations of parents to their children as imperious and binding *before* birth as *after*? Are they not evidently as much *more* so as their influence over their destinies is more powerful before than after? Strange that parents should think so much of their duties to their children *after* they have left their mother's arms, but think so little of duties vastly more important,

Early impressions.

On the choice of a joint partner.

because so much more intimately connected with their virtue and well being.

Much stress is laid on *early* impressions, because they are regarded as so much more deep and lasting than subsequent ones. True. All right. But apply this same rule to the impressions made before birth. Let us state the problem "by the rule of three." If parents owe an immense sum of moral duty to their children during infancy and childhood, because impressions then made upon their minds are so durable and efficacious, how much *greater* that duty to these same children before birth, because the impressions then made are necessarily inwrought with their very nature, and make up their *constitutional* predispositions? And is it not passing strange that parents have strained at this gnat of their duty, but swallowed that *camel whole*, without once knowing that they owed their unborn *any* duty?

And if parents owe this duty to their children, both before birth as well as after, does not that duty extend still *farther* back, and embrace the CHOICE of a *joint* partner. That great and highly beneficial influences can be exerted upon children by parents, by keeping themselves in a proper physiological condition, will hereafter be seen in a chapter on the differences in the children of the same parents, these differences tallying exactly with the changes that occurred to the parents during the increase of their families; but even these influences, however great and beneficial, are far inferior to those that may be exerted by *making the proper* choice of a joint parent. This is the foundation of the whole subject—the *root* of the whole matter. The condition of the parents while *becoming* parents, may be the trunk, and educational influences the branches, of the tree of life, while the constitutional faculties and the conduct and feelings of mankind are the fruit; but as the nature of the *root* nor only governs the nature of the tree, but also determines the character and qualities of its fruit, so the *constitutional* qualities of the parents lie at the *bottom* of this whole matter, and are the *primary* causes of the talents and dispositions of children. "Make the *tree* good, and then will the fruit be good also."

But choose a companion having a high moral, strong intel-

Find out the hereditary descent of a companion before marriage.

lectual, and powerful physical organization, and your children will inherit them.

One of the best indications of the qualities of a man or woman as a parent, is the qualities of *his* or *her* parents and grandparents. The maxim, "Like mother, like daughter," though not infallible, will seldom mislead you. But candidates for matrimony never once think of inquiring into the *parental* qualities of their future partner in parentage as well as in love, though they do think of inquiring whether they are to inherit a paltry *patrimony*. If a young lady inherit qualities as a parent of the highest order, but no dollars and cents, a hundred others that have a paltry patrimony, if it be even but a hundred dollars, though utterly unfit to become a parent, or even a wife, are preferred before her. A young woman, one or both of whose parents are consumptive, or scrofulous, or miserly, or ugly tempered, will be taken just as quick, (no quicker, for no attention whatever is paid to this point,) as one from a stock that live to the age of a hundred, and are noted for their talents and their virtues. Strange, but no more strange than true!

Shall parents be deemed worthy to enjoy the blessings of a parent, unless they apply the same principles of parentage that they now apply to the improvement of stock, to a far higher and nobler purpose? Certainly not; nor *will* they enjoy them, unless, perchance, they *stumble* on them. Shall the pedigree of a horse be required to be traced back for fifty generations, through as many sires remarkable for beauty, or for strength, or for speed, before you will allow him to sire a farm horse, and will you make no inquiries about the lineage of a *bosom companion*, and the prospective father or mother of your own children? This is penny wise and pound foolish, with a vengeance. It is wisdom in temporal matters, but it is the most consummate folly in matters of eternal moment. When will men learn wisdom? When learn to live? When appreciate and fulfil their destiny? When will ministers of our holy religion, and the reputed intellectual as well as moral leaders of mankind, preach *parental duty* and hereditary descent, along with original sin? Not till sectarianism relaxes its all powerful grasp, and allows

them to think untrammelled, and to speak unawed. They will be the very last to preach the doctrine of the parental relations and obligations, whereas they should be the very first. I put it to the community, I put it to them direct, both as individuals and as collective bodies, what doctrines and duties they now preach are more important or useful than this very doctrine now advocated? "Oh but," say they, "*our mission is Christ crucified, and that only.*" Then *con-*
fine yourselves to that "*only,*" and do not *pretend* to be the *intellectual* leaders of mankind. I would that clergymen were not *considered* more than they *are*—namely, *mere ministers of the gospel*, or rather of the *sects*, and not literary savans. The people look to them to do most of their thinking, whereas they "*are ministers of the gospel (of sects) only,*" and obliged to think in the traces, and to be hampered with theological schools and theological dogmas. If they would but preach the doctrines and facts of HEREDITARY DESCENT, or the duties owed by PARENTS AS PARENTS to their descendants, and instruct parents and young people in the discharge of these duties, as well as urge them home, with all the soundness and solemnity of the subject itself, and of their sacerdotal office, (and surely none of the duties they preach are more important in themselves, or more momentous in their consequences,) they would at least *add* greatly to their usefulness. The people look to them for instructions as to their duty, and as to their *whole* duty; and as this is never once *mentioned*, they of course infer that it does not come within the range of their moral obligations. If they know not the facts of this subject, let them learn; but if they do know the importance of the momentous moral duties owed by parents, as parents, to their children, though they have placed themselves as "*watchmen on the walls of Zion,*" yet they are "*dumb dogs*" that do not bark, and should resign their sacred commission.

Oh! if clergymen would but study and preach this doctrine of the parental influences, and instruct parents and young people in relation to this solemn moral duty, they would then wield their tremendous influence with equal and most delightful effect, and set a moral reformation

on foot, would soon remodel society, and almost banish crime and vice.

I repeat it; the duty which parents owe, as parents, to their children, is a *moral* duty, is one of the *highest* moral duties man owes to his fellow man, and even to his God; for how can we love the Lord our God with all our heart, and with all our mind, and with all our strength, while we are blasting the images of God with a blighting curse, which will torment them with physical suffering through life, or imprint moral blemishes on their natures which are almost certain to become hideous moral deformities to abide upon them forever? How can we love our neighbor as ourselves, (and in the sense of the word here meant, surely children are our *nearest* neighbors,) when we curse them as effectually as if we beat out their brains, or made them drunkards or debauchees? These parental duties, then, being imperious *moral* duties, and of the highest grade, why should they not be *preached*? Can clergymen do their whole duty and *not* preach them? But, alas! they will not. They will probably be the very last, even to admit them, much less to preach them.

Then who *will*? Who stand up for God and humanity in this war with evil *at its root*? Doctors should, but will not. Their business is to *cure* diseases, not to forestall them—to dose out pounds of cures (kills) instead of ounces of prevention by sowing correct physiological seed in the department over which they preside.

And as to lawyers, they are too busy taking pay for telling lies, and scrambling over one another and their fellow men, to give subjects like these, so totally foreign to their calling, a moment's attention. Merchants are too busy turning coppers, and the rich, in playing the fool—young women in catching husbands, and married women in cooking dinner and tending babies, to hear my voice.

But there is a small, a select band, Gideon's chosen few, culled out by test after test, who will blow the trumpet of reform with one hand, and distribute information with the other. To such, I commend this work. Take it; circulate it; urge it upon every parent, upon every young man and

Let information be disseminated.

young woman, especially upon those unmarried women who are on the *qui vivi* to catch a beau or to secure a husband. Let young women be remonstrated with, and persuaded to learn their duties as mothers, before they *dare* cast the first look of love, or even deck their persons so as to appear attractive. Give this work to the four winds. A better service cannot be rendered to mankind, than extending its circulation. Let it be the boon companion of every parent, and of all who contemplate marriage. Let other and abler works be prepared, and circulated throughout christendom. Let the whole human race, from Behring's straits to Cape Horn, and

"From Greenland's icy mountain,
To India's coral strand,"

be roused to the importance of learning and obeying those laws which govern the transmission of physical, intellectual, and moral qualities from parents to their descendants, down to the remotest generations. Then shall the garden of Eden cover the whole earth, and render holy and happy all the nations and individuals that inhabit it.

But having thus far dwelt quite long enough, perhaps too long, upon the *outskirts* and *importance* of our subject, let us proceed directly to an examination of the *subject itself*—to *hereditary facts*, and the laws that govern them.

In prosecuting this subject, let us first examine mankind in masses, and then by families, and see whether various forms of the body and face, various diseases, as consumption, scrofula, the gout, &c., various mental qualities, as insanity, appetite, anger, kindness, poetry, a talent for mathematics, or reasoning, or writing, or speaking, &c., &c., are or are not hereditary—do or do not descend from parents to children through successive generations, as far as they can be traced, and thus learn first our parental duties, and secondly the conditions requisite for becoming parents, and the means of perfecting offspring.

Man now what he has always been.

CHAPTER II.

THE CHARACTERISTICS OF RACES, MASSES, AND NATIONS, IN PART HEREDITARY.

SECTION I.

THE COLORED RACE.

"And their brethren, among all the families of Issachar, were valiant men of might."

THAT man is now what he was in the beginning, and has been ever since, as far as both his physical form and organization are concerned—that he had from the first, hands, feet, eyes, mouth, lungs, bones, and muscles, and the same number and general form of each just as he now has—that he had the same propensities and moral faculties then that he now has, the same power of reason, the same primary sentiments of justice, of kindness, and of worship, the same appetite for food, the same domestic feelings, the primary faculties of resistance, fear, love of money, love of power, and passion for glory, the same fundamental powers of observation, recollection of shape, of places, of events, of colors, &c.—will not probably be questioned by any one other than a mere hypothetical theorizer. As far back as we have any history of him, whether sacred or profane, his constitutional and *original* qualities have been what they now are. Slight changes, induced by climate and circumstances, appear in different races and ages, but at heart, all appear to have been the same. And the fact is most singular, that even now, among the different races, and nations, and tribes of men, notwithstanding all the changes to which for ages they may have been subjected—that different forms of government, and opposite modes of education, and circumstances every way conflicting, have, from time immemorial, exerted their utmost power to effect a radical change—yet the *oneness* of our race is most apparent. The avenues to the human heart are the same in all. All nations and races bow subdued at the shrine of beauty; all yield to the power of love; all love their children; all eat; all scramble after property; all have a religion

Races differ.	The African race.	A fact.
<p>of some kind; all feed and shelter the benighted stranger; all have ideas to express, and express them, and that by languages, the <i>frame-work</i> and <i>fundamental elements</i> of which are alike; all sleep; all decorate themselves; all are subdued by kindness, and angered by abuse; so much so, that he who has learned human nature once, need not learn it again.</p>		

Yet, though the *fundamentals* of our race are the same in all portions of the earth, different races and nations evince lesser *differences* in propensity and intellect, and even in the color of their hair, skin, &c. Though all have muscles, brains, &c., yet the *texture* of some races is fine, of others coarse. And there are differences in the *tone* and *character* of different races. The colored race is characterized quite as much by the tone of their feelings, the peculiarities of their intellects and expressions, as by the color of their skin. Their movements, their mode of walking, their tones and laugh, are as different from those of white men, as are their noses, or eyes, or lips. So of other races. The Indian has an Indian character born in him, and lying back of all educational influences; and so of other races, and of nations.

But more particularly. The *color* of the colored race is certainly congenital. It is *born in them*, and forms a *part* of them. All climes, all ages, bear the mark. Education cannot reach it, for it is *hereditary*, and caused solely by *parental* influences.

A fact bearing on this point. Two white parents in New Jersey, were very much astonished to find in their child unequivocal marks of the African race and blood. It had the flat nose, thick lips, curly hair, and dark skin, of a mulatto, so unequivocal, that strong suspicions were entertained of the mother's unfaithfulness. The father was thrown into a state of mind bordering on derangement, and suffered beyond endurance, first by suspicions of the incontinency of a wife whom he loved most dearly, and on whom he doted; and secondly, by the reproaches of his neighbors. His wife protested her innocence in terms so strong and solemn, that he was finally led to believe in her integrity. Still, no explanation of the phenomenon appeared. At length he sailed for France, and visited a town on its frontiers where her family

Mulattoes.

The African head.

had resided for several generations, and found, to his joy, that his wife's *great grandfather* was an African. And yet no traces of the colored race had appeared between this child's great grandfather, and this great great grandson, of the fifth generation. This shows that the *physical* characteristics of the race still remained, and though they run under ground for five generations, yet that they at length come to the surface.

In all mulattoes, the physical characteristics of the colored race appear visible, but become less and still less so in proportion as the *parentage* is less and less colored. Hence, by looking at a mulatto, a pretty accurate estimate can be formed of the proportions of his parentage. And I am prepared, from extensive observation, to add, that the *phrenological developments* of mulattoes approach more and more towards the European type of head, in proportion to the amount of European blood that flows in their veins.

That there is a European head and an African head, as well as an Indian head and a Tartar head, is evident to any one who will take the trouble to learn the location and functions of organs. The African head is longer from the root of the nose to both Philoprogenitiveness and to Self-Esteem, than the European, longer and higher in the crown, but not as wide. And this is the case with the heads of colored *children*, as well as with those of colored adults. In harmony with this greater development of Self-Esteem and Approbativeness in them than in the Caucasian race, they are proverbially polite and urbane, and hence make excellent waiters; are fond of ornament and show; love to swell, and are noted for feeling large and swaggering. In harmony with their greater development of Philoprogenitiveness, they make our best nurses, as far as fondness and patience with children are concerned, and evince a most passionate attachment to their children, and the strongest attachment to friends. Aquisitiveness, Secretiveness, and Cautiousness are also generally large; Language and the Perceptive Faculties strong, and Causality less.*

* It is but due to the race here to observe, that the intellectual organs of colored children are much better than those of colored adults, and very

The nose of Africans.

Their love of music.

I repeat, then, not only have the different races different heads in their general outlines, but the more of the negro parentage a mulatto has, the more will his general type of head partake of that of the race, and *vice versa*. Taken in the gross, Creoles have generally better heads than those of pure African blood, but not as good as Caucasians.

Another hereditary difference between the Caucasian and the African races, is this:—Every Caucasian who has no colored blood in him, will have a division in the gristle at the end of the nose, showing a partition of that gristle, or a hollow to the touch, at the end of the nose; but every one who has the least African blood in him, will have no separation, the gristle showing no division between its two sides. This is, of course, hereditary.

Another hereditary difference will be found in their muscles being inserted at points of the bones different from the insertion of the muscles of the Caucasian race; and this causes that peculiarity in their gait, motious, &c., alluded to above.

But still more. Though colored people love music, yet the *character* of their songs is peculiar, so that a practised ear can discriminate between an African tune and other tunes. They love their friends, but this love has a tone in it differing from that of Caucasians. So they talk, and talk much, but they construct their sentences in a manner differing from our own, and also employ a different class of words. In short, they seem to have a cast of mind and tone of feeling, including intonations and gesticulations, differing materially from our own race. The fact is, there is an organization and a texture, both physical and phrenological, peculiar to the race, and which *characterizes* that race in all its ramifications and crosses, and which owes its cause to *parentage*, and descends from sire to son, from generation to generation, and which will last as long as the race lasts.

little if any inferior to those of the whites, but that their inferior Causality is doubtless owing, in part, to its want of culture. Still, the characteristics of a colored child's forehead, are prodigious Language, Individuality, and Eventuality, full Comparison, and less Causality, relatively, than is generally found in the children of Caucasian parents.

Their independence.

Their eloquence.

SECTION II.

THE INDIAN RACE.

"Lo the untutored Indian,
Sees God in clouds, and hears him in the wind."

THE Indian race, also, has its hereditary peculiarities, both physical and mental. Its copper color, its high cheek bones, wide mouth, straight black hair, prominent bones, and sunken eye, while they characterize the race, also descend from parents to children, both in the Indian race when unmixed, and also in all its crosses. And not only are these and other physical peculiarities unquestionably hereditary, *caused by parentage*, but the straight coarse hair of the Indian does not contrast with the always curly hair of the African, more strikingly than does the free, independent *spirit* of the one, contrast with the easily subdued spirit of the other. Make a slave of an Indian! Who ever heard of such a thing? If it were at all possible to subdue them, think you that Caucasian cupidity would not long ago have done so, and chased them with the lasso through their native forests, as they now chase the cattle and horses of South America? But the love of freedom, and the fierce spirit that dies sooner than submit to servitude, are *born in* the American race, as is also gratitude for favors, and revenge for wrongs. Take the young papoose from its mother at its birth, and let him never be cognizant of the Indian feelings and character, except such as parentage implants in his nature, and think you he would be any thing but an Indian. I grant that education may gradually modify these qualities, but they will be Indian *in the grain, dyed in the wool*, and Indian forever.

The Indian is always eloquent, but he is not forgiving. He is fond of the chase, but he is not fond of philosophy. He observes the stars, and predicts the weather, but he will not confine himself to books; and though you "beat him in a mortar with a pestle," yet he is an Indian still. ●

By civilizing and educating Indian parents, you will without doubt be able to make additional improvements in the children, and, in a series of generations, to civilize and adorn

Papoose heads.

The Jews.

the race, but his still predominant Destructiveness will render him revengeful and vindictive, his powerful Secretiveness and Cautiousness, crafty and cunning, and his great Perceptive organs, knowing and intelligent.

I have seen the heads of many papooses, but I never saw one which did not have the leading developments of the Indian. I never saw an Indian head on a negro or on a Caucasian body, and I never saw an Indian body with a Caucasian head. A very few papooses have Causality somewhat prominent, as will be seen by a cast of Keokuk's son, and by the skulls of two Sioux children, about eight years old, in my collection, yet the whole contour of these heads is Indian. I never saw a papoose in which Cautiousness, Secretiveness, and Destructiveness were not predominant, the whole basillar region large, and the head low and flat, which shows that Indian qualities are *hereditary*, because found in children too young to be the result of *education*. If *education* formed the Indian character, the heads of papooses would nearly resemble those of other races, and continue to become more and more Indian in their developments, the older they grow, and the longer their Indian education continued to mould their characters. But, as Indian *children* have Indian heads, and heads as essentially Indian, and about as strongly marked with the Indian characteristics, as adult Indians, and before education has had time to mould them very much, the inference is that a considerable *portion*, at least, of this Indian head and character, is *hereditary*.

SECTION III.

THE JEWS.

"And Abraham was very rich in cattle, in silver, and in gold."—GEN. xiii. 2.

BUT let us narrow down our observation still more, and take up the descent of qualities as regards *nations*. And one of our best fields of inquiry will be the Jewish nation, first because they have kept themselves distinct as a nation from

 Their acquisitiveness.

Their devotion.

 Abraham.

time immemorial, and not allowed themselves to intermarry with "the Gentiles;" and partly because their characteristics are probably more strikingly marked than those of any other nation. They are remarkable first for their love of money; secondly, for their devotion to their religion; and thirdly, for their general intelligence. Whoever saw a Jew who was not most intent on the acquisition of property, and up to all sorts of devices in order to acquire it—a real Shylock, making money his idol, and succeeding beyond measure in accumulating wealth? How rarely do Jews forsake the religion of their fathers, or fail to observe the passover, or eat the flesh of swine? And how universally do they evince shrewdness and talent, at least in acquiring property? And are not our best historians and oriental scholars, Jews?

What, then, were the *original* characteristics of the founders of this nation? Had they, or had they not, those qualities which now so eminently characterize their descendants? And to settle these points, let us quote from the Bible—"And Abram took Sarai his wife, and Lot, his brother's son, and *all their substance* which they had gathered," thus implying that they had gathered considerable, and were unwilling to leave *any* thing behind, though they were going from Egypt to Canaan. Again—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together."—"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them." This conflict was undertaken, first, for his kinsman, (and the Jews to this day show the same partiality to their kinsmen that Abraham did to Lot,) and secondly, to restore his *goods*. "And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And the servant brought forth jewels of silver, and jewels of gold, and raiment."

Isaac, also, evinced the same love of riches, and was equally successful in the accumulation of wealth. "And Isaac waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants." The blessing which Isaac pronounced on Jacob, is also in point. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." In blessing Esau, he again mentions the fatness of the earth.

Laban, a descendant from Abraham's brother, also showed the same acquisitive spirit in making Jacob serve him seven years in order to obtain Rachel, his cousin, for a wife, and then deceiving him by giving him Leah, and afterwards requiring seven years more of service in order to obtain the object of his love. Laban's bantering Jacob to stay longer, and Jacob's shrewdness and acquisitiveness, if not yankee cunning, in making the kind of bargains that he did, namely, for all the speckled, ring-streaked, and spotted, and his peeling the rods and laying them in the gutters where the cattle went to drink, so that the great body of the young cattle and sheep might be speckled, (see Gen. xxx. 27—43,) are directly in point. "And Jacob increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses."

Not only did Laban's sons show the same acquisitive spirit in envying Jacob, but Rachel also indulged it in conjunction with veneration, a quality soon to be mentioned, in *stealing* the gods of her own father.*

Joseph's laying up the corn of Egypt in such vast quantities, was but another and most beneficial exercise of this same faculty; and then again his buying in all the gold and silver, all the cattle and effects, and even the lands and lives of the Egyptians, for the crown of Egypt, shows the same faculty; and so did also his putting his kinsmen in the *fattest* of the land of Egypt, and the rapid increase of the Israelites in numbers and cattle while in Egypt.

* What an idea that, of *stealing* a god, and even from a father, and then lying to hide it!

Their Acquisitiveness.

Shylock.

The manner in which the children of Israel left Egypt, their taking with them the whole of their substance, even "very much cattle," and then their *borrowing* all they could of the Egyptians, even so as to *spoil* them, (Ex. xii.) shows that they were not a whit behind their predecessors in the matter of getting property, especially gold, silver, and jewelry, which seem especially to have been the idol of this people from Abraham to the present day.

The children of Reuben and the children of Gad's having "very much cattle;"* the saving of all the "silver, and gold, and vessels of brass and iron," and making them public property, by putting them "into the treasury of the house of the Lord,"† Achan's coveting and taking a "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight;"‡ the children of Israel's taking "the cattle and the spoils of Ai a prey unto themselves,"§ and doing the same by thirty-one other kingdoms and cities, namely, killing all the inhabitants, but pillaging all the metals, goods, and cattle they contained;|| Moses' pursuing the same course with the kings destroyed on the west of Jordan; the immense treasures given by David and the elders of Israel, to build and furnish the temple of Solomon, namely, seventeen thousand talents of silver, and eight thousand talents, and ten thousand drachms of gold, and one hundred thousand talents of iron, the immense riches lavished on that magnificent edifice, altogether eclipsing every building of modern times,—all these, and many other incidents mentioned in Scripture, evince a most extraordinary desire and capacity to acquire and hoard up property, especially gold, silver, jewelry, precious stones, and cattle. In short, did ever any other nation, ancient or modern, possess acquisitiveness in any thing like the degree in which the Bible represents the Jews to have possessed it all the way along down from Abram and his nephew, through every part of their history, even down to the present time? Shakspeare's well known description of Shylock, is in perfect keeping with

* Num. xxxii. 1.

† Josh. vi. 24.

‡ do. vii. 21.

§ do. viii. 27.

|| Josh. xi. and xii.

The Rothschilds.

Girard.

Cohen.

Morse.

Chatham street.

the Jewish character, both as it was then, and is now. Who are the richest men of the old world? The Rothschilds; and they are Jews. Who was Stephen Girard, at his death the richest man in America? A Jew. Who are now the richest men in Baltimore? Probably Cohen & Co., who are Jews. Mr. Morse, now living in Philadelphia, who began life a street pedlar of thread, needles, toys, trinkets, &c., and is now worth several millions, is also a Jew; and his head at Acquisitiveness is the broadest, I think, that I ever saw. One of the missionaries, several years ago, writes that in passing through the Jewish part of one of the eastern cities, he was beset, entreated, and actually compelled to purchase of them; and a man now can hardly go through Chatham street, New York city, which is occupied almost exclusively by Jews, without being taken by the arm and half coaxed, half pushed into a store, to make a purchase; or if he stops at one of their mock auction stores, and bids ten cents on a knife, it is knocked off to him, and he asked to go into the back room, where he finds a thousand items or more struck off to him, and a hundred dollars required of him, and he threatened till he pays all he has. Probably a hundred gouge-games are practised per day, upon an average, in Chatham street alone. Then look at their pawn-broker's frauds, their usury, and every sort of device resorted to for making money, and say if they are not the worthy sons of rich Abraham, and the crafty Jacob? And what is most singular, the very *kinds* of property which Abraham, Isaac, and Jacob loved and acquired, namely, gold, silver, precious stones, and flocks, the Jews of this day love and acquire, except that instead of sheep, they deal in *woollens*. Jewelry, which doubtless took its name from the fact that it was made and sold mostly by Jews, is to modern Jews, what gold, silver, and costly stones were to the Israelites of old. Who can look upon these coincidences, and not be compelled to say, not only that certain qualities are hereditary, but also that they descend from parents to children for thousands of generations, in direct and continual succession? That education has some influence in effecting this result, I do not doubt; but the closing remarks

Their Inhabitiveness.

Desire to have issue.

of the last chapter will apply here as well as there, and to all other cases in which this objection is raised.

The mechanical ingenuity of the ancient Jews, especially as seen in building the temple and carving its vessels, is in fine keeping with the mechanical ingenuity of modern Jews. I have seen as remarkable developments of Constructiveness in Jews, as I ever saw in any head, accompanied with a proportionate development of this faculty.

The Inhabitiveness of the Jews, both ancient and modern, is also worthy of a passing remark. Abraham's buying a burying place to bury Sarah his wife, and his directing his sons to bury him there also; the burying of Isaac, Rebecca and Leah there; Jacob's directing that he be buried in the same family tomb, even though he died in Egypt; and Joseph's charge to have his bones buried in the same place,—is in beautiful keeping with the extraordinary love of the Jews, throughout their whole history, of their native land. How often is the promised land referred to? How piteous the lamentations of the Jewish captives for the land of Israel—"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion?" How, above all price, did the Jews value Jerusalem, their temple, and the land of Canaan? And even to this day, the eye of every descendant of that outcast nation is turned towards Jerusalem, with the expectation that they, as their descendants, will yet inhabit the promised land. In other words, the whole nation have evinced great Inhabitiveness; and I have never yet seen a Jew in whom this organ was not very large.*

The parcelling out of the land of Israel to each tribe, and giving to each family its particular share, with the "law in Israel" that it should *remain* in that tribe and family forever, under all contingences, is also in point.

The desire of the Jews to have an issue, is worthy also of remark, in Abraham and Sarah, in the daughters of Lot, in Isaac and Rebecca, in Jacob and Rachel, and in all the race; as is also the barrenness of Sarah, Rebecca, and Rachel, at

* This trait is remarkably strong in the Indians, and may possibly throw some light on the identity of the two races.

The hospitality of the Jews.

Their piety.

least till they were old—all from the same stock, or from Abraham's father. They also insisted on marrying none but their own kin. Gen. xxiv. 4.

The hospitality of Abraham, Isaac, and Jacob, was remarkable. Gen. xviii. 1—8. See also Gen. xix. 1—3, Lot's entertaining the angels. See Gen. xxiv. 15—33, where Rebecca watered the camels of Abraham's servant, and Laban's hospitality, both to Abraham's servant, and to Jacob; the hospitality of the old man mentioned in Judges xix., all show how sacred they regarded this matter. They seem to have had no taverns, but to have entertained one another. Whether modern Jews evince this quality, is left for those who know them to judge.

Equally remarkable, also, were all the Jewish progenitors, for their worship of God and religious faith. It is said of Abraham, "and there he builded an altar unto the Lord, and called upon the name of the Lord," wherever he took up his residence. Indeed, to have an altar, was as indispensable as to have a tent. It is said of him, "And he believed in the Lord, and he counted it to him for righteousness." See Gen. xv. 6, and indeed the whole of the fifteenth chapter. The seventeenth chapter contains an account of his scrupulous observance of circumcision. See also Abraham's prayer for Sodom in the eighteenth chapter, and his offering up his son Isaac in the twenty-second chapter.

Isaac also inherited, or at least possessed, the devout spirit of Abraham. See Gen. xxvi. 25. Jacob also evinced the same spirit. See Gen. xxviii. 16—22. See also Jacob's wrestling with the angel, Gen. xxxii., and his building altars in Bethel and wherever he went. See Gen. xxxv. 1—5, and the whole of the chapter.

Joseph's piety was equally conspicuous, as was that of Moses and Aaron, and of the whole Jewish nation, modern as well as ancient, in their sacrifices, their ablutions, observances, &c., &c., and even now, the Jews keep the passover as strictly as ever, and adhere to their religion with as much tenacity as to their gold. Veneration is usually large in the heads of Jews.

Their cunning.

Their Destructiveness.

Abraham evinced much cunning and large Secretiveness, a quality strikingly manifested in the Jews at the present day, especially in their underhanded measures to acquire property. Gen. xii. 11—15, 18 and 19.

The same cunning was shown by Rebecca in getting Isaac to bless her favorite Jacob instead of Esau, and by Jacob in buying Esau's birthright by taking advantage of his hunger. Isaac, like Abraham, also pretended that his wife was his sister. See Gen. xxiv. 7. See also the cunning of Rebecca in getting Isaac to send Jacob away to her brother, under pretence of his getting him a wife, whereas she only wanted to place him beyond the power of Esau, who had threatened to kill him. See Gen. xxvii. 41—46.

Laban, also, another of this deceitful race, after solemnly promising Rachel to Jacob for a wife, deceived him. See Gen. xxix. 22—26. Rachel likewise evinced the same quality, not only in *stealing* the gods of her own father, but also in hiding them under her, and then pretending that it was difficult for her to rise, because she was not well. The Jews certainly come honestly by their instinctive talent for deceiving. Gen. xxxi. 30. Jacob also showed considerable secretiveness, and feigned submission, when he met Esau on his return. Hence, what could he expect, but that the same game of deception would be played on him, that was played by his sons in their selling Joseph, and then dipping his coat in blood and sending it to their father. All along down, sacred and profane history ascribe this quality to the Jews.

The destructive propensity of the Jews might also be traced even more conspicuously from Abraham, who put five kings and all their armies to the sword at once, through Simeon and Levi, who so fiercely revenged the outrage upon their sister Dinah, and all the battles of the Israelites, in which tens of thousands, and sometimes hundreds of thousands, fell in a day; including David, a man of war and blood from his youth, to the most horrible manifestation of this passion at the final taking of Jerusalem. (See Josephus.) This *organ* is prodigious in the Jews of the present day, and is well described in Shakspeare's delineation of Shylock, who was bent on taking out the *heart* of his mortal enemy.

Jewish physiognomy.

The Chinese.

The casts of eastern nations.

It is perhaps worthy of remark, that the Jews all have a *national physiognomy*, by which every Jew may be recognized as a Jew at the first glance. (See the article on the Jews, and the accompanying drawing, in the *Phrenological Journal*, Vol. V., No. 7.) This form and expression of face, is of course hereditary. Much might be said of the descent of superior talents, wonderfully retentive memories, and excellent literary taste, of the Jews. But enough, at least for the present.

SECTION IV.

NATIONS AND MASSES, GENERALLY.

THE Chinese are noted for their sameness, both of character and head. To a phrenologist, it would seem as if all their heads were cast in the same mould, so nearly do they resemble each other. The only perceptible difference, is to be found in those of different occupations. But, as father and son, from generation to generation, follow the occupation of their forefathers, the *principle* of the descent of qualities, is still sustained. No field of inquiry would delight me more, than the examination of the heads of the various *casts* in eastern nations; in order to determine, first, whether each cast had its own particular form of head, of which there is no doubt; and whether the children, and even infants, of these casts, have the heads of the cast. And if my life be spared, I intend yet to make them. Will not phrenologists embrace every opportunity of prosecuting these inquiries? Will not that able and truly excellent phrenologist, Cubi i Soler, our correspondent in Spain, prosecute these inquiries still further, and send them to the *Journal* for publication? Will not our friend Garrison, of the West Indies, pursue this subject in regard to the creoles of those islands.

What the phrenological developments of the Chinese are, may be learned from Vol. IV. of the *Journal*, in the series of articles headed "The Chinese." But they are introduced here more to serve as the basis of the inference, that where

Anglo-Americans.

Hope in the English and Americans.

education remains, as theirs has, unchanged, for ages, it exerts its moulding influence on the parents, to bring them up to a uniform standard; and this operates to keep the race uniform through a succession of ages. Exactly how much is to be attributed to education, and how much to parentage, it may be difficult to say, but the proposition is self-evident, that *both* exert an influence.

The Anglo-American head affords a striking contrast to this uniformity of the Chinese. Though the primitive stock is English, yet the American head differs materially from the English; and the heads of different states and sections differ. Blindfold me, and submit one hundred heads from the several states, and if I sometimes miss as to the state, yet I will seldom mistake a southerner for a yankee, a Virginian for a Vermonter, a Missourian for a New Yorker, or a Pennsylvanian for a Marylander. Of course I refer to *natives* of the several states, whose ancestors were also natives. The children of southerners also differ from those of northerners. Their organs are more on *extremes*, the large organs larger, and the small organs smaller; Cautiousness and Approbativeness, when large, are usually *very* large; and so of Benevolence, Destructiveness and Friendship.

The difference in the development of Hope between John Bull and Uncle Sam, is very striking. Crossing the British lines, makes a difference of fifty per cent in this organ, it being the greatest on the south side. The explanation is doubtless this. Hope is more highly stimulated in this country than in that. Thus the organ grows a little in each parent, and the law of parentage *retains* or propagates this growth. The next generation adds a little more to its size by cultivation, and parentage retains it all, and hands it down to the third, to be again augmented and perpetuated. In fact this law is the true secret of the progress of both nations and the race. That our race, on the whole, has improved and is improving, in morals and intelligence, is evident to every careful observer. The moral sentiments are exerting a far greater influence over mankind now, than for ages past; and it is devoutly to be hoped that future ages will witness still greater improvements. And this is the key and cause.

Education improves.

Parentage retains this improvement.

Danes, &c.

The reforming influences now abroad, will cause the moral and intellectual organs of parents to grow, and this will secure an additional development in children, and this will gradually improve the race.

I would not make education every thing, as Burritt and the old metaphysicians do; neither would I make parentage every thing. But let both be united—education to bring up defective organs, and then parentage to perpetuate this increase for another addition. The joint action of the two in improving races, and nations, and families, may well be compared to a pump. Education raises the valuable water as far as one generation—as one stroke—can bring it, the valve (parentage) then closes upon it and holds it. Education then carries it up one peg higher, and parentage again holds it there, and perpetuates it to be improved in generation after generation. Nor is man any where near the top of this scale of human improvement. He is scarcely above the zero of the thermometer, and on a scale that can hardly be said to have a limit. And if this treatise contribute to the accomplishment of this great end—the ultimate improvement of mankind, the great object of its author will be answered.—But to return.

The heads of the Danes are quite in keeping with the English head generally. The French head is plainly discernible from the English, even in childhood. The German head is also unique, presenting large Conscientiousness, Causality, and Acquisitiveness. The Welch head always runs far out and back in the region of the crown, which gives love of liberty; and it was this which made them forsake their native vales, and flee to the Welch mountains, in order to enjoy that liberty. And their hair is always very fine, and their skin delicate. The dark skin, eyes, and hair of a portion of the Caucasian race, namely, the French, Spanish, Portuguese, &c., is entirely hereditary, and is always found in the descendants of those nations. But the color of the eyes, hair, &c., of the English nation, varies exceedingly, and because the original stock of the nation is composed, partly of Danes, partly of Normans, partly of Romans, and partly of the original stock of the British Islands.

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CHAPTER III.

PHYSICAL QUALITIES HEREDITARY.

SECTION I.

FORMS OF BODY AND FACE, AND THE EXPRESSIONS OF COUNTENANCE, HEREDITARY.

Who does the child *LOOK* like ?

THE hieroglyphics and likenesses handed down to us from past ages, show that as to the present general forms of the body and face of man, he is what he always has been—having the same upright posture, the same general aspect and mein, the same position and *general* appearance of the nose, eyes, cheeks, mouth, chin, hair, body, arms, feet, and the same general physiognomy, &c. &c. *Nations* also have a peculiarity in the forms of their bodies, and in the expressions of their countenance, by which those descended from them can generally be designated. The African has a general form and physiognomy by which he may be recognized as certainly and as readily as by the color of the skin. So of the Indian; so of the Chinese; so of the Hindoo; so of each race and of most nations.

Again; nations that are unmixed, have a *uniform* color of hair, skin, and eyes, and a sameness of countenance, as is seen in the Chinese, the French, Italian, &c. Who ever saw a Spaniard with red hair or blue eyes, or with any thing but dark hair or eyes? But the English have the red hair so common to the Danes who overran England and partly populated her, the dark eyes and hair of the Norman race, and every variety of color derived from their compounds, and probably from other sources. The variety in the English countenance—some having the bold, prominent, striking physiognomy of the Romans, some the stern, rough features of the Scotch, and others other features strikingly analogous to the physiognomy of other nations known to have intermingled with them—is doubtless owing to the action of similar causes.

Family likenesses.	The Rogers family red haired.	Webster.
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But to come down to families. What is more common than to hear the remark—"This child looks like its father or its aunt, or takes after its mother, or uncle, or one of its grand parents." The fact that there are family likenesses, family physiognomies, family forms of body and head, will not be disputed by any close observer of parents and children. Especially will every *woman* recognize the truth of the remark that children *always* resemble one or the other of their parents, uncles, aunts, cousins, or grand parents, for woman notices these resemblances, and is forever talking about them. Let the portraits of grand parents, and great grand parents be placed at the head of those of their descendants for several generations, and the resemblance of all the latter to one or other of the ancestors, will be manifest. If one ancestor have red hair, red hair will break out every now and then in every generation, and be more and more common in proportion to the strength of that ancestor's constitution. John Rogers, the martyr, who had "nine small children and one at the breast," had red hair, as will be seen in the painting of him now in Cambridge, Mass., and nearly all the Rogerses in this country, most of whom are his descendants, have red or light hair also, or whiskers, and the sanguine temperament. He evidently had a powerful constitution, and it is remarkable that the great majority of his descendants should inherit his red hair and sanguine temperament; the races into which they have intermarried, having exerted a much less influence on the color of the hair of his descendants than he has done. Let the reader observe, first, the number of red or light haired or whiskered Rogerses in the community, and secondly, the religious zeal or else the reforming spirit of those bearing this name. A lineal descendant of John Rogers now lives in Boston, and has red hair.

So if some conspicuous ancestor have a prominent or a Roman nose, or a projecting chin, or full or sunken cheeks, or a sunken eye, or a heavy eyebrow, or a high or a retreating forehead, or a long neck, or large or small ears, more or less of his descendants will have the same. Take the eyebrow of Daniel Webster. Noah Webster, the author, had a tuft of long, thick, coarse eyebrows, strikingly analogous to

The Hatch family.

Franklin.

Folger.

Tappan.

those of Daniel Webster. Prof. Hale, a cousin of Daniel Webster, has a similar tuft, and so has a sixteenth cousin now living in Philadelphia, as well as that same general cast and expression of face and forehead, which so pre-eminently characterize Daniel Webster. But to multiply words on this point is certainly not necessary, for the observation of every one having tolerable individuality, is certainly with me. And every close observer of this point, will be struck with the wonderful minuteness of this transfer, as though both father and son and grand son, were daguerreotype likenesses struck from the same original at different times.

But farther. The *forms of body* in parents, are also transmitted. If the ancestor be lean and gaunt, the descendants will be so also. If the ancestor be thick set, round shouldered, and plump in person, the descendants will resemble him; but if one ancestor be short and another tall, or one fleshy and the other slim, some of the descendants will resemble one, and some the other. A family of the name of Hatch, once lived in the town where I was brought up, some of whom were the tallest persons I almost ever saw, and very slim and gaunt. Their *mother* was also tall. One of the sons was of ordinary size and height, but a *daughter* of this son had the long hand and limbs, and the tall figure of her grand father and great grand mother, and another had not. Another son was very tall.

Benjamin Franklin was a very broad shouldered man, and yet of respectable height, and Geo. Folger, of Nantucket, who is a Washingtonian Lecturer of great power, has the same form of body, and especially cast of face, that busts and paintings of Franklin represent him to have had. His likeness might easily be mistaken for that of Franklin's; for it is about as long favored, has the same perpendicularity, the same squareness of forehead at its upper part, and the same hollow at Eventuality and Individuality, and the same heavy eyebrows and sunken eyes, possessed by the great philosopher. They are related, both being from the same stock.

The Tappan family, Arthur and Lewis of New York, and John of Boston, are also from the same stock, their mother being related to Franklin, and I think to Folger, and a most

A grand daughter of Franklin.

Lucretia Mott.

Levi Woodbury.

remarkable woman. The likeness of John Tappan, both to Franklin and to the Folger family, is no less striking than that of Geo. Folger mentioned above. His head, like that of Franklin, is massive, prodigious at Firmness, Causality and Conscientiousness, less at Self-Esteem, Individuality and Eventuality, and large at Cautiousness and Acquisitiveness, qualities that shone out so conspicuously in Franklin.

At New London, in 1837, I saw a grand daughter of Franklin, in whom a similar form of body was manifest, and whose square face and projecting Causality, closely resembled that of her grand father. Lucretia Mott, so extensively known as a Quaker preacher, and a woman of powerful intellect, is also from the same original stock, and has the high, broad, expansive forehead, square face, and above all, the projecting Causality of her illustrious kinsman. Nor have I any doubt but that the great majority of the Folger family, from which Franklin evidently received his stamp and character, and also most of Franklin's descendants, possess the general contour of body and landmarks of the face, so conspicuous in the bust and paintings of this star of the new world. All the heads of this family that I have measured, have been very large; and Franklin's was immense; so large that he was obliged to have his hat made on a block kept expressly for him; and hats now made on the same block, (his hatter lived in Germantown, Pa.) will slip over a head measuring twenty-three inches in circumference.

Again. Many of my readers doubtless know Levi Woodbury, ex-Secretary of the Treasury, and now member of Congress from New Hampshire. His build of body, and form of face, are remarkable—large, fleshy, round, and amply developed in the abdomen. A few days ago, a gentleman and his sister called on me for an examination, and gave their names as *Woodbury*. The likeness of the lady to Levi was so striking that I immediately recognized it, and asked if she was not related to Levi Woodbury. She said she was a *cousin*, and that the Woodburys who descended from their ancestors, (two brothers, Woodburys, who came over and settled in Beverly, Mass., of whom they were the seventh generation,) were readily recognized by the Woodbury looks;

The Woodbury family.

The Webster family.

that Levi resembled *his grand father* Woodbury, and of course her grand father, whom she also resembled. Her head measured twenty-three inches, the largest female head I ever measured. She was large, portly, fleshy, and possessed of a strong constitution, resembling her cousin, not only in her general form of body and face, but also in her principal developments, namely, prodigious Benevolence, small Veneration and Marvellousness, large Firmness, Self-Esteem, Acquisitiveness, Conscientiousness, Amativeness, Secretiveness, and Causality, and a head of great power. And I prophesy great things of her descendants. She remarked that the Woodburys generally had large families—another hereditary tendency.

Her brother, the gentleman who accompanied her, did not resemble the Woodbury family, but was slim, and predisposed to consumption—a quality that had appeared in one of his kinsmen on his *mother's* side. No Woodbury that takes after Levi in looks, will die of consumption, and all will live long.

In 1840, a gentleman entered my office whom I supposed to be Daniel Webster, and to whom I gave my hand and called him Mr. Webster. On inquiry, he proved to be a very distant descendant of the same family, both being from the same stock, but parting four generations back. He was just about the same height, probably not varying an inch, the same portly, commanding look and carriage, the same dignity and slowness, but power, the same tremendous muscular and vital apparatus, the same heavy eyebrows, dark hair, and form of forehead, and every way a Webster. He remarked that he had often been taken for Daniel Webster. He was about the same weight, probably not varying ten pounds, and had the same sized head, lacking but a quarter of an inch; his being twenty-four inches, and Daniel's being a quarter of an inch larger. And on examining his head, I found his *organs* every way like those of Daniel Webster, excepting that Self-Esteem and Concentrativeness were less, and Approbateness and Conscientiousness were larger. The head of Mr. Webster, the Phrenologist, is also very large, it being twenty-three inches and a half; and I doubt whether a

The Dwight family.A large father and small mother.

Webster can be found, or any relative of the family that has this Webster contour of body, without having a great head, and great physical power and stamina. E. Webster, the brother of Daniel, who died many years ago, at Concord, N. H., also had an immense head, yet looked more like his mother.

The Rev. Sereno E. Dwight, grand son of President Dwight, relates that he was once riding on horseback with a friend in a mountainous portion of New Hampshire, when he overtook an old man, above eighty, also on horseback, who soon began to eye him very sharply, and finally turning around and staring him full in the face, asked him if his name was not Dwight, and he a son of Col. Dwight. He told him no, but he was his *great grand son*, and that his *grand father* was Timothy Dwight, the theologian. The old man then stated that some sixty years before, he lived in the family of Col. Dwight, and that, when he left it for the wild mountains of New Hampshire, Timothy, (afterwards President,) Dwight, was in his cradle, but that he (Sereno E.) resembled old Col. Dwight (his great grand father) so perfectly, both in countenance, tones of voice, and the way he sat in the saddle, that he ventured to call him a Dwight. This Col. Dwight was a large, portly, well built, finely proportioned, and noble looking man, and so was Timothy, the President of Yale College, and so are most of his descendants.

Parents that are large, generally have children of similar dimensions; and little parents, little children. I know a clergyman, the Rev. Mr. L., a large, athletic, noble looking, powerful man, having a head the size of Webster's, and the reasoning organs even more amply developed, who married rather a small woman, whose first born was so very large, that its small mother could not give birth to it without taking her own life. It had the same prodigious head, broad shoulders, high forehead, and general looks of its father. Very large men should not, for this reason, marry very small women. A point as important as this, should not be overlooked; I mean, where extremes occur. Still, as far as this point is concerned, small men may marry either large women or small ones, which ever they prefer in other respects.

Giants.

The Howe family.

Inference.

We also read of giants, and of the sons of giants, and even of *races* of giants. The Patagonian Indians of South America, are said to be a race of giants; and a race of very *small* men has recently been discovered in Africa.

From the above facts, the inference that very small persons should not marry those that are very small, is obvious, lest their offspring be still more diminutive. But more of this hereafter, when we come to show what organizations should and should not marry.

This principle is still farther illustrated by the form of the mouth, and the size and shape of the front upper teeth, in a family by the name of Howe, the one mentioned in the American Preceptor as having been taken in the old French war, by the Indians, at fort Hinsdale, in company with Hilkiah Grout, Benjamin Gaffield, and others, and taken to Canada. The Squire Howe there mentioned as the little boy who was knocked off the sacks with the tomahawks, while sitting on them to rest, by which deep indentations were made in his head, which he carried to his grave; had very large, wide, long, projecting front upper teeth. Most, I believe all his children, had the same characteristic, and many of his grand children.

Another Howe mark is a great projection at the root of the nose, embracing the organs of Individuality, Eventuality, Locality, Comparison, Form, and Size, and prominence of features. The family are also fond of reading.

But why multiply words in proof or illustration of a point so perfectly obvious as our proposition that the forms of the face and body are hereditary, and are strikingly analogous wherever the looks of ancestors and descendants can be compared—a point so common, so self-evident, to all who will examine it. I ask again, if *every* peculiarity in the forms of either body or face in the parent, is not hereditary? From what source do offspring derive their looks and shape? From parents, of course. And if the *prominent* characteristics of form are hereditary, *all* is hereditary. If parentage gives a *part* of the looks, it gives them *all*; so that every shape and all the peculiarities of form in the child, have their cause and origin in parentage.

Mrs. Horton's flaxen lock of hair.

SECTION II.

MARKS AND EXCRESCENCES HEREDITARY.

"There was at Gath a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant."—1 Chron. xx. 6.

In October, 1842, while making professional examinations in the family of Mr. Horton, who resides about a mile east of Pawtucket, Mass., I discovered on Mrs. H. a lock of hair, not gray, nor quite white, but of a flaxen color, differing entirely from the color of the rest of her hair, a strip about an inch wide, growing on the portion of the head directly above the forehead, for which I was unable to account. On examining her eldest daughter, I observed a similar lock, and in the same place, the perfect image of that of her mother. I of course remarked it, and asked if it was hereditary. The mother then stated that *her* mother had the same light strip of hair, and in the same place; that her *grand father*, on her mother's side, also had it; and that her *great grand father* had the same mark, and in the same place; that of her uncles and aunts on her mother's side, several, I think eight in twelve had it, and the others not; that those who had it, lived longer, on an average, than those who had it not; and that her great grand father who had it, lived to be over a hundred years old; showing that those who had it, took their qualities of long life from the same ancestor from whom they inherited the mark. In other words, those who had the mark, partook most of the *other* properties of that family from whom they derived the mark. In harmony with a law of hereditary descent hereafter to be more fully presented, the daughter which had this mark, also had the physical characteristics, and especially the developments, resembling those of the mother, namely, large Self-Esteem and Firmness, qualities not often found conspicuous in woman, large Constructiveness and Causality, and prodigious Benevolence, with the same vital apparatus and general aspect of countenance. The children that had not this mark, resembled the father, both in their phrenological developments and in their consti-

Paynter.	Porcupine men.	Expression of the eye.
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tution. Several of the mental peculiarities of the mother were said to characterize this daughter that had the mark, and several of those of the *father*, were related as belonging to the children in whom it was not found. But more on this last point hereafter.

In examining the head of Mr. Paynter, who now lives in Newtown, L. I., I found several excrescences or wens, that were evidently inserted between the different portions of the scalp, and movable. Turning to examine the head of his daughter, I found that she had similar ones. On inquiring still farther, I found that one of his *parents* had them, (the mother, I think,) and one was just making its appearance on a *grand daughter*. In every case, they were not observable in childhood, and appeared at about the same age in all.

Stepping into the barber's shop No. 2 Beekman street, New York, some conversation was had in regard to a wen on the head of a gentleman who had just been shaved. I asked him if either of his *parents* had these wens. He said no, but his *uncle* had them. I asked then if he was considered to resemble that uncle. He answered, "Yes, very much: I am taken for him often." He was about sixty.—In several other instances, I have found these wens to be hereditary, and traced them for four and five generations, in the manner stated above.

The famous and wonderful account of the porcupine men, recorded in several scientific works, whose skin presented bunches, and hairy substances growing out on them quite analogous to the quills of porcupines, which are moved so as to rustle against one another and rattle, when their owners were excited, can be referred to by the curious or the scientific, as in point. This peculiarity was traced, I think, in five successive generations.

I know a lady who had a peculiar expression of the eye when she laughed. Three of her sisters had the same expression; two of her children have it, and two of her grand children, and hence are often said to *laugh out of their eyes*. This lady, and at least two of her sisters and one son, have a spasmodic twitching or drawing of the eye, which is doubtless owing to the same cause.

Short legs.

Twenty-four fingers and toes.

Fleshy parents.

Rev. Mr. Colver, in conversing on the descent of family marks, said that when attending some religious anniversary in Vermont, he was invited home by a Mr. Taylor, whose body was full sized and well proportioned, but whose legs were only about a foot long. On accompanying him home, he found two young ladies and a son, all well formed as to body, and good looking as they were sitting in a chair, but having feet and legs like their father's, so very short that they made a most singular appearance about the house, being only about four feet tall, yet the body full length, the deformity in the legs being like that of their father.

There is a family by the name of Hobart, living in Middlesex, Ontario Co., N. Y., many of whom have five fingers and a thumb on each hand, and six toes on each foot. They trace back their ancestors for several generations, till their coming from England to this country, and in every generation, these four extra appendages appear, sometimes the extra finger sticking straight out, at others, lying beautifully along by the side of the rest. I think it descends mainly in the *name* of the family, or on the side of the fathers, though some of the female members of the family have it.*

Several scientific works mention similar cases, both of the existence of the extra fingers and toes, and of their being *hereditary*.

It would be easy to show that fleshy parents usually have fat children, which, when grown, also become corpulent; and that whole families are large and fleshy, while others are lean. And what is still more remarkable, we sometimes find some families, generation after generation, which are small and slim till of a given age, and then within a short time, flesh up and become really corpulent. I have known this occur to parents and their children and grand children, caused, beyond question, by hereditary influences.

* A school mate of mine, while kindling a fire, having occasion to throw down the tongs near the feet of one of these six toed race, without knowing the number of his toes, said to him—"Take care of your toes, or I'll burn them off." "Then you'll have quite a job, for I've got six on each foot," was the reply.

William H. Brown.The Douglass family.

A wide mouth, a double chin, thick or thin lips, a long or a short chin, high and narrow cheek bones, large or small hands and feet, will often be found to descend from parents to children, and so down to many generations. The grand daughter of Dr. Franklin, mentioned above, had the double chin of Franklin. Asa Fowler, who is descended from an ancestor noted for the great size of his hands and feet, though small in stature, has this mark of his ancestor some five generations back, in a striking degree.

The mother of William H. Brown, the profile cutter, mentioned on page 298 of "Phrenology Proved, Illustrated and Applied," was in a room in which a cat had been shut up, which they were trying to kill. The animal became desperate, and in one of its passes, struck its claw into her ear, and tore a slit down through the lower portion of it. William H. Brown has a similar mark, which he will at any time allow any one to observe; and so has a son of his. I think this occurred some three months before his birth. At all events, he will tell the story to others as it has been told to him.

Any required number of similar facts, establishing the descent of physical peculiarities, might be presented, but I forbear, as doubtless every reader will be able to recur to those which have transpired within their own observation; and if we dwell too long on the transmission of merely physical peculiarities, we must abridge that portion of the work relating to the transmission of mental and moral qualities.

SECTION III.

GREAT PHYSICAL STRENGTH HEREDITARY.

As physical strength depends somewhat upon the form and size of the body, the fact that the latter are hereditary, implies that the former is also hereditary. But we will not rely on a merely hypothetical *inference*, to prove this proposition, but will resort again to *facts*. Quotations from Scrip-

Little.

A strong woman.

ture already made, show that great physical strength descended from father to son in the races of giants, along with their gigantic stature. Scottish history, especially the history of the various clans, and more particularly that of the *Douglasses*, shows that for hundreds of years, this tribe has been remarkable for physical strength. In war, some Douglass performs some almost superhuman feat of strength; and in peace, a Douglass always excels in those games of wrestling, throwing heavy weights, leaping, lifting, &c., &c., common in that country; and most of the Douglasses I have seen in this country, are remarkable for the same quality.

It is related of Mr. Little, one of the first settlers of Newburyport, that he carried one of the heavy coulter ploughs of that day, two miles on his back, without stopping. So remarkable was this exhibition of strength, that our ancestors deemed it worthy of being handed down, so that it is told of him to this day. If our ancestors, who were so much stronger than their puny, feeble descendants of the present day, deemed it remarkable, surely it must have been unparalleled in our day.

In the old Revolutionary war, while the British soldiers were quartered in Boston, rivalry existed between them and the Americans, as to which could produce the strongest man and the greatest wrestler. England sent forth her Goliath, and the Americans selected one of the descendants of this very plough-carrying Little, and he proved a David, beating the English champion with ease in every attempt. Men came from all parts to wrestle with him, because he became so renowned for throwing all antagonists.

He also had a sister who was very strong. One day she bantered a gentleman who called to wrestle with her brother, telling him that *she* could throw him, but he would not accept her challenge. Leaving the room under pretence of going to call her brother, she put on men's clothes, and coming in another way, had a wrestle with him, and floored him repeatedly, when catching him up by his clothes, she pitched him out doors. Others of this family, both before and since, have inherited the same tremendous power of muscle, besides all being of great size.

Jonathan Fowler.

An Irish bully.

Jonathan Fowler, of Coventry, Conn.,* an ancestor of the author, was a man of extraordinary strength. He was a modest, peaceable, religious man, and never would fight, yet he would wrestle if pressed into it; and as to lifting or laboring, he had no equal. Men came hundreds of miles to wrestle with him, (a practice then very common, and regarded as a trial of that physical strength which our forefathers cultivated and prized so highly,) but he never found the man who could lay him down; while he put all on their backs who engaged with him.

An Irish bully, who thought he could whip any thing that came along, hearing that he was "the Napoleon" of wrestlers, travelled from Boston to Connecticut on purpose to fight him. His rap at the door was answered by Fowler's sister, who informed him that her brother never fought, though he sometimes wrestled. This disappointed him, but he still determined to *provoke* Fowler to a fight. At length the sister pointed out her brother as coming down the road. The Irishman met him, and challenged him to fight. Fowler declined, telling him he would wrestle, but that it was against his principles to fight. The Irishman told him he had come all this distance to have a *fight*, and a fight he *would have*, calling him a coward, &c. in order to provoke him. Fowler still declining, the Irishman told him he would *make* him fight, in self-defence if in no other way, and then wrung his nose. Fowler was perfectly cool, and bore all patiently, but the bully waxed hotter and hotter, till finally taking off his coat, he made at Fowler, determined to knock him down. As he came up, Fowler caught him by the shoulder, and being longer-limbed than the Irishman, he held him with one hand as if in a vice, just far enough off to prevent his doing any damage, while he snapped him in the face with his thumb and finger till the bully cried enough, when Fowler let go, telling him to go back to Boston and tell his friends, not that Fowler *whipped* him, but that he *snapped* him.

* In Barber's Statistics of Connecticut, under the head Guilford, the reader will find the name of John Fowler on the list of the founders of the town, about 1645. This Jonathan Fowler was doubtless his descendant. Guilford was also the native place of the author's father.

Fowler's wrestling abilities.

Rescuing a comrade.

Another man came to wrestle, and just as they were about to commence, Fowler says, "come, let us take something to drink first," and going down cellar, knocked out the bung of an untapped cider barrel, and catching hold of each end with one hand, lifted it to his mouth and drank from it, and set it down again, as one would drink from a gallon keg, without once touching it except with his hands and mouth, telling the other to help himself. His opponent seeing this, gave up beat, and retired.

In the old French war, some of the American soldiers had violated some English marshal law, of which they were ignorant, and had been sentenced to run the gauntlet. This greatly incensed the Americans, who regarded their countrymen as innocent. Fowler and another of fearless spirit and powerful muscle, determined on rescuing them; and as all hands had been mustered and a great crowd had assembled to witness the chastisement, all crowding up eager to see the spectacle, these two sons of Hercules rushed into the dense crowd, at two different points, and pushing aside those that stood in their way, each caught up his man under one arm, and with the other, parted the crowd, till they got them out of it and liberated them. The strength put forth in parting the crowd, is described as wonderful.

But this is not all. The following *bear* story is told of him, and so told, and backed up by such vouchers, that not a doubt of its truth need be entertained. The painting of him mentioned in the following extract, and *the identical bear-skin*, and that a very *large* one, with the original pine knot, have been recently seen in the royal gallery in Great Britain by a friend of one branch of the Fowler family, and can doubtless now be seen by any one who will take the trouble to inquire it out. The painting represents Fowler as grasping the bear with one arm and *carrying it on his hip*, as he actually did carry it into the village, and is headed, "JONATHAN FOWLER, THE GIANT OF AMERICA." Unless a most extraordinary feat of strength and valor had been performed, it would never have reached the ears of the king of England, nor if it had, would it have been deemed worthy of a historical painting. The existence of the painting and of the skin of

An interesting bear story.

the bear and pine knot, and the fact that this identical story, without any material variation, is in the mouth of every old man in New England and in most parts of the West, (for I never tell this story in my lecture on hereditary descent without hearing of somebody who has heard it,) and told too, of Jonathan Fowler, of Conn., may be relied upon as unquestionable vouchers of its truth. But to the story, which is copied from the Vermont Republican of Sept. 29th, 1817, originally taken from the Hartford Times.

"The history of Gen. Putnam and the wolf are too well known to need any elucidation. The writer of his life, David Humphreys, has fully delineated the heroism and courage of that veteran, and the many bold and daring enterprises which characterized it, in war and peace. About the same time, as bold and daring an attempt to destroy another savage monster of the forest was undertaken and accomplished by Mr. Jonathan Fowler, of Coventry. As this uncommon act of bravery has never appeared in print, I will give a short narrative of the affair, so that the youthful part of the community may see what feats of valor their forefathers were capable of performing. Mr. Fowler, being on a visit to East Windsor, between seventy and eighty years ago, and walking out one day with several of his friends, they were suddenly surprised by a huge bear, who rushed upon them from his place of concealment. His associates, like a band of choice modern Pettipaug spirits, fled without trying to make the least opposition. The bear came up to Mr. Fowler, who, although a man of great bodily vigor, yet rather inclined to corpulency, did not happen to be quite so nimble footed as his brave friends were. Finding that he should soon be overtaken, and determining not to be attacked in the rear, very resolutely faced about just as the bear rose on his hind legs, to give the sweet Indian hug.

"He, at this instant, with that degree of courage which was ever a prevailing characteristic of our forefathers, seized the bear by the throat with one hand, and held him off. In the scuffle which ensued, the bear had partly got him down, while he begged his friends to get a club and kill the bear, but, like fixed statues, they remained insensible to his en-

His painting.

Seymour Fowler and the eagle

treaties. At this time the old proverb, "fortune favors the brave," was completely verified, for, happening to cast his eyes around, he espied a pine knot on the ground near him, which, with one hand he reached and took, while the other was fast hold of the bear's throat, and with it very deliberately beat out his brains. His brave companions, after being fully satisfied that the dead bear would not hurt them, ventured to come to the spot.

"His Majesty, the king of England, was so highly pleased with one of his subjects performing so great a feat of valor, that he ordered him to be drawn in the act of killing the bear in one of the rooms of his palace, where he remains to this day.—He was nearly seven feet high, and weighed about three hundred pounds. Though very large, he was not fat, most of his flesh being *muscle*.

"The following anecdote of his great grand son, Seymour Fowler, of Coventry, will show that the courage of Jonathan Fowler has, in a great degree, descended unimpaired to one of his posterity. Seymour Fowler, the young man above alluded to, about twenty years of age, being in July last in the State of Ohio, he, in company with several others, went to Lake Erie, for the purpose of bathing; and on arriving at the water's edge, they perceived something of the feathered kind about fifty rods from the shore, upon the surface of the water. As none of the company could swim except Fowler, they very prudently advised him not to go out to it; but he being determined to see what it was, stripped off his clothes and swam within about a rod of it, and finding it to be a monstrous great eagle, thought of trying to regain the shore, without further molesting his kingly majesty.

"He accordingly swam for the shore with all speed, but the eagle, in his turn, pursued his unwelcome intruder.—Finding he should soon be overtaken, and determining, as his predecessor had done before him, not to be attacked in the rear, he resolutely faced about. The eagle finding he had got as high mettled stuff as his own to deal with, turned over on his back in a fighting posture, with his talons spread and erect, the bigness of a man's hand. Fortunately for Fowler, he happened to take a walking stick in his hand at the time

The Fowlers generally strong.

of his going into the water, and probably it was the means of saving his life. After being in the water for nearly an hour in close combat with the eagle, and finding his strength pretty nigh exhausted, and that he struck at him in vain, he determined to make one more desperate attempt at the eagle's life, or perish in the attempt. He accordingly rose out of the water as far as he could, and just as the eagle was drawing himself up in order to fix his talons into his body, he aimed a deadly blow at his head. He was so fortunate as to hit him on the head and stun him, so that taking hold of one of his wings, he with great difficulty drew him on shore, amidst the shouts and acclamations of his companions. The extent of this monster of the feathered race, from one wing to the other, was eight feet and six and a half inches; and some of the quills, which are now in Coventry, measure nearly one inch in circumference."

This bear story is a freemason's mark by which all the descendants of this Jonathan Fowler, in whatever part of the country they are to be found, recognize each other; any one of them who can tell this bear story of one of their ancestors, being regarded as genuine; others, not.

The eagle story I never heard till I saw it a few days ago in the connection quoted above; but Seymour Fowler's swimming out into the lake a mile, and then remaining so long in the water, shows that he was the worthy descendant of the "giant of America." And I have heard of Fowlers in all parts of the country, in Vermont, in New Hampshire, near Ogdensburg, N. Y., and scattered throughout the state, in Massachusetts, in Maine, in the far west, and in Canada, particularly near Brantford, U. C., and also in Bradford county, Pa., who descended from this stock, and almost to a man, are strong bodied, hard working, stout built men. Eliphalet Fowler, my grand father's brother, was a tory, (the only Fowler tory I ever heard of, for they are generally great lovers of popular *liberty*,) and of course was banished to Canada. I visited his descendants in 1840, and found that the old man was reputed, in his day, the strongest man of those parts, whether for lifting or for wrestling, or for hard

The author's experience.

work. The same quality of strength also appertains to his sons, and to his *grand sons*. My father's family was brought up in Pompey, Onondaga, county, N. Y.; and some of the old settlers, who knew and had worked with my uncle Levi Fowler, remarked of him that he was acknowledged to pile more logs, and clear off more fallow, in a given time, than any other man in Pompey. My father has been a very strong, or at least a remarkably *tough* man; and the same is true of my cousins Curtis, in Owego, N. Y. I saw a member of the Fowler family in Bradford county, Pa., who informed me that the same quality of physical strength also characterized that branch of this family.

Though I inherited a consumptive tendency from my mother, and have been an invalid since fifteen, yet I am able to perform an amount of mental labor and of speaking which would kill any but a descendant of "the giant." I have lectured to crowded houses, in close rooms, every evening in the week, Sabbath evening (on temperance) included, and I seldom lecture much less than two hours, and usually longer, and in a highly energetic manner, and examine heads all day, from the time I rise in the morning till lecture time, and often after lectures till midnight, and have followed it for ten years, and am now more vigorous than when I began. When I am not talking incessantly, (and I always speak loud,) I am writing characters or composing my works, most of which have been written after the exhausting labors of the day and evening just enumerated. And even now, while writing this paragraph, the clock has struck three in the morning. For four months, I have rarely retired till after twelve, and frequently written till daylight. All tell me I am killing myself, but I feel no signs of it, and I see none except gray looks. I am probably just beginning my labors. Nor do I know scarcely one of the true breed, who have not an astonishing amount of wear and tear in them.

If any apology be required for the above allusions to myself and ancestors, it is, that they come fully authenticated, are in point, and are none the less facts or worthy of record, because I and mine are the subject of them.

The Belgian giant.Feeble parents have weakly children.

Mons. J. A. J. Bihin, who was exhibited a few years ago in this country, measures nearly seven feet and a half in height; four feet and two inches around the chest; twenty-eight inches around the thigh, and twenty-two inches around the calf of the leg; being, throughout, symmetrically formed. His weight is three hundred and twenty pounds.

M. Bihin was born at Spa, in Belgium, Dec. 10, 1807. His height, at birth, he says, was twenty-five inches, and his weight twenty-six pounds. At twelve years of age his height was five feet ten inches, and at fourteen it was over six feet. He says he can lift from the ground, with his hands, eight hundred pounds, and straighten his back, when stooping, under a weight of two tons. His parents were both stout built, but short; but his *grand father*, on his father's side, was a very large man, nearly his size, and so was his *great grand father*, and both very stout. This the author learned from his own mouth.

I have met with similar facts touching the descent of physical strength in all portions of the country; but enough on this point. Let us reverse the tables, and remark that physical weakness and debility, as well as muscular strength, are hereditary, as is evident from the fact that the children of most feeble parents are feeble, and die young. Reader, hast thou never seen a sickly, delicate mother have children too weak to be borne, or so feeble that every possible care must be taken to keep soul and body together, lest the least adverse wind should blow them asunder? Indeed, how rarely do healthy parents have sickly children, unless rendered sickly after birth; and how rarely do feeble parents rear their children? And when they do, it is because one or both the parents were *originally* strong constitutioned, and retained and propagated that primitive stamp in *spite* of the disease. That law which governs the vegetable kingdom, namely, that the seed must be gathered from the largest and finest of the crop; that the sprouts of a nurly tree are themselves nurly, and of thrifty ones, thrifty; that principle in the descent of animals which Jacob employed in putting his pealed rods before the *largest and fattest* of the cattle *only*,

The Brevoort family.

Cases of longevity.

(see Gen. xxx. 37—43,) also appertains to man. Healthy parents impart health to their children, but sickly parents have sickly, puny, pale, whining children, that die young. But the proposed limits of our work forbid our dwelling longer on this point.

SECTION IV.

LENGTH OF LIFE HEREDITARY.

"And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage."—Gen. xlvii. 9.

THAT some families are long-lived, and others short-lived, "in all their generations," is a fact so notorious, so obvious to all who will take the trouble to make observations, that it is in fact *forced home* upon the cognizance of, all, so that it requires little proof, and little illustration, but merely to have attention called to this subject. The papers recently recorded the death of Henry Brevoort, of the Bowery, New York, at the advanced age of one hundred and four years. Most of the Brevoort family have lived to be very old, both before him and since. One of the descendants of a brother, Com. Brevoort, who fought under Perry on Lake Erie, is now living in Detroit, Mich., and is an old man. His father lived to be old; so did his father's brother, and indeed most of the family.

Alcott's Teacher of Health for 1843, page 315, in an article on temperance as a means of preserving life, gives the following valuable facts touching the descent of longevity:—"A woman was living, quite recently, at Glasgow, Scotland, 130 years of age. For a century she had not felt pain. Her father died at the age of 120, and her grand father at 129 years of age. A woman died in the west of England, a few years ago, at the age of 110, leaving 450 descendants. Tairville, in Shetland, a water drinker, lived to the age of 108.

Old Parr and his descendants.

McDonald.

The opium taker.

His son lived longer than he, and his grand children lived to a great age."

The following is cut from a newspaper, and is inserted without the author's endorsement, for he has not examined the authenticity of the facts stated, though they are doubtless so:—"The celebrated Thomas Parr was born in the reign of Henry the Fourth, and was taken to London by Lord Arundel, in 1635, and introduced to Charles the Second; but the change of situation and his altered mode of life, particularly drinking wine, soon proved fatal to a constitution accustomed to more abstemious habits, and he died the same year, at the age of 152. One of Old Parr's sons died at the age of 109. A grand son died aged 113; and Robert Parr, a great grand son, died Sept. 21, 1757, aged 124. A peculiar trait in the character of these four generations of Parrs, was their temperate habits."

On page 117 of Dr. Alcott's Library of Health for 1840, we find the following:—"We were personally acquainted with the late Donald McDonald, of quarrelsome memory, who was sent to the House of Correction for a street brawl, when about 105 years old. At the age of 108 he enjoyed excellent health, notwithstanding an immoderate use of tobacco, and a proneness to get absolutely drunk whenever he had an opportunity. The father of Donald lived to be 137, in Scotland; and no one knows when he would have died, had he not been accidentally killed."

The next page of the same work contains the following:—"A former neighbor of ours died at the age of 80, who had taken opium, not moderately, but immoderately, at least forty years. The father of the opium taker lived to the age of 97. When he died, he had been the progenitor of 19 children, 105 grand children, 155 great grand children, and four of the fifth generation. Many of his children reached the age of 80 or 90. They evidently possessed very strong constitutions, the opium taker among the rest."

Statements like the above, occur very frequently in newspapers, and are confirmed by every day observations. Length of life appertains to the great majority of the Woodbury

Length of life hereditary.

Booth.

Kendall.

family, to which allusion has already been made. It also appertains to the Webster family; the fifth ancestor of Daniel Webster having taken a wife after he was ninety. Franklin lived to a considerable age; and so do the Folgers and the Tappans already mentioned. Most of the Fowler family alluded to in the preceding section, are long-lived. Indeed, physical strength and long life usually accompany each other. So abundant are facts of this kind, that it is hardly necessary to particularize. In my phrenological examinations, I usually attempt to predict the age of the grand parent after whom the person examined takes, and usually come within five years of it. I even venture to make these predictions in my public lectures; and those who have listened to my examinations in New York, in Boston, and elsewhere, will bear me witness that I predict the age of nearly every one who comes forward, and seldom err more than five years. A statistical record of these cases would be well worth reading, and would present this point in its true light. I will insert a few as samples.

At my lecture in Boston on Hereditary Descent, Oct. 5, 1843, I requested a gentleman to come forward, and remarked that his grand father, on his father's side, lived to be at least ninety-five, and asked him what the fact was. He replied, above a hundred. The reader will see that I not only predicted the *fact* that his ancestors were long-lived, but I told *which* ancestor. I saw that he resembled his *father*, and therefore inferred that his powerful vital apparatus came through him.

Of another then on the stage, I remarked that his father probably lived to be eighty-five. The answer was, eighty-two, and then died of gout, which afflicted him about sixty years.

To Mr. Booth, of Portsmouth, I remarked that his grand parents on one side lived to be from eighty-five to ninety years old. He said that some of them exceeded ninety, and all except those now alive, had reached eighty.

To W. B. Kendall, of Boston, in answer to his question how long his grand parents lived, I said, they were second

Horton.	A day's practice.	General practice.
Methuselahs. He made answer that his grand father Kendall lived to be one hundred and one.		

I said to Mr. Horton, merchant in Milk street, Boston, whose firm does the largest business but one in the city, your ancestors lived to be nearly one hundred. One of them lived to be ninety-two. The two last occurred on the evening of Saturday, Oct. 7th. On the 6th, I told a gentleman that his grand parents on one side, (and I told which,) lived to be ninety-five or over. He said the grand parent I specified, lived to be one hundred and two. Of another gentleman's grand parents I said, one of them lived to be ninety-five. One of them did live to be ninety-two. Of those of another belonging to the same party, I predicted ninety : above eighty-seven was the answer. Of another of the party I said, your mother was consumptive, and is probably dead. She died of consumption at about the age of forty. If the son reaches that age, he will exceed my prediction as to his age.

All these cases occurred within three days ; nor are these by any means all, but they are selected as samples merely of what is continually occurring in the author's phrenological practice. Many think it presumption to pretend even to tell whether the parentage of persons were long-lived or short-lived, and think it consummate folly to pretend to tell the number of *years* that parents or grand parents lived, but the fact surprises myself that I scarcely ever vary ten years, and usually come within five. True, I have one disadvantage, namely, the *habits* of these ancestors might have hastened or lengthened their lives ; but then again, those habits that shortened their lives, weakened the constitutions of their descendants, and lessened those signs or indices of long life on which I predicated these results.

By the same indications of vitality from which I infer the age of grand parents, I infer also that of the person himself. Both the general amount of vital stamina in a person can be ascertained, and about the rate at which he is using it, and the two together will furnish data for a pretty correct prophecy as to about the age which the person examined will reach. If he have a great supply of animal life, and labor

Do not trifle with health.

Parents and children.

about hard enough to work it up, but not so hard as to exhaust himself, he is likely to live long. If he be indolent and luxurious, or if he over-tax himself, he will die the sooner. True, we can predict neither the day nor the hour when the person examined will die, for if he should tie a stone around his neck and throw himself into the sea, or if he swallow poison, or shoot a bullet through his heart, or chew tobacco, or is a drunkard, or has formed habits prejudicial to health, he will not be likely to live as long as his ancestors lived, and *may* die young, though they lived to be old. Let no one presume to violate the laws of life and health, because his ancestors were long-lived, and think his chance for life therefore good; but let him rather *cherish* the gift, and hand down to posterity constitutions quite as strong as that he received from his predecessors.* Besides, our race is rapidly *degenerating*, both as to long life and strength, and also in power of intellect.

The converse of this principle, that length of life is hereditary, is also true. The children of those who die young, seldom live to be aged, except where a grand parent lived to be aged, or a parent's death was caused or hastened by climate, or at least hastened by accident, or bad habits, or exposure, or carelessness, or some violation of the laws of life. Hence it is that feeble families are apt to run out, and that those having the greatest amount of vital stamina, become proportionally the more numerous—a wise arrangement surely, and one that must soon sweep many of the families of the present day into dark oblivion.

Life insurance offices always inquire about the ages of parents and grand parents, and charge less the longer their life; but as this doctrine is closely allied to that of the last section, as well as to the one that follows, and so easy to be observed, let us pass to the inquiry whether *diseases* are or are not hereditary.

* "For in judging (advising) another, thou condemnest also thyself."
 "But the servant that knoweth his master's will (the laws of life) and doeth it not, the same shall be beaten with many stripes."

The children of consumptive parents inherit the disease.Two cases.

CHAPTER IV.

DISEASES HEREDITARY.

SECTION I.

CONSUMPTION HEREDITARY.

HAVING shown that length of life, or the period at which death naturally occurs, is hereditary, that is, that the children of long-lived ancestors, other things being the same, will live proportionally longer than those born of short-lived parents and grand parents, and that other physical peculiarities descend from parents to children, let us proceed to investigate the influence of DISEASES in parents upon the life and health of their offspring. And in prosecuting this subject, it should first be remarked that *consumption is hereditary*. The evidence of this proposition is within the observation of every one who will open his eyes upon the *facts* which every where abound in proof and illustration of it. To present isolated facts showing that the children of consumptive parents and grand parents are more likely to be consumptive than the offspring of healthy parents, seems to be almost a work of supererogation, because the fact is so almost universal that few exceptions occur, and the difficulty is to select from the vast number of melancholy evidences of its truth. Where parents are consumptive, it is rarely that the children and grand children are not so; and when they are not, these few exceptions are to be accounted for on the principle, that those who are not consumptive, take after a parent or grand parent who was not afflicted with this scourge of humanity.

It may perhaps be in place to cite a few cases as *illustrations* merely of this great law of propagation. A gentleman in Beverly, Mass., buried a wife and ten children, all of whom fell victims to this fell destroyer. The mother of Mrs. H. died of consumption at about twenty-five; Mrs. H. died at about twenty-three, and left a daughter who has small lungs, great mental activity and nervous excitability, and a scrofulous affection, which is now generally regarded as one

Facts in the author's practice.

The author's own case.

form of consumption, and identical with it. Not a day occurs in which, in my professional examinations, I do not say of some applicant, "your family is consumptive," and I generally tell on *which side* the consumptive tendency occurs. Two examples of this kind have occurred this very day. I said to a gentleman, "Some of your relatives on your father's side, if not your own father, have died of consumption." He remarked that his father had buried every one of his brothers and sisters of that disease. Of a lad examined, I said, turning to his mother, "you or your family are consumptive, and your boy will not live to be twenty, unless you turn over a new leaf with him." The remark drew tears into the mother's eyes; and admitting that her family were consumptive, she eagerly inquired how it could be prevented. I gave her the advice that will be found in the next section—advice which, if taken in season, I give as a panacea to every one at all consumptive. Within six months, I have probably made a similar prediction in regard to one thousand persons, and have yet to commit the first error on this point. Sometimes, at first, I am considered wrong, but a little reflection always recalls some near blood relation who is in a consumption, or has died of it.

The mother of the author died of this disease, at the age of thirty-six; but her otherwise strong constitution withstood its action for seven years after it was seated. Some ten years ago, a daughter of my mother's brother died of this disease, and within a year it has carried a beloved aunt to her "long home." At the age of fifteen, the author was attacked with an affection of the lungs, which brought him very low, and resisted the treatment of medicine, but yielded to that of diet, (sweetened buttermilk mainly, and a syrup recommended by a neighborhood doctress.) Three years afterwards it was brought on by attending evening singing schools while afflicted with a severe cold; and returned again while I was in college, so as to compel me to fall back a year. And when I commenced practising phrenology, my lungs were so tender that I could not endure to be in a room warmed by coal, because the gas irritated my lungs so much. My voice was also too feeble to be heard by a large audience. It should be

Actual disease hereditary.

Former error on this subject.

added, that I take after my mother, probably more than after my father; and the rule will be found general, that if a child looks like, or takes his general form of body, face, and head, from a parent who is consumptive, or whose kindred are subject to this disease, this child also will be subject to it. But if he resemble, in looks and character, another parent who is *long-lived*, he also may expect to be long-lived, yet should remember that *his children* are again liable to consumption. Hence, if any reader finds that he or she takes after a parent or a family members of which occasionally drop off by this disease, let them beware, and sedulously employ the advice given in the section following.

Until recently, the doctrine has obtained, that the child derives no *actual* disease from the parent, only a *tendency* or *predisposition* towards it—that, for example, parents who had diseased lungs, did not actually transmit *diseased* lungs to their offspring, but only lungs that were small and feeble, without any actual disease seated on them. But recent discoveries, especially those made by Louis, a French physician of celebrity, go far to prove that *actual disease* is transmitted. He claims to have found tubercles in the lungs of *infants at birth*. If this be the fact, not only is the principle of the transmission of consumption *demonstrated*, but the general theory will also be established, that the same is true of the gout, apoplexy, insanity, &c. &c., and also that both virtuous and vicious inclinations are transmitted—a theory of which this is by no means the only proof. As before remarked, the *minutia* with which the qualities, and *all* the qualities of the parents are found stamped on their offspring, is certainly most extraordinary, every quality of both being reflected in this mirror of nature. If small lungs and large lungs, irritable lungs and strong lungs, weak and strong, and large and small *muscles*, large and small bones, &c., &c., are transmitted, it is perfectly analogous to suppose that even a state of *disease* is transmitted. If, as already seen, and as is completely established by facts, the various conditions of parents are transmitted to their children, what reason can there be why *actual disease* may not also be transmitted?

 Proof derived from the venereal disease.

A case.

But there is another class of proofs of this important point. The venereal disease, the penalty of licentiousness, is certainly hereditary—not a *susceptibility* merely, nor a *predisposition*, but the very *disease itself*, in its *distinctive form*, and in all its virulence of character. Not unfrequently are the children of licentious parents often actually rotten with this terrible disease at birth,* and the most pitiable and loathesome objects imaginable, and before it is possible for them to be afflicted with it by any means other than by hereditary influences. Sometimes they lose the use of some of their limbs for life, or are afflicted with abscesses, or have their joints all drawn out of shape, from this cause. I know a young man, the son of a virtuous father and mother, but of a mother who had received the disease from a previous husband notoriously licentious, whose hip joints were drawn out of shape most horribly, and who had several other unequivocal marks of the disease, which he will carry to his grave. The *mother's* health was *improved* thereby, and her blood cleansed from the poisonous virus.

It is hardly necessary to detail cases of this character, for they are too numerous and too striking to require it, but it is necessary to warn erring, passionate youth, that these violations of the law of chastity and morality, are *certain* not only to corrupt their own blood and taint their own constitutions with this painful and loathesome disease; but also thereby to be “visited upon their children, and children’s children, unto the third and fourth generations.” Nor can they escape; for just as far as the parent is affected by it, (and how can there

* “A case lately occurred in England, as we learn from the London Lancet, in which the contraction of syphilis, immediately after marriage, or the cure of the disease by mercury, or both, was “visited” upon several successive children. Though born small, they appeared healthy till five or six weeks after birth, when they all became affected with a disorder resembling leprosy, of which they died. It should be observed, moreover, that the mother not only recovered of her disease, but remained well for some time before the birth of her first child.—How little are people aware of the evil consequences of transgression, not only after, but before marriage! There is a day coming which will tell a tale on this subject, calculated to make the world, even some of the best portions of it, tremble.”—*Teacher of Health*.

Consumptive persons should not become parents.

be indulgence without injury,) just so far will the posterity, perhaps for many generations to come, also be affected. As important a law as that of moral purity, cannot be violated without incurring proportionate penalty, inflicted not on the offender alone, but on all that proceed from his loins. And there is probably no vice more prolific of scrofula and consumption, (both one and the same disease,) than this violation of the law of moral purity. Let the young beware!

But to return. As this disease is certainly hereditary, and often inflicts scrofula and consumption upon the progeny of the offender, the inference that consumption is *also* hereditary—that, in common with the disease just named, *actual consumption* is transmitted—not a tendency, not a predisposition to it merely—is at least founded in analogy. Those therefore who are consumptive, especially if the predisposition is any way marked, should *not marry*, or marrying, should not become parents, lest their children be ushered into existence merely to bloom and to be cut off just as they begin to enjoy life, and lest your own hearts be rent asunder by the bitterest of pangs—the pangs of disappointed parental love. Or perhaps they may live to become young men and women, and to form connubial attachments only to be blighted, and thus to break the heart of an innocent victim of your own folly. Or if your *own* children are not thus unfortunate, your *grand* children, (unless means are taken to prevent it,) will be almost certain to be torn from the pleasures of life, just as they are beginning fairly to enter upon them, and to break the hearts of parents and those who have become endeared to them. This matter can be calculated beforehand, and the amount of the consumptive liability determined, with certainty; and if that liability be considerable, parents should abstain, not from the pleasures of becoming parents, but from the *pains*. Parents should consult their own highest happiness in this matter, and that is, if a part or all of their children are likely to die, *not to become* parents, not to commit infanticide, not to entail a blighting curse on those they will love so dearly; for in seeking their *own* highest good, they thereby seek that of their offspring; because those conditions

Consumptive families talented.

Consumption may be contracted

that make either happy or miserable, make the other proportionally so.

It should, however, be added, that if the probabilities are in favor of healthy offspring, then they are at liberty, nay, commanded, to "multiply and replenish the earth." And these probabilities are greatly increased where the consumptive parent is *rising above* the tendency, rather than sinking beneath it. If the tendency be very considerable, yet if by following the advice soon to be given, or by any other means, the parent be actually *obviating* this tendency, the danger is far less than if he be equally afflicted with it, and becoming still more so by the disease *growing* upon him.

If the parent have that tendency, yet not so much but that, with proper care on his part and on that of the children, the tendency may be *arrested*, the children will be even the gainers; for, all the consumptive families I have ever seen, have been unusually talented. Indeed, it is the predominance of the brain and nervous temperament over the vital, which constitutes the consumptive tendency. Now if the vital apparatus can be so cultivated as not to allow the mental to break it down, this extra development of the mental apparatus will only augment the talents.

It should be added, that consumption may be contracted in a parent not constitutionally predisposed to it; and then be transmitted, so that his children will be predisposed to it. But this is far more favorable to the child than if it has descended for several generations. It may be contracted in one generation, (this is my own case, it being traced back no farther than my mother and her sisters,) and either arrested in the next, so that the race may be restored, or it may be augmented in the second, and handed down thus increased to the next generation, and so on. And every parent is bound to do what he can to arrest its progress, and *lessen* the evil in those that come after him. By pursuing this course, it might soon be banished from any family, however predisposed. Those who cannot both withstand the tendency themselves, and impart to their children sufficient vital stamina to lessen the tendency in them, or at least to arrest its farther progress, should not become parents.

Extract from Sir James Clark.

After writing the above, in conversing with Dr. Allen, of Lowell, on this point, he called my attention to the following remarks on this subject by Sir James Clark, physician to the Queen of England and her mother—as high medical authority as can be quoted. It is inserted not so much because the fact that consumption is hereditary requires proof, but because it contains many valuable suggestions in regard to the transmission of this disease, which, besides being valuable in themselves, harmonize with suggestions made in the preceding pages.

THE CAUSES OF TUBERCULOUS CACHEXIA.

“Hereditary Origin.—That pulmonary consumption is an hereditary disease—in other words, that the tuberculous constitution is transmitted from parent to child, is a fact not to be controverted; indeed, I regard it as one of the best established points in the etiology of the disease. A parent laboring under tuberculous cachexia, entails on his offspring a disposition to the same affection, proportioned in general to the degree of disease under which he labors. Examples of this fact are constantly met with in families of consumptive parents, where we find the tuberculous constitution much more strongly marked in general in the younger, than in the elder children. We even occasionally meet with families in which the elder children are healthy, and the younger are the subjects of tuberculous disease; the health of the parents having been deteriorated during the increase of their family. There are, no doubt, exceptions to this observation; depending on circumstances beyond our cognizance, but frequently admitting of explanation in the state of the parent's health.

“It has been questioned whether the child is more disposed to the diseases of the father or to those of the mother; and I believe the majority of authors agree in favor of the former. Professor Nasse, of Bonn, however, in his excellent essay on tuberculous disease, is of opinion that the hereditary disposition is more frequently derived from the mother. The point is very difficult of decision. There can be no doubt that the child may inherit the constitution of either or both parents; on some occasions we see that of the father, in others, that of the mother predominating in different children of the same family. It has also been remarked, and the observation appears to be correct, that the more a child resembles the parent in external lineaments, the more certainly will a disposition to the diseases of that parent prevail.

Tuberculous disease in offspring may be produced by various causes.

" But a state of tuberculous cachexia is not the only morbid condition of the parent which entails the tuberculous predisposition on the children; there are several diseases which have this effect, the most important of which are a disordered state of the digestive organs, gout, cutaneous diseases, the injurious influence of mercury on the system, debility from disease, age, &c.;—in short, a deteriorated state of health in the parent from any cause, to a degree sufficient to produce a state of cachexia, may give rise to the scrofulous constitution in the offspring.

" However various may be the causes of the cachectic state of the parents, its effect is almost constantly manifested in the children, by their evincing a predisposition to tuberculous disease. This is a very important circumstance in the history of consumption, and is highly deserving attentive consideration. In ascribing tuberculous disease in the offspring to an unhealthy state of the parent, I may appear disposed to generalize too much; but my opinion is not grounded upon superficial observation, or formed without mature reflection; and I am persuaded that when the subject is carefully investigated by others, my views will be found correct. We have frequent opportunities of noticing a strong disposition to scrofula in the children of those who enjoy what is usually termed good health, and in whose families no scrofulous taint can be traced; whereas, according to my observation, we never see the parents in an unhealthy state, whatever may be its nature, without finding, at the same time, that their children are strongly predisposed to tuberculous disease.

" Of all diseases, I consider dyspepsia the most fertile source of cachexia of every form,—for this plain reason, that a healthy condition of the digestive organs, and a due performance of their functions, are essential to the assimilation of food, and consequently to the supply of healthy nutriment. The adjusting powers of the system do much to correct a disordered condition of the different functions concerned in the process of assimilation and nutrition; but health cannot be long preserved when any one of these important functions is materially deranged.

" A cachectic state may also originate in derangement of the various secretory and excretory functions, particularly that condition of them in which the effete matter is imperfectly carried off; and as this derangement very generally accompanies dyspepsia, it accelerates its deteriorating influence.

" There are doubtless other circumstances in the state of the parents' health capable of giving rise to the strumous diathesis

Parents sometimes healthy while the children are consumptive.

in their offspring, which are not so evident as those which I have noticed; but there can be little question of their influence, as we often see children presenting the characters of the strumous diathesis at the earliest age, while their parents are in the enjoyment of good health, and free from all appearances of tuberculous or other disease, constitutional or local. Remarkable examples of this kind have come under my observation, where whole families have fallen victims to tuberculous consumption, while the parents themselves enjoyed good health to an advanced age, and were unable to trace the existence of the disease in their families for generations back. An imperfect development or a feeble state of the organs of generation, has been considered a cause of scrofula in the offspring;—any thing which interferes with the act of conception, or with the nourishment of the fœtus in utero,—such as a disordered state of the mother's health, depressing passions, a sedentary or unhealthy mode of life,—or whatever induces imperfect nutrition in the mother during pregnancy, may lead to such a result; and this may even explain why one child is predisposed to the disease, while the other children of the same family are exempt.

• “In the present state of our knowledge, it is not possible to determine the various circumstances in the health of the parent which may give rise to the scrofulous disposition in the child, much less to explain their mode of operation: I rather allude to them as subjects deserving the investigation of the general pathologist and practical physician. That tuberculous disease can generally be traced to an hereditary origin, that is, to a deteriorated state of health in the parent, will not be disputed by any medical observer who has attentively considered the subject; but there may be a difference of opinion as to the particular condition of the parent which induces the tuberculous constitution in the offspring, and also as to the degree in which this constitution may exist in the child at birth. Having stated my opinion respecting the former, I shall now give my views respecting the latter of these conditions.

“1. We have seen, (p. 130,) that, although it is a rare occurrence, the child at birth may present tubercles in one or more of its organs.

“2. The next degree of hereditary disease is that in which the infant is afflicted with tuberculous cachexia,—a state which requires very slight exciting causes to determine the deposition of tuberculous matter in some organ. The children of consumptive parents are not unfrequently born in this state, and often die of tuberculous disease during the period of infancy.

"3. Again, the child presents all the characters of the tuberculous or scrofulous constitution, and without care, gradually lapses into a state of tuberculous cachexia, and dies of tuberculous disease. The greater number of scrofulous and consumptive cases, which we meet with in childhood and youth are referable to this degree of hereditary predisposition.

"4. In another class of cases, the child merely shows a predisposition to those functional derangements which generate the tuberculous constitution; more especially to that form of dyspepsia (*strumous dyspepsia*) to which I have already referred, as capable of generating the tuberculous cachexia, and consequently of giving rise to every form of tuberculous or strumous disease. The cases of predisposition to consumption which come under this class are, according to my observation, the offspring of parents who have labored under dyspepsia, gout, cutaneous and other diseases not of a tuberculous nature. They constitute the most numerous and the most remediable of the degrees of hereditary disease; and yet their nature is generally the least understood.

"I would beg to solicit the attention of the profession to the deteriorated health of the parent as the origin of tuberculous disease: an acquaintance with the various derangements in the health of the parent, and the mode and degree in which these are manifested in the constitution of their offspring, is requisite to enable us to obviate them, and thereby to correct the hereditary predisposition.

"An opinion is entertained that one generation sometimes escapes hereditary tuberculous disease, while the immediately preceding and succeeding generations are the subjects of it. This is not a very common occurrence, and when properly investigated, would, I have no doubt, admit of a satisfactory explanation, without supposing that the disease lay dormant in one generation to manifest itself in the next.

SECTION II.

PREVENTIVES OF CONSUMPTION.

"An ounce of prevention is worth a pound of cure."

THE idea that consumption, when once fairly seated, is incurable, prevails to a most pernicious extent, but of late it is beginning to be controverted. And well it may; for it is no more incurable than many other diseases. The cause of

How to cure consumption.

Medicines only aids.

its having been treated so unsuccessfully, is twofold; first, the physiological state which induces and accompanies it, has not been fully understood: and secondly, it can be cured, not by medicines, and especially not by poisons and depletions, which reduce the tone of the system when it requires to be strengthened, but by remedies of a *mental* and *physiological* application. *Medicines* do not reach the case, and cannot of themselves, effect a cure.* Judiciously applied, they may become *aids* merely, but should never be relied upon as *cures*. The *remedies* should be, *air*, *exercise*, and *sleep*, nature's great restoratives, while medicines should be secondary matters. And this simple principle explains the cause of the lamentable fact, that consumption is so seldom cured. It has been treated *medically*, whereas it should be treated *physiologically*. The patient is dosed with apothecaries' drugs sufficient to kill a well man, whereas he should take much air, recreation, exercise, and sleep, and little medicine, and that very simple in its action.

But in order to *cure* consumption, we must first understand its *cause*, and then endeavor to counteract that cause. In regard to its cause, then, I remark, that in persons predisposed to this disease, I find a most active brain, and great heat, and strictures, if not pain, in the head, with superior natural abilities, accompanied with cold hands and feet, and a most excitable temperament. In short, the predisposition to consumption *consists* in the predominance of the nervous temperament, and the feebleness of the vital apparatus. In general, those who are subject to it, will be tall, or at least slim, narrow chested, of small stature, and light complexion, and liable to fall in between the arms, or at least at the sides of the chest, just inwardly of the union of the arms and body. They also incline to sit in a stooping posture, so as to form a

* From experience and observation, I am convinced that decidedly the *best* remedy or agent for the cure of consumption, now in use, is "SHERWOOD'S MAGNETIC PILLS AND PLASTER." Besides being the best remedies I know of for dyspepsia, which in the preceding section was shown often to hasten, and even to induce consumption, they act directly upon the diseased parts, and impart that magnetism which reinvigorates and restores them, the absence of which causes the disease.

Indications of consumption.Cold limbs and a hot head.

double arch, one by bending the body from the hip joint to the neck, and the other by bringing the shoulders near together. This posture is assumed because the lungs and the internal organs generally, are small, and therefore the other parts bend in each way upon them, and yet nothing is as directly calculated to increase the consumptive tendency as this posture. Consumptive patients also usually have light and very fine and soft hair; a fine, soft, delicate skin; long limbs; long, slim fingers, with long, rounding nails; a long, small neck; sharp features; a sunken cheek, especially where the pole of the lungs is located, that is, outward from the end of the nose; long face; sharp phrenological organs, and a highly intellectual cast of mind, with a strong desire to read and study, especially nights. The excess of their nervous temperament usually renders them wakeful nights, their minds being in too excited a state to sleep. Hence they are fond of sitting up late nights and studying, and of lying in bed late mornings, because, when awake, they enjoy life so much that they are loth to go to sleep, and this exalted action fatigues them so much, that they become very tired, and hence when asleep, they are unwilling to rise early.

Cold hands and feet, and consequently a hot head, are the incipient stages of consumption. As long as the circulation can be kept uniform—as long as the hands and feet can be kept warm, and the head cool—there is no danger of consumption; but whenever the circulation becomes partial, or as soon as it begins to concentrate in the head, and retire from the hands and feet, and consequently from the surface generally, the skin is left exposed to the influences of changes in the atmosphere, and colds ensue. If the circulation were vigorous at the surface, these changes in the weather would be resisted thereby, so that the pores of the skin would not become contracted by them; but when the blood is mostly engrossed by the head, the skin is of course robbed; and being left unprotected by heat, its pores are closed by a cool breeze or a change of the weather from warm to cold, and the waste or corrupt matter thrown off by the skin through these pores, is of course retained in the system, to augment, and even to engender disease. A large proportion of the

Importance of free circulation at the surface.

Bathing.

diseases of a northern climate, originate in colds, and are developed by them, consumption in a pre-eminent degree. As long, therefore, as the extremities can be kept warm, and the skin clean and active by a vigorous circulation, colds will be resisted, and this disease warded off. But as soon as the hands and feet become cold, and the skin is like "goose flesh," "know thou that" consumption "draweth nigh, and is even at the door," unless thou restore the circulation at the surface, and keep thy hands and feet warm.

It will be seen, then, that whatever tends to retard the circulation at the surface, such as sedentary pursuits, confinement within doors, severe application to study, an impure skin, a changeable atmosphere, habitual sewing, &c., are directly calculated to hasten consumption when commenced, to develop it when latent, and even to engender it; and also that whatever tends to *promote* the circulation, such as fresh air, vigorous exercise, abundant sleep, a warm climate, &c., are preventives of the disease.

To keep the *skin* clean and active, then, is the first, as well as the *main* preventive of consumption. And this can be done by the application of *cold water and friction*, more effectually than by any other means. To every one at all predisposed to consumption, then, I say with great emphasis, *bathe often*. Employ the *cold shower bath* every morning in getting out of bed, summer and winter, in preference to all other kinds of bath, and at least the *hand bath*, when the shower bath cannot be had. Especially do not omit it in cold weather, for it is then that you need it the most, the natural tendency of cold weather being to drive the blood in upon the heart and head, and of warm weather, to bring it to the surface. And the colder the water the better, for the colder it is, the more it excites the skin, and the greater the *reaction* produced. Even if there be ice in the water, in case you wash and rub off hastily, it will throw the skin into a delightful glow, and electrify and warm up the whole system. Warm water should rarely be used. The warm bath may sometimes be employed when the patient is considerably reduced, yet even that should be followed by the shower

Friction of the skin.

Keep the feet warm.

bath, so as to close the pores far enough to stop copious perspiration.

But in all cases of bathing, *friction* should be added. As instruments of friction, the coarse crash towel is one of the best and most convenient; the flesh brush, as stiff an one as can well be borne, and applied briskly, is excellent; and the hair glove will be found still better. Those made by Johnson, of Boston, I use daily, and can bear testimony to their virtues.

Let the consumptive invalid remember, that no internal remedies can at all compare with the external ones here recommended; and that without these external ones, internal ones are of little avail, besides being almost certain to do more or less injury. This remedy strikes at the root of the evil; that, only at its branches.

Closely allied to this direction, is that of warming the feet, either by the fire, or by walking, or by washing them in hot or cold water at night. Never retire with cold feet, but take all possible pains to keep them warm. Do not be afraid of washing them in *cold* water at night. Cold water is not poisonous, that the sight of it need be much feared. Most persons even regard it as *unhealthy*, whereas nothing is better, both for the consumptive patient and for those who are healthy. Many colds are taken and consumptions induced, by damp or wet feet; but if they are washed often in cold water, a little extra water, now and then, in the form of wet feet, will do no injury. Heating the feet as hot as can be borne, on retiring, while it is one of the best *cures* of a cold that we have, and is analogous to soaking them in hot water, is especially calculated to ward off consumption, while sleeping with cold feet is most detrimental. Avoid that at whatever sacrifice, if it is by putting heated bricks or stones to your feet in the night, or by rubbing or dancing, or whatever means will promote circulation in them.

The importance of the direction to consumptive patients, *to break up a cold as soon as possible*, is so obvious, that it requires barely to be named. However consumptive the tendency of a person is, if he can but avoid *colds*, he is safe; and so he is if he can *break them up* soon. But if they are

Colds should be broken up.

How to do this.

Keep the head cool.

allowed to progress, with occasional additions, for weeks and months, they will run those into consumption who are not thus predisposed. *Beware of colds, and break them up as soon as possible.*

The most efficacious means of breaking up colds, is *perspiration*. This may be induced by drinking large quantities of cold water, or even ice water; by soaking the feet in hot water, and then heating them by the fire; by exercising sufficiently to throw you into a sweat; by taking the warm bath, or still better, the vapor bath, or the shower bath while the fever is on; by drinking hot herb teas, as horehound, boneset, wormwood, or by using a syrup made of any bitter herbs, with molasses; by using the "composition" of Dr. Thompson, which is one of the very best sudorifics in use; by putting hot bricks to the feet, wrapped in wet cloths; or by any other means which will open the pores, the stoppage of which causes the disease in question. *Do not neglect colds*, but do not stuff them. Do not take additional colds. And one of the chief virtues of the cold bath recommended above, is that it *prevents* colds. It is hardly possible for one who uses the bath daily, to catch cold. For ten years, I have taken the bath nearly every morning, save about four intermissions, and these were followed, in every instance, with severe colds.

Wetting the head will generally be found to exert a beneficial influence, by carrying off the surplus heat or fever collected there by the over-action of the brain, while night reading and study, and indeed all intense application of the mind, will be found injurious. The object should be to keep the *head cool* and the *feet warm*. Cold water applied to cold feet, will warm them, just as running out into the snow barefooted starts the circulation and warms the feet, while the same application to the head, cools it, by carrying off all inflammation, and substituting healthy action in its stead. Where it does not occasion a cold in the head, it will be beneficial.

Proper or improper *apparel* also does much to accelerate or retard the approach of this disease. Too much clothing, by preventing the escape of the corrupt matter thrown out of the system through the skin, and confining it around the person,

keeps much corruption in the system that would otherwise escape, and is thus highly injurious; and so is insufficient clothing, by leaving the skin too much exposed to the influence of atmospheric changes. Still, this matter is influenced by habit and climate so almost entirely, that no specific rules can be given, except that of wearing *silk* or *crape* next to or near the skin, which will exert a most beneficial influence, because being a non-conductor, it retains the heat and refuses admission to the cold more effectually, and thus preserves the temperature more uniform, than any other article worn. Woollen is next best, and in winter, both worn near the skin will be beneficial, and one should be kept on in warm weather as well as in cold.

The atmosphere breathed is still more important. Recent observations have settled the principle, that consumptive invalids require abundance of fresh air; and if confined to a room, it must be frequently *ventilated*. Perhaps nothing is more injurious to the lungs, or more directly productive of consumption, than impure air or imperfect ventilation. Though its effects are partially deadened by habit, so as to be less perceptible and sudden, yet it is *sure* to work permanent mischief to the lungs. And the ventilation of the bed-chamber, not so much by allowing a direct draught to blow in, as by sleeping in a *large* room, with places for the ingress and the egress of fresh air, is a matter of the utmost moment to those at all predisposed to consumption.

Closely allied to this subject, is that of being much in rooms rendered warm by a fire. I do think immense mischief is caused by our keeping our rooms *too warm*. This burns up or expels much of the oxygen of the atmosphere, and thus deteriorates and vitiates it more than is supposed. Thousands on thousands of women have been thrown into consumption, by sitting and sewing in a warm room, who would otherwise have escaped. And if they are not thrown into it immediately, yet the seeds of it are planted, to be fostered by every new cold or exposure, and ultimately to ripen into consumption, and be propagated to generations yet unborn. Perhaps no one thing invites consumption more than *sewing*; and when aided by sitting in a heated atmos-

Sewing injurious.

Tight lacing.

Hot drinks.

phere, is likely even to *cause* consumption in those who have no hereditary tendency to it, and is sure to develop it in those who have. And I shudder for future generations, when I contemplate the vast number of females, of all ages, those that are growing rapidly, those that are naturally healthy, and especially those that are becoming mothers, who sit and sew continually, day after day, week in and week out, for years together, or who work at various manual occupations equally confining, and that often without stepping out of doors, or taking the least exercise, by the week together. And all to procure the means of dressing decently, that is, of obtaining *fashionable attire*, or making fashionable attire for others. I do regard "the fashions" as most pernicious in all their bearings on society—as a curse greater than intemperance, and even than prostitution itself, and not unfrequently directly *causing* the latter. Strange that virtuous and intelligent women either do not see the evil, or seeing it, do not abandon what is so detrimental even to life itself!

But above all things, the practice of lacing tight is most pernicious to those of consumptive habits. By cramping the lungs, especially the lower portion, it keeps them almost in a state of inaction; and this of course invites disease. The *action* of every organ of the body is indispensable to its health; and its inaction, is fatal to it; and to none does this principle apply more forcibly than to the lungs. No tongue can tell, no arithmetic can number, the deaths by consumption occasioned in parents and propagated to their children, by this accursed practice. A brawny Irish or Dutch lass, may lace tight with less injury, but for those who are slim and small waisted naturally, that is, who have but a feeble vital apparatus at best, to reduce their vitality still lower, prevent the free circulation of the blood, and confine it to the heart and head, and girt it back from flowing to the skin and limbs, is to commit virtual suicide, by inducing a disease which might otherwise be kept at bay.

Drinking hot drinks, and especially tea and coffee, by unduly opening the pores of the skin and thus increasing the liability to take colds, as well as by stimulating when there is

already too much action in the system, is but preparing the way for consumption, and increasing whatever liability to it already exists. Cold water will increase the circulation, and augment the heat of the system, but warm drinks induce perspiration, and this greatly diminishes its heat, and invites colds, and this induces consumption. I say to all who have any hereditary tendency to consumption, *drink no warm drinks*, and especially, never drink *hot tea or coffee*; for you have too much excitability and action in your system already, and require the cooling and relaxing.

Though allusion has already been made to exercise, its utility in preventing, and even in curing consumption, requires to be more fully presented. The importance of giving free circulation to the blood at the extremities and surface, has been presented, and nothing—not even friction, a powerful agent though it be—is calculated to promote this circulation as effectually as exercise, and in the open air. If, then, you find your circulation becoming partial, and your blood retiring from your hands and feet, and of course from your skin, change your course of life *immediately*, and take all the active exercise you can well endure. Yet do not work too hard. The great fault with those predisposed to consumption is, that they carry things to *extremes*. When they work, it is with all their might, and so as to induce immediate exhaustion, and consequent prostration; and so with recreation and study, and all their desires and efforts. Take every thing in moderation, and take hold so that you can hold out. Gymnastic and calisthenic exercises, will also be of immense service. Let labor and rest alternate with eating, so as to invigorate the system generally, and this will expel from it whatever consumption may lurk within it. Nor will the best medicines in the world be a hundredth part as efficacious as abundance of *exercise, rest, and fresh air*. Doctor very little, but do all in your power to *reinvigorate your general health*.

Rubbing the chest and abdomen with the hand, especially a healthy, robust person, will impart new life to the feeble organs within, and so will magnetizing them, or magnetizing the poles of the organs in the face, or holding the head, combing it, &c. Let the mothers and nurses of children

The cold bath.

Giving consumptive children time to grow.

whose parents are at all inclined to consumption, rub them a great deal night and morning when they are dressed or undressed, and also employ the bath often as mentioned above; yet in doing so, let the utmost care be taken to do it *quickly*, just by one dash, as it were, and then follow with friction so as to produce reaction and warmth. In cold weather, let this be done in a warm room, though with cold water. A gentleman who was in a consumptive decline, was cured by being taken every morning in the winter, down to the river, and having a hole cut in the ice and being plunged in all over, and then wrapped up warm and taken in his sleigh to his house; and Dr. Bell, of Philadelphia, recommends the *cold bath* even to persons far advanced in consumption—a recommendation founded in the nature of the disease.

If a child be in any danger of consumption, let it never be sent to school, because the confinement of the body will prevent that circulation of the blood already shown to be indispensable, and increase all the hereditary tendencies to consumption, and will hasten its progress. Let all the children of consumptive parents be allowed to play or to work *all the time* except when they are eating or sleeping; and generally a nap in the middle of the day will be found serviceable. Children of this cast, are liable, in consequence of their excessive cerebral action, to play very hard, and thus to become greatly fatigued, which may be turned to a good account, by inducing the habit of taking a nap in the day time. If they dislike to lose the time, take them on your lap, tell them a story, and hush them up, and they will soon fall asleep.

Especially when these children are between twelve and twenty, they should do very little studying, and labor no more than is requisite for exercise, but be allowed merely to *recreate and grow*. They require all their energies for growth, or for the formation and consolidation of their bodies; and to direct these energies to labor and study as such, is permanently to injure both mind and body. Such children are usually precocious, and should be *kept from* study, rather than sent to school before they are fully grown. The great trouble with those of this temperament is, that they *over-do*,

Take them from school.

Inflating the lungs.

and thus exhaust their energies; and this exhaustion falls of course on the weakest part. Let boys who are predisposed to this disease, be furnished with more tools than books, and be encouraged to make sleds and boxes, to fly kites, slide down hill, skate, swim, (but never allowed to stay long in the water at a time,) ride, work, hunt, fish, climb, race, &c. &c., just as much as they will. The more the better; and the more they love to read and excel in study, the worse, for their consumptive tendency is sure to be developed thereby. Let no young man thus predisposed, ever commence fitting for college till he is at least twenty, and usually he should not begin life for himself till he is nearly thirty, lest he drive business so forcibly before he get his strength, as to exhaust his vital powers. And let no fears be entertained that such lads will be inferior in talents unless they are kept at school; for, as already remarked, a tendency to this disease *consists* in too great mental activity, which will of course render them more intelligent and better scholars without their going near a school, than others who are not consumptive, though they are kept at school continually. Parents are too apt to forget that children require *time to grow*, as well as time to learn or labor; and those whose parents are consumptive, of all others, require this time. And let lads of this description never be put into a store, or law office, where they are confined, or have to write, but put them on to the farm. And let girls of this habit never be sent to learn any trade requiring sitting or confinement, nor to work in factories, but let them rather be kitchen drudges—any thing that will improve their health and prolong their lives.

Another preventive of consumption, certainly no less important than any of the preceding, is the full and frequent *inflation of the lungs* to their utmost capacity. That is, sit or stand straight, throw the chest out and the arms back, and and then draw in slowly as full a breath as possible, and hold it in for some time, and perhaps strike the chest gently, or otherwise as you can endure it, so as to propel the air down into all the little air cells of the lungs, in order to stimulate them to action, and thus prevent adhesions and tubercles from forming. Sitting and standing straight, with the shoul-

Rammagi's tube.

A new respirator.

ders thrown back and the chest thrown forward, is most important, while the stooping posture, especially if at the same time the shoulders are brought forward, is most injurious. Scarcely any thing can be more so; for this posture, by cramping the lungs, prevents their being filled with air, and thus preparing the blood for circulation, and tends directly to enfeeble and inflame them. Beware of the girl that bends forward. She is liable to be consumptive.

This inflation of the lungs should occur every few minutes during the day, and should be increased by compressing the air in the lungs, especially when speaking, thus forcing the air out as if through a smaller aperture, and increasing the distinctness of the intonation, and augmenting the volume of the voice. Reading and speaking or talking loud, and also singing, will be found excellent to exercise and strengthen the lungs; especially let children of consumptive tendencies, talk, hallo, and sing all they please. To restrain these exercises, is to augment their liability to consumption.

The wonderful cures effected by using Rammagi's tube, were effected solely by applying the *principle* here presented of inflating the lungs; and the disposition of consumptive patients to draw long breaths, is an indication that this inflation of the lungs is sought by nature as a relief. The benefit derived from these tubes, does not accrue from drawing the air through a particularly shaped tube, but it consists in the *exercise of the lungs* occasioned by its use. Now since you can get this exercise even more effectually and frequently by making your own windpipe into a tube in a second, and without any trouble, you should apply this simple remedy forthwith and frequently, till you expand and strengthen your lungs sufficiently to throw you beyond the reach of danger.

I have seen a simple tube made by boring a hole in the end of an old ever-pointed pencil case, after cutting off the pencil part, and fixing a valve so that you could draw in the breath through this hole, but not expel it, and then boring another smaller hole in the side of the pencil case through which to expel the air; so that air could be inhaled faster than expired, by the use of which the lungs are filled up and kept full, and thus expanded. I have known the chest great-

Carrying magnets.

Diet.

Journeying.

ly expanded by its use in a short time. Breathing through any small hole, will answer every purpose.

From experiments recently tried, I am induced to recommend carrying magnets, or magnetized steel about the person, and frequently taking shocks from the electrical or galvanic battery, or else being insulated and charged with electricity, as being calculated to supply in part that animal electricity, the partial exhaustion of which accompanies consumptive tendencies.

Much might, and perhaps should, be said in relation to the diet most beneficial for those predisposed to consumption, but there is only room to say, that *no stimulants or tonics* should be taken; a light, cooling, and yet nourishing diet should be selected, all condiments and stimulants avoided, and if the stomach will bear milk, take it freely, for it will quiet the nerves and tend to induce that sleep so much needed. Rice, bread, especially coarse or brown bread, mealy potatoes, fruit, and jellies may be eaten, but less meat, little cabbage, not an abundance of vegetables, but more of a farinaceous and fruit diet. Let children whose parents are predisposed to consumption, be literally *brought up on bread and milk*, porridge, puddings and milk, and roasted potatoes. Eat no fat, no butter, no cakes, and no more in quantity than your stomach can fully digest. Better eat too little than too much.

Journeys are often recommended, and generally prove to be beneficial to consumptive invalids, mainly, however, on account of the change of associations they give, and the fresh air and exercise they afford. A residence on the seashore in summer, is usually found to be beneficial, yet sometimes the sea air is too bracing, and stimulates so much as to augment the fever which accompanies, or rather *constitutes*, this disease, and thereby hastens its approach. In all these cases, the consumptive person must be *his own judge* as to effects and quantities, as, indeed, in nearly all the preventives prescribed above. Any one of them may be taken in excess, and then becomes positively injurious. But whatever injures, gives warning of the evil by the pain that accompanies it. Sing, but do not sing so as to prostrate the lungs much. Bathe, but not too frequently, to produce reaction. Exercise.

Sea voyages.

A southern climate.

Advice.

till fatigued, but not till prostrated. Sleep abundantly, but not so much as to induce heaviness, and always *rise early*. And so of the others. Let the patient notice his symptoms, and govern himself accordingly.

A voyage at sea is often recommended. Andrew Combe, the author of "*Combe's Physiology*," mentions that a voyage to the Mediterranean, by keeping him just sea-sick enough to produce a constant but gentle perspiration, equalized his circulation, and restored his health, or rather, warded off a consumptive attack which had well nigh proved fatal.

A southern climate often effects cures, and on the same principle; namely, by bringing the blood *to the surface*. Cold weather drives the blood *in*, and this induces cold and consumption; but warm weather *promotes* circulation, brings the blood to the surface, relieves the head and lungs, changes the tone of the system, and averts this disease. That is, a sea voyage, a southern climate, exercise, friction, baths of all kinds, abundance of sleep, &c., all strike at the *root* of the *cause* of consumption, and *reverse* that cause; and this arrests its further progress, and thus nature effects a cure.*

Let these directions be faithfully followed, and I am fully persuaded that no child, however consumptive his parents, need die of this disease. Carry out these principles, and all consumptive tendencies can be arrested, and this fatal disease could soon be banished. And let all parents who are thus predisposed, practise this advice faithfully while becoming parents, so as to obviate the tendency in their children. Let the parents of children at all in danger of consumption, or scrofula, or the croup, or the quinsy, or the sore throat—all but different forms of one and the same disease—employ all these preventives upon their children, lest this unrelenting

* The fact is, a large institution, devoted expressly to the cure and prevention of consumption on the foregoing principles, should be established, and conducted, not by medical men, for they do not and never will understand this disease, till they read *nature* in place of *books*, but **PHYSIOLOGISTS**. Doctors have exhausted their skill, and by common consent, failed to treat it successfully. Let it now be taken up anew, by another class of men, and if its cure be attempted by the foregoing and other similar means, success will follow.

Caution to young women and mothers.

disease snatch from you the dearest objects of your love when all their talents, all their charms are first budding and blossoming into womanhood, or ripening into manhood, and becoming prepared for stations of usefulness or profit. Follow these prescriptions, and there is no danger. These remedies will expel all forms of this untimely disease from the system, and preserve it whole and sound to a green old age. Nor will they be very detrimental to those who are robust, and in no special danger of falling its victims.

A single word to *mothers* who are predisposed to consumption. Remember that your vital energies are but feeble, and therefore that you have by no means a superabundance of vital stamina to spare. You may not be able to impart a strong physical constitution to your offspring, and you are very likely to throw yourself into a premature grave by withdrawing for the nourishment of your children, those energies which are indispensable to preserve your own life. I know scores of mothers who, by this means alone, have committed both suicide and infanticide, ignorantly, to be sure, but none the less effectually or lamentably. Many of the young women of the present day, will die just as surely as they attempt to become mothers. They have now barely sufficient vitality to keep them alive. As soon, therefore, as they come to withdraw from this small supply, an amount sufficient to nourish, give birth to, and nurse an infant, they exhaust themselves so completely, that disease, taking advantage of their prostration, attacks some fatal part, and sweeps them into the grave, leaving a sickly child and a fond father to mourn her death, and soon to be followed by the former, and doubly to bereave the latter. Let none dare to become mothers, who have not a *surplus* of animal energy sufficient to produce fine, healthy children, without injuring themselves. But more on a kindred point when we come to speak of the conditions of parents as influencing the mental and physical qualities of their offspring.

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SECTION III.

DISEASES IN GENERAL HEREDITARY.

"What I say" of "one, I say" of "all."

WE have occupied too much space in establishing the transmissibility of consumption, and pointing out its preventives, to allow much room to be occupied in proving that other diseases, such as the gout, king's evil, apoplexy, dyspepsia, cancerous affections, and other diseases, are hereditary, and hence group our remarks in regard to all other diseases, under one head. Each might be as fully demonstrated to be hereditary, as consumption has already been; but having proved the great *principle* of the transmission of *one* prominent disease, the inference that *all* the others are equally so, follows as a matter of course. And then the great fact that other diseases are transmitted as frequently, and in cases as striking, as consumption, is one which must strike every intelligent mind as a law of nature. Hence a few cases, partly by way of proof, and partly by way of illustration, are all that can now be given.

Take, then, the scrofula, or "king's evil"—so called from its having afflicted the royal family of Great Britain from time immemorial, and stated in the court journals of England as the reason why Queen Victoria did not nurse her own children—or the erysipelas, salt rheum, dyspepsia, gout, apoplexy, &c., &c., down to almost every chronic disease that afflicts mankind, and they will be found to be transmitted, and to follow generation after generation, breaking out every now and then in each, and scourging whole families, as far back as those families can be traced. Dr. Beecher has always been troubled with dyspepsia, in a form peculiarly malignant. His father, Dea. Beecher, of New Haven, Conn., was afflicted with the same disease, and so are nearly every one of his children, and some of his nephews and nieces.

In a gentleman who recently submitted his head for a phrenological examination, I observed a ring-worm on the side of his face, which almost covered it, and was highly

Eruption. Nearsightedness. Blindness. Stammering. Gout and apoplexy.

inflamed. He said his father died of a similar one; and that several other blood relations of his father, including some of his brothers also, had it.

The redness and eruption on my own face is hereditary. It appears, though less strongly marked, in my father and uncle and aunt, and in some of my brothers, sisters, and cousins. I found it in the descendants of my grand father's brother, in Canada, already alluded to, and in a very distinct form. They and we parted four generations back, in my *great grand father*.

The *cross-eye*, or *near-sightedness*, also appears in families, parents, children, cousins, uncles, aunts, &c. nearly all wearing *glasses*; and if I recollect aright, the result of Dr. Howe's researches proves that blindness is sometimes hereditary, and that deafness and dumbness are very often transmitted. James A. Bullard, Monticello, Sullivan county, N. Y., has eight children, four of whom are blind. They were all born with perfect eyes, and saw well till they arrived at the age of about five years, when each began to grow blind, and at about ten, they became totally blind. The parents were not blind, but an aunt was. I have seen hundreds of cases in which parents have transmitted blindness, or weak eyes, or sore eyes, or deafness, or impediments in speech, or some defect in the voice or organs of speech, or some physical debility or deficiency, which was found in both parents and children. Joshua Coffin furnished to the author the following:—The grand father of Daniel Webster had an impediment in his speech; that is, he stuttered badly. Daniel's father lisped all his lifetime, and his brother Ezekiel Webster was never able to speak some words correctly, though he labored hard to do so.

That gout and apoplexy are hereditary, is also a fact established by universal observation. And what is more, it usually occurs in harmony with a principle stated a few pages previously, at about the same *age* in parents, children, uncles, nephews, &c. Let me add, by way of preventing apoplexy, that those whose blood relations are afflicted with it, should *eat less* and *work more*, and above all things, should avoid all alcoholic drinks. It occurs in consequence of a

Grahamism.

Cancers.

Insanity caused by cerebral inflammation.

surplus of nutrition—a surfeit of nourishment, and a consequent clogging of the wheels of life, till they finally stop altogether. Grahamism and starvation will save such; yet to those thus predisposed, this is the bitterest pill that can be prescribed, for they generally love the *good* things. Beer is often their favorite drink, yet nothing is more injurious. Special attention to diet, and especially the Graham diet, will be found of incalculable value to all afflicted with humors, fever sores, also often hereditary, cancers, pre-eminently hereditary, and all troubled with diseases affecting the blood, or growing out of impure blood.

CHAPTER V.

MENTAL DISEASES HEREDITARY.

SECTION I.

INSANITY HEREDITARY.

HAVING established the principle, that *physical* qualities are hereditary, and that the same is also true of *physical diseases*, we proceed to show that *mental* diseases, or more properly *diseases of the brain*, and a consequent derangement of its functions, are hereditary. The great truth that derangement of mind, insanity, monomania, and all kinds of mental alienation and hallucination, depend upon, and are caused by, a disordered *brain*, should never be lost sight of, neither as a philosophical truth, nor as developing the means of effecting its cure. *Insanity is caused by an inflammation of the brain*, and can be cured only by reducing this inflammation.

Now since other diseases, consumption, erysipelas, &c., are hereditary, an inflamed brain, and consequent derangement of mind, are of course hereditary, being on a footing with other diseases. In fact, this chapter should properly have formed a section in the preceding chapter, insanity be-

Brain of maniacs diseased.

Madness a physical malady.

ing as much a disease as consumption, or any other disordered physical function; but was introduced into a separate chapter, only that it might not, at first sight, startle the reader by being classed among physical diseases.

Dr. Rush, in his work on diseases of the mind, has placed this matter in its true light. He says, page 16—

“Madness has been placed exclusively in the mind. I object to this opinion, 1. Because the mind is incapable of any operations independently of impressions communicated to it through the medium of the body. 2. Because there are but two instances upon record of the brain being found free from morbid appearances in persons who have died of madness. One of these instances is related by Dr. Stark, the other by Dr. De Haen. They probably arose from the brain being diseased beyond that grade in which inflammation and its usual consequences take place. Did cases of madness reside exclusively in the mind, a sound state of the brain ought to occur after nearly every death from that disease.

“I object to it, 3, because there are no instances of primary affections of the mind, such as grief, love, anger, or despair, producing madness until they had induced some obvious changes in the body, such as wakefulness, a full or frequent pulse, costiveness, a dry skin, and other symptoms of bodily indisposition.

“I know it has been said in favor of madness being an ideal disease, or being seated primarily in the mind, that sudden impressions from fear, terror, and even ridicule, have sometimes cured it. This is true, but they produce their effects only by the healthy actions they induce in the brain. We see several other diseases, particularly hiccup, headache, and even fits of epilepsy, which are evidently affections of the body, cured in the same way by impressions of fear and terror upon the mind.

“Having rejected the abdominal viscera, the nerves, and the mind, as the primary seats of madness, I shall now deliver an opinion, which I have long believed and taught in my lectures, and that is, that the cause of madness is seated primarily in the blood-vessels of the brain, and that it depends upon the same kind of morbid and irregular actions that constitute other arterial diseases. There is nothing specific in these actions. They are a part of the unity of disease, particularly of fever; of which madness is a chronic form, affecting that part of the brain which is the seat of the mind.

“My reasons for believing the cause of madness to be seated in the blood-vessels of the brain are drawn,

“1. From its remote and exciting causes, many of which are the same with those which induce fever and certain diseases of the

Quotations from Rush continued.

Dr. Coxe.

brain, particularly phrenitis, apoplexy, palsy, and epilepsy, all of which are admitted to have their seats in the blood-vessels. Of thirty-six dissections of the brains of persons who died of madness, Mr. Pinel says he could perceive no difference between the morbid appearances in them, and in the brains of persons who had died of apoplexy and epilepsy. The sameness of these appearances, however, do not prove that all those diseases occupy the same part of the brain: I believe they do not, especially in their first stage: they become diffused over the whole brain, probably in their last stages, or in the paroxysm of death. Dr. Johnson of Exeter, in speaking of the diseases of the abdominal viscera, mentions their sympathy with each other, by what he very happily calls 'an intercommunion of sensation.' It would seem as if a similar intercommunion took place between all the diseases of the brain. It is remarkable they all discover, in every part of the brain, marks of a morbid state of the blood-vessels.

"II. From the ages and constitutions of persons who are most subject to madness. The former are in those years in which acute and inflammatory arterial diseases usually affect the body, and the latter, in persons who labor under the arterial predisposition.

"III. I infer that madness is seated in the blood-vessels,

"1. From its symptoms. These are a sense of fulness, and sometimes pain in the head; wakefulness, and a redness of the eyes, such as precede fever, a whitish tongue, a dry or moist skin, high colored urine, a frequent, full, or tense pulse, or a pulse morbidly slow or natural as to frequency. These states of the pulse occur uniformly in recent madness, and one of them, that is, frequency, is seldom absent in its chronic state.

"I have taken notice of the presence of this symptom in my Introductory Lecture upon the Study of Medical Jurisprudence, in which I have mentioned that seven-eighths of all the deranged patients in the Pennsylvania Hospital in the year 1811, had frequent pulses, and that a pardon was granted to a criminal by the President of the United States, in the year 1794, who was suspected of counterfeiting madness, in consequence of its having been declared by three physicians that that symptom constituted an unequivocal mark of intellectual derangement.

"The connection of this disease with the state of the pulse, has been further demonstrated by a most satisfactory experiment, made by Dr. Coxe, and related by him in his Practical Observations upon Insanity. He gave digitalis to a patient who was in a furious state of madness, with a pulse that beat 90 strokes in a minute. As soon as the medicine reduced his pulse to 70, he became rational. Upon continuing it, his pulse fell to 50, at which time he became melancholy. An additional quantity of the medicine

Derangement sometimes an epidemic.

Its symptoms like those of fever.

reduced it to 40 strokes in a minute, which nearly suspended his life. He was finally cured by lessening the doses of the medicine so as to elevate his pulse to 70 strokes in a minute, which was probably its natural state. In short, there is not a single symptom that takes place in an ordinary fever, except a hot skin, that does not occur in the acute state of madness.

“IV. From its alternating with several diseases which are evidently seated in the blood-vessels. These are consumption, rheumatism, intermitting and puerperal fever, and dropsy, many instances of which are to be met with in the records of medicine.

“V. From its blending its symptoms with several of the forms of fever. It is sometimes attended with regular intermissions, and remissions. I have once seen it appear with profuse sweats, such as occur in certain fevers, in a madman in the Pennsylvania Hospital. These sweats, when discharged from his skin, formed a vapor resembling a thick fog, that filled the cell in which he was confined, to such a degree as to render his body scarcely visible.

“Again, this disease sometimes appears in a typhus form, in which it is attended with coldness, a feeble pulse, muttering delirium, and involuntary discharges of feces and urine. But it now and then pervades a whole country in the form of an epidemic. It prevailed in this way in England in the years 1355 and 1373, and in France and Italy in the year 1374, and Dr. Wintringham mentions its frequent occurrence in England, in the year 1719.

“A striking instance of the union of madness with common fever is mentioned by Lucian. He tells us that a violent fever once broke out at Abdera, which terminated by hæmorrhages, or sweats, on the seventh day. During the continuance of this fever the patients affected with it, repeated passages from the tragedy of Andromeda with great vehemence, both in their sick rooms and in the public streets. This mixture of fever and madness continued until the coming on of cold weather. Lucian ingeniously and very properly ascribes it to the persons affected having heard the famous player Archilaus act a part in the above tragedy, in the middle of summer, in so impressive a manner that it excited in them the seeds of a dormant fever, which blended itself with derangement, and thus produced, very naturally, a repetition of the ideas and sounds that excited their disease.

“VI. From the appearances of the blood which is drawn in this disease being the same as that which is drawn in certain fevers. They are, inflammatory buff, yellow, serum, and lotura carniurn.

“VII. From the appearances of the brain after death from madness. These are nearly the same as after death from phrenitis, apoplexy, and other diseases which are admitted to be primary affections of the blood-vessels of the brain. I shall briefly enumerate them; they are, 1, the absence of every sign of disease.

Other proofs that madness is caused by cerebral disease.

I have ascribed this to that grade of suffocated excitement which prevents the effusion of red blood into the serous vessels. We observe the same absence of the marks of inflammation after several other violent diseases. Dr. Stevens, in his ingenidus inaugural dissertation published in 1811, has called this apparently healthy appearance, the 'ainatous' state of inflammation. Perhaps it would be more proper to call it the 'ainatous' state of disease. It is possible it may arise in recent cases of madness which terminate fatally, from the same retrocession of the blood from the brain which takes place from the face and external surface of the body, just before death. But,

"2. We much oftener discover in the brain, after death from madness, inflammation, effusions of water in its ventricles, extravasation and intravasation of blood and even pus. After chronic madness, we discover some peculiar appearances which have never been met with in any other disease of the brain, and these are a preternatural hardness, and dryness in all its parts. Lieutaud mentions it often with the epithets of 'durum,' 'prædurum,' 'siccum,' and 'exsuccum.' Morgagni takes notice of this hardness likewise, and says he had observed it in the cerebrum in persons in whom the cerebellum retained its natural softness. Dr. Baillie and Mr. John Hunter have remarked, that the brain in this state discovered marks of elasticity when pressed by the fingers. Mr. Mickell says a cube of six lines of the brain of a maniac, thus indurated, weighed seven drams, whereas a cube of the same dimension of a sound brain weighed but one dram, and between four and six grains. I have ascribed this hardness, dryness, elasticity and relative weight of the brain, to a tendency to schirrus, such as succeeds morbid action or inflammation in glandular parts of the body, and particularly that early grade of it which occurs in the liver, and which is known by the name of hepatalgia. The brain in this case loses its mobility so as to become incapable of emitting those motions from impressions which produce the operations of the mind.

"3. We sometimes discover preternatural softness in the brain, in persons who die of madness, similar to that which we find in other viscera from common and febrile diseases. This has been observed to occur most frequently in the kidneys and spleen. The brain in this case partakes of its texture and imbecility in infancy, and hence its inability to receive and modify the impressions which excite thought in the mind.

"4, and lastly. We sometimes discover a preternatural enlargement of the bones of the head from madness, and sometimes a preternatural reduction of their thickness. Of 216 maniacs, whose heads were examined after death, Dr. Creighton says in 160 the skull was enlarged, and in 38 it was reduced in its thickness.

This diseased state of the brain, hereditary.

Now the same thing succeeds rheumatism, and many other febrile diseases which exert their action in the neighborhood of bones.

"I might add further, under this head, that the morbid appearances in the spleen, liver, and stomach, which are seen after death from madness, place it still more upon a footing with fevers from all its causes, and particularly from koino-miasmatic exhalations, and in a more especial manner when they affect the brain, and thereby induce primary, or idiopathic phrenitis. In short, madness is to phrenitis, what pulmonary consumption is to pneumonia, that is, a chronic state of an acute disease. It resembles pulmonary consumption further, in the excitement of the muscles, and in the appetite continuing in a natural, or in a preternatural state.

"VIII. I infer madness to be primarily seated in the blood-vessels, from the remedies which most speedily and certainly cure it, being exactly the same as those which cure fever or disease in the blood-vessels from other causes, and in other parts of the body. They will be noticed in their proper place.

"I have thus mentioned the facts and arguments which prove what is commonly called madness to be a disease of the blood-vessels of the brain. All the other and inferior forms of derangement, whether of the memory, the will, the principle of faith, the passions, and the moral faculties, I believe to be connected more or less with morbid action in the blood-vessels of the brain, or heart, according to the seats of those faculties of the mind.

"In placing the primary seat of madness in the blood-vessels, I would by no means confine the predisposition to it exclusively to them. It extends to the nerves, and to that part of the brain which is the seat of the mind, both of which, when preternaturally irritable, communicate more promptly deranged action to the blood-vessels of the brain. I have called the union of this diffused morbid irritability, the phrenitic predisposition. It is from the constant presence of this predisposition, that some people are seldom affected with the slightest fever, without becoming delirious; and it is from its absence, that many people are affected with fevers and other diseases of the brain, without being affected with derangement."

The *temperament*, or a highly susceptible state of the whole system, including inflammability of the brain, is probably the most potent cause of this disease. That this inflammability of body and brain, and with it a tendency in the brain to over-action—to be unduly affected by trifles, and to great impetuosity and enthusiasm, while it is established by the same great principle which establishes the transmission of *other* physical diseases, is placed beyond a doubt by

Derangement of Mr. S. and his daughter in the moral and social organs.

an array of facts absolutely overwhelming. Like the sands of the sea, they are really *innumerable*. Wherever you see derangement, unless it be induced by spirituous liquors or by some powerful and long continued cause of excitement, rely upon it, there is some *hereditary* tendency which is here leaking out. I grant that the delirium tremens, one form of insanity, is often induced by strong drink, and that some special organs may at times act so powerfully in particular cases, as to throw them into a fevered state. That is, there are other procuring causes of this disease *besides* hereditary influences.

Some of the members of a family on Long Island, by the name of S., were deranged, and yet uncommonly talented. One of the daughters, named H., was frequently deranged on the subject of religion, and in regard to the absence of her husband. If her husband went to New York, she insisted on accompanying him; or if he went into the field, she would watch him till he was out of sight, and then look every few minutes to see if he was returning. So eagerly did she cling to him, and so unwilling was she to have him out of her sight, that she frequently vexed a husband who was scarcely ever known to be vexed about any other matter, and regarded as a most patient and forbearing man. She was also subject to religious depressions, and entertained the idea that she was elected to be damned, and that there was no mercy for her. When about to be afflicted with a recurrence of these feelings, she would go about the house with her hands clasped upon the top of her head, complaining of a severe pain there, and moaning piteously, and wishing she was dead, and often attempted to commit suicide. Her friends knew that when she complained of this pain, it was necessary to watch her lest she should kill herself. Her mental sufferings induced by this partial derangement, were great indeed; and yet she was a superior woman, both as regards general intelligence and the management of household matters. She died at the age of seventy-eight.

One of her daughters, during a season of sickness, was full of her conceits—fancying that the whole inside of her was dead, and that she should die in a few minutes—that she

Nearly all his descendants deranged, down to the fifth generation.

had loathesome vermin on various parts of her body, and things of this kind without number. She died at fifty-four of the cholera.

One of her sons, some five years ago, became afflicted with dyspepsia, and could not be persuaded to get into a carriage, for fear he should fall and break his neck; that he was about to die, and a thousand conceits similar to those of his mother and grand mother. He had the same desire to be *all the time* in the bosom of his family that his *grand mother* had, and felt all on nettles if absent from them.

One of his sisters, another grand daughter of H. S., the first one mentioned, was for a long time so nervous, that the least noise, or a rap at the door, or the least thing, would agitate her in the extreme. She also, in common with her grand mother, absolutely refuses to be absent from her husband, hardly an hour, and often feels a severe pain in the organ of Union for Life, which her whole conduct shows to be diseased. Separation from her children, is also most painful. She is, moreover, occasionally subject to extreme depression of spirits, and especially to that sense of unworthiness, and being in the way, or neglected, or not wanted, to which her grand mother was subject.

Her children, again, of the fourth generation from this deranged grand mother, are also the most sensitive little beings imaginable, crying out at the least unpleasant word or look, and when plaintive music is sung; and also moaning piteously when not with their mother, or crying when their father leaves the room.

Another brother evinces the same tendency—is all on nettles if separated from his family, and has several times threatened to kill himself, and been frequently afflicted with the delirium tremens, occasioned by drink. His children are extremely susceptible. Another brother, who takes after *his father*, has escaped, yet some of his children have both the high order of talent, and also the phrenological developments, of their grand mother H. S.

Another brother, by a second husband, manifested derangement in a decided form, when but twelve years old, which ultimately ended in religious derangement, for which he was

Different branches of this family similarly affected.

sent to the insane hospital at Hudson, but from which, however, he has partially recovered.

Another son of the H. S., first alluded to, after having been deranged for some time, died suddenly in the insane hospital at Hartford, he being supposed to have killed himself; and a son of his hung himself on account of being disappointed in love, and another son has of late evinced marked indications of derangement.

Another son of this H. S., was deranged for years in consequence of being obliged to pay a small note which he supposed cancelled, and for years refused to see company, but whenever any one came to the house, he would hide himself away under the bed or in the closet, fearing the constable would come and take him off, and that he was likely to come to poverty—impressions analogous to those that characterized his brother that died in the insane hospital at Hartford, mentioned above. A daughter of his is exceedingly sensitive, and withal, a highly intelligent woman.

Another brother had a similar attack, or at least, extreme nervousness, and would walk the floor by the hour, back and forth, wringing his hands and twisting his pocket handkerchief as if in great distress of mind, besides being at all times extremely low spirited.

Another brother still, was similarly afflicted for a short time, the burden of his derangement being money, a quality that appertained to his *grand father* on his mother's side, that is, to the *father* of the H. S. first mentioned. He had his whims, and was partially deranged in the matter of money.

The daughter of another sister of this family, evinces extreme sensitiveness and nervousness, and is very low spirited. Her Hope is small, Cautiousness prodigious, and temperament most excitable. Her sister, another grand daughter of the H. S., virtually committed suicide deliberately and intentionally, by eating what she knew and designed would kill her. This she did from grief occasioned by the absence of her husband, and his not writing her. She felt as though she was in the way, and not loved by him. This made her desire death, and she took a course to produce it.

Another grand daughter of Mr. S.

Recapitulation.

Another sister died from melancholy. In speaking of her, her friends remarked that she got into "a strange way." This enumeration embraces nearly every one of the descendants of the H. S. first spoken of.

Again. This H. S. had a *niece* who was courted ten years, and then taken advantage of, and rendered *enciente*. Though her guilty paramour was compelled to marry her, yet the grief, melancholy, and mortification occasioned by the thought that he was compelled to marry her, but would not do it willingly, caused her death in a few days after the birth of her child, which was hastened by the mother's grief. Several other members of this family have their peculiarities, and so have some of the descendants of this S., the oldest of all, especially those descendants from a *brother* of the H. S., so often alluded to. One of them is a judge, and the whole family are regarded as eminently talented. Most of them are also long lived.

I know not what clearer proofs that insanity is hereditary, could be adduced, and if all the facts could be stated more in *detail*, the case would be still stronger.

To recapitulate. S., the first one of this diseased family, was queer, eccentric, fussy, fidgety, and partially deranged on the matter of property, fearing he should come to poverty.

Of his relatives, nothing is known, except that some of the descendants of one of his grand daughters, are a little *crack-brained*, to use a common phrase.

Belonging to the second generation, was this H. S., the first and main one mentioned, who was deranged on the subject of religion, and on the social organs, and her sister's daughter died of a broken heart, or unrequited affection.

Of her children, or the third generation, one was very nervous, another died in the insane hospital at Hartford, and four others were occasionally insane, and one sound.

Of the fourth generation, one virtually committed suicide, one was sent to the lunatic asylum in Hudson, one often threatened to commit suicide, and something less than a score are extremely nervous, and about half deranged.

And finally, the infants of the fifth generation, besides being most sensitive, show an intensity of feeling and a power

A lady in Danvers.

The Sewall family.

An anecdote.

of desire, which bid fair to develop themselves in ultimate madness, unless the principles to be presented in the next section, are put into vigorous practice.

While making professional examinations in Danvers, Mass. in 1841, a lady brought her son to me expressing great anxiety lest he should be deranged, and giving as her reason that the child's father died of derangement, and that the child's *grand mother* on his father's side, died in the insane hospital in Charlestown, Mass. On inquiring still further, I found that some of the uncles and aunts of the boy, on his father's side, had manifested signs of derangement. He gave decided evidence of precocity.

Joshua Coffin in a letter to me on hereditary descent, writes as follows :

" Henry Sewall, who came to this country in 1634, was a distinguished man, but occasionally subject to turns of derangement. In every, or nearly every generation from that time to the present, some one or more of his descendants have been affected in the same way ; and there are now living in N*****y and B*****y several lineal descendants of Henry Sewall partially or occasionally deranged. And what is a little remarkable, they are affected in very much the *same manner*. They are eccentric, odd, peculiar, but always harmless, though crazy."

An anecdote of one of them, will serve as a sample of the species of derangement to which they are subject. One of them was impressed with the idea that he was elected to be damned eternally, and thought that the sooner he entered upon his doom, the better. He therefore wished very much to commit suicide, and yet entertained the idea that it was wicked for him to do so. He therefore devised the following method of making way with himself without incurring guilt. He thought that if he should swim out into the water just as far as he could swim, and then turn round and be drowned while trying to save himself without being able to do so, he should not be guilty, because he was trying his best to save himself. He tried this plan, but, unfortunately, his strength held out longer than he expected, and brought him back to the shore.

The Bartlett family generally nervous.

Sometimes they would shut themselves up for months, utterly refusing to see any one, and pleading as an excuse that they were unworthy to do so. The derangement seemed to be produced by small Hope and Self-Esteem, and prodigious Conscientiousness and Cautiousness. They were all exceedingly pious. Indeed, their derangement seemed to be a religious melancholy induced by a morbid condition of the moral organs.

A very pious and most excellent young man died at Amherst College about the year 1829, exceedingly low spirited, and evidently of religious melancholy. His surname was the same as one of those mentioned by Mr. Coffin in the passage quoted above, but omitted there and here for reasons which the reader will appreciate. He was doubtless a descendant of this family.

"The ancestors of another family," says Mr. Coffin, "first settled in Newbury, many of whose descendants have been, and still are distinguished for talents—having strong minds in strong bodies, but who have, for many generations, been afflicted with a nervous irritability. At one time they are elated, at another time, they are depressed in the extreme, by which they have suffered through life. I could narrate a dozen instances which have occurred in nearly as many branches of this family, which would corroborate the descent of this physical peculiarity from generation to generation. For instance:—The maiden name of my grand mother, was Sarah Bartlett, a woman of strong mind, great firmness and self-possession when obliged to act; and yet one of the most nervous persons imaginable. She would sit by the hour together, and wring her hands enough almost to wring them off, plait her apron into narrow plaits, and then spread it out again, and repeat this process for the hundredth time. She would imagine for a long time together that she was unfit for company, because she did not know enough, and should disgrace herself and family; but when obliged to appear in company, no one could appear to better advantage, or do herself more credit. On one occasion, when company had been invited, she could not be persuaded to join them on account of these gloomy, unworthy feelings, till some one

The Coffins.

Mr. S. of Syracuse, and his ancestors and relatives.

told her that she did not know enough to appear respectably, when she arose with great dignity and majesty, replying, 'It's false,' and walked in and became the master spirit of the occasion.

"She has a large number of descendants, and out of the whole, I do not know of one who does not inherit, in a greater or less degree, this same nervous temperament, except some of them by the name of Coffin. 'The peculiarities of my own immediate relations, by the name of Coffin,' (reference is here made to the same nervous excitability,) "in that respect, on my father's side, are clearly traced to my grandmother Bartlett."

The nervous affection mentioned in the preceding cases, is evidently a lower species of derangement, as indeed are all nervous affections, or what is commonly called "the hypo," "the hysterics," "hypochondriasis," "the spleen," &c. &c., they all being caused, in common with downright madness, by a morbid or over-excited or diseased condition of the brain; and the degree of that disease, determines the degree of the nervous affection or derangement.

In Syracuse, in Jan. 1843, the author, in examining the head of Mr. S., remarked that his extreme nervous excitability, his prodigious Cautiousness and small Hope, would subject him to ups and downs—would cause him to be sometimes in the garret, and then in the cellar, and afflict him with extreme melancholy.* He then stated that most of the members of his family, as far as he could trace them, were similarly afflicted—that his father committed suicide, and so did one of his uncles; and that it was only with difficulty that he could at times restrain his tendency to commit suicide. I then asked him if he was not related to a man by the same surname with his, who formerly resided in B., Vt., and with whom, some ten years ago, I was acquainted, who was noted for being by turns severely afflicted with melancholy. He said he was his *cousin*. He traced the disease back to his *grand father*, who also committed suicide; further back he could not go. His son had the same temperament, and small Hope.

* A condition always accompanying small Hope and an excitable temperament.

A case in Canada.

One in R. I.

Two brothers near Boston.

In Burford, Canada West, in Dec. 1840, I examined the head of a clergyman considered a most excellent man, who was habitually low spirited. He said that his father and every one of his name and family, as far as he knew them, were similarly afflicted. His and their melancholy took a religious turn.

In the town of S., R. I., I examined a family of children having as fine a set of heads as I almost ever saw, which I remarked as really extraordinary. The mother at the close asked if I thought them any way predisposed to derangement. I asked her if either parent was thus predisposed. She said yes, that their father died insane, and that their uncle was then confined in the jail at P. on account of his derangement. One of their aunts is extremely enthusiastic in whatever she takes an interest, and has her hobbies, now abolition, now phrenology, now education, but from having a superior moral and intellectual head, her hobbies are of a moral and philanthropic cast; still they are hobbies, and she rides them almost to death.

I examined the head of a gentleman near Utica, N. Y., some of whose *relatives* had been deranged, and he was occasionally beside himself. He had a superior head, but Hope was small, and Cautiousness prodigious.

Miss Hunt, female physician in Boston, relates the following. Two twin brothers, residing in a town near Boston, married happily, and had every thing in common, and abundance of the comforts of life, and had always kept free from debt, and been noted for their honesty. One of them fell crazy, and run away with the idea that he was, after all, dishonest—that he was deeply in debt, (though he did not owe five dollars in the world,) that he had all along imposed upon his neighbors by pretending to be honest when he was not, and now he was about to be detected, and exposed, and that he and his family were coming to poverty, though they had their farm paid for, a large dairy, and their thousands in the bank.

His brother was so much grieved and mortified at this that *he too* became deranged, and on precisely the same point, and their families were rendered the most miserable families im-

Their great mother.

The W. family.

Mrs. C and daughter.

agitable. The brothers insisted on being together, and talked and mourned most pitiously over their imaginary misfortunes; yet this only aggravated their malady. One of them had been deranged on the same point before, and I think a cousin had been sent to the insane hospital at Worcester. Both parents were perfectly healthy in body and mind, but a *grand father* was deranged, and deranged on the same point—the apprehension of poverty.

There is a family by the name of W., wealthy, influential, and eminently refined and moral, one member of which, a young man of about twenty, died recently of derangement in the matter of appetite. He first adopted the Graham system, and became more and more abstemious, till he finally refused to eat almost every thing. Let alone, he would not have eaten at all; and with the utmost persuasion, he could be induced to eat no more than half a cracker, and drink half a tumbler of milk twice a day—he conceiving it *wrong* to eat more. He had a splendid head, excepting the absence of Hope and Amativeness, and the predominance of Cautiousness and Conscientiousness. When his physician stood over him, he could get down enough to make him gain nearly a pound per day, for a week, but he died ultimately of pure starvation resulting from this derangement.

Though this tendency was derived from parentage, and lurked in his constitution, yet long-continued and severe application to study (Conscientiousness, the reasoning organs, and the mental or studying temperament being pre-eminently developed,) were its direct procuring cause, and were mainly instrumental in bringing it out.

His mother was an exceedingly nervous woman, and very odd and eccentric, and so were all his aunts on his mother's side. Both his grand parents, and their brothers and sisters escaped, and were sound in mind, but one of his *great* grand parents was similarly afflicted—the disease having passed over one generation.

Old Mrs. C., a neighbor of the author's father, was frequently deranged, so much so that she was put into irons—a most barbarous practice. One of her sons was deranged. The family were unusually intelligent.

Dr. Johnson.

Two families in Penn.

A case of twin brothers.

L This son married a woman who became deranged on the subject of religion, and whose brother, a most excellent and pious man, became crazy on religious subjects. A daughter was quite talented and a most sweet and lovely girl—a quality that generally accompanies hereditary derangement.

Dr. Johnson inherited from his father that exceeding nervousness and most oppressive melancholy which followed him through life, and almost led him to commit suicide.

"It is a singular fact in the history of suicide," says Dr. Rush, in his work on "Diseases of the Mind," p. 134, "that it has sometimes been hereditary in families. There are two families in Pennsylvania, in which three of their respective branches have perished by their own hands, in the course of a few years. Similar instances of this issue of family derangement, are to be met with in other countries."

The following facts are from the work by Dr. Rush which has been alluded to. The first account he received in a letter from Dr. Williams, of Deerfield, Mass., dated, June 16, 1812.

"Captains C. L. and J. L. were twin brothers; and so great was the similarity of their countenances and appearance, that it was extremely difficult for strangers to know them apart. Even their friends were often deceived by them. Their habits and manners were likewise similar. Many ludicrous stories are told of people mistaking one for the other.

"They both entered the American revolutionary army at the same time. Both held similar commissions, and both served with honor during the war. They were cheerful, sociable, and in every respect gentlemen. They were happy in their families, having amiable wives and children, and they were both independent in their property. Some time after the close of the war, Capt. J. removed to the state of Vermont, while Capt. C. remained in Greenfield, and two hundred miles from his brother. Within the course of three years, they have both been subject to turns of partial derangement, but by no means rising into mania, nor sinking into melancholy. They appeared to be hurried and confused in their manners, but were constantly able to attend to their business. About two years ago, Capt. J., on his return from the general assembly of Vermont, of which he was a member, was found in his chamber, early in the morning, with his throat cut, by his own hand, from ear to ear, shortly after which he expired. He had been melancholy a few days previous to this fatal catastrophe,

A man who wished to die without children.Facts in abundance.

and had complained of indisposition the evening previous to the event.

"About ten days ago, Capt. C., of Greenfield, discovered signs of melancholy, and expressed a fear that he should destroy himself. Early in the morning of June 5th, he got up, and proposed to his wife to take a ride with him. He shaved himself as usual, wiped his razor, and stepped into an adjoining room, as his wife supposed, to put it up. Shortly after she heard a noise like water or blood running upon the floor. She hurried into the room, but was too late to save him. He had cut his throat with his razor, and soon afterwards expired.

"The mother of these two gentlemen, an aged lady, is now in a state of derangement, and their two sisters, the only survivors of their family, have been subject, for several years, to the same complaint.

"Insanity generally attacks in those stages of life in which it has appeared in the patient's ancestors. A general officer who served in the American army during the revolutionary war, once expressed a wish to a brother officer, that he might not live to be old; that he might die suddenly; and that if he married, he might have no issue. Upon being asked the reason for these wishes, he said he was descended from a family in which madness had sometimes appeared about the fiftieth year of life, and that he did not wish to incur the chance of inheriting, and propagating it to a family of children. He was gratified in all his three wishes. He fell in battle between the thirtieth and fortieth years of his age, and he left no issue, although he had been married several years before his death. A similar instance of the disease appearing at the same time of life, in three persons of the same family, occurred under my notice in the Pennsylvania Hospital. It came on in a father and two of his sons between the sixtieth and seventieth years of their lives.

"Application was made, some years ago, for the admission of three members of the same family into the Pennsylvania Hospital on the same day. I have attended two ladies, one of whom was the fourth, and the other the ninth, of their respective families, that had been affected with this disease in two generations."

These facts, and thousands of similar ones which might easily be recorded, (and every reader's observation will assure him any number of facts of this class, even more striking than these,) exist every where, and especially are observable in our insane asylums, and must force home the conviction upon every rational mind, that a predisposition to insanity is hereditary, and follows down in the direct line from father to

This disease can be prevented.

Contracting marriages.

son and grand son, as far as it can be traced.* And if any additional evidence were needed to strengthen this conclusion, the fact that other diseases are hereditary, furnishes that evidence. Other qualities are hereditary, and so is this. And in the name of science—of that law by which children resemble their parents—I assure all those, either of whose blood relations are or have been partially or wholly deranged, that *they also*, and their *offspring* too, are in danger of being similarly afflicted. The descent of derangement, like that of consumption, or looks, is a *law of our nature*, and they must take vigorous precautionary measures, or they too and theirs, “in an evil hour when they think not,” will be overtaken by it.

But this disease can be *prevented*. I fully believe it can be *warded off in all cases*. *None* need be compelled to suffer its dreadful tortures. At least, the tendency can be arrested, and the next generation rendered less, and the third still less, liable to be overtaken by it, till it can finally be expelled from the family.

As to contracting marriages with those whose ancestors or relatives are subject to this disease, the same laws govern this matter which govern the other diseases, previously mentioned. If they are rising above the disease, or if they take after the parent not thus predisposed, there is less danger. Or if they resemble those subject to it, provided they are *aware* of the tendency, employ preventives, and avoid those things that tend to induce it, and above all, if, when they are *sensible* that their feelings are unduly exalted, they will place their *reason* over against this tendency, and remember that these feelings are not *real*, but only the effects of undue cerebral excitement—are a disease of the mind, just as inflammation is that of the body—they certainly can govern the ship of mind by the helm of reason.

* Will not Dr. Buttolph, the gifted assistant of the New York Lunatic Asylum at Utica, Dr. Woodward, and others connected with these institutions, make extensive inquiries, and record the results, with the view of seeing what proportion of all the lunatics brought to their asylums have relations, and especially ancestors, that are or have been deranged, and deranged on the same points.

Sufferings of the insane.

Cruelty of punishing them.

SECTION II.

PREVENTIVES OF INSANITY.

"The enjoyments and sufferings of the *MIND*, far exceed those of the *body*."

Or all diseases that afflict our nature, those diseases that affect the mind, are the most grievous—are crushing, and absolutely insupportable. To have limb after limb cut from the writhing body, most excruciating though it be, bears no comparison to that horror of horrors experienced "when *mind's* diseased." How often have those in this state been known to hold their hands in the fire, to cut and bite their flesh, or to submit to amputation, and then remark that these things were diversions when compared with the indescribable mental anguish they endure! Well may the heart of every philanthropist beat with its fullest and strongest pulsations of sympathy, in view of the anguish experienced by the raging, bewildered maniac; and well may government attempt the amelioration of those thus afflicted, by erecting asylums for their comfort and cure. What practice is so barbarous, so absolutely horrible, as that of confining the maniac, perhaps in a dungeon, in chains or the strait jacket, treating him as if he were criminal, and perhaps scourging him at that! He is *sick*, not criminal. To chastise one who is sick of a fever, or dying of consumption, is truly horrible; but to chastise a maniac, is as much more so as his disease is more painful than all others. Ordinary diseases can be endured; but let reason be dethroned, let self-possession be swayed from its moorings, let imaginary demons torment, and all the passions be thrown into tumultuous uproar, the whole man no longer himself, and of all objects of commiseration, this is the most deserving. And it should rejoice every friend of man, that remedies of this disease have, of late, been discovered, and applied with success.

But to *prevent* a disease, is still better than to cure it; and the author pledges himself, that the following prescriptions, faithfully adhered to, while they will greatly mitigate this disease after it is once seated, will, in most cases, where it is

 Reduce the cerebral inflammation.

 Deranged persons talented.

hereditary, if not in all, prevent its developing itself in actual insanity.

Both to prevent and also to cure this disease, it is first necessary that we understand its *cause*, so as to counteract or obviate it. The *cause* of insanity, or rather inanity *itself*, consists in the *excessive excitability* and *over-action* of the *brain and nervous system*. Its *prevention*, therefore, can be effected by whatever will prevent this excessive action; and its cure can be effected *only* by *reducing* this over-action. And the remark is too obvious to require more than its mere presentation, that precisely the same remedial agents should be employed to reduce this morbid inflammation of the brain, that are now employed to reduce other cases of inflammation; and the same *means* by which tendencies to other forms of inflammation may be prevented, will prevent the inflammation of the brain, and its consequent derangement of mind. Let it never be forgotten, that insanity is a purely *physical* disease—as much so as consumption, or cancerous affections, or any other bodily indisposition; and both preventives and cures, to be effectual, must be calculated to prevent or reduce this *inflammation*.

In order to come the more directly at both the cause and the prevention, as well as the cure of this disease, allow me to call attention to one condition which always accompanies derangement, and which is a product of that very cerebral condition which causes madness, and that is, *superior natural abilities*, accompanied with feelings the most intense and susceptible imaginable. And these are caused by that same *exalted* action of the brain by which derangement is caused. Consequently, families and individuals predisposed to derangement, are always eminently talented, and possessed of the best of feelings. It is the very flower of community who are afflicted. In fact, this affliction is only the very *excess* of that talent and sensibility. Do superior talents depend upon the powerful action of the brain? So does insanity, only the cerebral action is still greater. As but a narrow line separates the sublime and the ridiculous, so but a step divides the highest order of talents from madness. Nor can a simpleton well be crazy. It takes a prodigiously smart man to

 Keep children liable to derangement from study.

Farming

become deranged; so that whoever is subject to derangement, is "nobody's fool."

Hence, then, to *prevent* an hereditary tendency to insanity from developing itself, it is necessary only to prevent this constitutional excitability of the brain from progressing beyond the point of healthy action. And to do this, it is only necessary to divert the action from the brain to some other part, to remove exciting causes of cerebral action, and to keep the brain as quiescent as possible.

To illustrate. Your child is hereditarily predisposed to insanity. You will see this predisposition in his ecstasy of feeling when pleased, and in the overwhelming depth of his anguish when crossed; in the power and intensity of his desires, in his haste and eagerness about every thing, and in his being prodigiously smart and acute. And this is the error. Parents generally try to *increase* this action, by plying them with study, keeping them confined at school, and seeing how very smart they can make them. But the *preventive* of this tendency consists in pursuing directly the *opposite* course. This highly wrought cerebral action requires to be *diminished*. Study is directly calculated to *increase* it; so is confinement; but physical exercise is calculated to divert it from the brain to the muscles. Hence, no child or youth, either of whose parents or relatives are subject to derangement, should be sent to school. Nor should they, for the same reason, be vexed or plagued, or excited any way, but they should be allowed to run and to play while children, to recreate and amuse themselves, and be happy during the period of youth, and should not enter upon the cares and business of life till fully matured, and then should check that boiling energy which courses through their veins.

Of all occupations, farming is the most suitable for them, as the labor it requires diverts the energies from the brain, and works off that excitement, the excess of which constitutes this malady. With nothing to do, this energy accumulates, and gathers upon the most susceptible part, the brain, and ends in derangement; but open the valve of labor for its escape, and health and sanity are preserved. I enjoin *active physical labor* upon those thus predisposed. Still, I would

Much sleep.	Avoid excitement.	Abstemiousness.
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not force it upon children thus predisposed, but simply encourage them to work as much as they please. Play is better till they are old enough to be ashamed to play; then let them work.

Above all, let them *sleep* much. Put them in bed early, and keep them from being excited evenings. Young people thus predisposed, should never attend balls or parties, or any exciting scenes, in the evening, nor read novels; but they should keep cool and quiet. Most certainly they should never play cards, or any other exciting games of chance, nor take alcoholic stimulants of any kind or degree, not even wine or cider or beer; and it will be decidedly best for them to avoid even tea and coffee, because all these tend to augment and develope that excessive cerebral action from which, mainly, they are in danger. They should take *laxatives*, not tonics—what will *diminish* their excitability, not increase it. Alcoholic drinks often *induce* derangement, even where there is no hereditary *predisposition* to it: much more, then, will they *develope* a latent susceptibility already existing.

As those thus predisposed, cannot be too temperate, so they are in no great danger of being too abstemious. Indeed, stimulating meats and drinks, are doubtless the most efficient agents in developing latent insanity now in operation. The simplest diet is the best. Milk being productive of dulness, is decidedly beneficial. Bread-stuffs will be found decidedly preferable to meats. Indeed, meat should be wholly avoided, because it is a powerful stimulant. It heats and fevers the blood, oppresses the brain, and increases the tendency mainly to be avoided. Bread, milk, Indian and rye puddings, vegetables, rice, fruit, &c. &c., should constitute the diet of those thus predisposed. Of course from spices, mustards, peppers, pickles, vinegar, and condiments, they should wholly abstain. Excepting alcoholic drinks, nothing is equally pernicious. Only those things should be taken which open the system, and keep it cool. Fruit may be eaten in almost any quantity with advantage, and so may jellies, if not preserves. But unfortunately, sweet things are relished by such less than things that are sour and hot, such as pickles, peppers, &c. Eat them, but they will hurt you.

The cold bath.

Avoid those subjects on which relatives are deranged.

Analogous to a cooling diet in its sedative influence, is cold water, both washing and bathing, especially the shower bath. Cold water is certainly cooling, and as explained in the last section but one, is pre-eminently calculated to carry off the superabundant heat of the system, and obviate that feverish tendency which constitutes the predisposition to be avoided. And I do think nothing will be found more beneficial to the insane than cold water applied externally, especially to the head, and taken internally in copious and frequent draughts. This prescription must commend itself too forcibly to the common sense of the reader, to require comment or defence.

But above all things, let those thus predisposed, avoid those subjects on which their relatives or ancestors were deranged. Thus, one of the topics of derangement appertaining to the family of the young man who hung himself in the summer of 1842, mentioned above, on account of his having been disappointed in a love matter, was the social affections. He should have known this. He should therefore have nipped his affections in the bud, unless he was sure of their being reciprocated, and consummated by marriage. In short, he should never have allowed his affections to become engaged, till he was sure of marriage—a direction suitable for most young people, but doubly so to those thus predisposed, because love is a very exciting thing any how, whereas they require peace and quiet. Still, unless such are able to govern their love, they should locate their affections, though they need not therefore be in haste to marry. Yet if the tendency to insanity be decidedly marked, *it is not right* to entail so loathsome a disease upon posterity. Such may well wish the wish of one mentioned in the preceding pages, that he “*might not have issue.*” And yet, if his own health be *improving*, he will be less liable to entail it upon his children. A companion having a cool, soothing temperament, should alone be chosen.

But the most efficacious prevention, after all, is to place intellect on the throne, and to bear in mind that this hereditary tendency exists, and when the feelings become powerfully awake to any particular subject, remember that your feelings are constitutionally too active, and therefore magnify every

thing, and remembering this, will enable you to look on with intellectual coolness upon the bustling tumult of raging passions, as upon school-boys at play. Thus, if the predisposition be to melancholy, remember that these gloomy feelings have no foundation in reality, but are the product of your own organization; that but for this hereditary predisposition, the same circumstances would produce opposite feelings; that, in short, all your trouble is *self-made*, and without foundation, and this will enable you to dismiss them. And so of any predisposition that may beset you. True, this will require much self-government—a quality of the utmost importance to those thus predisposed, and yet, from the very nature of their disease, so very rare—yet it will amply repay all the pains taken in its cultivation; and the preceding prescriptions will do much to mitigate, and finally banish from the human family, so terrible a scourge of ignorant, suffering man.

CHAPTER VI.

MORAL AND INTELLECTUAL QUALITIES TRANSMISSIBLE.

SECTION I.

THE MENTAL QUALITIES AS THE PHYSICAL—BOTH INNATE, AND GOVERNED BY THE SAME LAWS OF TRANSMISSION.

WE have thus far seen clearly, that *physical* qualities are both *innate* and *hereditary*. Nor does the proof thus far adduced in support of this position, admit of the least doubt or evasion; for it amounts to *complete demonstration*. And the more so, because the evidence is *accumulative*. By showing that peculiarities of form and countenance were hereditary, the way was prepared for showing that greatness and littleness of stature were hereditary; and establishing this, strengthened the inference that *physical strength* was hereditary, and also reacted on both the preceding points, and also on the succeeding. Establishing these points, again renders

The argument accumulative. Previous principles our base lines for the future.

the proof that diseases are hereditary, much more conclusive than it would be without such preface. Not, however, that either of the points thus far presented, are not proved *separately*, and *without* that accumulative evidence we are now presenting. Each has been shown to be true *alone, by itself*, and *independently* of all other considerations, yet each also reacts upon and supports, not only every proposition that *precedes* it, but also each that follows, to the end of the work. Thus, having proved that consumption is hereditary, analogy teaches that other diseases are on a footing with it, and therefore that *they also* are hereditary. Nor would a strictly logical argument require us to *prove* that any more than *one* disease was hereditary; for the inference would be that all other chronic diseases are equally so. But we have done more. We have proved that consumption is hereditary, by appeals to *facts*; and this double proof goes both backward and forward, and renders the assurance that each is hereditary, doubly sure. And the same is true of each point thus far presented; so that the whole, taken together, forms an argumentative arch absolutely impregnable. There is no getting by the positions thus far taken, either individually or collectively.

Let not the reader suppose, however, for a moment, that we have dwelt thus on the transmission of *physical* qualities, either because of the intrinsic *importance* of this department of the subject, or merely in order to demonstrate the transmissibility of physical qualities or of diseases. Were this the only, or even the main object of the preceding pages, they would never have been printed. No; but we have proved that physical qualities, diseases and insanity included, are hereditary, mainly in order to prepare the way for what follows. We have merely been laying the *foundation*, that we might build upon it our subsequent superstructure. We have been thus minute and particular in matters that are "known and read of all men," that we might demonstrate a basis from which to proceed to the unknown. We have demonstrated these propositions, in order to use them in proving subsequent ones. As the astronomer, in measuring the distances, dimensions, orbits, &c., of the heavenly bodies,

The same laws govern the transmission of both the mental and physical qualities.

is obliged to fix his *base lines* on the earth—on *terra firma*, where they can be *seen* and *measured*—so we have thus far been merely laying our *base lines*—been demonstrating the transmissibility of *physical* qualities, and showing what principles govern this transmissibility, in order to use these principles in prosecuting our investigations as to the transmission of *mental* and *moral* qualities. Not that the facts and principles thus far presented, are not deeply interesting and highly important *in themselves*, and the lessons they teach, calculated to augment vastly the best interests of mankind, but after all, they have been demonstrated mainly so that they may be employed in investigating the laws which govern the transmission of *intellectual* and *moral* qualities. To improve man physically, to banish disease and to secure physical health and animal pleasure, is certainly an object most desirable—as much more desirable than the improvement of our stock of cattle, horses, &c., as man is superior to the brute creation; but these, immensely important as they are, are trifles in themselves, when compared with the improvement of the *mind* and *morals* of mankind—objects as infinitely superior to the merely *physical* improvement of mankind, as the *mind* and *soul* of man are higher in the scale of creation, and more prolific as instruments of enjoyment and suffering, than is the body. I grant that improving man physically, is *the* way to improve him mentally and morally, yet I am presenting the relative importance of each species of improvement, as contra-distinguished from that of the other.

But with what emotions should we proceed to the investigation of a subject so *all important*? With what cautiousness should we proceed? With what unwonted eagerness, with what untiring assiduity and patience, should we learn this the greatest lesson that God can teach, or man can learn? And may “that Wisdom which cometh from above,” so guide the pen of the writer, and the mind of the reader, that no error may creep into these pages, and that much useful information may be imparted thereby.

What, then, are some of our *base lines*, our fixed landmarks, our lights to guide us in our investigation of a subject

Form of the body and head transmissible.

So of the phrenological organs.

so almost entirely unexplored? To those demonstrated in the preceding pages should be added, one derived from the lights of Phrenology and Physiology, namely, that *the mental qualities are as the physical*—that the influence of each reciprocally affects the other, and that, therefore, to improve either, is to improve the other also. Man is a *physical* being, as well as a mental and a moral one; and he also has a mental and a moral nature, as well as a physical one. Nor are these two natures strangers to each other; but they are *nearly related* each to the other, by the uniform action of the great laws of Phenology and Physiology; so nearly, that the conditions of each, exert a powerful and a perfectly *reciprocal* influence upon the other. *As is either, so is the other.*

I by no means design to touch the mooted question of materialism. I do not mean to say that the physical conditions control the mental and the moral. This doctrine I do not believe. If either governs the other, I believe the *mental* and the *moral* govern the *physical*; or rather, I believe there are conditions or causes lying *back of both*, and which *govern* both. But this question, be it decided whichever way it may, does not affect our position, that the conditions of each reciprocally affect the other; that the reciprocity of these reciprocal influences is *perfect*, and that each is as the other. The tone, and texture, and organization of the *body*, are as those of the *mind*; and *vice versa*, those of the mind are as those of the body. The laws which govern the one, also govern the other; and those conditions which improve either, also improve the other.

But more. A close similarity exists between the *form of the body*, or the *looks* of a person, and the tone and characteristics of the *mind*. The relation is this:—The form and looks of the body depend upon, and are governed by, its *structure*; and this same structure is also as the organization of the brain and nervous system; and they are as the qualities of the mind. As is the form, so is the structure; and as is the structure, so are the mental qualities. And there are certain *shapes of body*, which invariably accompany certain traits of character, talents, and peculiarities. I believe, for example, that the original, inherent properties of the mind,

assume particular shapes of body—those shapes best adapted to its manifestation; that, as a pepper seed and a kernel of corn, both planted together, having the same soil, the same sun, rain, covering, and culture, each abstracts its particular and even opposite nature and nutriment from similar conditions, and the products of each assume the particular qualities of its parent from the same soil, sun, and showers, so different original, innate, mental qualities gather around themselves, both before and after birth, particular kinds of matter, and assume particular shapes, adapted to their respective natures; hence the endless diversity seen in countenances, motions, appearances, size, figure, strength, &c. &c., of mankind.

I have elsewhere shown 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 always accompanies coarseness in 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.” *

I do not, however, design here to show *what* shapes of the body accompany given qualities of the mind, and *vice versa*; but I wish merely to *state* this great law of our being, that the *texture of the body* corresponds with the *tone and character of the mind*; that a vulgar soul inhabits a vulgar body, and has a vulgar expression of countenance; but that a refined mind inhabits a delicately organized body, and gives a refined, sensible, susceptible expression to the countenance,

* See American Phrenological Journal, in a series of articles headed “Practical Phrenology.” See also page 32 of the author’s work entitled “Practical Phrenology,” and bound in with “Phrenology Proved,” &c.

If physical qualities are hereditary, so are also the mental.

and a corresponding shape to the body; and so of every other quality and characteristic of either body or mind, including the fact that changes in either, produce corresponding changes in the other.

And now for the inference. We have *demonstrated* the proposition, that *physical* qualities and peculiarities are *hereditary*, and that *ALL* of them are hereditary. Now, since the mental qualities are as the physical, and since the physical are, beyond all question, hereditary, the inference that therefore the *mental* qualities, and *ALL* the mental qualities, from faculties the most powerful and energetic, down through *all the shades and phases* of character and disposition, including all the diversity of tastes and talents that exist among men, are hereditary, except what modifications are induced by education—that is, that the whole of the *basis* of character, even that on which alone education can operate, is hereditary.

But more. If physical qualities are hereditary, and the mental are also hereditary, because *connected with* the physical, it follows that those same laws which govern the transmission of *physical* qualities, *also* govern that of the *intellectual* and *moral*. Nor need there be the least doubt as to this point. Hence, to improve the mental, we must proceed precisely as we do to improve the physical—must employ the same means, and in the same manner; and the same results will crown our happy labors.

But to be still more specific. It has already been clearly shown, that the *texture* of the body, and also the *form* or *shape* of both the body and head, are *hereditary*; and Phrenology shows that certain shapes of the body, and especially of the head, always indicate, accompany, and coincide with, certain shapes of the head, or certain phrenological developments. Hence, since certain forms of the head, that is, since the relative size of certain phenological developments, are hereditary, and since these developments are as the character, it is plain that those *traits of character* which result from these developments, are also hereditary. That is, the *form of the head* being hereditary, and the character coinciding with that form, therefore the *primary mental qualities* are

The doctrine that Education forms the common mind, controverted.

hereditary. We have already seen, for instance, that the form of Franklin's head, which is peculiar, and in perfect keeping with his character, is found in the Folger family, (Franklin's mother being a Folger,) and also in Franklin's descendants. Now Phrenology being true, this descent of the *forms of the head*, or what is the same thing, of the relative size of the phrenological organs, proves that both the *original* powers of the mind themselves, and also their *relative* power and energy, are hereditary. The truth of Phrenology being admitted, the fact of the descent of different forms of the head is *forced home* upon every observing mind; and this establishes the descent of both the *organs* and the *faculties*, and also of the proportionate size of the former, and the consequent energy of the latter. Neither doubt nor evasion find any place in this argument, or rather, in this *universal fact*.

We have dwelt thus long upon the preceding points, partly because of their intrinsic merit and importance, partly because of their linking inseparably together the preceding and the succeeding portions of this work, and partly because they completely overthrow the doctrine of the old metaphysicians, that of "the Learned Blacksmith" included, that the human mind is a blank, on which education and circumstance write its whole character—that

"THE EDUCATION forms the common mind ;"

that neither the faculties of the mind nor the ideas, are innate, but that man is just what education makes him, and nothing more, nor less, nor different; that, in short, children derive *no* primary faculties, no peculiarities of mind, no mental, no moral, no intellectual elements or bias whatever from their parents as parents, or, what amounts to the same thing, that no part of the disposition or the powers of mankind, are hereditary, and, consequently, that parents do not transmit to their children *any* hereditary qualities whatever, which amounts to a total abrogation of the doctrine of the descent of mental qualities from parents to children—a doctrine which any ragged urchin in the streets should be ashamed not to know; a doctrine, the denial of which argues the most

The fallacy of this doctrine, as advocated by Nott, Hamilton, and Burritt, exposed.

consummate bigotry or intellectual obtuseness in such men as Dr. Nott, Dr. Hamilton, and the Learned (ignorant on this point) Blacksmith.* How is it *possible* for men to be so wise in other matters, and yet so foolish in this? How can men of sense and intelligence deny the doctrine, that the mental qualities of parents descend to their children? However sensible they may be in other matters, they are simpletons in this. However learned they may be in Grecian lore, or physical philosophy, or the healing art, they are ignoramuses in this. However great in logic, or metaphysics, or theology, they have not sufficient intellect to perceive a law as universal as the law of gravity, as plain, and palpable, and numerous in its facts, and as eminently inductive, as any other law of nature. On this point—the very acme of wisdom, the most useful and beautiful department of knowledge—they are bigoted ignoramuses, and behind every mother in the land in this species of intelligence. *Such men learned? Such men wise?* If learned, they are also ignorant, and that too in the most essential and the most common department of learning. If wise, they are also foolish. They have “dead flies” in the ointment of their talents and learning. And they are bigots at that, for nothing but learned bigotry will allow any man to maintain such palpable absurdities, such learned monstrosities. What! Do you, Drs. Hamilton and Nott, and you, Elihu Burritt—do you indeed believe and teach, that the mental qualities of parents, their dispositions, propensities, talents, moral and religious dispositions, strength or feebleness of intellect, and so on down through all their infinite shades and diversities of character, are *not hereditary*—not born *in and with* their children? Do *not descend* from parents to their children, and are all the result of *education*? Do you not know any better? Pray then what *do* you know any how? Are you indeed so soft, so simple? Would you not call him a learned simpleton, who, however much he knew of history, the languages, or the natural

* See the author's “Answer to Dr. Hamilton, in which Dr. Nott is quoted; and also Strictures on a Lecture of the Learned Blacksmith on this subject, in vol. iv. of the American Phrenological Journal.

Benjamin West.

The duck and chicken.

Breathing.

Crying.

sciences, did not know the alphabet, or how to make a fire, or wash his hands? Or him a book-worm ignoramus, who, though he knew "fifty languages," added to all the learned lore of past ages, did not know that children were born of parents at all, or how they entered the world, or that their mental faculties were *hereditary*?—Come, come, stop your study of the languages; stop inventing your stoves and making your experiments in the laboratory; stop amputating limbs, teaching students, &c., and go and learn your A B C's on hereditary descent, from matrons and sires. Come, go with me, and I will show you that persons are often what they are, not only *without* education, but, to quote Dr. Hamilton, "*in the very teeth*" of it. Tell me that Benjamin West was a painter because he was *taught* to paint, when the fact is, that he was reprimanded, and even severely punished, *because* he painted; and was obliged to hide his paint and paintings in his father's garret, and steal away unobserved to follow this his "ruling passion," strong *at birth*, and developed to be a master passion when but six years old? Do you really mean to say, that the young duckling, hatched by the hen, seeks the water, and swims dextrously upon it, *from the first wave of his foot*, because he is *taught* to seek the water, and *taught how* to swim? That the chicken hatched by the duck, avoids the water, because it is *taught* to avoid it, and picks up its food in consequence of, and in obedience to, previous *instructions*? Or do you really mean to maintain that the infant, at birth, cannot breathe till it is *taught* to breathe, and taught *how* and *when*? That it cannot draw nature's nourishment from its mother's breast, till it is *taught* to do so, and taught *how*, and that it nurses solely *because* it is taught? That before it can open its eyes upon surrounding objects, it must first be *taught* the laws of optics, and that it sees solely *because* it is taught *how* to see, and could not see *without* such teaching? Or do you really maintain that a child cries because it is *taught* to cry, and shown *how*, (mothers, of course if you will only not *teach* your darlings to cry, they will never in the world know how to cry, for

"*T is education*" teaches a child to cry,)

Emotious generally, thinking, memory, &c., intuitive and innate.

and that it could not cry unless taught to do so? That children, from first to last, hear because they are taught the principles of acoustics, and cannot hear till then? That they cannot articulate till they are *taught how*? That no child experiences a single emotion of any kind, whether of anger, or affection, or hunger, or heat, or cold, or pleasure, or fear, or pride, or selfishness, or pity, or justice, or kindness, or taste, or sexual love, or any other emotion, till they are *taught* to do so; and that they do so *solely* and *only* because they are *educated* to do so? Do you indeed maintain that no idea can be formed in the child's mind, till it is *taught how* to form a thought, or is *educated* to think? Or that education *creates* memory, or mechanical genius, or a talent for poetry, or painting, or oratory, or learning languages, &c.? Then this self-same education must really be a greater creator than even God Almighty himself!

"Oh no, we do not mean that education causes children to perform these and other operations that are *instinctive*."

Then pray what *do* you mean? Either you do not mean *any thing at all*, or else you mean that appetite (Alimentiveness) is innate; that the breathing faculty (the phrenological organ of which has recently been discovered) is instinctive, or what amounts to the same thing, is innate; and so of anger (Combativeness,) fear (Cautiousness,) affection (Adhesiveness,) love (Amativeness,) selfishness (all the animal propensities large,) pride (Self-Esteem,) ambition (Approbativeness,) sense of justice (Conscientiousness,) the religious sentiments (the moral organs,) the laughing propensity (Mirthfulness,) the talking propensity (Language,) the disposition and ability to think (Causality,) various kinds of memory (the intellectual organs generally,) and so through all his *instincts*, are each instinctive, that is, innate? Granted; for that expresses our doctrine exactly. If hunger, sensation, breathing, seeing, anger, crying, laughing, affection, &c., are *instinctive*, and therefore *innate*, so is talkativeness, taste, kindness, sense of justice, ability and disposition to think, construct, remember, plan, observe, sing, &c. What broad line of distinction exists between these mental operations? None. Is one instinctive? So are all. Is one the

All the primary faculties innate. These must exist before education can take effect.

result of education? So are all. One is natural; so are all; and if natural, also hereditary, and hereditary *because* natural, and natural *because* hereditary. The fact is, that to leave these, or *any* of them, to education, is to leave them *undone altogether*. Nature (the Deity) is not so bungling a workman as to leave things as indispensable as is each of these functions, to education; that is, to leave them out of man altogether. No: man's powers are all *innate*; that is, all *instinctive*, all *intuitive*. Intuition, innateness, and instinct, are different names of the same thing; namely, for whatever is *hereditary*; and are all appellations belonging to *every* faculty of the human mind; and no less to the faculty that breathes or eats, than to that which thinks, or remembers, or talks. True, education may *direct* these primary powers into different channels—may teach the faculty or the instinct of appetite, both one and the same in substance, to eat fruit, or meat, or tobacco, yet the eating *instinct*, or the *faculty* of eating, must *exist*, before it is *possible* to teach it. How would Dr. Hamilton, or Dr. Nott, or Elihu Burritt, go to work to teach a child to see, that had *no eyes*; or to hear, that had *no ears*; or to talk, that had *no mouth*; or to move, that had *no muscles*; or to think, that had *no Causality*, or no original primary *element* or *faculty* for thinking? There must be a faculty *back* of all education, and *prior* to all teaching, before education can have any material whatever on which to operate, or effect the least iota. Why cannot Dr. Nott teach a dog mathematics? For no other reason whatever, except that the dog has no primitive *instinct*, or original *faculty*, capable of being taught, and capable of perceiving mathematical relations. But why can he teach his pupils mathematics or logic? For no other reason than because they were *created* with an *original, intuitive faculty*, or power, or instinct, capable of perceiving these relations. Dr. Nott says he can make every boy in any hundred that may be selected, brave. Granted; because every boy in a hundred, and in a million, and in the human family, has more or less of the original instinct, or faculty of *Combativeness*, capable of being increased, by cultivation and exercise. Though the duckling can swim when it first enters the

Nature gives every primary power—education trains it. Clearing our track.

water—though the robin can fly the first time it leaves its lofty nest, yet the former can swim more expertly, and the latter fly more easily and dextrously, from having practised. So, although the power of thought, or the faculty of reason, be innate or instinctive, yet education, culture, and practice greatly increase its power, its correctness, and its scope. Yet education can only *train*, it cannot create it. So of every other power in man, both mental and physical. Nature, through the instrumentality of hereditary descent, imparts the *primitive faculty*, the *original power*, of doing every act, exercising every feeling, and thinking every thought, that it is possible for man to do, to exercise, or to think; and those who maintain this dogma of the dark ages, the utter fallacy of which we have pointed out, “know not what they do.”

If some readers think we have dwelt too long on a point so plain that “he that runs may read,” let them remember that if an error so glaring, so entirely subversive of the whole doctrine of the hereditary descent of mental qualities, be maintained by Nott, Burritt, Hamilton, and a host of others who exert a powerful influence over the popular mind, and spread these pernicious errors far and wide in their lectures and writings, it is certainly important, and high time, to counteract these errors, and to overthrow a doctrine so palpably absurd as the doctrine that the mental qualities are not innate, but are the products of *education alone*. Especially, how could the author proceed to establish the doctrine of the innateness and descent of mental qualities, without first “*clearing the track*” of such rubbish? How can I build my doctrine of the hereditary descent of mental qualities, on the ground pre-occupied with the opposite doctrine, that they result from education, till I first tear down this doctrine? And how can we draw those infinitely important inferences which are to follow, without basing our foundations deep in the first principles of the nature of man? I trust this course will be found warranted by the superstructure we are thereby preparing to erect. And then, again, the author has no where seen this doctrine of the *innateness* of *all* the faculties, satisfactorily established, or its opposite doctrine completely overthrown.

All the mental powers alike hereditary.

Idiocy and superior talents hereditary.

But enough. We proceed to *show by facts*, that the intellectual and moral faculties are *innate and hereditary*, (both the same in reality,) and then to point out some of the laws which govern their transmission.

But before we pass to the consideration of this matter, it is due to this portion of our subject to remark, that since the mental faculties are hereditary, they are *all* hereditary. All that is *primary, original, and constitutional* in man, is *hereditary*—is hereditary *because* it is constitutional, and constitutional because it is hereditary. Education cannot *create* the first germ, cannot impart or originate the least thing. It can *bring out* gifts that are hereditary; it can re-augment and invigorate, but it can go no farther, can do no more. Let the true office of hereditary descent, namely, that of transmitting all that is constitutional in man, and in the degree of energy in which the parent possesses it, be assigned to it; and let also the true office of education, that of disciplining and re-augmenting these faculties, preparatory to their re-transmission and improvement, be assigned to it. Let neither be driven beyond the bounds allotted to it by nature; and let both education and parentage go hand in hand, *pari passu, pars nobile fratrum*, in accomplishing the greatest of all works—that of improving and restoring mankind, and promoting their virtue and their happiness. And woe be to him who neglects either for the other.

SECTION II.

IDIOCY AND SUPERIOR TALENTS, HEREDITARY.

A GENTLEMAN who is connected with D. Fanshaw's Bible establishment, 115 Nassau street, New York city, relates the following:—"Some ten years ago, in Chester county, Pa., I knew an idiot, so low in the scale of organization, that he could neither talk nor laugh, nor even *chew*. His food was gruel exclusively, which was poured into his mouth, and *run down his throat*—he not knowing even *how to swallow*.

An idiot in Pa.

Two idiots in one family, and three in another.

He made but two noises, one a kind of grunt, which signified that he was hungry, and the other a humming noise, as if he wanted to sing. When he heard music, he would lay down on the floor and roll, appearing as if it gave him pleasure; and yet he manifested no other sign of intelligence except those above named. His fæces passed from him without restraint. He could move but little. He had a brother who was barely able to take care of himself. His father evinced no want of intellect, but his mother was none the smartest, and rather a butt among her neighbors, and was considered rather flat. *Her sister* also knew just enough to warm his porridge when he called for it by this grunt, and pour it down his throat; and this was all she did, or knew how to do. Farther particulars I could not learn, though these facts argue a want of talent in one *grand parent*, the deficiency not being as conspicuous in the *mother*, as in her *sister* or her *son*."

In the poor-house in Wilmington, Del., in 1838, I saw a mother and her daughter, both idiots, and the intellectual lobe small in both, and *alike in shape*, namely, Individuality, Form, and Locality somewhat developed, but Causality scarcely larger in either than in an orang outang.

My brother, L. N. Fowler, has the drawings of several brothers, by the name of Emerson, who were so completely idiotic, that they had not done the least thing for themselves, though some of them were sixty years old; and did not even know how to feed themselves. One of the brothers barely made out to take care of himself; the other three were total idiots. The parents were not noted either for talents or for the want of them. The point to which attention is mainly called, is that there was some most unfavorable condition in the parents, which resulted in the idiocy of three successive children.

Mr. Parker,* of Parkersville, Pa., in conversing on hereditary descent, said that he had children come to school to him whom he could not possibly teach to read, and who, though the utmost pains were lavished on them, seemed unable to

* If I mistake the name of my author, I do not the *fact* stated.

What conditions in parents produce idiocy or talents in children.

learn to spell. They were regarded as *flats* by all who knew them. Both parents had been married before, and had children tolerably intelligent; yet all the products of this union were simpletons.

There is a point connected with the two preceding facts which deserves investigation, namely, what conditions there are in parents, both of whom are tolerably knowing, that can produce idiocy. That there *are* such conditions, and also conditions of an opposite character, the union of which produces talents in the offspring far above that possessed by either parent or any of their relatives, is obvious to all. And similar results appertain to the *health* of parents and children; some children being weakly while both parents are healthy, and both from a healthy stock; and others healthy when both parents are sickly. These conditions, like that of the colored ancestor and his descendant of the fifth generation, mentioned in chap. ii. sec. 1, may have run under ground for several generations, or there may be conditions in the parents, perhaps disease, or fatigue, or excessive labor, or highly favorable conditions, but there is *something* in this point worthy of being investigated.

Closely allied to the above, is a principle on which it is proposed to enlarge hereafter, but which deserves to be at least noticed in this connection. Reference is had to the condition of parents, especially of *mothers*, as influencing the mental properties of the child. Near the A. factory, R. I., I was called to examine the head of a lad, some six years old, whose organization was quite imperfect, head small, countenance idiotic in expression, and unable to talk. On questioning the mother as to her situation during pregnancy, she said that she was accustomed to sit in church where she could not well help looking out at the door, (in summer,) where her eye rested upon an idiot, who was in the habit of coming and sitting outside during service. He annoyed her extremely, and yet she could not well keep her eyes off from him. Her child was the miniature of this idiot, not only in the expression of its countenance and in all its motions, but also in the cast or character of its idiocy.

Talented sons have talented mothers.

Amativeness hereditary.

I saw another child near Adams, N. Y., rendered idiotic by the condition of the mother during pregnancy; and I have seen others in all parts of the country, more particular mention of some of which will be made hereafter.

Thus it is that *hereditary influences often produce idiocy*. But they sometimes produce opposite results. Superior natural talents are generally, probably *always*, hereditary. To notice isolated cases of this kind, however, is not the design of this section, it being reserved for one on the descent of *specific* intellectual faculties. All proposed to be done in this, is, to show that the *general* tone and tenor of the brain—the presence and the absence of the intellectual lobe, is hereditary, abundant proof of which consists in the fact, that all the intellectual men of whose parentage we have any knowledge, were the sons of highly talented *mothers*. To this general fact I do not know a single exception.

Having already shown that *physical* qualities are hereditary, the preceding doctrine that the general tone, texture, and organization of the brain are hereditary, requires little additional proof, because the physical qualities being hereditary, the texture of the brain included, and this texture being as is the tone and power of the intellect, the general quantum or deficiency of intellect is of course hereditary. This conclusion, however, will not be left to rest on this inferential basis merely, good though it be, but will hereafter be supported by *facts*, showing that the talents given by certain organs are hereditary; that is, that the relative energy of certain organs and their faculties, is hereditary.

SECTION III.

AMATIVENESS AND THE SOCIAL FACULTIES HEREDITARY.

If this element of our nature were *not* hereditary, it would not be likely to be as universally developed as it now is, nor ever as prolific. But although nearly or quite every member of the human family has more or less of this faculty, yet, like other mental and moral qualities, it *runs in families*;

David and Solomon.

Royal family of England.

Burr.

Edwards.

and not only in families, but in the *descendants* of those families, from generation to generation. Solomon seems to have inherited that strong passion, which induced him to have so many wives and concubines, from his *father David*, who, not content with scores of wives and concubines, conceived such a passion for the wife of Uriah, that he committed actual murder in order to indulge it. In fact, Abraham, Isaac, Jacob, Judah, Tamar, the daughters of Lot, and the whole race, seem to have inherited and propagated this passion in an especial degree. See also the Bible account of the kings of Israel and Judah in this respect, who were of course lineal descendants of David.

The royal family of Great Britain, from time immemorial, have been notorious for the power of this passion, as well as for indulging it, of which its rapid augmentation of late is by no means a solitary example.

Aaron Burr had a development both of this *organ* and of its propensity, in a degree truly wonderful—hardly an instance being on record equally conspicuous. His uncle, Pierpont Edwards, was nearly his equal, and not only so notorious, that, in New York, where he flourished at the bar above half a century ago, even now his name is coupled with the grossest libertinism, and the most unbridled profligacy, but a novel was written on one of his seductions. Both he and his nephew made their boast that they could seduce *any* woman, however virtuous, to whom they might be introduced; and it is yet within the recollection of most of my readers, that when the love-letters of Aaron Burr—expressions of passion from ladies of the highest standing in the land—were on the eve of being published, the publisher was threatened with death from several quarters, by the friends of ladies whom this correspondence would expose. It is said to exceed every thing of the kind ever read or heard of; and for ages to come, will the name of Aaron Burr be associated with seductions the most artful and successful, with the indulgence of sexual passion the most gross and unparalleled for excess, and with the ruin of all that is lovely and virtuous in woman. Long may it be ere such another soul enemy of female virtue again scourges our earth!

The children of harlots.

A remarkable case.

Children in alms-houses, &c.

I have met with several relatives of this notorious sinner, and found the same gross appetite predominated over both reason and the moral sentiments. It can, without doubt, be traced farther back in this family, and in other branches—but enough on this painful case.

I examined the head of the son of a harlot in New-York, only four years of age, and found the organ enormous, and its manifestation in proportion.

More than a hundred years ago, a man run away with another man's wife, *when he was ninety-five years old!* and that too when he had four wives then living. This same passion can be traced down for six generations, and will probably be traced down six more, in a degree equally surprising. The fifth lineal descendant is said to spend thousands of dollars on kept mistresses annually, though married, and now probably sixty years old; and all of his sisters became mothers before marriage, besides evincing this passion in the strongest manner. His niece, a girl only thirteen years old, spent a few weeks in his family, and returned to her parents a mother before she was fourteen, and by her own cousin, his son, then not fourteen. All the male members of this family, and many of the females, are equally remarkable.

I have been struck with the fact, that the children found in our alms-houses and houses of correction, most of whose parents were licentious, had extremely large Amativeness; and I have yet to see the first child of frail women, and the first illegitimate, in whom this organ was otherwise than large. But enough of this disgusting picture, with the single important inference, that the indulgence of parents during the gestation of the mother, is directly calculated to develop prematurely a beastly animal passion in the unborn infant, and is one cause of the alarming prevalence of this vice. If, as we shall hereafter see, the state of parents, while becoming parents, and especially that of the mother, influences the child, surely the indulgence of this passion, merely for the sake of the animal gratification afforded, must necessarily plant the seeds of vicious indulgence in the breast of the otherwise pure soul of the unborn infant, to be ultimately

Warning to parents.

Amativeness in talented men.

ripened up into full grown licentiousness. In this way it is, that many a child is *ruined before it is born*, and that too by *pious* parents—ruined ignorantly, I grant, but none the less effectually. What is more common than to see the children of licentious parents follow in the footsteps of their predecessors; and if this law govern the children of sin, it equally governs the children of animal parents.

I have introduced this section mainly to prepare the way for the preceding inference—an inference the importance of which is deemed quite sufficient apology for its introduction, and without which any work on hereditary descent would be sadly wanting.

It has been long and generally remarked, that this passion is extremely strong in great men; and hence young men, in aspiring after greatness, have allowed themselves to indulge this propensity without restraint, thinking it *one* element in greatness. So far from it, it is the ruin of many who would otherwise have become distinguished. So far from making men great, its excessive indulgence is the greatest drawback to talents that they can well encounter; for it creates a fever in the brain that directs the energies from the forehead to the cerebellum, and keeps the whole mind and body in a perfect *fever* of preternatural excitement; nor do I believe a truly great man can be found, who, *during the period of youth*, freely indulged this passion. What may be the case in manhood, after the system is matured, is quite another thing. But be this as it may, one thing is certain—greatness does not *cause* an excess of this animal passion, nor does an excess of this feeling *cause* greatness. This, however, may be true, that a powerful constitution lies at the basis of both, giving both superior talents and strong propensities. Still, a strong constitution bears no relation to this organ more than to any other. I have seen it small in persons of the most powerful physical organization; and large in those of weak constitutions hereditarily. No uniform proportion exists between the power of this passion, and the energy of the intellectual lobe, except the reverse ratio, that the more physical energy is expended in its indulgence, the less there is remaining to be expended by the intellectual lobe. A certain

Having twins hereditary.	Boyer.	Hughes	Blundell's observation.
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species of talent, that requisite for political eminence, for example; in which its neighboring organ Combativeness is required to be so large, in order to sustain angry discussion and recrimination, may be coupled with its excessive manifestation, yet how is it possible for this animal passion, in its brutal exercise, either to strengthen the intellect or improve the morals? And those who indulge it in order to aid them in becoming great, will find themselves greatly mistaken. Still, there is probably little doubt, but that its energy in parents, augments all the energies of their children, Amativeness included.

Another hereditary quality, belonging of right to this section, is, that the tendency to have two or more children *at a birth*, descends in families. Dr. Kimball, of Sacket's Harbor, after relating a striking case of the descent of Amativeness in a French woman and her daughter, writes as follows:

"The sister of a man named Boyer, living in B——ville, had *twins twice*. One of Boyer's daughters married a Mr. Flagg, and died in her first accouchment, being delivered of one living twin before she died, the other remaining unborn. A son of Boyer. (and this principle descends in both the male and the female line,) married a Miss Hughes, who, after having four or five single births, was delivered of *three children at one birth*. Hughes, a brother of this last Boyer's wife, married Boyer's sister, who, after having three or four single births in as many years, had twins, on account of which Hughes left her, and lived clandestinely with another woman, by whom he soon after had *three children at one birth*."

Verily, these Hughes and Boyers fulfil the first commandment in the Bible, "Be fruitful, and multiply, and replenish the earth," with a vengeance. Can it be that the marriage of two families, each of which are accustomed to have twins, causes the birth of *triplets*?

Blundell says that a lady related to one of his pupils, had *four* children at one birth, and that three of the sisters of this prolific woman, had either twins or triples. Dr. K. also states, that having twins descends in his own family, and mentions some other cases. But facts of this class are too

Having large or small families hereditary.

The incestuous propensity.

abundant to require specification; for almost or quite all parents who have twins, will be found to inherit this predisposition from their parents, one or both; or else to be *related* to those that have twins.

Those who belong to large families, generally have large families, unless the other parent is feeble; and those who belong to small families, to have small families, unless the other parent be from a large family, and be the more powerful. Whole families, in all their branches, will be found to have just about the same number of children with their ancestors and relatives.

The incestuous propensity seems to be hereditary. A father in Portland, Me.,* committed incest with his own daughter. Her son committed incest with his mother, and the product of this double incest, was the lad who, at thirteen years old, was sent to the state prison for tying up another boy and emasculating him. John Neal, the phrenologist, writer, and lecturer, was called on to examine his head before the jury, and found prodigious Destructiveness. The result in regard to Amativeness, I have not learned. Can it be that incest tends, like marrying cousins, (a point hereafter to be presented,) to degenerate and vitiate the race, and that *therefore* the Bible forbids it? For the doctrines of the Bible will be found to be eminently *philosophical*, and to embody many of the great physiological laws of our being.

A few remarks on the transmission of the other social organs, may perhaps be appended to this section with as much propriety as inserted in a separate one.

I know a little girl who is exceedingly fond of a kitten. Nothing delights her more than to play with one, or gives her more pain than taking it from her. Neither father nor mother likes a cat; but the maternal *grand mother* of the child was passionately fond of cats, would take them to bed with her, and was almost cat-crazy. The child takes after

* This fact is stated by our friend and agent, Wm. C. Harding, the phrenologist, who is lecturing with much success in Maine. Will Mr. H. send such other facts on hereditary descent as he may chance to observe, and especially relative to the P. family hereafter to be mentioned.

The pets of parents and children the same.

Adhesiveness hereditary.

its *mother* in its form of head and expression of countenance, and the child's mother takes after *her* mother; so that the child resembles that grand parent from whom she inherits the cat loving propensity—a law which will be found illustrated by facts scattered throughout the work. This case is cited, not because of its intrinsic importance, but to illustrate the *minuteness* of this law of transmission.

Another sister of this girl, loves a cat extremely, yet takes after its paternal grand father in its phrenological developments, yet it derives its excessive sensitiveness from its mother, who inherited it from her mother—a fact at first sight not in harmony with the law just named, yet the child derived its extreme *sensitiveness* from its maternal grand mother, from whom also she inherited her extreme love for cats. The child does not strictly take after either parent, but takes a portion of both its physical and mental qualities from both parents.

I wish here to be understood as maintaining that children inherit not only particular *organs* from their parents, but also the particular *direction* of those organs—not only large and small Philoprogenitiveness, but also love of the *particular thing* on which the organ in the parent fastened; of which still farther mention will be made hereafter. The children of Israel had a strong passion for feeding cattle, a considerable portion of which doubtless was *inherited* from Abraham, Isaac, and Jacob, all of whom, including Lot, Laban, and Esau, not only derived their entire sustenance therefrom, but seemed to take the greatest *pleasure* in it, and also to be eminently skilful.

The love of the Swiss, the Welch, and the Highland Scotch for their native hills, and the home sickness so common to the Swiss who leave their country, is doubtless in part *hereditary*.

Whole families, for generations, will be found to be *affectionate*, fond of one another, of home, and highly domestic; and other families are wanting in this quality. Doubtless this is in part owing to its want of culture, and yet this very want of culture, grows in part out of the *constitutional* feebleness of this faculty. Facts touching the transmission of these social

faculties are so common, so multifarious, wherever we make observation, that isolated illustrations are not necessary. And one of the very best guarantees of affection in a daughter, is affection on the part of *her mother*, especially if she resemble that mother.

It may be as proper to remark here as any where, that one evidence that a man resembles his mother rather than his father, consists in an unusual development of his social organs. In woman, these organs are much larger than in man; and that son who takes after his mother, will have these organs larger than they are usually found in men; and when thus unusually large, it is a sign that he resembles his mother, rather than his father, in whom they are less. Of course exceptions occur to this rule; for the father may take after *his* mother, and the mother after her *father*, so that the husband may have them the largest, and the son have them large, and yet take after his father, or rather, after his *grand mother*. Yet, as a general rule, the above sign holds good, and will tell whether a son takes after his mother or father.

Self-Esteem and Firmness are most conspicuous in males; and if a daughter have a high head in the crown, which indicates a large development of these organs, she will generally be found to resemble her father instead of her mother. So a large development of Causality, Constructiveness, and Calculation, especially the latter, in a daughter, shows that she takes after her father, these organs being more fully developed in man than in woman.

Guided by these and some other similar signs, I rarely fail to tell which parent persons resemble, provided they resemble either, and thereby the *age* of the parent or grand parent whom they resemble, or the diseases to which they are liable—which parent, if either, died of consumption, and, consequently, whether they are liable to it; and also what were the leading mental and physical peculiarities of this parent, and other predictions depending on this resemblance.

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SECTION IV.

THE PROPENSITIES HEREDITARY.

IN central Pennsylvania, there lived two brothers, named Mc——, who were renowned for their fighting propensity; Combativeness and Destructiveness being powerful and active. In addition to their fighting propensity, they were very strong, able-bodied men, and eclipsed all rivals in those parts, in wrestling, hopping, lifting, &c. A daughter of one of them, a large, fine-looking, energetic, stern, commanding woman, married a Mr. P——, and became the mother of two sons, both of whom, though peaceable, excellent men, possessed great physical strength, and the combustibility of their maternal grand father. If a man offered them an insult, either of them would knock him down instantly, and by the time the insulting word was uttered. A son of one of them, in whom Combativeness, Destructiveness, Firmness, and Self-Esteem were very large, was denied some gratification by his father, in consequence of which, he became enraged, swore terribly, and, coming into the house with all the fierceness imaginable, he caught hold of a chair, and, slamming it down spitefully upon the floor, exclaimed, "I can tear the house down, and will do it." His temper, when once roused, was most outrageous and ungovernable. In looks, color of hair, form of body, and phrenological developments, he resembled his father, and he his mother, and she her father.

The two brothers were remarkable for their personal courage, and their self-possession in times of danger. The daughter, also, was as eminently courageous as her sons, and the grand son mentioned above, literally feared nothing.

One of the descendants of this combative family married a woman who belonged to a very mild and sweet-dispositioned family. Of their children, one daughter had the developments of her father, and was stern, resolute, and vio-

Nero.	Byron.	Children born in and after the Canada outbreak.
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lent-tempered, while another had the mildness and sweetness of the mother, along with her *phrenological developments*, including small Hope, and a melancholy cast of mind.

Both the parents of Nero possessed the revengeful and murderous disposition, to a degree almost unparalleled in the annals of history. They were monsters in depravity, and their son was a fiend.

The mother of Byron was a most violent-tempered woman, and her son was the lawful heir of such a patrimony. The particulars of this case will be found highly interesting, but, as they are recorded elsewhere, we will not swell our pages by their transfer, our object being, mainly, to *add new* facts, not to compile those already before the public.

But is there any need of multiplying cases of this kind? Who does not know that ill-tempered parents have ill-tempered children, and that the children of mild, sweet-dispositioned parents are like their parents? Who does not know, that when *both* parents are revengeful or fiery in their anger, the children are more combustible than either parents? and that those children, one of whose parents is mild and the other spirited, are the one or the other, according to the parent they resemble?

There are, however, some modifications of this law; such, especially, as differences in the conditions of the parents before the birth of different children. In Canada, in 1840, I noticed many children in whom Destructiveness was immense—larger, by far, than this organ in either parent. Thus, a child of Mr. S——, the chief executive officer of Upper Canada, living at Toronto, had one of the largest organs of Destructiveness that I ever saw in a human being, together with a most splendid intellect. The child was born during the outbreak in Canada, in quelling which, its father took the most active part, he being the commander of the military forces. His house was besieged by the insurgents, and the lives of all were threatened—circumstances calculated to arouse all the energies of large Destructiveness in the parents to their highest pitch of inflamed action, ready, in this state, to be transmitted to their offspring. The boy re-

Major Mc——.

Son.

Sons of torys who settled in Canada.

sembled his mother. Cautiousness was also very large in the child, and the Cautiousness of the mother was more than once wrought up to the highest pitch by fear of immediate death.

A son of Major Mc——, who was second in command in the expedition against the Caroline, and who had his hand shot off in boarding her, after having laid open the head of one of her men with his broad-sword, had this organ very large and very active, beyond anything I have seen before or since, except in the last one named, and along with it the most violent, inflammable temper imaginable. He was born some ten or eleven months after that expedition, and was begotten, of course, while this organ was in most powerful exercise, in the father, if not in the mother. Nor is there the least doubt, but that children born during war, are far more combative and destructive than those born during peace. But, though this is not departing from the present subject, it is encroaching upon the subject matter of a chapter on the conditions of parents while becoming parents, as influencing the future characters of their children.

In passing, perhaps it may not be improper to remark, in this connection, that the authors of the attempted revolution in Canada, were, almost without exception, the *sons and grand sons*, (especially the latter,) of the American torys who were banished from this country on the successful termination of our struggle, and settled all through Canada, on 600 acre lots, given by the British government to each banished tory, as a reward for opposing this revolution. True, they sided with the English government, but still, they could hardly have lived in this country previous to, and during that great moral struggle, without catching some of its spirit, and were opposed, probably not to liberty itself, but to the *men and measures* of the war. They would certainly be supposed to possess more of the American feeling, than those who had always remained submissive to the British government, which the successful issue of that struggle was calculated to augment. This spirit they transmitted to their

The heads of infants resemble those of parents.

Appetite hereditary.

children, "and they again to theirs," and the result was, this struggle for the independence of Canada.*

Let not the reader suppose that I attribute *all* of the results above stated, to parental influences. On the other hand, parents who have violent tempers, not only impart large organs and strong faculties of Combativeness and Destructiveness to their children, but they also re-augment the power of these faculties daily by scolding and punishing them, and by keeping, in a variety of ways, these faculties in a fevered state. It is not all parentage; it is not all education. *Infants, at first*, have a phrenological organization analogous to those of their parents—have large or small Combativeness, Secretiveness, Destructiveness, Alimentiveness, or Acquisitiveness, *according to the size of these organs in their parents*. To this result I have been driven, by examining the heads of thousands and thousands of parents and their children, in the families into which I am daily called to practise my profession—one of the very best opportunities in the world for observing this point. Nor have I the least doubt, but that following me into families but for a single week, will convince any observing or reflecting mind of the correctness of these conclusions.

Again, the *appetites* of children are as those of their parents. Franklin, in mentioning the peculiarities of his parents, describes his *father* as almost destitute of Alimentiveness, that is, as appearing unconscious of the kinds of food on the table, and indifferent to *what* kinds, and as eating mainly from necessity, or, at least, with but little appetite or relish. His description, in this respect, shows, as clearly as any thing *can* show, that his father had small Alimentiveness. He then goes on to say, that *from this inattention* of his father to food, *he, also*, cared little what he ate. His mention of the *fact* that his appetite was feeble, (in illustration of

* It should be added, that the *original design* of the originators of that struggle, was not a resort to arms, but the extension of their rights by petitions and votes. But a few reckless spirits, taking advantage of the popular excitement, in order to distinguish themselves, took up arms, and caused the defeat of a needed reform that had begun properly, and in the spirit of peace.

Relish and dislike of particular kinds of food hereditary.

which, his story of the two rolls of baker's bread under his arm, while reconnoitring Philadelphia, is in point,) is all we wish, we being able to account for it quite as satisfactorily by ascribing it to parentage, as he, by attributing it to a *habit* implanted by his father—the *absence of appetite in both*, being all that concerns us.

Whole families, again, in all their branches, are good liverers. A strong appetite, for plain food, however, appertains to every branch of the Fowler family, as far as I have been able to trace it, either backward, or in the various branches descended from the Jonathan Fowler referred to in the preceding pages.

Every member of that S—— family, subject to derangement, mentioned in chapter v., loves good things, and though most of them are very fond of money, and most saving and economical, yet, they pay out money freely for eatables, and always set a table loaded down with *good* things, besides, their female members being excellent cooks.

And not only does a strong or a weak *appetite* descend in families, but an appetite for *particular kinds of food* is also hereditary. Thus, if the parents be fond of fruit, or potatoes, or peppers, or pickles, or oysters, or meat, or any particular dish, the children will generally inherit an appetite for the same dish. Two of the children mentioned above as inheriting a passion for cats, and also extreme nervousness, from a maternal grand mother, inherited also from her a love of roasted potatoes, both grand mother and grand daughter preferring to make entire meals, day after day, on roast potatoes and butter alone, and preferring this diet to all others. Hence, if the appetite of the father fastens upon or rejects oysters, or ardent spirits, butter, &c., that of the son will fasten upon or reject the same articles, and induce the consequences. The father of Dr. Kimball, of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely on account of the disgust he instinctively feels towards it, preferring to forego the loss of both profits and customers, rather than have it about him; nor can he sit at

Longings of mothers.	Intemperance hereditary.	The D. family.	D. F.
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the table on which it is, unless it is of the purest, sweetest kind.

Edmund Bridges, of Prattsburg, could never endure cheese, and not even bread cut with a knife with which cheese had been cut without its being washed; but whether it was hereditary, I know not. Let each reader observe particulars for himself.

Analogous to this doctrine, and directly calculated to prove it incontestibly, is an appetite in children for certain things after which the mother longed during pregnancy, but, for the reason already stated, facts of this cast will be presented hereafter, as well as directions in regard to it.

In harmony with the foregoing principle, an appetite for alcoholic drinks will be found to be hereditary, and especially to descend in the line of the *mother*. But it often descends in that of the father.

Three brothers, by the name of D—, emigrated to this country with William Penn, and settled at Chester, Pa., whose descendants spread throughout the western part of that state. They were a remarkably sober, honest, industrious, temperate family, in all their branches except one, into which intemperance was introduced by the marriage of one of the descendants with the daughter of a highly influential member of the senate of that state, who, though he did not become a sot, yet would have his wine after dinner, and drink till he felt pretty well. He also treated his friends freely. This daughter was not known to love liquor, but, of six children, every one, a daughter included, became common drunkards. Nearly every child of these six also became drunkards of the lowest cast, and so did a large proportion of their children, though some of them were snatched as brands from the burning, by the temperance reform. And even the descendants of the sixth generation, though children, love the "critter," some of whom were brought up in families where no liquor was drank, except with medicine. Still, the temperance reform will probably save many of them.

D. F—, whose name, were it given, would be recognized throughout the land, especially in the religious world,

A partial idiot.	Child of Mrs. K.	Permanent longings resemble appetite.
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though Causality and Conscientiousness are immense, inherited, I think from his father, a love of spirituous liquors, to which he yielded till he was about twenty years old, when he came to a firm resolve never to taste another drop again, and his adhering to this resolution has saved him, while his talents have rendered him distinguished.

In Westchester, Pa., in May, 1840, I saw a man whose intellect was every way inferior, and who had been addicted to drinking, ever since boyhood. His mother, whenever she could, by any means in her power, raise money sufficient, would get a quart or a gallon of liquor, lie down by it, and keep beastly drunk till it was gone. Every one of her children, the one alluded to above included, evinced this liquor-loving propensity, even in their cradles. One of them married a tavern-keeper in Philadelphia, but was seldom in a state fit to see company, and was more or less intoxicated most of her time—a truly besotted woman. One of the sons of another daughter was taken, when a boy, to live in a Quaker family, in which no spirits were kept, and yet he evinced a hankering after it.

The following case occurred at Cohocton, N. Y., the native town of the author. Mrs. K., who loved liquor, and would have her spree, wanted, while pregnant, a particular kind of spirituous liquor, which she could not obtain. Her child cried the first six weeks almost continually, and, as if in perfect misery; and nothing that could be done for it gave relief. At length, by some means, the kind of liquor after which its mother had longed, was given it, and it clutched it most eagerly, and swallowed it with the utmost greediness, and drank off *half a pint*, not only without injury, but with great benefit. From being a most miserable object, it became healthy, and stopped its incessant crying.

Not a rational doubt can be entertained, that the longings of the mother will cause longings for the same thing in the child. Now, in what consists the material difference between the transmission of ungratified longings, and of a *permanent* appetite for a given thing? Simply in the *permanency* of the desire in the parent, and of the impression left on the child; for, if a mother's appetite be strong for particular

The tone of mind injured by intemperance in parents.

things, she will, of course, desire these things at times when she cannot indulge this appetite instantly. That is, she will have an *habitual* longing.

True, these remarks do not apply to the father, but they prove the *principle* of the transmission of appetite, and, since other qualities are transmitted by the father, why not this faculty? Still, I believe drunkenness in the mother to be more detrimental to the children, and more likely to be transmitted, than in the father.

Another thing. The *tone, cast, and character* of the feelings and intellect of children, are altered and influenced by drinking habits in parents. They are more gross and animal in all their actions and associations, and less intellectual and moral. Teachers have uniformly replied to my questions, whether they observed any difference in the minds and scholarship of the children of drunken parents, compared with those of temperate parents, that they found the former worse to manage, and less inclined to study, as well as more difficult to be taught, than the latter. Nor is this to be wondered at, but it is in perfect harmony with the great law of physiology, demonstrated in my work on Temperance, that all alcoholics stimulate the animal propensities more, relatively, than the moral sentiments. By rendering the parents more gross and sensual, it naturally stamps an animal impress on their offspring, and the more so, because usually begotten while the parent is in liquor.

True, the superior virtues of the temperate parent may prevent the children from forming intemperate habits, and though they may possibly escape destruction, yet, this depraved appetite, this liquor-loving stream, is almost sure to flow on to generations yet unborn, widening and deepening as it progresses, either breaking out here, and there, and yonder, or else sweeping their name and race from the face of the earth. Is not this a most powerful motive to young ladies promptly to refuse the addresses of those young men who drink a drop of any kind of stimulants? Every young woman who marries even an occasional stimulator, is in imminent danger, aye, almost sure, of losing the affections of her first, her only love, past all recovery, and following him

Love of money hereditary.

A family of misers in Westchester.

to an early and a most bitter grave; and also of seeing her sons, otherwise her comfort and support, become her broken reed, her deepest disgrace, redoubling the indescribable miseries of having a drunken husband, in the still deeper miseries of having besotted children. Parents cannot be too careful as to what appetites they indulge; for, they are sowing seed in a susceptible soil, from which those they most love, will reap prolific crops of health and happiness, or of vice and misery.

An inordinate love of money, and also the comparative absence of this faculty, will be found to be hereditary. There were two brothers, who resided in the vicinity of Westchester, Pa., both of whom loved money to excess, and one of them so much so, that he refused to marry, because of the expense attendant upon having a family. When he became old and infirm, to save expense, he lived mostly on ginger-bread, which he kept locked up in a cupboard, the key of which he carried in his pocket, even when he was extremely feeble and about to die, lest any one should get to it, and eat.

His brother married, but kept his family on the closest fare possible, and amassed property to the amount of several hundred thousand dollars, and yet, when he became too old to do business, he would go about unfinished houses and pick up all the nails and pieces of iron, &c., that he could find, and carry them home.

His son, a farmer, had some cattle that strayed away into the yard of a neighbor, (perhaps because they were not fed overmuch,) some three miles off, who, not knowing to whom they belonged, *weighed out* the hay given them, and charged the usual price of hay by the ton. Their acquisitive owner, finding out where they were, went and took them away, but absolutely refused to pay even the price of the hay they ate, to say nothing of the trouble of taking care of them. Many other similar samples of his meanness, were related of him; and the whole family, for three generations, were noted for a mean, miserly, penurious spirit. I examined the head of a son of the last one mentioned, and found his head short and wide, very thick through at Acquisitiveness, and wanting

in Self-Esteem—an organization that always accompanies penuriousness. .

The present generation, however, are spending freely the wealth hoarded up by their ancestors. The reason is probably this, and will serve to explain the fact that children are often so prodigal, when their ancestors have been so prudent: First, they took to drinking; and this will make way with almost any property, however large. Secondly, though the children of those who love and amass wealth, are apt to *inherit* this faculty fully developed, yet, having every thing furnished to their hands, and not being compelled to earn a living, and hence, not having occasion to cultivate this faculty, it becomes less and less active, while the gratification, and thus, stimulation, afforded to the other faculties, causes them to make frequent and large demands on Acquisitiveness, so that they overpower it, and it thus becomes weak in them, and still weaker in their children, while the organs that lead to extravagance, become large; and this organization is transmitted to their children, which causes them to be extravagant, and to squander the earnings of their ancestors.

Perhaps the history of Patty Cannon may not be inappropriate here, though it would have been quite as appropriate under the head of Destructiveness.* The father of Patty Cannon became outraged with a neighbor, in consequence of a difference in a matter of property—something, I think, relating to a store—and, going into a shop where his enemy was at work, picked up a scantling and struck him on the head, and killed him, for which he was executed.

A brother of Patty Cannon, and son of this murderer, stole a stallion, which the laws then in vogue punished by death, and he too was executed. He was, every way, a bad man.

The mother of Patty was a large, heavy, fleshy, clever woman, but was said to be unduly fond of the other sex, and both Patty Cannon and her sister Betsey, (whose skulls may be seen in the author's collection,) inherited both the destructive propensity of their father, and the sexual passion of

* See an account of her in the *Phrenological Almanac* for 1841.

Betsey Cannon.

George Little

their mother. Betsey was one of the most foul-mouthed, profane, violent-tempered, revengeful, and implacable of women, and yet, handsome and witty. She married, but was openly and habitually untrue to her husband, and guilty of depravity in almost every form, though she was not known to have committed murder. But her tongue was considered the most bitter and caustic imaginable, and gave her notoriety all through that region. Amativeness and Destructiveness are very large, and also that part of Acquisitiveness that acquires property.

One of the descendants of either Betsey or Patty, was recently tried in Delaware for some offence against the laws, I think it was an accusation for murder.

But the most notorious of this notorious family, was Patty Cannon herself. With the shedding of human blood for the purpose of committing robbery, she was as familiar as with her alphabet. She engaged and held in subjection a gang of men, for the sole purpose of committing robbery and murder, and employed her Amativeness as a decoy-duck to bring victims within her reach. A more desperate robber or murderer, or one who overawed the public authorities so effectually and so long, probably never existed. Her insatiable Acquisitiveness led her to fit out a kidnapping vessel, for the purpose of decoying free negroes on board, and transporting them to the South and selling them, in which she killed many infants, to prevent their exposing her by crying, and many adults that were too infirm to bring the price of their transportation. She committed suicide in prison.

The organs of Acquisitiveness, and Destructiveness, and Secretiveness, and Amativeness, are very large, the whole animal region large, the moral wanting, and the intellectual large.

Joshua Coffin relates the following :

"George Little," (the one mentioned in chap. iii., sec. 3,) "emigrated from London to Newbury, in 1640. He was noted for great strength of body, great shrewdness and sagacity, and extraordinary power of intellect. He selected two of the best tracts of land in Newbury, on one of which he lived, and which his descendants have occupied to the

The cheating propensity hereditary.

Capt. G. and descendants.

present time. In the town records of Newbury, may be found the following unique notice of him. 'The selectmen are to take care and see that George Little gets no more land than what belongs to him.' Now, this passion for acquiring landed property, has been transmitted, unimpaired, through his posterity, to the present time. They all own immense tracts of land, and of the very best kind. There is hardly any end to their possessions in real estate, and they were among the principal 'getters up' of the land speculations of 1835 to 1838.

"But, this is not, by any means, the only trait of character for which his descendants are remarkable. During nearly two centuries, they have ranked among the first in the town, in point of intellect, though the present generation evince a falling off in this respect, because their parents were foolish enough to marry cousins."

In relation to the transmission of the cheating and forging propensity, Mr. C. remarks as follows:—"Capt. W. G., a native of England, and one of the first settlers of Newbury, a well-educated man, and possessing fine talents and much influence, was yet, in 1676, so regardless of his reputation and of moral principle, that he *forged* a military account against the state, in order to put money into his own pockets, though he had lived in Newbury about forty years. He left town soon after his conviction, and died in Salem, Mass.

"One of his descendants, Colonel * Samuel G., cheated a soldier out of his pay, and, on being convicted, wrote a most humble apology for his conduct, which is now on file in Boston. Jacob G., his nephew, I think, forged a deed of land; and there are some of his descendants now living, who inherit and exhibit this same propensity to cheat and deceive. They seem to inherit large Acquisitiveness and Secretiveness, and small Conscientiousness."

The notorious humbug, Goward, who swells so largely in his advertisements, as being the greatest teacher that ever

* The ancestor's being a Captain and the descendant a Colonel, implies that the *military* spirit runs in families. And one's forging a military account, and the other's defrauding a soldier of his pay, are quite analogous.

Brandreth.	Ansart.	Firmness and eminent talents in the Pike family.
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was, in writing, book-keeping, geography, history, the languages, drawing, painting, music, vocal and on the piano, harp, flute, lute, guitar, accordeon, &c., &c., through the whole round of sciences and accomplishments, has immense Approbativeness, which, unrestrained, is the swelling, bragging faculty; and a cousin of his, from the land of steady habits, whom I examined, some years ago, in N. Y., had this organ very large. Brandreth's parents, one or both, must have had a young mountain of Approbativeness, judging from the organ in their son.

Ansart, a French physician, who came to this country, was one of the most polished of men, and a perfect gentleman in manners and carriage; his every action being graceful, every motion elegant. His son, and a grand daughter, inherited the same polish and elegance of manners.

It will not be difficult to adduce facts, showing that each of the faculties of Secretiveness, Cautiousness, Approbativeness, Self-Esteem, and Firmness, especially the two last, are hereditary. Joshua Coffin mentions the descent of Firmness in the Pike family, of which he says:

"Gen. L. M. Pike, a native of New Jersey, a brave officer in the last war, who was killed at the battle of Queenston, was a descendant of Capt. Pike, who emigrated to N. J., from Newbury, Mass., about 1666. This Capt. Pike was brave and intelligent, and noted for his skill and enterprise in the Indian wars. From John Pike, who emigrated to N. J., down to their descendants at the present time, nearly all of them have been distinguished for clearness of intellect, firmness of purpose, self-possession, and indomitable courage. Nicholas Pike, the old school-master and mathematician, and Abner Pike, also a school-master and mathematician, now in Newburyport, a resolute, forcible, bold, energetic man, Abner Pike, Esq., formerly of Newburyport, but now of Little Rock, Arkansas, whose 'Hymns to Callimachus' have been published in Blackwood's Magazine, and with commendation, and which are really splendid specimens of poetry, these, and many others are descendants of John Pike. So marked are some of their peculiari-

Washington, and his mother and sister.

Bonaparte.

ties, (allusion is here made to the *Firmness* of this family,) that the people of Newbury call it '*Pikeism.*' "

Cases of the transmission of Self-Esteem, in both its natural and in its perverted function, are numerous and striking. Washington was a man of great dignity, and inspired all who beheld him, with great awe and deference. His mother possessed this quality in a pre-eminent degree. A writer in the *Lady's Magazine* speaks of her as follows:

"I was often there with George, his play-mate, school-mate, and young man's companion. Of the mother I was ten times more afraid, than I was of my own parents. She awed me in the mildest of her kindness, for she was indeed truly kind, and even now, when time has whitened my locks, and I am the grand-parent of a second generation, I could not behold that majestic woman without feelings it is impossible to describe. Whoever has seen that awe-inspiring air and manner so characteristic, in the father of his country, will remember the matron when she appeared as the presiding genius of her well-ordered household, commanding and being obeyed.

"In her person, the matron was of the middle size, finely formed, her features pleasing, yet strongly marked. It is not the happiness of the writer to remember her, having only seen her with infant eyes. The sister of the chief, he perfectly well remembers. She was a most majestic woman, and so strikingly like her brother, that it was a matter of frolic to throw a cloak around her, and place a military hat upon her head, and such was the perfect resemblance, that, had she appeared in her brother's stead, battalions would have presented arms, and senators risen to do *homage* to the chief."

The author had laid by for insertion here, an account of the ancestors of Washington, but, at present, it is not possible to command it. The purport of it is, that they were highly dignified and respected, yet remarkable for their blandness and goodness, but always of commanding person, and looked up to, as to a noble race, a superior family.

The mother of Bonaparte was a most authoritative, commanding woman, and, beyond question, Bonaparte's won-

Approbateness.

Cautiousness.

derful power of commanding, so as to be *obeyed*, was *inherited* from this pre-eminently dignified and queenly woman:

I have seen thousands of instances, in which the children of parents who have had excessive Approbateness, or Self-Esteem, or Firmness, or Cautiousness, or Secretiveness, or Acquisitiveness, or Alimentiveness, or Destructiveness, or Combativeness, have the same organ or organs predominant, that predominated in their parents. But the proof of our preceding positions have been so full and positive, that it is hardly necessary to multiply cases on these points; they being established by what has preceded them. And we have other matter, more important than a statement of additional facts on these points would be, with which to fill out the remainder of the volume.

The remark may be as appropriate in this connection, perhaps, as in any other, that when particular organs are *too* large in parents, they will be quite large enough in their children without being much excited. And yet, these are the very organs that are too active in the parents, and therefore, liable to be brought into habitual action, in exciting corresponding organs in their children. Thus, if the Approbateness of the mother be too large, she is therefore likely to dress off her darling with ruffles, ribbons, curls, and gaudy garments, and even with bustles, corsets, and padding, so that it may be praised abundantly,—the very thing that should not be done, because this will increase, by its exercise, an organ altogether too large already. . On the contrary, all stimulants should be *removed* from this faculty. The child should seldom be praised, and then for *moral* qualities *only*. If the child says or does things to attract attention, or excite the laugh of commendation for its smartness, do not notice it, but turn the subject.

So, if Cautiousness be too large in the mother, it will be almost certain to be too large in the child, and then to be re-augmented by the mother's continually *cautioning* her child to *take care* of this, and take care of that, and appealing to this faculty to make it do this, or not do that, whereas all possible pains should be taken to keep it quiescent, and to divert it from excitement, that it may de-

Clergymen the sons of pious mothers.

The descendants of John Rogers.

crease. So, of appetite, and all the other propensities, directions for doing which, will be found in the author's work on "Phrenology applied to Education and Self-Improvement."

SECTION V.

THE MORAL FACULTIES OF CHILDREN RESEMBLE THOSE OF THEIR PARENTS.

ONE of the very best proofs of this proposition, is to be found in the general fact, that nearly every eminently pious clergymen, both of the present day and of ages past, will be found to have had an eminently pious mother, who, like Hannah, the mother of Samuel, dedicated him to God "from his mother's womb." Many a fountain of holy emotion has had its origin in a mother's praying spirit, or in a father's devoted piety. Passing those already on record in the biographies of pious men, which usually commence with an account of the piety of one or both parents, let us look at a few cases not now on record, yet seen and known of all who observe.

Take the descendants of John Rogers, the martyr. I know of only one hotel of any note, in which the good old puritanical custom of *family worship* is preserved, and a blessing asked at the table, and that is in the Marlboro' Hotel, of Boston, kept by Nathaniel Rogers, conducted for many years on strictly temperance principles. These morning and evening devotions are mostly conducted by Mr. Rogers himself, a lineal descendant of the tenth generation from Rogers, the martyr. And nearly every one of these ten descendants have been *clergymen*, and the last would have become one, if his health had not forbidden it. Many of the lateral members of this line, all the way down, have also been clergymen, and there are many clergymen now living, named Rogers, descendants of the pious martyr. Large Benevolence characterizes them all, and Conscientiousness and Veneration are generally large, and they are gener-

The Brainard family eminently religious.

ally imbued with the same spirit of *reform* which characterized their renowned ancestor.* Like him, they usually have large families.

The Brainard family are, certainly, not less remarkable for their fervent piety, and glowing philanthropy, than was their illustrious ancestor, David Brainard, so remarkable for his religious humility and self-abasement. Where do we find a stronger manifestation of very large Veneration, Conscientiousness, and Benevolence, large Marvellousness, and small Self-Esteem and Hope, or of deep humiliation and self-abasement before God, than we find in his diary? These organs were evidently so large and active, as to be actually diseased; for it can never be the office of true religion, to produce such mental suffering as he evidently endured.

Rev. Mr. Brainard, pastor of the church at the corner of Pine and Fourth streets, Philadelphia, is descended from the same grand father from whom David Brainard descended, and he inherits the same cast of piety—the same tender yearnings for the impenitent, and desire to convert men from the error of their ways, the same deep sense of guilt and unworthiness, and the same alternating of ecstasy and religious melancholy, that characterized David Brainard. And he has just such an organization as I should predicate of David, namely, a most exquisite temperament, indicated by the finest and softest skin and hair imaginable, a large head, which is high and long, and pre-eminently moral, and quite intellectual, with full Marvellousness—a development rarely found—great Veneration, and prodigious Benevolence, Conscientiousness, and Cautiousness, with small Self-Esteem and Hope, a decidedly good forehead, and large Approbateness, Friendship, and Ideality. He says he is exceedingly afflicted with that same cast of religious melancholy which David Brainard evinces in his diary, and that, of the Brainards in East Haddam, Conn., who are the descendants or relatives of this David Brainard, he knows of but few who are not similarly afflicted.

While practising Phrenology, in Boston, in July, 1843, I

* For example, the ex-editor of the *Herald of Freedom*.

was waited upon by a Mr. Brainard, then a patient in the Lunatic Asylum, South Boston, in whom I found great Conscientiousness, Benevolence, and Veneration, and small Hope and Self-Esteem, and who had been, for some time, beside himself, though not palpably deranged, on the matter of religion, which occupied his whole mind, night and day, while awake. He commenced studying, to become a minister. As far as I could learn from the Rev. gentleman alluded to above, and from other sources, the Brainard family are now, and always have been, remarkable for their fervent piety, and Christian humility, there being few, if any, of them, who are not consistent and devout Christians. Let the reader inquire of, and observe the Brainards in various parts of the country, who claim any connection with David, and see whether they are or are not eminently pious, and have or have not that sombre cast of religious experience which he had, and, if I am not much mistaken, the result will go to show the transmission, not of the religious *tendency*, merely, but of *particular casts* of it, for several successive generations.

Certainly not less remarkable for the descent of heightened moral and religious faculties, is the *Edwards* family. Both the ancestors and the descendants of Jonathan Edwards, the greatest theologian of his age, or even of any age, devotedly pious as well as highly intellectual, were pre-eminent for their unadorned piety, and Christian virtues. The father of Jonathan was a clergyman, and noted for piety and goodness, and there is now extant a sermon of his, of great merit, on "The Judgment." His mother was a most godly woman; so his daughters were among the salt of the earth, and most of his descendants to this day are so devoted to religious subjects, as to be almost ascetic, and great numbers from among them, are, or have been, clergymen. President Dwight, a "burning and a shining light," in both the intellectual and the moral world, and one of the most voluminous and celebrated theological writers of his age, was a worthy grand son of so pious a grand father, and many of his descendants, and among them, Sereno E. Dwight, of New York, but whose physical debility does not allow

The piety of the Brainards and Edwardses contrasted.

New England.

him to preach, are, or have been, clergymen. But, though the descendants of Jonathan Edwards might almost be styled an ascetic race, yet, the cast and tone of their religious feelings, differ materially from the cast of piety peculiar to the Brainard family, just mentioned. The latter dwell on their sins, and the awful majesty of God, like David Brainard; but the Edwards family have a great deal of *theological* piety, are always poring over such books and such subjects, as "Edwards on the Will," or, "Edwards on the Affections," combining, like their illustrious ancestor, the workings of a sound head, with their pious effusions of prayer and praise. Long may a race, so good, and yet so talented, remain to shed a purifying and elevating moral influence upon their fellow-beings.

If an example, much more general and extended, and yet, scarcely less specific, were needed, the history of our own country, and especially, of New England, affords it. New England might properly be said to have been settled by the moral sentiments. It was to escape religious intolerance, and to enjoy the uninterrupted worship of God, "under their own vine and fig-tree"—this it was which drove them across the Atlantic, which erected churches in the wilderness, and planted the emblem of the cross wherever they sojourned. They were the most religious of the old world who settled the new.

In view of these conditions in the parents of the sons and daughters of New England, what, let us ask, is the religious character of their offspring? Not only were all our laws and institutions, though framed a century and a half after the settlement of America, framed with special reference to the religion of their ancestors, the old Blue Laws of Connecticut included, but the same *tone* and *spirit* which pervaded our Puritan ancestors, have descended almost unimpaired to the present day, and now sit enthroned upon our Republic. Look at the influence of clergymen, and the deference paid to them—hardly less than that paid by Catholics to their priests. Look at the vast hordes that swarm from every city, and hamlet, and dwelling, at the ringing of the Sabbath bells; and, to possess, or, to counterfeit, this re-

ligious spirit, is to secure success in almost every department of business dependent upon the patronage of the public; while, to profess infidelity, is to stamp a man with infamy, however moral his conduct, and to ruin most kinds of business, if not to incur downright persecution; while, to *attend church*, is time and money at compound interest, merely as a stroke of policy.* The English come nowhere near the Americans in this respect, not even with all the aid derived from uniting church and state. It does not enter into, and engross the feelings there, as here, but is more formal and nominal. Nor do religious vagaries, like those of Miller, Matthias, and others, find as many or as enthusiastic devotees there as here. Nor are they altogether foreign to the puritanical spirit. A part of this is caused, beyond all question, by education, and especially by the *early* education of the children of the pilgrims; but this cannot be the only cause, for, then the heads of the *children* of truly religious parents, would not differ from those of others, whereas, they *do* differ. I can usually tell the children of Episcopalians, though brought up in families of an opposite character, solely by their moral developments; and I am plain to say, that I find the moral organs much larger in the children of eminently religious parents, than in those whose parents are not religious. The great fact, that the *form of the head*,—that which accompanies the moral sentiments, included, is hereditary, and, with it, the moral sentiments themselves, establishes the corresponding fact, that the relative energy of the moral faculties, descends from generation to generation, being gradually augmented or diminished, by education and circumstances.

And the fact is highly interesting in itself, and most auspicious of good to ages yet to come, that the religion of Jesus Christ appeals to, and cultivates the higher moral sentiments, almost exclusively, and requires their supremacy over the animal propensities. And herein consist the true

*This state of things can hardly be considered as favorable to the purity and prosperity of true religion, but is almost sure to corrupt the church, fill it with hypocrites, and render it a "whited sepulchre," still the *fact* is as stated above.

Its influence on our race.

Conscientiousness in Yankees and children.

causes of that gradual improvement which our race is obviously making in virtue and intelligence. This religion, so different, in its moral tone and virtuous influence, from other religions, has gained a powerful foothold among men, and inculcates justice and truth, devotion and "clarity," the greatest of Christian virtues. This constant appeal to the moral sentiments, enlarges these organs in parents, and this causes an enlargement to appear in their children. These children receive an additional enlargement from this same religion, and this re-augments these organs in *their* children, to be again re-enlarged, and propagated to generation after generation. See the last page of sec. 4, chap. ii. And may the religion of our Saviour, in its *spirit*, and not in its letter merely, long continue to shed its benign moral influences over mankind, and go on to exalt and ennoble our race.

It is, perhaps, worthy of remark in this connection, that, though the moral sentiments, as a class, are larger in the English and American head than in most other nations, as is evinced by their heads being higher and larger, yet that *Conscientiousness* is less in them than in almost any other nation. And, accordingly, in point of truth and justice, they fall far below the French, the Swiss, the Scotch, the honest German, or the truth-telling Spaniard. This may have been caused by the English nation's having been founded in blood, rapine, and injustice, by the plundering hordes of Danes and Normans, and it may have grown out of their inordinate love of money, but, be the cause what it may, the fact is indisputable, whether regard be had to the phrenological *organ* of Conscientiousness, or to its manifestation, or rather, comparative *want* of manifestation, in character. Watch a Yankee, or he will fleece you; but a German, a Spaniard, and even a Turk, will do just as he agrees.

In children, this organ is usually larger than in adults. In the latter, it is often wanting, but in the former, it is almost always large. Though it differs in size in children, yet I never knew it small in but one child, under ten years of age, and that was a lad who had been *taught*, and even *commanded*, to steal, almost from infancy. He, doubtless,

inherited but an inferior development of this organ, and this was, probably, rendered still smaller, by education.

I found a very large development of Conscientiousness in the head of a Mr. Cuthbert, who lived on the eastern shore of Md. In examining him, I remarked that it was one of the largest I had ever found. Many anecdotes were related of its development in character, one of which was as follows:—Having occasion to be absent from the legislature of Md., to which he had been elected, on business of his own, for two days, when he came to draw his pay, he found that pay for the two absent days had been included. He pointed out what he supposed to be an error, to the clerk, and wished the pay for the two absent days, to be *deducted* from his salary. This, the clerk said, he had no authority for doing—that it was customary for each of the members to be paid for the whole time the legislature was in session, whether they were there all the time or not, that the money, now that the check had been made out, did not belong to him (the clerk) nor to the state, and that, by not drawing it, he would only derange accounts, &c. In reply to all this, Mr. C. told him that the two days of his absence were spent in his own private business, and that it was not *right* for him to be drawing pay for time spent in transacting business for himself, and left the surplus in the clerk's hands, unconditionally refusing to take one cent that he had not actually earned. While a member of the legislature, he was a staunch advocate of whatever was right, and maintained unflinching hostility to whatever measure he deemed wrong, nor could persuasion or threats deter him from voting as he thought *right*. Would that we had more legislators and Congress-men of this honest stamp! At an auction, for the sale of the effects of a woman whose husband had died, he bid in a bedstead, at about \$2, the real value of which was about \$5; and, on taking it away, paid her its full value, without reference to the amount he bid on it.* All his chil-

* These illustrations, at the same time that they show what the true and exalted function of this faculty is, likewise show its lamentable deficiency in our day and nation.

Marvellousness.

Miles Standish.

The Field family.

dren and grand children whom I examined, (and they were numerous,) and two brothers, had this organ very large, and were noted for their integrity and moral worth. Would that more of our parents possessed the like requisite for becoming parents.

In Cattawissa, Pa., in one of my public examinations, I found an unusual share of Marvellousness, in an honest and devotedly pious old German, of that place. I examined the heads of some half a score of his children, and a score or two of his grand children, and found in them, generally, an unusual share of this organ. This case is rendered the more striking, by the fact, that this organ is generally so small.

In Boston, Salem, Lowell, and some other neighboring places, I found this organ to be, on an average, about three or four times larger than in most other places I have visited, and in no other places have I found it as large, on an average, as in these. Boston, "the city of notions," Salem, of witchcraft notoriety, and Lowell, the *omnium gatherum* of the "region round about," are just *the* places where these results might be expected. My brother joins me in his observations, and so, doubtless, will every phrenologist.

The descendants of Miles Standish, of puritanical notoriety, will generally be found to possess his character for piety, so much so, as to be very rigid. One of his grand daughters married a Carey, whose descendants are generally excellent people, and highly religious.

The Field family, from whom Dea. Phineas Field, formerly of Northfield, Mass., and quite extensively known in the religious world, and the Rev. Chester Field, of Lowell, are descended, are, generally, a pious, excellent family; nearly all of them having been noted for their consistent religious faith and practice.

The reader will, doubtless, pardon another allusion to the family of the author, nearly every member of which, on both sides, and in all the branches, as far as they can be traced, have been noted for their piety and religious fervor. My father, for many years a deacon, and a pillar of the churches where he has lived, an uncle, also a deacon, other uncles,

The relatives of the author.

John Whitman and descendants.

two aunts, a grand father and his brothers, nearly all my cousins on my father's side, and a highly exemplary mother, and several maternal aunts and uncles, and a grand mother, (a Field, of the family just named,) and her brothers [and sisters, and nieces and nephews, by scores, illustrate the descent of the religious emotions from generation to generation.

In turning over the "Memoirs of John Whitman and his descendants," which contains the names, birth and death, and a short biographical account of most of them, will be found the statement, that he was devotedly pious, and that the great majority of his descendants were also noted for consistent religious professions and practices.* He was a

* The same work furnishes some most excellent illustrations of the doctrine put forth in a previous chapter, that "length of life is hereditary." John Whitman, called the Ancestor of the Whitman family, lived to be about 90. His brother, Zechariah Whitman, is supposed to have lived to an advanced age. His eldest son, Thomas, died at the advanced age of 83. Concerning him and his descendants, Judge Mitchell has the following:—"His descendants are very numerous in Bridgewater; and more of them have received a liberal education than of any other name in town. Several of them have been clergymen. Nine of this name, and all of them of his posterity, are now in the profession of the law, in this Commonwealth (Massachusetts.) The family is remarkable for longevity. Nicholas had four children who lived to be above 85, two of them to 90 years. Four of this name are now living, of the respective ages of 94, 87, 84, and 80." "One of the latter is still living, in the 97th year of his age; and yet active, and in good health. He might have added, that a fifth child of Nicholas lived to be 80 years old. Eleven males bearing the name of Whitman, all descendants of Thomas, are known to the writer to have lived to the respective ages following, viz., 80, 81, 82, 83, 83, 83, 88, 90, 90, 95 and 96 years. And three females of his descendants are known to the writer to have lived to the respective ages of 92, 95 and 98 years. The instances of longevity have probably been as numerous in the female as in the male line. None of the sons of the Ancestor died under 82, and several of them reached 90 years." One of the daughters of Abiah Whitman, reached 92, and two of her sons lived to be about 80 each. Five of the children of Ebenezer Whitman, grand son of the Ancestor, lived to the following ages:—80, 86, 87, 90, and 94, and their father died, by being run over, at 71 years old, and was very smart and active. One of his grand children was in his 97th year in 1832. One of the daughters of Thomas Whitman, and a grand daughter of the Ancestor, lived to be 98. Samuel Whitman, a grand

The Benevolence of Webster.

The descendants of Howard.

deacon for many years, and many of his descendants have been deacons and clergymen.

Of Webster, in regard to Benevolence, Joshua Coffin justly observes, that, "though he looks like his mother, yet, that he resembles his father in point of generosity, who esteemed property valuable, only to give away to those who stood in need. Ezekiel, on the other hand, resembled his father, in looks, complexion, and voice," (the *stammering*, alluded to in chap. iv., sec. 3,) "but was economical in his habits, and as saving as his mother. Ezekiel died rich, Daniel will always be poor."

I have examined the heads of some, named Howard, who were related, by blood, to Howard, the philanthropist, and found prodigious Benevolence in all known to be thus related. Often, when struck with a remarkable development of Benevolence, in children, have I turned to their parents, and found this organ to correspond, not only in point of *size*, but, also, in its general form and character. I was surprised at the unusual development of this organ, in a whole family of children, in Charlestown, and turning to the parents, I found

son of the Ancestor, died at the age of 100. John, son of Abiah, was 80 years old in 1832, and yet healthy. Another grand son died in his 80th year. Of the fourth generation, one died at 86, another, at 83, a third, at 70, another, at 88, another, at 95; another was living, when in his 97th year, another lived to be 80, another, 55, another, 90, another was living in his 64th year, another died at 95, another, at 72, another, at 50, (of consumption,) another, at 75, another, at 82, another was living at 82, another died at 80, another reached 80, and his father was nearly 80 when this son was born, another died aged 66, and another, 71, another, 51, another attained to a "good old age," another died between 80 and 90, another lived to be over 80, and one of them, Deacon Whitman, recently died at 107! To Rev. Jason Whitman, of Portland, Me., son of Dea. W., I said, "your ancestors lived to a great age, I should think, to 90 or 95," and he kindly presented me with the work from which the above was taken, as an illustration of the correctness of my remark, and I have inserted these facts, though out of place, because they were too good to be lost. Thus it would seem that the original Whitman stock, predominated over all those that intermarried with it, not in imparting age merely, but, also, in rendering all the descendants conspicuous for high moral and religious feelings, as well as for strong common sense.

Large organs in parents, increased in their children.

Beecher, Wesley, &c.

it large in *both*, though not equal, in either, to that of their children.* I inferred, that the *union* of two large organs, caused a still greater enlargement in their children, a principle that I regard as generally established by facts, touching all the organs. The result of my own observations, (and they have been neither few nor limited,) is, that, *in all cases*, the child takes both the general size, and the specific type, of his moral and religious organs, either from one parent or from both, or else, from one grand parent, and, generally, from the one the child most resembles. And, not only this, but the particular tone and shades of manifestation in the former, will resemble those of the latter. If that of the one, fasten on missionary enterprises, or on converting men to their religious tenets, that of the progeny will bear the same impress; if the ancestor be hospitable, and free with money, the child will be so, also; if the piety of parentage be ascetic and melancholy, so will be that of the descendants; but, if it take a doctrinal or theological tone, in the former, the descendants will receive the same cast of religion, and so on to the end of the chapter.

But, is it desirable to multiply cases, in proof, or illustration of the great truth, that the moral faculties of parents descend to their offspring, and in the relative degree of power, analogous to that in which the former possess them, and that they take a cast or turn, similar to that which they took in the former? If this were necessary, the single fact, that the parents, especially of nearly every good man and devoted minister in our nation, possessed a deep moral and religious tone of character, would prove it abundantly. The father of Dr. Beecher, was a deacon, a staunch Christian, and the pillar of the church, in New Haven, to which he belonged. And who were the parents of Wesley? Eminently godly,

* One of the beauties resulting from the examination of this subject *phrenologically*, consists in the *measure of the power* of the faculties, afforded by this science. Without it, the degree of energy, with which faculties act in parents, cannot be compared with that with which they act in children, so that no correct conclusions can be formed; but with it, this comparison, so indispensable, can be made with perfect ease and accuracy.

Deficient moral organs transmitted.

Poetic talents hereditary.

both. But, it is not necessary to particularize, for, where can the man be found, who is noted for his goodness and piety, whose parents, or grand parents, one or all, were not truly pious? High moral sentiments, in parents, may be *relied* upon, to produce a similar organization and manifestation in their children.

But more. The deficiency of these organs in parents, produces a similar deficiency in their children. Look at that deficiency, as exhibited in the parents of Nero, and in their son, in whom scarcely a vestige of them was to be found.

Nor need, probably, any reader, depart from the circle of his own immediate acquaintance, in order to find cases, illustrating the deficiency of the moral and restraining sentiments, in both parents and children; for, lamentably, there are too many of them to be found in every town and hamlet in the land. But, as we shall, probably, touch a kindred point, when we come to speak of the condition of parents, while becoming parents, especially that of mothers, during pregnancy, as affecting the characteristics of their children, and as it is a point too palpably apparent, to incur opposition from the intelligent reader, we drop it, for the present, with this single remark, that no one at all conversant with the location of the phrenological organs, can observe the tops of the heads of parents and their children, without being struck with the fact, that their resemblance to each other is most marked, and perfectly apparent.

SECTION VI.

IDEALITY, CONSTRUCTIVENESS, AND CALCULATION, HEREDITARY.

Poeta nascitur.

THE old proverb, "a poet must be born a poet, and cannot be rendered one by education," has descended, unimpaired, from time immemorial, having not only stood the test of ages, but even accumulated strength thereby. It is not to be denied, that children derive their physical formation, and

The Davidsons.

Schiller.

Goethe.

Byron.

Children of poets.

their temperament, from their parents, and therewith, of course, the "*poetic* temperament," or, that exalted physical action which refines and spiritualizes the feelings, and produces soul-inspiring poetry. Burritt may teach the doctrine, as long as the world stands, and "in fifty languages," that this old adage is fallacious, and that "*poeta fit, non nascitur*"—that a poet is *made* a poet, and *not* born one—but he will stand corrected, by the parental history of every poet on record, and by the united observation of past ages. What was the mother of Margaret Davidson and her precocious sister—those stars, whose poetical brilliancy, meteor-like, dazzled our nation, and then burst in death? Good in composing poetry, and possessed of an extremely nervous, exquisite, highly-wrought temperament, and most susceptible to every excitement. This poetic temperament she imparted to her brilliant daughters, and their intellectual precocity, and youthful poetry, were the fruits. Think you, that the sluggish temperament of a lazy tavern-loafer, would have been as likely to have produced similar results? Did parentage do nothing, in this case, towards the formation of this poetical taste and talent?

And who was the mother of Schiller, but a woman endowed with the same exalted temperament and cast of mind which characterize her illustrious son? Do Schiller and Goethe owe nothing to parentage, above the veriest block-head or mendicant that disgraces our common nature?

And did Byron inherit none of his lofty genius and poetic fancy from that most excitable mother, whom he so closely resembled in disposition and temperament? Was not the poetic spirit of Pollock *innate*, and was not that of Henry Kirke White, *born in and with* him? And where is the poet of any note, who does not *inherit* his poetical turn and temperament? No where. Nor can such be found on the page of history.

If it be asked, then, where are the *children* of poets—where those of Milton, and Shakspeare, and Pope? I answer, that Milton's *wife* was a daughter of pleasure, weak, without intellect, without any of those characteristics requisite for doing her part towards perpetuating the talents of

her illustrious husband, in their descendants. And poets, in order to become poets, must, of necessity, be endowed with an organization so exceedingly exquisite, that their offspring die immature. The philosophy involved in this principle, and also in the fact, that the children of great men seldom equal their father, and are, frequently, no more than ordinary, deserves a passing remark, and is this :

To become a great man, requires several conditions, to an extraordinary degree, one of which is great *physical* strength and vital stamina, or a most powerful constitution. Without this, however well-developed the head and nervous temperament may be, there will be too little strength to sustain the exhaustion induced by a powerful and oft-repeated exercise of intellect. But, if a sap-head should have the constitution of a lion, he would be a sap-head still, so that it requires not only great *power* in the vital system, and in the muscular system, but, also, in the *mental* system, together with a nice *balance* and *adjustment*, in each, to all, before great results can be expected. We have abundant samples of the existence of each *separately* from the other, to produce any amount of talent. I have seen many men having as good heads as Webster, and with as much power of intellect, and yet, they had not sufficient *physical* energy to endure the draughts made on them, by their powerful intellect, nor even enough to *put forth* their mental energies. Families, like individuals and the products of the earth, nations, and our race itself, spring up, put forth their indications of energy, blossom, bear the fruit of intellectual and moral greatness, and return to decay. They first become noted for their *physical* power, and reach an advanced age, and then become *possessed* of strength of intellect, but it is in the raw state yet, which lasts till some descendant marries into another family of great physical energy, and a high-wrought nervous organization, the product of which is, a son of genius, or a daughter, who gives birth to a man of superior talents. But the race has now reached its zenith, the fall from which, is often precipitate. The parent, perhaps, too much exhausted to impart a due degree of energy to offspring, or, more likely, marrying a companion of too much

 Large Ideality usually accompanies feebleness.

 Dr. Physic's relatives.

nervousness, and too little stamina, or of intellectual powers no way superior, or else, their own nervous system having become too much exhausted to impart a strong, sound organization to their children, they die young, or else become invalids, or, from a variety of causes, fall from the high station their fathers had attained. And, I sometimes pretend to tell how long before a family of great physical energy, is likely to ripen into an heir of transcendent abilities. At least, there are points involved in these suggestions, that deserve investigation.

It is worthy of remark, that the children of parents who have large Ideality, are usually feeble, because, a predominance of this faculty usually accompanies a predominance of the mental temperament, and much more cerebral action, than physical strength. Let the best of physical training be given to those children in whom Ideality is large, and let them be kept from study, and induced to take much exercise.

To enumerate all the cases that go to prove, or illustrate, the transmission of Constructiveness, or, the mechanical propensity or talent, would be to enumerate the great majority of the parents and children of New England. Still, the following are examples among many :

Dr. Physic was *the best* surgeon of his day,—and one of the main requisites for excellence as a surgeon, is Constructiveness. If it require mechanical ingenuity, so as to use edged tools skilfully, in making a piece of furniture, or any thing else, how much more so to use the sharpest of instruments, so as dexterously to amputate a limb, extract a tooth, cut out a cancer, &c. ? And I never saw the surgeon of any claims to excellence, who had not this organ large. In this profession, no other organ is equally indispensable. And all the busts and paintings of this celebrated surgeon, show this organ to have been immense in his head, which bulges out at the location so as to form a distinct ridge, on each side of his head, as seen in his painting in the possession of his son in Philadelphia, and his bust, in the author's collection.

Two of his sons, with whom I am personally acquainted, have both a large organ and a powerful faculty of Construc-

tiveness, experiencing their highest pleasure in the exercise of this faculty, in which they evince great natural talents.

The daughter of one of them, now dead, had one of the most splendid heads, if not *the* best, I ever saw, on a child of her age, in which this organ was immense, and its manifestation remarkable.

The father of Dr. Physic, and, if I mistake not, some of his brothers, possessed great mechanical skill.

A Dr. —, in Brighton, Mass., is nephew to the inventor of the method of making cards by machinery, and has, literally, a *passion* for mechanical pursuits, and can make almost any thing, and is given to inventing.

Mr. Taylor, of Lowell, Mass., is the inventor of a gun, for the patent-right of which, he has been offered \$60,000. He has invented several other things: one consists in cutting the figures used in printing calico, by machinery, which has superseded the former method of cutting them by hand, besides having made several other improvements in machinery. His organ of Constructiveness is very large, as is also that of his sons, one of whom, also, has been the author of some valuable inventions. In every one of his children, this organ is large, but it is largest in those who most resemble the father. Before the birth of one of them, he was intently occupied in perfecting his new gun; and this son, besides having larger Combaticiveness and Destructiveness, than any of the other children, will go into the closet to the gun, and amuse himself with it for hours together, and did this frequently when he was but two years old.

There is really no end to facts which prove and illustrate the descent of the mechanical propensity and talent, from parents to children. Go where we may, we find them, and of a character most decisive and striking. If any reasonable doubt remained, in regard to this point, it might be desirable to prove it by facts, but, as such a doubt cannot be entertained, it is not deemed expedient to enlarge upon this point, except in its combinations.

The father, and all the uncles, of Mrs. Lewis, who lives at Spring Garden, Pa., were remarkable for their mechanical and tinkering propensity. They were *the* mechanics of the

The union of great mechanical and mathematical talents in Enoch Lewis and wife.

neighborhood, and, if I rightly remember, her *grand father* was equally noted. The author saw a clock, a most excellent time-keeper, made by him, with a jack-knife and a gimblet only. I heard several who had known the old man, speak of this propensity and ability in him, as being *very strong*. Mrs. Lewis had both the organ and the faculty in an eminent degree, was very skilful with the needle, and made most of the garments for the family, besides making them very neatly. In every one of her children, this faculty was remarkably strong, and its organ very large.

Enoch Lewis, her husband, had a remarkable endowment of the mathematical talent. He is *the* almanac-maker for Pa., and reputed as having the greatest mathematical talent in that mathematical state, being celebrated every where for his extraordinary abilities in this respect. His mother had the same talent, and would propound arithmetical problems to him while a boy running about the house. *Her father*, again, was excellent in figures, so were several of her brothers and sisters. The children of Enoch Lewis are all remarkable for the same talent. One of them taught a mathematical school in Chester, Pa., and was considered nearly equal to his father, and *superior*, when their ages are considered. He, again, has a son, who, at the age of twelve years, had gone through all the mathematical branches, even fluxions and the integral calculus included. To think of a boy at 12 mastering *fluxions*! And none but the sons of eminently mathematical parents, could do it. The author was informed, that *every descendant* of E. Lewis possessed the same quality, and in a degree really surprising.

The point of this fact is this. We behold the Mississippi of the mathematical talents, flowing down from generation to generation on the side of the father, and the Missouri of the mechanical talents, flowing down on that of the mother, and the two uniting in these two parents, and both flowing on down to their descendants, and they will probably *continue* to flow on to generations yet unborn.

This proves what the whole tenor of the work shows, or, at least, was *designed* to show, that matrimonial alliances *might* be so formed, as to *unite* and hand down to posterity,

Combining qualities in parents and children. The Hayward family. Mr. Pratt.

to any extent, whatever qualities parents choose to unite and transmit. We *combine* qualities in animals, why not in man? We can combine mathematical with mechanical powers, or the reasoning with the moral, or lust with pride, or executive with inventive talent, or taste with good sense, or with simplicity, or with wit; sense or wit with sarcasm, and so of every faculty of our nature. True, they may not all be added in *one generation*; yet, one generation may combine two or three strong qualities, the next, another, and so on, and why should not a regular plan be laid down by families, be carried out, completed, and enlarged by those who come after them?

In a family, by the name of Hayward, I think, one member of which I saw in Westchester, Pa., I found an unusual degree of the mathematical organ and talent, and was informed that it had descended in three generations, and was now appearing in the fourth, and that the *cousin* of my informant, who was a teacher, and *celebrated* for teaching mathematics, was employed as public surveyor of the county of Columbia, Pa. This talent appeared most conspicuously in the *male* line.

Of Mr. Pratt, who has made some inventions involving mathematical principles, I said, while examining his head, that his *parents*, one or both, were remarkable for mathematical or arithmetical talents. He said, that, though the examination was correct in every other particular, yet, it was faulty in this. He called, a few days after, to say, that, on mentioning my remark to his wife, she put him in mind of the fact, that one of his parents was remarkable for casting up figures *in the head*, and that an uncle on the same side, possessed the talent.

In hundreds and hundreds of instances have I made a similar prediction of the parents of those in whose offspring I have found this organ large, and with scarcely a single failure. This organ is extremely large in Col. Anthony, of whose superior mathematical powers mention is made in my "Phrenology," p. 276, and I have no doubt of its being found large in one or more of his ancestors, and in many of his descendants and relatives.

Mathematical genius of the Colburns.

Herschell and his grand son.

A son of the author of "Colburn's Arithmetic," a work which has really reformed the old method of teaching arithmetic, and is, of all others, *the* proper system of teaching it, in whom this work shows this faculty to have been very active and powerful, has superior arithmetical powers, as well as a literal *passion* for this class of studies. He is a surveyor and engineer. Zerah Colburn, the extraordinary lad who could solve almost instantaneously any problem propounded to him, and that, when but six years old, and was taken around as a show, in consequence of a talent so unheard of, and by which he astonished all the great men of his day, had the same *sur*-name with the author of Colburn's Arithmetic, and they were probably related, distantly, perhaps, but both deriving this talent, in a degree so remarkable, from one common ancestor.

As far as I have been able to judge, from remarks made about Zerah's father, he too excelled in figures. Will not some one acquainted with either family, please inquire into, and forward particulars.

A Mr. Tappan, of Newburyport, was almost equal to Zerah Colburn in calculating figures. His father was a broker, and quick in reckoning.

The grand son, if I mistake not, of Herschell, the greatest astronomer of modern times, is distinguished for the same *kind* of astronomical talent that characterized his grand father, and, though somewhat less in degree, yet quite enough to show the transmission of the mathematical talent, for, at least, three generations.

I find so many instances of the transmission of the mathematical talent wherever I practise phrenology, that I deem it unnecessary to dwell longer upon it, because I feel confident that every close observer will find instances of it within the circle of his own observation, sufficient to rivet the conviction of the transmissibility of both the arithmetical and mathematical talents and organs. And then, too, the *accumulative* nature of our argument, as explained in chap. iv., sec. 1, renders amplification unnecessary.

SECTION VII.

INTELLECT HEREDITARY—AS TO BOTH KIND AND AMOUNT.

THOUGH quite enough has already been said, to render the inference conclusive, that *all* the faculties, both as to their power and direction, are hereditary, yet it is proposed to present a few facts, as illustrations, mainly, of the descent of some of the intellectual faculties.

Take Tune, in the Hastings family. One of this family has become celebrated over the whole country, both as a musical *composer* and *executor*, and has as fine an ear for harmony as is to be found. He is also an albino, his hair being perfectly white, skin fine and very fair, and eyes red and defective. In 1840, I met his brother, a lawyer, at Rochester, N. Y., also an albino, and, like his brother, not only extremely near-sighted, but endowed with the same musical ear and talent for which his brother is celebrated. He can endure no music but the very *best*, and is thrown into perfect agony by discord, but enjoys the higher cast of music with a relish *past all description*. Several of his children, inherit the same musical ear, and so does another brother, who is also an albino. But his brothers and sisters who are not albinos, do not inherit this exquisite musical ear in as great a degree as these do. I think one parent or grand parent was an albino, and possessed this musical faculty in a pre-eminent degree. At all events, it is hereditary, and can be traced for *four generations*. I think, also, that, like the mathematical talents of Enoch Lewis, it *increased* as it descended—a fact deserving attention; for, as already remarked, every organ is transmitted, and, if rigorously cultivated in the offspring, it grows stronger and stronger. The lessons given by Lewis's mother to Enoch when a boy, doubtless, greatly augmented the *naturally* strong mathematical powers of her son, and his devoting his life to mathematics, and getting his living by it, caused its increase in such a degree, that he transmitted it to his children much *increased*, and then *his* son's being a mathematical teacher, rendered it still more powerful in his grand son—its increased

The communicating talent hereditary.

Patrick Henry and ancestors.

power in the last two of the series, being considerably above that of the first two. I think the same holds true of Tune, in the Hastings family. At Detroit, in 1837, I saw two girls, one six, and the other four and a half years old, daughters of the best music teacher in the city, who sang and played most exquisitely, better than any others of their age that I ever saw. At all events, the habitual *exercise* of large organs in parents, renders them still larger in their children.

Take, next, the organ of Language, as exhibited in communicating, both orally and in writing. The Robertson family, in England, for many generations, have been distinguished for the ease, beauty, appropriateness, and flowing elegance of their style of writing and speaking, Dr. Wm. Robertson having become renowned as a historian. Patrick Henry's father is said to be a nephew of this distinguished historian, and his mother, a Winston, a family long distinguished, not only for moral worth, but especially for ease, copiousness, and fluency of diction. Wm. Wirt, in his life of Patrick Henry, thus speaks of his mother:—"Mrs. Henry, the widow of Col. Syme, as we have seen, and the mother of Patrick Henry, was a native of Hanover county, and of the family of the Winstons. She possessed, in an eminent degree, the mild and benevolent disposition, the undeviating probity, the correct understanding, and easy elocution by which that ancient family has been so long distinguished. Her brother, William, the brother of the present Judge Winston, is said to have been highly endowed with that peculiar cast of eloquence for which Patrick Henry afterwards became so justly celebrated." Of this gentleman, I have an anecdote from a correspondent, which I shall give in his own words:—"I have often heard my father, who was intimately acquainted with this William Winston, say, that he was the greatest orator whom he ever heard, Patrick Henry excepted; that, during the last French and Indian war, and soon after Braddock's defeat, when the militia were marched to the frontier of Virginia, against the enemy, this William Winston was the lieutenant of a company; that the men who were indifferently clothed, without tents, and exposed to the inclemency of the weather, discovered

Anecdote of Wm. Winston.

Patrick Henry's developments.

great aversion to the service, and were anxious, and even clamorous, to return to their families, when this William Winston, mounting a stump, addressed them with such keenness and invective, and declaimed with such force of eloquence, on liberty and patriotism, that when he concluded, the general cry was, 'Let us march on; lead us against the enemy!' and they were now willing, nay, anxious, to encounter all those difficulties and dangers which, but a few moments before, had almost produced a mutiny."

We here insert an illustration of a principle already presented, that, where *both* parents are remarkable for any particular faculty, the children inherit an *augmentation* of it. Both the parents of this illustrious son of genius, were related to families remarkable for their beauty of diction, and their soul-stirring eloquence, and their son was the greatest orator of modern times. Oratorical talents as transcendent as his, which enchanted alike both the vulgar and the learned, and chained them in breathless silence, and even so engrossed his reporter, that he forgot his task, and listened when he should have written,—talents, too, that were not brought out by the discipline of the schools, nor by poring over books, but which burst forth like a smothered volcano, impromptu, and in spite of circumstances the most unfavorable, must have been *caused*, and that cause was, *hereditary* influences. And this is rendered the more evident, from the fact, that his *phrenological developments*, as indicated by his portrait affixed to "Wirt's Life of Patrick Henry," were immense. The painter seems to have taken the utmost pains to draw prodigious Individuality, Eventuality, Comparison, Language, and Locality. I have never seen the head or the portrait in which these organs were equally predominant. These *organs* he inherited, and their *faculties* gave him his extraordinary powers of description and eloquence. Causality was less, and his forehead, at its upper and lateral parts, sloped rapidly. To compare this portrait with portraits of his ancestors, would certainly be most interesting.*

* The reader will, doubtless, indulge me in making a single remark about portraits and likenesses:—As the phrenological organization gives

The composing talent hereditary in the family of the author.

Another illustration of the descent of the composing disposition or talent will be found in the maternal ancestors of the author. His mother wrote manuscript by the bushel, and in a style at once graceful, flowing, perspicuous, and elegant, consisting mostly of sermons, or, rather, of *essays* on religious subjects. She was noted, among all who knew her, for the ease and felicity with which she composed and spoke, so much so, that, soon after her death, a project was set on foot, (though never completed,) of publishing her memoir and writings. To say that her composing talents were of a high order, is to speak quite within bounds; and each of her brothers and sisters, in writing letters, compose with perfect ease, and with much perspicuity and elegance of diction. And this is true of my cousins, but the most so of those who most nearly resemble her.

My brother L. N. F. has published a work on Marriage, 8000 copies of which have been sold within two years, and has others in manuscript, from which the reader can judge for himself, as to his writing capacity, though he takes more after his *father*, who finds writing quite difficult. Still, when written, it is written *well*, though it is in *lecturing* that he expresses himself with the most ease, perspicuity, and beauty.

Upon the author's style of writing, the public have already passed judgment, in the patronage extended. Of his "Phre-

the very best biography of a person that can be furnished, a good likeness, in which special pains is taken to represent the relative size of the organs, will be among the most valuable relics that parents can hand down to their children and others. Next to their cranium, it would be desirable, if some method of embalming would enable us to preserve the bodies of our ancestors, as did the Egyptians, that we might trace developments up to their fountain-head. But, next to this, a bust, taken in plaster of Paris, will supply the place, and greatly excel paintings. In years past, the author has expended thousands of dollars in bringing this art to perfection, but, though these improvements have rendered their being taken no more difficult or painful than being shaved, yet, this method of obtaining likenesses, though inimitably perfect as to every line and expression of the face, far excelling any effort of the sculptor or painter, was not appreciated, and, after sinking him several thousand dollars, was abandoned. It is hoped, however, that it will soon be taken up, and rendered a popular method of securing likenesses.

Sole of the author's works.His grand mother Field.

nology," 20,000 copies have been sold in six years, and its sale still *increases*. Of his "Matrimony," the public have bought above 20,000 copies in two years, and 15,000 of his "Memory" in one year. Of his "Synopsis of Phrenology," 150,000 have been sold, of his "Temperance," 12,000 copies, of his "Natural Theology of Phrenology," about 2,000 in six months, and the entire edition of his work on "Education and Self-Improvement" was sold in three months, which, with his work on "Memory," is out of print at present. Of his various charts, immense numbers have been published, and almost half a million of his various productions are now in the hands of the American public, and all this, without the advantages of the book-trade. The demand for them continues to *increase*.

When but a mere boy, he took great pleasure in composing essays, and when on his way to New England to obtain an education, he spent an entire week at the house of an uncle, in writing and re-writing an article on "Dress," leaving off *only to eat and sleep*. Before he knew any thing of Phrenology, many a day and week have been spent in composing essays, saving a little time only for eating and sleeping. A newspaper article, on Agriculture, written by him, in 1830, was copied in most of the papers, and he appeared frequently in the Temperance Recorder, as early as 1830-2.

It is but justice to add, that the pressure of his professional engagements allow him so little time for composition, that he can never re-write, and not always read his manuscript before it goes to press, so that he appears to great disadvantage.

His *grand mother* possessed a similar talent, and was frequently called upon to compose ballads for particular occasions, such as weddings, &c., and also hymns for funerals, deaths, &c. She wrote a great amount of poetry, and was fluent and fascinating in conversation, so much so, that young people would form parties, even when she was quite advanced, to visit her, so as to listen to her stories and mirth-stirring witticisms. She lived to be 82, and was a remarkable woman.

Her brothers possessed the same quality. When about to leave home, one of them composed the tune and words,

His grand mother's brothers.

Solomon Field and his descendants.

"I'll take my staff, and travel on,
Till I a better world do view."

He composed several tunes, and my grand mother was an excellent singer, as are nearly every one of her blood relations, Dea. Phineas Field, of Northfield, included. The deacon, also, has written considerably for religious papers, speaks well, and is a pillar in society—a sound thinking man. A sister of his also inherits this writing talent in an eminent degree. These are *cousins* of the author's mother.

Another brother of this grand mother, was Dea. SOLOMON Field, a man endowed not only with a high order of talent, but especially with the gift of speech. He was always ready in church-meetings, or town-meetings to speak, and was always *listened to* with profound attention, and was remarkably fluent and happy as a speaker, and eminently gifted in prayer, so much so, that he became noted for these qualities in all the towns around him. He died at an advanced age, and transmitted these gifts to his youngest son, who, like his father, is truly eloquent in meetings, never hesitates for words, and yet always chooses just *the* words for the occasion, is devotedly pious, and deeply solemn and interesting in prayer. One of his sons bids fair to equal his father, and is a superior scholar. Another grand son of Solomon Field took the prize for composition in a seminary of one hundred pupils, when but a new comer, and now officiates at a Wesleyan chapel, Lowell, Mass. Contrary to the custom of most clergymen of this denomination, he generally *writes* his sermons, has written for periodicals, and extensively in religious newspapers, and writes most of his time. He throws a great amount of *thought* into his discourses.

Other members of this family of Fields have been hardly less remarkable for their speaking and writing faculty, and I never saw an individual in whose veins runs this blood of the Fields, who was not endowed with this natural gift for speaking or writing.

Thus it is, that, on his father's side, the author inherits a powerful physical constitution, with a good share of the motive or muscular temperament, and consequently, great power of endurance; and secondly, he has, superadded on

Order in a daughter of Dr. Gilson.

The Leavitt family.

The Folgers.

his mother's side, a high-wrought nervous temperament, (which always accompanies consumption, and even often *causes* it,) and a speaking and writing propensity and talent, and to these parental causes, rather than to any merit of his own, is due whatever of commendation may be thought deserved.

If this sketch be deemed to partake somewhat of egotism, I trust it will be overlooked; for, it has been introduced because the faculty is really conspicuous, and also because some of the readers will doubtless be pleased to learn thus much of the parentage of him whose writings on parentage they read.

In Washington, in 1835, the author examined a little girl, some three or four years old, daughter of Dr. Gilson, then editor of the U. S. Telegraph, in whom Order was very large, and which she showed in character, even before she could put things in their place, by appearing very uneasy when they were disarranged, and making signs to that effect. Neither father nor mother had this faculty, but a *grand mother* had it very large.

The Leavitt family, wherever I have known them, are remarkable for their strong common sense, and for their power of intellect. Joshua Leavitt, the ex-editor of the New York Evangelist, Emancipator, &c., has really become distinguished as a writer and clear-headed reasoner. Dutton Leavitt, the almanac-maker for N. H., a profound man, and a great scholar, and several of his relatives, are remarkable for power of intellect, for scholarship, profundity of research, mathematical talents, and a talent for music. The musical talent runs in this family. It is conspicuous in the New Hampshire branch just alluded to, and Joshua Leavitt, mentioned above, was the publisher of revival and other hymns and tunes.

The fact, that the superior talents of Franklin were hereditary, admits of no question; and that they descended in the *maternal* line, is evident from the fact that others of the Folger family, to which his mother belonged, have become noted for talents. Thus, Peter Folger, of Nantucket, is a remarkable man, whether we consider his extraordinary

capacity for acquiring and retaining knowledge, his inventive and mechanical power, or his strength of intellect, and sound common sense. The mechanical talents of Franklin greatly improved the printing press, those of Folger have constructed, probably, the most extraordinary astronomical clock that was ever known, which shows the descent of Constructiveness and Causality. Franklin was a great natural philosopher; Folger is a great astronomer, and highly scientific. Lucretia Mott, another descendant of the Folger family, not only has the same prodigious development of Causality which distinguished her illustrious kinsman, and the same high, broad, square, and capacious forehead, as already shown in chap. iii., sec. 1, but she has the same philosophical, reasoning, discriminating, scrutinizing, thought-making cast of mind, and, though a woman, she has justly become celebrated for her *strength* of intellect, and *power* of thought. I know of no woman that equals her as a *reasoner*. And, as far as I have been able to ascertain, the Folger family, as far back as they can be traced, have evinced precisely the same cast of mind for which Franklin became so justly celebrated.

Elihu Burritt's maternal grand father, Hinsdale, was a remarkable man, entrusted with town offices, and if I have been correctly informed, a *great reader*, and had a *great fund of knowledge*. Burritt's brother, the author of an excellent treatise on astronomy, possesses the same insatiable thirst after knowledge that characterizes Elihu, and is extensively erudite, and so does a sister, and also his maternal nephew, who has a wonderful memory. One member of this learned family, I think a brother, killed himself by over-studying, in which he progressed with astonishing rapidity. Nor have I any doubt, but this extraordinary capacity for acquiring and retaining knowledge, will be found to have descended to generation after generation, as far back as any thing can be ascertained of all his ancestors.

"The Sewall family," (mentioned in chap. v., sec. 1.) says Joshua Coffin, "for two centuries, have been distinguished for talents, and, for nearly the whole time from 1690, down to the present generation, some one or other of

 Quotations from Joshua Coffin.

 The mothers of great men.

their family has been chief justice of the Supreme Court, either in New England or in Canada." I have examined the heads of several of this family, and found superior intellectual and moral developments.

We give below, a quotation, somewhat extended, from a manuscript furnished us by Joshua Coffin, a man of the most extensive knowledge of matters and things in general, and especially of facts touching hereditary descent, that the author has ever seen. All his phrenological organs of Memory are very large. His ancestors, for several generations, have been public men, and have all been noted for knowing all about every body, their names, ages, parents, grand parents, &c., or for that knowledge of *genealogy*, which a work like this ought to embody. He is also full of biographical anecdotes.

"My first remark is this:—Men distinguished for their native strength of intellect have always been descended from mothers of strong powers of mind, or, in other words, no woman who is weak or deficient in intellect, ever had a child distinguished for talents. If the father is a man of talents, so much the better, but, be the father who he may, unless the mother has talents, the children will not, I might almost say, cannot, be distinguished. It is not so much the *seed* as the *soil*,* from which the husbandman expects to obtain a good crop; but let him take what pains he may in every respect, he cannot anticipate, nor will he obtain, any thing worthy of notice, unless the soil is deep and rich. As a proof of this assertion, we must depend not on theory, but on *facts*, which, as saith the proverb, are 'stubborn things.' And, from long and careful observation, I have never yet read of or known an instance of any person of superior intellect, whose *mother* was not blest with strong powers of mind. Take a few examples:—Sir William Jones' mother was a woman of extraordinary talents, so was Napoleon's, so was Walter Scott's, so was the mother of Chief Justice Parsons, of Schiller, of Rev. Richard Cecil, and, in short, of so large a number, that time would fail me to recount them. Both the parents of Daniel Webster were distinguished for their talents; and, as a striking proof of the position I take, it will interest you to know, that Col. Ebenezer Webster, father of Daniel, was twice married. By his first wife, Miss Smith, he had several children, not one of

* We want *both* good seed *and* good soil, to produce a good crop, as well in the animal kingdom, as in the vegetable.—AUTHOR.

whom was above mediocrity, in that respect resembling the mother. By his second wife, a Miss Eastman, he had three children, Daniel, Ezekiel, who was, in every respect, equal in point of intellect to Daniel, and a daughter, who was the mother of Prof. Haddock, of Dartmouth College, and William Haddock, Esq., who died in Lowell. Daniel's grand mother, Webster, was a woman of extraordinary talents, which her son, Ebenezer, Daniel's father, inherited. Her maiden name was Bachiler. I mention her name in order to state a fact, viz., that there is one physical peculiarity which has descended from the Rev. Stephen Bachiler to his descendant, Daniel Webster. What that peculiarity is, I shall not now mention, but will hereafter. Trace, then, if you please, the genealogy of the Webster family, and you will find that certain traits have descended from father to son in the male line, but that, in every case, where there has been any indication of superior talent, it has proceeded from the mother. The mother of Col. Webster, was a woman of extraordinary talents, and his second wife, the mother of Daniel, was likewise talented. So it is, as I think, in nearly every case; that is, peculiar traits will descend in a family from generation to generation; but whether they are or are not distinguished for talents, depends upon who their mothers were. Let me illustrate.

"I presume you know Lewis Tappan, and his peculiar temperament. Talented, ardent, frank, honest, firm and undaunted, persevering and industrious, he exhibits just such traits as have distinguished his ancestors for five or six generations. Abraham Tappan came to Newbury in 1634. His oldest son, Peter, was a physician in Newbury, and a noted man. The records of our court give ample evidence of his peculiarities. One of his sons was the Rev. Dr. Christopher Tappan, of Newbury, distinguished for his talents and his frank fearlessness in avowing his sentiments. I will mention one or two instances of his peculiarities:—A Mr. Pettengell and his wife once brought up a child for baptism. The woman was a devoted Christian, but the father was none of the best. On baptizing it, he said, with a clear, loud voice, 'I baptize this child *wholly* on the mother's account.' On another occasion, during the excitement of 1742, he carried a whip into the church, one Sunday, in order, as he said, to scourge out the enthusiasts. I ought to mention that he was a little deranged at that time, but it shows the disposition of the man. His descendants down to the present time, have been distinguished for talents.

"Young Atherton, now in Congress, from N. H., is one of them. The Rev. Christopher's nephew, Benjamin, was minister of Manchester, Mass., a superior man, whose son, David, was professor of divinity in Cambridge College. David's son, Benjamin, is now minister in Augusta, Me., an able man. David, of

The Tappans.

The Coffin family.

Cambridge, was an uncle to Arthur, Lewis, and Benjamin, (the latter being now a senator in Congress from Ohio,) John and Charles, of Boston. All of them are superior men. I could mention many others of the same family. Concerning the Tappan race, two things are observable:—

“Abraham Tappan had two wives. Dr. Peter was son of the first wife, and the other four sons, Abraham, Isaac, Jacob and John, sons of the second wife. Now, while the descendants exhibit many of the traits of the family, the superior talents are almost all confined to the posterity of Peter. You will ask how I account for this? Could the truth be known, I entertain no doubt that Abraham’s first wife was a woman of superior talent:—

“His descendants in the line of Peter, for four generations, or down to Lewis Tappan’s father, all married women of superior talents, as I happened to know. We, therefore, have a right to expect children to be intelligent when both their parents possess superior intellect. With the history of this family, I am well acquainted, as my mother was a Tappan, and my grand mother Tappan was a woman of superior mind. I shall say nothing of her descendants. Charles Tappan, of this city, (Philadelphia,) the engraver, is one of her grand children. But enough of this family.

“Let me mention something concerning the Coffin family. Tristram Coffin came to this country in 1642, with his wife Dianis, and left five sons and a daughter, in 1660. He went with three of his sons to Nantucket, where their descendants, or many of them, still reside. One son, Peter, lived in Dover, N. H., and the other in Newbury, Mass. I shall say nothing of my own relations, except a few things in corroboration of two points, viz., that family traits are hereditary, and that talent proceeds from the mother. Tristram Coffin’s wife was a superior woman. Her son Peter was Chief Justice of the Supreme Court of New Hampshire, and her daughter Mary, who married a Starbuck, of Nantucket, was a woman of extraordinary talents and influence. For proof of this, see John Richardson’s Journal. He was a Quaker preacher. See also the novel called Miriam Coffin, which is founded on fact, and of which the greater part is true. In that book you will find some verses written many years ago, and descriptive of the peculiar traits of each family in the island. One verse, as near as I can remember, runs as follows:—

‘The Coffins noisy, boisterous, loud,
The silent Gardners plodding,
The Barkers proud, the Mitchells good,
The Macys eat the pudding.’

“Although the Coffins in Nantucket have been separated from the Coffins in Newbury ever since 1660, there is even now a

The Moody family.

Inferences.

John Quincy Adams.

striking family resemblance in looks and other traits. They are all very sociable, are great talkers, have good memories, love to travel, and have a great deal of curiosity. They are to be found in every state of the union, and in every quarter of the world wherever a ship can sail, so that the name of Capt. Coffin is as familiar to an American ear as John Smith. But enough of our family.

"The family of Moody, the descendants of William Moody, who came to Newbury in 1634, have been and are now an excellent family, noted for good sense, honesty, and religious principle. So of the descendants of Thomas Hall, and many others whom I could mention. The conclusion to which I have arrived is this, that like produces like—that family traits are propagated, and descend from one generation to another in the male line—that strength of intellect depends on the mother, and that, if the father be a person of talents as well as the mother, the children stand a much better chance of being intelligent than they would do if the mother alone were possessed of superior talents; but if the mother had a weak intellect, you may be assured that the children will not, I might almost say, *cannot* be otherwise than weak.

"As far as I can ascertain from a somewhat extensive knowledge of the people of New England, I agree in sentiment with C. C. Baldwin, that those families which were respectable in the first settlement of each town, are respectable now; and that those families which were not of any note then, are just so now. To this general principle I would make the following exceptions:—First, where a man of respectability and talent marries a woman of small intellect and low family, or marries a blood relation, there the family are almost sure to fall into the lower ranks. On the other hand, where a man of no rank marries a woman of respectable family and good talents, the talent and the character coming from the mother, the family are elevated of course. I have noticed another thing, viz., that nearly all our distinguished men in New England are descended from the first settlers. I mention this last fact, merely as a fact, which may or may not be of use to you."

But last, not least, if additional illustrations of the descent of superior natural talents were required, both the ancestors and the descendants of John Quincy Adams furnish it. Eloquent above almost any other man in America, even at his advanced age, possessed of more political information than any other man on this continent, and the most remarkable memory to be found any where, with a clearness of discrimination, an intensity of feeling, a power of withering sarcasm,

Adams' son.

General concluding inference.

a talent for debate, superior to any other member of Congress, and all in an old man bordering on 80! A wonder of the age is this illustrious old man! And who was his father? Let the history of our country answer. And who his mother? One of the most talented women of her age, as is seen by her letters to her husband. And who is his son? Let his oration before the city authorities of Boston last 4th of July, pronounced unsurpassed only by his father's best efforts, which father he now bids fair to equal, answer. And other branches of this illustrious family will be found to possess great natural abilities. Prof. Adams, of Vermont, is from the same stock, and took the first college appointment in the class in which the author graduated, as the best scholar of that class.

But, is it either necessary or desirable to extend the record of these facts? Has not every reader of common observation, seen facts analogous to these, sufficient to produce the conviction, that any required number of similar facts, might easily be added to the preceding list? In the various families into which my profession has called me, I have seen thousands on thousands of facts, establishing the descent of *every phrenological organ* in the relative degree in which it was possessed by parents. Every biography is replete with them, and so is every city, town, hamlet, and family in the land and in the world. Indeed, to deny the general fact, the great law, that the qualities of parents, both mental and physical, *descend to their children*, and so on, from generation to generation, down the long stream of time, is to deny all law, and doubt the plainest truths in natural science; for, what one law is more universal, more obvious? Who will undertake to affirm that children do *not* resemble their parents *congenitally*? What farmer, what farmer's *boy*, even, does not know that his stock *always* resemble the parents of that stock—that *like begets like*, as well in man as in the vegetable or in the animal kingdoms? Will the Learned Blacksmith undertake to reverse this adage, that “like begets like,” as he has reversed its sister adage, that “a poet is born a poet”? Will he render the one, “like begets *unlike*,” or rather, “like begets *nothing*,” as he has reversed

The absurdities of the opponents of this doctrine exposed.

the sister adage, "a poet is *made*"? for both adages mean the same thing; and if he reverses the one, he must reverse the other also. Is he, is any other intelligent man, willing to deny, in broad terms, the entire doctrine of parentage, and to say that children *inherit no* qualities, mental or physical, from their parents? Surely, no one! But to admit that *one single* quality, whether mental or physical, of either parent, is hereditary, is to admit the *doctrine* of parentage, or the *great fact* of hereditary descent; and to admit this doctrine, is to admit that *all original*, constitutional qualities, are hereditary, are innate, are congenital. Either, parents in their capacity as parents, do *nothing* by way of imparting inherent qualities to the child, or they impart *all* its original nature, both mental and physical. Which is it? Are children as likely to resemble any body else, any thing else, as their parents? Do children indeed derive *no* inherent constitution from their parents, and are they left destitute of *all* constitution? Then, if brought up by and with dogs, or whales, or lions, or squirrels, they would be dogs, or whales, or lions, or squirrels, in both body and mind!

See into what absurdities the opponents of this doctrine are forced! But *no* one disbelieves it; and those who *pretend* that all are born alike, are only making believe. They *know* better. All know, all *must* know, that children *inherit* the mental and physical qualities of their parents; and to argue this point, is to attempt to *prove* that two and one make three. The great principle of hereditary descent, has only to be *stated*, to be admitted. And, I repeat it, if one *single* quality, whether mental or physical, is hereditary, then *ALL* that is original, whether in the form of body, position of the head, feet, heart, each bone, and muscle, &c., or in the faculties of the mind, and even in their relative energy, is hereditary, and all the minutest *shades* and *phases* of character, or at least those *elements* from which every emotion of the mind, every virtuous, every vicious feeling, every talent, and even every thought, every action of intellect, all that is mental, are innate, are *inherited*.

CHAPTER VII.

THE CONDITIONS OF PARENTS, WHILE BECOMING PARENTS.

If the great law, already so fully established, that CHILDREN RESEMBLE THEIR PARENTS, and that they inherit ALL of their *original elements*, of mind and body, from parentage, admitted of no modification, and allowed no change to creep in, it would necessarily render every member of the human family EXACTLY ALIKE, both in size and shape of body, complexion, looks, strength, and all other physical peculiarities, so that one could not be distinguished from the other; and also in *all their mental and moral characteristics*—in all their opinions, desires, feelings, pursuits, capacities, dispositions, modes of thinking and acting, and in short, in *every conceivable point of view*.

But from a monotony so every way oppressive and detrimental to the happiness of man, nature has kindly relieved us, by instituting the following modification of this law, namely, that the various artificial habits of parents—their ever varying conditions *while becoming* parents, should stamp their impress upon both the mental and physical nature of their offspring. That the *general* or the *permanent* nature of parents, imparts the *main* bias of character to offspring, admits of no doubt; and yet children often possess characteristics not found in either parent, or grand or great grand-parent, but which tally precisely with changes that occurred in the conditions of the parents during the augmentation of their families; and the differences that often occur in children of the same parentage, while they differ essentially from those of both parents and ancestors, will frequently constitute a good history of changes that occurred to the parents at the several periods of their birth.

But again. Brothers and sisters bear a *general* resemblance to each other and to their parents, because the general characters of the parents, and the general tenor of their characters, remained much the same. But *twins* usually resemble each other still more closely, so closely indeed, that

strangers often fail to distinguish them apart; probably because begotten and born under precisely the same circumstances of the parents. And where they differ from each other, which is extremely rare, one will generally be found to resemble one parent or grand-parent, and the other another.

But this matter is put completely at rest by the fact that the organs of the children resemble those of their parents, as seen in this work, and that those of their parents are capable of being enlarged and diminished in the course of years, as proved in the author's work on Phrenology applied to Education and Self-Improvement. Hence, if different influences or conditions of life occur to change the organs of parents while their family is increasing, these changes in the heads of parents, will of course be transmitted to their children. In short, both the mental and the physical conditions of parents while becoming parents—that of the father for days, perhaps months before, as well as while begetting the child, and that of the mother for a similar period as well as during the whole term of gestation and nursing—are transmitted to their offspring, and so transmitted as to become constitutional, and thus handed down to future generations, illustrations of which have been already given in the preceding chapter, and will be continued in this.

SECTION I.

THE RESPECTIVE INFLUENCES OF EACH PARENT.

WHAT is the relative influence of the father, and what of the mother? The influence of which is greatest upon the physical, of which upon the moral, and of which upon the intellectual character of their offspring? Does the one transmit the intellectual, and the other the animal nature, or one the muscular and the other the motive system? and if so, which imparts which? or do they both *combine* in propagating each in proportion to their relative energy? are questions easily asked, but hard to answer, partly from difficulties imposed by the very nature of the case, and partly by the false

modesty of the age; and yet their proper answer would evolve principles of great moment and practical utility, in regard to which the author hopes to correct some errors and make some useful suggestions.

The favorite theory of Alexander Walker, that one parent imparts the vital system and frontal half of the head, while the other furnishes the motive system and back half of the head, at first prepossessed the author in its favor, but has not coincided with his subsequent observations. He knows a girl whose *whole* head, back, front and top, resembles her mother's; and as the heads of *both* parents are dissimilar, and that of the girl is strongly marked, it is easy to see wherein her phrenological developments resemble or differ from either. The forehead of the father projects most at the root of the nose and so upwards to Comparison, but retires at Causality; those of both mother and daughter project at the upper and lateral portions, but retire at the perceptive, where that of the father projects most. In the father Cautiousness is not large, but in both mother and daughter, it is immense. Adhesiveness is much larger in both mother and daughter, than in the father. The Concentrativeness of the father is very small; of both mother and daughter, large. Striking differences exist in their organs of Benevolence, Ideality, Constructiveness, Approbateness, and several other organs, those of the father being unlike those of his wife and daughter.—The daughter also resembles her mother, but differs from her father, in *character*, in each of these particulars; and what renders the case still stronger, she takes after her *maternal grand-mother*, and great grand-mother, cousins, &c., both in these respects, and in her temperament, though her motions resemble those of her father, as do also a few of her appetites and habits.

Another child of the same parents, takes its whole head, both its fore part and its back part, from its *father*, or more properly from its *paternal grand-father*. In short, I find no regularity whatever, as regards either portion of the head coming from one parent, and another as coming from another. So far from it, I find that the parent which imparts the most of the *head*, usually furnishes the most of the *body*. And I

can generally tell, not only which parent the child most resembles, but I can also tell from *which* parent the person inherits a liability to consumption, or other diseases, which was the shortest, largest, tallest, most plump or spare favored, and which parent and grand-parent lived the longest. I recently astonished Professor Emerson, of Andover, by telling him that he resembled his mother, and she her father, and that he resembled his grand-father, and how long his grand-father lived; for I saw that many points in his head, resembled the general form of the female head, (see conclusion of sec. 3, chap. vi.) and also that his powerful *muscular* system, came from some *male* ancestor, and as he resembled his mother in head, I inferred that *she* resembled *her father*, and inferred that he therefore resembled his mother and maternal grand-father.

The principle to which all my observations, which have been both extensive and diversified, tend, is this—that children inherit more of both their physical constitution and looks, and also of their mental tone and character, from that parent who is endowed with the greatest amount of native vigor,—that when the physical constitution predominates in one parent, and the mental in the other, the offspring will generally, though not always, take on the physical constitution of the strong parent, and the mental of the intellectual parent,—that when both parents have a predominance of either the physical or of the mental, the offspring will inherit an *augmentation* of that of its parents, and that, in all cases, that parent which is the most vigorous, will exert the most powerful influence on the character of the child, and of a character similar to his own—that the parent which has but a weak vital, or motive, or mental apparatus, imparts but a feeble vital or motive, or mental apparatus, and that the parent which has a strong vital, or motive, or mental apparatus, will impart the same to offspring.

If this principle be true, it leads us to the following most important conclusions:

1. That one having a feeble vital, or motive, or mental system, should never marry one having this system feeble; for then, that of their children will be doubly feeble; but one

having either feeble, should always marry one having it *strong*. Thus those having a consumptive tendency, or from a stock in which consumption lurks, should never marry those of the same temperament; but those having narrow chests, small lungs, a thin visage, spare form, and small abdomen, should marry those having full cheeks, ample busts, depth and breadth of chest, full abdomens, and considerable flesh. Let delicate persons never marry those that are also delicate, nor small or slim persons, those that are small and slim. Nor should those having very light complexion, hair and eyes, and fine and soft skin, marry those like themselves, for then, as the mental temperament predominates in both parents, and the animal is weak in both, their children will be small, most sensitive, precocious, feeble, and almost sure to die young.

2. Nor should those having the animal system predominant, marry those in whom this temperament predominates, lest their children inherit an *increase* of animality, and a diminution of mental power. But, let them unite in marriage with those whose *mental* apparatus is strong. Their having a strong constitution, however, is certainly no *objection*, but the more the better. The union of those having great muscular strength and powerful physical constitutions, with those whose minds are clear, tastes literary, feelings fine and intense, and flow of thoughts and words abundant, (and this is generally the case with consumptive families,) will be found to be auspicious of talent in the progeny.

3. But the best union, is that of *similar* temperaments, when *both are well balanced*. If very small persons should not marry those that are also small, if those that are tall and slim, should marry those that are short and stocky, if any, and if the weak should marry the strong or none, it does not necessarily follow that those of *average* size should marry those that are *very* large or else *very small*—that those whose temperaments are evenly balanced, and all that they should be, should marry those whose temperaments are uneven and therefore defective; but, while those of either *extreme*, whether mental or physical, whether very large or very small, very sensitive or very obtuse, very tall or very short, very dark

complexioned or very light, very coarse-featured or very fine, should marry the *other* extreme, yet those who are *medium* in these and other respects, should *marry those who are medium*. Those who are *right*, as to mind and body, or are what they *ought* to be, should marry those *like themselves*; while those that are wrong, that is, at either *extreme*, should marry the *other* extreme.

Walker's great error consists in his directing *all* extremes and all *opposites*, to unite with the other extreme. On the contrary, I maintain that, though extremes should marry opposite extremes, yet, that *mediums* should marry *mediums*. I grant that extremes fancy extremes, but it is for precisely the same reason that a man, burning up with a raging fever, desires and relishes cold water, or a cold man seeks and enjoys a fire, namely, because *being* opposites, they tend to reduce his extremes, which are painful *because* extremes. That is, when one becomes so tall, or so short, or so large, or so excitable, &c., as to be the worse therefor, nature corrects this error by creating in him a relish for the other extreme, by which his extreme will be partially neutralized, and he benefited.

And then, what is the general fact as regards husbands and wives? While we sometimes see extremes in husbands and wives, yet we seldom find a *medium* man or woman, united to the other extreme. And what is more, because it shows clearly the indication of nature, husbands and wives that have lived lovingly together a score or two of years, naturally and gradually *assimilate*. If one be fleshy and the other spare, the spare one gradually fleshes up, and the plump one loses his flesh; the healthy one imparts to the feeble one a part of his health, and receives in return a portion of the disease of the sickly one, and so of other physical and mental points of difference, and even of *looks*, *walk*, tones of voice, and character generally—a general principle which contains invaluable lessons for those who require to employ it, that is, who would seek a *help-meet* in a companion, or one that will *further* their ends, whatever they may be, whether laborious, or literary, or moral, or religious, or aspiring, or reforming, or enjoying, instead of hanging as dead weights

 What qualities should be blended in marriage

upon their wings. Still, those who are *too* literary for their health, or *too* ambitious for their strength, and *too* radical, &c. require those of opposite organizations, for the very purpose of holding them in check. Hence highly excitable persons, should not marry those who are equally excitable, and who, therefore, will nerve them up to a still *higher* pitch of action, but they should marry those who will soothe, relax, and soften down their feelings, or as it were, *draw off* that excess of excitement with which they are charged, and at the same time benefit themselves, by *receiving* this action, in which, by supposition, they are somewhat different.

Precisely the same general law governs the blending and offsetting of particular organs and faculties. If they are about what they should be, as to size and power in one, let them be about the same in the other; but, if they are *too large* in the one, let them be *offset* by marrying one in whom they are smaller. Or if a genius is required in either mechanics, or poetry, or mathematics, or physical strength, or the acquisition of knowledge, or great strength of intellect, let those having the desired organs largely developed; marry those having a similar organization, supported by strength of constitution, and they can hardly fail of securing their wish.

But these extremes—this deficiency in some respects, and excesses or prodigies in others—have elsewhere * been shown to be unfavorable—extremes in the temperament to be unfavorable to health, and in the faculties, unfavorable to correct judgment and proper conduct, as well as to virtue and happiness, while the full development and *equal* action of *all* the temperaments, is the condition of physical health and happiness, and the equal, harmonious, or *proportionate* action of *all* the faculties, is the main condition of mental and moral perfection, of good judgment, sound common sense, correct feelings, and a virtuous and happy life. Hence parents whose bodily and mental organization is what it should be in all respects, should choose companions *like themselves*; but those in whom the mental or physical developments are uneven, and therefore, whose character, opinions, and conduct are

* In the author's work on "Education and Self-Improvement."

Are talents inherited mostly from the father or the mother ?

warped and imperfect, should offset or supply these defects or excesses, by marrying those having *opposite* mental and physical developments, and thus strike a balance, not only in their children, but in part in themselves.

Of course the author cannot run out these general principles in all their ever varying applications, nor is this necessary, for readers of ordinary sagacity, and especially, either by studying Phrenology themselves, or by calling to their aid the services of a successful Phrenologist, can soon determine what qualities he requires similar to, and what to offset, and subdue, by opposite organizations in a companion. At least, what I deem a correct and a most important principle, and one which runs through most of the facts stated in previous portions of this work, is now before the reader. "He that is wise is wise FOR HIMSELF, but he that *scorneth* he shall bear it," and his posterity after him.

As to whether superior talents are imparted by the father or the mother, a great diversity of opinion exists. Some maintain that the germ is derived *wholly* from the *father*, and that the mother's qualities have no more to do in determining those of the child, than have those of the hen, in determining whether the eggs she sits upon shall hatch ducks, or geese, that depending upon the inherent nature of the egg, and not upon the hatcher.* With this theory, I have no fellowship, because it deprives the mother of all participation in imparting the original bias of character to her child; nor yet have I with its opposite one, that the *mother* has *all* to do, both in determining the *original* character of the egg, and in the hatching, and that all that the father does, is simply to *quicken* the ovum furnished solely by the mother, and which contains within itself all the *original* elements that enter into the formation of either mind or body: and that all the influence exerted by the father upon the character of the child, is through the *imagination* of the mother only, thus allowing him "no

* An eccentric father, once commanded his daughters never to call their children his grand-children, but to call them the grand-children of *their husband's* father, rating all real descent from the father, from whom alone, he contended, was imparted the germ of existence.

part nor lot in this matter" of imparting the original bias to his own child,—a theory maintained by a recent work entitled, "*Mental and Moral Qualities Transmissible.*" That the father, *in his own capacity as a father*, stamps his own physical and mental nature upon that of his child, is rendered evident from many of the facts already stated, in which various talents, propensities, tastes, diseases, &c. &c., and even *insanity*, have descended in the *male* line, and after passing one generation, and thus precluding the possibility of its being communicated by the father's operating on the imagination of the mother, because *the father was perfectly sane*, have reappeared in the third and after generations. Is it to be supposed for one moment, that the piety of the Brainard or Rogers family, descended in the male line, *solely* by the *husbands* all being so devoted as to *impress* the *imaginings* of all their wives, and *thereby* transmit, not as *parents*, but as *lookers on merely*, this pious influence from sire to son, which, even though the father was a Brainard, could just as well have been changed to any thing and every thing else, if other persons of other minds had been at hand to impress the mother's mind in an opposite direction? A fine scape-goat this, for wives who prove truant to their husbands! If their child should be a mulatto, they have only to say that some *Sambo impressed their imaginings!* That impressions made upon the imagination of the mother, whether by her husband or by others, or even by animals and things, are often stamped upon the nature of the child, will soon be shown, but that the *sole* agency of the father—that all he does to stamp his own mental or physical impress upon his offspring, is done *solely* by the *impressions* he makes upon the mother's *imagination*, and not by virtue of his office *as a father*—is a theory, which, while it thrusts out the father from all participation in the formation of the characters of his own children, making them no more his than another's, is so manifestly absurd in itself, and so contrary to the general tenor of the facts that bear on this point, (one single fact of the right kind being sufficient to overthrow it,) that if it were not entertained in quarters entitled to respect, would not deserve refutation, or even notice.

My doctrine is, that a part of the *original substance* from which the child is formed, is derived from the loins of its father, which substance, partaking, as it does, of his mental and physical nature, stamps that nature upon the child. I believe that the father does quite as much, *congenitally*, as the mother, probably more; and that the mother does most by way of *nourishing* the embryo; but this matter, a correct understanding of which, would develop some most important truths, is at present shrouded in too much mystery to allow a correct and final decision of this question.

But, be the office of the father what it may, it is very clear that whatever *congenital* influences he exerts, must be exerted at or before generation, so that it is his condition *at* and for days perhaps weeks or months *before* that period, or while secreting the requisite materials, that alone can stamp his physical or mental impress upon his offspring. Hence, the *permanent, general* character of the father has a much greater influence on the child, than his temporary, fluctuating changes, induced by circumstances; still, if he be *habitually* energetic, and labor under no chronic disease, but be full of animal life and buoyancy of spirit, both for a few days or months before, and at that period, these temporary influences and conditions, will unquestionably be transmitted to his offspring; or, if he be generally debilitated, or exhausted, or harassed in business, or suffer under depression of spirits, &c. &c., these and other similar conditions will be communicated to his offspring.

But, in my humble judgment, *both* parents contribute, in proportion to their relative energy, of the *original materials*, both mental and physical, from which the child's mind as well as body is formed; and hence, that feebleness in *either* parent, blights the progeny. That a talented *mother* is absolutely *necessary* to produce talented offspring, I do not for a moment doubt; but I believe a talented *father* to be almost *equally* so. I say almost, for I believe that the influences of the mother are, on the whole, considerably greater than those of the father, because, besides contributing her proportion towards the original formation of the embryo, *she alone* nourishes the fœtus—a function which will soon be shown to be

Talented children have talented fathers.

Judge L.

of the utmost importance. That all great men will be found to have had eminently talented mothers, I grant, and I grant that the majority of facts lean to the side of the mother; but what talented man has a dolt for a father? The fathers of Washington, of Franklin, of Webster, of Wesley, of Patrick Henry, and of a host of others, whom the reader will readily call to mind, will be found to have been men of strong common sense, sound judgment, strong native powers of intellect, and much general information.

And then, again, admitting that talents do always come from the mother, these *mothers* must get *their* talents *somewhere*. Do they always inherit them from *their* mothers? Do they not more frequently inherit them from their *fathers*? If so, and facts in any abundance show that this is the case, still the talents often come from the *male* line, and they often also *descend* in the male line; as in the families of the Sewalls, the Folgers, the Lewises, the Edwardses, and others already mentioned, and *also* branch off from it through the daughters of this talented line, into those families into which they marry.

There is, however, one principle of hereditary descent, presented in many of the preceding facts, though not formally announced, which should not be lost sight of in determining whether superior talents are derived from the father or mother; namely, that children take particular qualities, not from *either* parent, but from a *grand*-parent, illustrations of which principle are furnished by the Hatch family, chap. iii. sec. 1; by the Belgian Giant, sec. 3; by the case of insanity reported by Miss Hunt, chap. vi. sec. 1; by the kitten loving propensity, sec. 3; by the child of Dr. Gibson, by the grand-mother of Webster, and by cases mentioned in other portions of the work, as well as by the general observation of mankind.

The following facts, while they are interesting in themselves, will serve to illustrate our general subject—the conditions of parents, while becoming parents, as influencing their children. Said Judge L. to me, during a conversation on this subject—"I never employed my *intellect* in becoming a father, except in the case of my youngest child. After

closing my arduous duties on the bench, protracted unusually long, I determined to throw off all care, to abandon business for a time, and to *recreate* and *enjoy myself* with my family, and accordingly invited several members of the bar and others of my particular friends, from adjoining towns, to meet at my house, and have a social and happy time. On arriving at home, after an absence of several weeks, I found that my wife had just discharged her menses; and she was rendered exceedingly happy, both by my return, and by the company I brought with me, all of whom entered heart and soul into the social festivity; and by adding music and dancing, we had a truly jolly time of it. We both retired in a most happy frame of mind, and it was under these cheerful influences, that this child was begotten, and a better natured, happier dispositioned child, you never saw. She never cries, or frets, or complains, but will sit on the floor by the hour, and amuse herself, and appears always happy." The author spent some days in the Judge's family when this child was about a year old, and can bear ample testimony to her not crying, and always appearing perfectly happy.

Another father, on bringing his daughter to me to be examined, remarked, after I had expatiated pretty freely upon her superior intellect, amiableness, and genuine goodness, remarked, after she had left, that she was beyond comparison the best and the most talented of his children, and added, that he accounted for it from the fact, that when she was begotten and born, he was in the full tide of successful business, had money flowing in upon him, and was abundantly prospered in every thing; but that his children born afterwards, while he was smarting under reverses of fortune, were ill-tempered, and not as intellectual as she was.

Let parents look back to the first history of their own children, and learn from these and similar facts, lessons for the guidance of their future conduct. And let every parent employ *intellect* in these the most important relations of life. It is a law of our nature, that, to be promotive of happiness, *all* our feelings must be exercised in harmony with and under the guidance of intellect; and the procreative feeling, above all others, should be thus exercised.

Happy parents have amiable children.

A family in Lowell.

Another point closely connected with this subject, and, indeed, growing out of it, is the influence of affection, and also of disagreement, between husbands and wives, on their offspring. The very *nature* of love is to blind each parent to the faults of the other, and perfectly to *cement* and *blend together* the affections of both, so as to "make of twain one flesh." Nor ought husbands and wives ever to disagree. If they cannot live together in peace and love, they should not live together at all; for, besides all the pleasures flowing from their agreement, and all the tenfold misery caused by their disagreement, or contention, (see the author on "Matrimony," pp. 25 to 34,) the influence of disagreement upon the disposition of children, and also upon their talents, is pernicious beyond all conception. Let the reader cast his eye around on the circle of his own acquaintance, and see if he can find a single family of children who are highly intellectual and amiable, whose parents live together unhappily. And ask country school-masters, who, by "boarding around," know whether the parents of particular scholars live together happily or unpleasantly, if the parents of their mischievous, naughty, bad pupils, who will neither learn nor mind, but are selfish, and up to all manner of roguery, do not *generally* quarrel; and if the parents of those children that are amiable, loving, lovely, bright, good scholars, and promise well, do not live together in love? Nor can words express the importance of this subject. Every cross word, every hard feeling, is a dagger aimed at the happiness of your unborn infant. The following is an illustration:

A husband and wife in Lowell love each other tenderly, neither having been known ever to have spoken a cross word to the other. This union appears to be perfect, and each to be literally bound up in the other. The children of this happy union, are among the sweetest and most affectionate children any where to be found, no cross words, no pouting, scolding, domineering, biting, striking, or other ebullitions of anger, but embraces and affectionate caresses take their place, the most perfect union pervading the whole family. But who ever saw a family of cross, ugly-tempered children, unless their parents quarrelled, or, at least, often blamed and

found fault with each other? or, who ever saw peevish, fretful, scolding, disagreeing parents, whose children were not equally so? But, additional force will be given to these remarks, by showing how intimately the condition of the mother affects the character of the child. Unpleasant feelings towards her husband, render her constantly miserable, and keep her angry most of the time; and this must necessarily impress the same sad and angry tone upon the child, by which it will be rendered unhappy for life, and scatter ill feeling wherever it goes!

Above all things, husbands and wives should never cohabit, unless perfect good feeling subsists between them; first, because the exercise of Amativeness merely, without its being modified and purified by the sanction and the concurrent blending of all the other faculties, in which the animal is buried in the spiritual and the exalted, becomes mere lust, of the basest and most loathsome character, and most brutal and disgusting! How is it possible to make so exalted an element of our nature, an instrument of animal gratification merely, from which all its higher, holier characteristics, those that "make of twain one flesh," are banished? Let woman, especially, answer this question. Secondly, because the child begotten by animal feeling merely, must necessarily be animal all its life; nor is it possible to stay the deep, broad current of human iniquity, now threatening to swallow up all that is lovely, all that is pure and holy in man, in one great besom of selfishness and moral pollution, by all the preaching in Christendom, by all the means of grace and efforts at reform now in vogue, till parents, *in their own capacity as parents*, commence it, and beget and bring forth in a pure, and in an elevated state of mind, as well as in a vigorous and healthy state of body. Nor can I resist the conviction, drawn from the analogy of the animal kingdom, from the exercise of appetite, and from all the other faculties, that but one cohabitation should take place to a birth. As we are not made to eat *merely* to gratify the palate, but *only* when nature *demand*s the result of eating, so we should not exercise this organ in this manner oftener than its *results*, or offspring, requires. But my theory on this point I shall give

Weakly mothers cannot produce healthy offspring.

in a separate work, entitled "*Amativeness, its Uses and Abuses, including the remedy of the latter.*" The above has been introduced, because, without it, *any* work on hereditary descent would be incomplete; and it is to be hoped that the reader will appreciate this much, at least.

SECTION II.

THE OFFICE OF THE MOTHER IN NOURISHING THE EMBRYO AND INFANT.

But, while the *congenital* influences of the mother on the character and talents of the child, may or may not equal or exceed those of the father, still, the influences which she is *compelled* to exert upon it *during gestation*, and even in *nursing*, unquestionably give her a much greater power over the character of her offspring, than it is possible for the father to exert; first, because they are continued so much longer; and secondly, *whatever* the seed may be, nothing can come of it if planted upon a rock, or in a barren soil. Whatever the original elements of talent may be, the *physical stamina* must be good, the *constitution* must be strong, or the child will die before it arrives at maturity, or else have too little physical strength to sustain the mind in long-continued or powerful action. I say, then, let the germ be *what it may*—the *very best possible*—a weakly mother can produce *nothing but* a weakly offspring, and a weakly offspring can *never* become distinguished. The one condition of intellectual and moral excellence, which lies at the basis of all others, is a strong constitution; and this must come from the mother, or rather, from both father *and* mother. Be the father ever so strong and healthy, a feeble mother, with little vitality herself, *cannot possibly* impart sufficient vitality to the offspring, to lay the basis of a strong constitution,—and, without this, farewell to genius, farewell to moral excellence, and to all that is valuable in our nature! Suppose an able-bodied man to be half-starved, and allowed but half the air required for breathing, would he not pine away, and lose

strength and weight in proportion as his sustenance was withheld from him? And if this be the case with strong *men*, already grown, how much more so with children that are growing? Nor have I the least doubt, but that millions of the youth of our land lose half of their physical and mental power, by working off too much animal energy, or taking in too little—thus having less physical energy than they require for growth. Let a child be half-starved, and how soon it withers and dies! How much more, then, will the embryo, if but poorly supplied with nourishment, become feeble and stunted in both its mental and its physical growth! I repeat it, the child stands not the *least chance* of distinction, and hardly, of life, unless its mother be able to furnish it, before birth, with an abundant supply of animal life. If the unborn infant can survive the death of its mother but a few moments at farthest, surely, when the mother is but half alive, how can the child be more so? No connection can possibly be more intimate than is that between mother and child; the latter being nourished, sustained, and even *formed*, by the same life-blood, by the same nervous energy, which sustains the former, so that, if the supply be not amply sufficient for *both*, each is starving the other. If a meal, barely sufficient for one, be set before two, all that either eats, is so much taken out of the mouth of the other; but if there be not sufficient for one, the case is so much the worse. Merely to impart to the unborn infant nourishment sufficient for growth, causes a great drain of animal power; but, to impart to it the quantum sufficient of animal energy requisite for enabling it to maintain a separate existence of its own, to preserve health, and to gather up within itself those physical and mental energies required to be put forth in after-life, demands still more. And every mother knows, that carrying a child causes a tremendous drain of animal energy, and tends greatly to exhaust the vital powers. Otherwise, from what source could the child derive its vital stamina? and especially the great *amount* of vitality requisite to sustain its entrance into the world, and going through it? And hence it is that Nature has kindly furnished to the mother, at such times, a

greater supply of this energy, than she does at other times. Mothers, while pregnant, provided they are not suffering from previously incurred debility or disease, sleep more than at any other time, sometimes being so sleepy that they can hardly keep their eyes open, eat more and digest better, and experience a general augmentation of their usual animal energy. And hence the inference, that mothers *should* sleep plentifully, should exercise much, breathe fresh air in abundance, eat freely of nourishing food, and take all possible pains to augment this supply of vitality in themselves, in order to impart it in large quantities to their embryo, so as to lay a broad and deep foundation of animal energy, that is, so as to give it a strong physical constitution. And, above all things, mothers in this state, should not work so hard as to exhaust themselves, nor sit and sew, nor force themselves to keep awake when they desire to sleep, nor sit up with the sick, nor shut themselves up within doors, and from fresh air, nor do any thing whatever that will deprive them, and, consequently, their charge, of any of the animal energy required by it.

And this is a most serious sin of mothers. Many of them have but a feeble supply of animal life, at best, hardly enough to keep *themselves* alive, and not a groat to spare a child, and yet, they not only become parents, but, even while pregnant, instead of husbanding the small supply of strength they have, are lavish even of that, and thus rob themselves and their infants of vitality, and pay the dreadful forfeit of this violation of Nature's laws, by having a feeble, delicate, sickly child, too feeble to sustain life long, and which, consequently, dies young. Nor have I one particle of doubt, but that this very cause operates to kill more *mothers* and children, to occasion more deaths annually, than any other form of disease—than intemperance, or consumption, or fever, or any other single cause whatever, if not more than ALL other causes put together. Children die of croup, of fevers, of teething, of brain fever, of the summer complaint, and of other diseases innumerable, induced *primarily* by the mother's having literally STARVED them of animal energy before birth, and thereby leaving them too weakly to support

themselves against these diseases, which, if the mother had furnished this energy, would have taken no hold of them. I would tell half the women of our land, both married and single, that they are not marriageable—that for them to become pregnant, is to commit both infanticide and suicide—is so effectually to drain themselves of vital energy, that disease, in one or other of its forms, will take advantage of this exhaustion, and hurry them into a premature grave—and also to produce offspring so feeble, that *they too* must necessarily break the hearts of fond, doting parents, by dying in their mothers' arms, if not before they see the light! We are shocked when we read of the Hindoo mother casting her child into the Ganges, or the Chinese casting their infants, as soon as they are born, into the street, to be devoured, or to be picked up in loads by city scavengers, and thrown by thousands daily into a pit prepared expressly for that purpose; or of those barbarous nations who kill children outright to eat their flesh—but in what respect do they differ from those *American* mothers who cause the death of their infants by starvation, the worst form of death, before birth, or else render them so weakly that they die during adolescence? In the number of their infanticides? By no means; for, I verily believe that more infants are annually killed in America, in proportion to its population, by this and other similar means, than are killed in any nation on the globe, and killed, too, by their *own mothers*—killed quite as effectually as if a razor were drawn across their throats, or poison administered to them. Most horrible is the thought! But what else is it, what else *can* it be, that consigns to an early grave *above half* the children born? Do half of the children of China, or Birmah, or the untaught Indian, die before they become full-grown? By no means. But, with all our boasted liberty, intelligence, civilization, and even Christianity, no nation under heaven, whether savage or civilized, commits any where near the proportionate number of *downtright MURDERS*, committed in this our blessed country, our enlightened age and nation! No tongue can tell the number of mothers and children killed outright, or else made to drag out a short and miserable existence, by that accursed practice

The murderous effect of tight lacing.

of tight-lacing. Most effectually does it cramp, and girt in, and deaden the vital apparatus, and thus stop the flow of vitality at its fountain-head, killing its thousands before they marry, and so effectually weakening others, as indirectly, though effectually, to cause the death of tens of thousands, ay, of millions more. Yes, and that even by *Christian* mothers—by the daughters of Zion, the followers of the Lamb! Yea, more. These infanticides, *with their corsets actually on*, are admitted into the sanctuary of the Most High God, and even to the communion-table of the saints! And poor, muffle-drummed ministers, either do not know that corsetting does any damage, or, knowing it, do not open their mealy mouths, but administer the sacrament to *infanticides*, and to those who, *while partaking* of the emblems of their dying Saviour, are “*in the very act*” of committing *infanticide*, and slow, but effectual *suicide*! Nor is there any sin in American *Christian* mothers’ committing these things, whereas *missionaries* must be sent to *China* and *Bombay*, to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering, and *therefore* a most horrid death, gives relief! And which is the worst, to kill the child *instantly*, at the moment of its birth, or to give it a slow poison that will be sure to end its life, but not till it has suffered a thousand deaths, and perhaps reached its teens?

Is this fiction, or is it fact? Has the author reasoned incorrectly, or are all tight-lacers gradual but virtual *suicides*, and those of them who marry, *children-killers*? And should not a sin as fatal as this is, to the health and life of posterity, be exhibited just as it really is—a most *murderous* fashion?*

It is said, with what propriety I know not, that the fashion of wearing corsets originated in high life, and was invented to cover up the frailty of a fashionable and a *respectable* fair one. How many *now* wear them for a similar reason, “deponent saith not.”

* A more full exposition of this crying evil will be found in volume v., pp. 49 to 65 of the *Phrenological Journal*, and also in a separate form, illustrated with appropriate engravings.

But this is by no means all. The whole system of modern female education is wrong, from the nursery to the parlor and the grave, and directly calculated to reduce the vital energies of females, and utterly to unfit them for becoming wives, and especially mothers. All children, but particularly girls, are confined, mostly, within doors, and thereby excluded from both fresh air and exercise. They must go to school steadily, must tax their mental powers to the utmost to excel the other scholars, and thus drain their vital energies from their bodies to their brains, which stunts their growth, and enfeebles their constitutions. They must be dressed prettily, and thus, lightly, which exposes them to colds; must never romp, nor even play, because it is gross and unlady-like, and makes them tomboys, but they must sit down to their needle-work, to their book, to their music, or "tend the baby," the moment they are out of school, eat hot bread and pastry, and drink tea and coffee in large quantities; must never run, but must move steadily; like a woman; must reach puberty all unprepared for it, and know nothing whatever of its approach, so as to bend or break their constitutions, and experience attendant difficulties all their lives, to be re-augmented by the quack nostrums of the day, instead of cured by air and exercise; must be *young ladies* at ten, or, at farthest, by twelve, because apples in June are so *very* delicious, and so *very* healthy, and because all fruit is so much better *before* it is ripe than after; must learn to be *fashionable*, and to dress prettily, and go to church to show their pretty curls, their new dress or shoes, and their cotton-paddings; must not be allowed sufficient physical energy with which to grow, but must be *small*, and *delicate*, and *prim*, and *pretty*, and *little* ladies; must learn music *scientifically*, and sit at the piano by the month; must be *fashionable*, and *to be* so, must sit and sew diligently *by the year*, so as to get that new frock done for next Sunday, or that piece of fine needle-work finished for a given occasion; and by the time girls are fourteen, just when they require all their energies for growth, they must go to some trade, be a mantua-maker, or milliner, or tailoress, or go into the factory, or the bindery, or the press-room, or be a kitchen-drudge,

and must work and work, to get something wherewith to *appear* well in company and at church; till they break down their health; and, with tight-lacing, superinduce a variety of female diseases that make them drag out a miserable existence; or if not compelled to work, they must be placed at the boarding-school; must be taxed to their utmost, and allowed little exercise, in order to put on the *graces*, and learn to *appear interesting* and be fashionable, and prepared to secure the great end of woman's existence—*Marriage*—and must then be ushered into genteel society, to dress, flirt, get in love, have their affections blighted, court, wear low dresses and thin shoes, and take a death-cold, or fever, perhaps dance all night and sleep all day, keep late hours, promenade, read novels, talk nonsense, make conquests, take no exercise, but stuff down the good things, and swill down strong decoctions of tea and coffee, piping hot, so as to induce perspiration and consequent colds; be confined mostly within doors, and in hot rooms at that; and thus, by a continual violation of every law of physiology, break down their constitutions, induce head-ache, nervous affections, palpitation of the heart, lung affections, a weak stomach, sleeplessness, &c., &c., to the end of the whole chapter of female complaints; in doctoring which, they are dosed with calomel, and iodine, and quinine, and ipecac, and bled almost to death, and become confirmed invalids, past all recovery, and then may have one child, possibly two children, suffer beyond all account during gestation and parturition, and are thus effectually drained of animal energy, and die; but not till one child is buried, and another is just ready to follow its frail, suffering mother to an untimely grave!

And then, married women, generally, are not in a situation capable of doing justice to their children, as mothers. With one child under their feet, another in their lap, and another in embryo, with all the work, and all the cares of a family on their hands; fretted to death by disobedient and ill-tempered children, and, perhaps, by dissatisfied husbands, made perfect kitchen-drudges by day, and kept awake in the night by squalling young ones—rendered cross by the feebleness and peevish mental condition of the mother before par-

turition, and her eating pickles, peppers, cucumbers, cakes, salt-meat, and other indigestibles, while nursing, and by her violating the laws of physiology in regard to the child,—having no time to cultivate their intellects, none to attend lectures, or take recreation, or amusement, or fresh air; they are thus effectually dragged through life as if by the hair of their heads; have no peace all their lives, no opportunity to take in those resources of animal life with which to sustain themselves, or furnish vitality to their children,—how can they avoid frequent miscarriages, or give birth to any but sickly, animal offspring? And when we add together the unfitness of most of our women, and those unfavorable family influences under which most children are born, what are we to expect of the rising race? Just what the rising race is, both physically and mentally—a race of Lilliputians, sharp-favored, slim, spindling, sickly, barking with colds, ugly-looking, deformed in the spine, and so frail in health, that they die by thousands and by millions, just when they might have begun to enjoy life themselves, and been a source of pleasure to their parents. That the tendency of our age and nation is *downward*, no one can deny; and one cause of it is in our *mothers*. Where are the men of former generations, with sound minds in strong bodies? Diminishing in stature, and becoming a prey to all manner of diseases, some of which were unknown to our fathers, precocious, selfish, crimes multiplying upon us! Oh! who can look upon the present state of things, and not weep! Who can look upon the youthful race now coming forward, upon diminutive, crying, dying infancy, puny, precocious childhood, and especially, upon our *girls and young women*, pale, emaciated, flat-chested, small-waisted, delicate, and homely, one and all, and not shed a tear over the dubious fate of our republic! They were *American women* who made our republic, and American women are fast unmaking it!

If you ask me how our daughters *should* be brought up, I answer, in general terms, exactly *contrary*, as much as possible, to the present system of female education. Do not bundle them up so warm, nor dose them so much from the cradle; but give them much out-of-door air, and a plenty of

Further directions in regard to training daughters.

cold water in the form of baths; harden them instead of rendering them delicate; let them play instead of going to school; give them roast potatoes, and bread and milk, instead of the indigestibles of modern cookery; teach them on the plan proposed, in my work on Education and Self-Improvement; govern them by reason, not by blows, by love, not by fretting and threatening; give them abundance of exercise and romping between ten and eighteen; let them be girls, and be *considered* as such till they are about twenty, yet teach them domestic duties, cookery and physiology; let them know nothing about being fashionable, or beaux, or love-matters, experimentally; till after that age, and not marry, till, at least, *twenty-five*; let the preservation of the health, and the laying in of physical stamina, including growth, be their highest recommendation; let them marry their *first* love, and never be scolded, for, rarely does woman deserve it, and then, while "after the manner of women," let all possible pains be taken to augment their physical energies, and render them cheerful and happy, and improve their intellects, and a new generation of men and women, angels compared with the present race, will crown these efforts. In short, let *Nature* have her perfect work, and Art "sit silent by." The *artificials* of the day are spoiling our women by wholesale; especially the accursed *fashions* of the day. Their chief evil, next to tight-lacing, consists in requiring of our women so much *sewing*; than which, nothing is more detrimental. No tongue can tell the *immense* damage done to the health of women, and to the lives and talents of posterity, by that accursed instrument—the needle; and I consider it *immoral*, and a *sin*, or, what means the same thing, a violation of the laws of our being, to do, or wear, what requires much sewing. But why attempt to stay the raging billows of fashion, or declaim against the artificials of society? Vain task! But, for one, let me, at least, *weep over these* direful evils!

A word in regard to the *nursing* of children. Very poor, in this respect, must be the generality of the women of the present day: Cotton breast-works, the order of the day, may cheat the beaux, and do better for courtship, than appearing to be what most American women really are—"as flat as a

board,"—but they can never cheat the *babies*, nor can *any* thing supply the place of Nature's nourishment in abundance. And one reason why Nature causes gentlemen to admire them, is because they are *useful*. They excite love in gentlemen, because they are necessary for carrying the matrimonial relations into full effect; and that there is a general proportion between their size and the flow of nourishment, will not be doubted. Their development is also proportionate to that of the vital temperament, or to the physical stamina, and hence, their absence indicates little vitality; and they can be increased by increasing that vitality—a principle, which, while it shows the low state of vitality in most American women, shows how to enlarge them, namely, by *girls taking much exercise, and strengthening their bodies*.

But *quality*, in this case, is quite as essential as quantity; and this depends on the *diet* of the mother, the state of her stomach, &c.,—a point to which mothers do not sufficiently attend; for, if the mothers were healthy during gestation, and would then keep their stomachs in good order, children would rarely cry. They generally cry but little till a month or two old, or till the diseased state of the mother's stomach has disordered theirs. And they cry, usually, *because* their own stomach is diseased, that is, because of flatulence, or, as grannies would say, they have the "belly-ache." Now, whatever tends to disorder the mother's stomach, will soon be felt in theirs, and besides the pain they feel, will corrupt their blood, retard or vitiate the growth, and sow the seeds of disease in the system of the infant.

I will not here discuss the diet of nursing mothers, farther than to interdict pickles, cucumbers, cakes, hot bread, butter, fat meat, (and no meat at all is better,) tea, coffee, porter, beer, green fruit, and all compounds of alcohol and opium, and to recommend *rye mush*, and *oat-meal gruel* and pudding, coarse bread, tapioca, sago, potatoes, especially roasted, and a plain, simple diet. But directions touching diet will be given elsewhere, and those kinds of food best in general, will be best in this case.—Let me barely advert, in this connection, to the practice of *giving opium* and its various com-

Giving drugs to children.

Nursing children.

pounds to children. I consider Godfrey's Cordial, and other like compounds, to be *most detrimental* to children, both as to *health* and intellect. It has put many a child to sleep for life, and locked up both their *senses* and their *pleasures* in its torpedic fetters. And then, too, it always makes children cross. True, it may quiet them for the time, but, it at the same time throws the nervous system into a feverish and irritable state, and thus causes them to cry the harder. Eat pickles, so as to make your children cry, and then give them *laudanum* to stop them!

Nor should children, especially if cross, be trusted much with *nurses*, lest they dose them with this deadening drug, to lessen their burden. But, we will not now enter into the nursing of children, but limit our remarks to our original design,—that of hereditary descent, or showing how to produce them. This subject of nursing children will be pursued in another connection.

Children ought, I think, to nurse longer than they generally do, say till two or three years old, that is, provided their mothers are in the right state. I draw this inference from analogies in the animal kingdom; and yet, in the present condition of most mothers, weaning the child early, is better for both mother and child.

Above all things, a woman should never nurse one child while carrying another, but should wean one at the moment when she becomes enciente. And this course is clearly pointed out by Nature, because the former usually prevents the latter, and the two concurring together, are almost sure to sicken both mother and child, doubly drain the mother, and seriously injure all three.

It is important to add, that the whole process of bearing children, instead of being unhealthy, as is generally considered, is the *reverse*. Women, at these times, might and should be *better* than at others; and their being *worse*, signifies that they are not in a condition fit for bearing either healthy or talented children.

SECTION III.

CHILDREN INHERIT THE MENTAL CONDITIONS OF THEIR MOTHERS DURING PREGNANCY.

"And when Sarai dealt hardly with Hagar, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, and said unto her, Thou shalt bear a son, and he will be a wild man; his hand will be against every man, and every man's hand against him."—GEN. xvi.

If, as just shown, the state of the mother's *body* be important, that of the *mind* must be at least, *equally* so. That the state of the mother's mind is transmitted, admits of no manner of question. A few cases, in addition to those already given:—A Mrs. —, of L. I., while pregnant, was called to the door by the rap of a partial idiot, who insisted on coming in, which so excited her imagination, as to cause her child to resemble the idiot in looks, action, and idiocy. Bonaparte's mother spent most of her pregnancy *in the camp and with the army*. Mary, Queen of Scots, while carrying James the First, was terribly frightened by a murder committed in her sight, and her son could never endure the sight of naked steel. The author knows a lady whose husband understood and applied this principle, by placing his wife in circumstances more than ordinarily pleasant, so arranging matters, as to gratify her very much with a visit from his father and mother, to whom she was much attached. He also arranged his business so that he, and, consequently, she, were relieved from cares that had before oppressed them, dismissed those servants whom she disliked, and made it as agreeable for her, every way, as possible. The result is, that the child is one of the mildest and sweetest children in the world, affectionate, almost devoid of temper, and the delight of all who know her, as well as the opposite of her sister, who was born before the parents understood this law. Look at Ishmael, in contrast. His mother, Hagar, abused by the jealous, vindictive Sarai, driven out from the family in which she had always lived, and almost famished in the desert, and her son a wild man, and "*his hand against every man, and every man's hand against him.*"

Effect produced on offspring by fear in mothers during pregnancy.

Many readers will, doubtless, remember the terrible murder committed by a Mr. Purrington, near Augusta, Me., about 1806, on a wife and nine children, the father beating out the brains of his whole family with an axe, (except one, who, in escaping, had the axe struck into his back,) and then cut his own throat.* This, of course, terribly alarmed all the women in the neighborhood, for fear their husbands might commit a similar outrage upon them; and the mother of a friend of mine, suffered every thing from fear lest she should be murdered, and this friend, born soon after, has suffered more, she says, than tongue can describe, from fear of being murdered, and now, though nearly forty, and compelled by her business (a tailoress) to go from house to house, she can hardly endure to sleep alone, lays and thinks by the hour together how she shall escape if attacked, and is startled by the least noise, so as to be obliged to get up and go down stairs, and kindle the fire. She says she has a friend, born in the same place, and a month or two younger, who is afflicted with the same foolish fear, and whose mother suffered similarly from the same cause.

The brother of a friend of mine is very much afraid of being killed, and when crazy, (his derangement having been previously mentioned,) he often exclaims, "Oh! don't kill me! don't!" and with as much anxiety as if he were about to be murdered. His father was a notorious drunkard, and, when drunk, would beat and abuse his wife, and try to kill her. Once he drew a large knife on her, and when she fled, he followed her up into the garret, where she hid herself among the rubbish, so as barely to escape with her life. While thus standing in continual fear of being killed, this son was born; and this same fear of being killed always haunts and torments him.

* This Purrington and his relatives, furnish a melancholy instance of hereditary insanity. One of his nephews recently jumped overboard and drowned himself; one more killed a child, another, after making several unsuccessful attempts on her own life, finally killed herself by swallowing pounded glass; another was a real virago, would shake her fist in her husband's face, take the broom to him, and was subject to the most frightful ebullitions of anger; and other members of this insane family, were also insane, and on the same organ,—*Destructiveness*.

This subject more suitable for female writers.

In Charlestown, Mass., I saw an idiotic girl, rendered such by her mother's having a severe and long-continued fever, by which she was confined some three months to her bed, which terminated only by the birth of her child. In the same time, she buried two children in one grave, and had other troubles, which, she says, rendered her *completely miserable*. The wife of Rev. Mr. J., while pregnant, was denied some gratification, which she took to heart so seriously, as to go away and cry for hours, and could hardly get over it. Her son is an idiot, and spends much of his time away alone crying. Similar facts will be found in the last few chapters and the appendix of the work already alluded to, entitled, "Mental and Moral Qualities Transmissible," the main theory of which we have already criticised, but some of the inferences and observations it contains, cannot be too strongly commended, especially to mothers. Written by a mother, and addressed to mothers, it contains what every mother, and every young woman in the land, ought to read; and the author has therefore solicited, and will keep for sale, the work at his office. This department of our subject is certainly more suitable for the pen of woman, who, alone, can have *experience* in this matter. Could our popular female writers employ their pens or talents to greater advantage, than by laying this matter fully before the women of our country, with that propriety which is natural to woman, informed by that knowledge with which she alone is experimentally familiar? What man knows, on this point, he must, after all, learn from woman. And I call upon every woman in the land to go back to her pregnancy with each child, and then read, in that child, as in her mirror, her own states of mind, at that, to her child at least, most eventful period; and then say, whether the mental condition of the mother does not stamp its impress indelibly upon the child? Especially, let the reader observe children whose fathers have drank, and thus become poor, and, in a great variety of ways, rendered the *mother* unhappy, and left her to buffet, single-handed and alone, the rough waves of adversity, and to toil and struggle, in order to support herself, her children, and a besotted husband, and he will find that the first children born

A child that resembled a monkey.

Another that resembled a drunkard.

before the father had abandoned himself to his cups, or oppressed his wife with trouble well nigh insupportable, have better heads, more intellect and moral feeling, and less Self-Esteem, Combativeness, Firmness, and Selfishness, than those born after these latter organs were roused to unwonted activity in the mother, by her troubles. Some of this is unquestionably caused by the state of the father; but, admitting the *principle* that the condition of the mother's mind is transmitted to the child, these unhappy states must debase and animalize the child. (See remarks on a kindred point, in the preceding chapter, sec. 4, and question any mother in the land, and the reader will find no end, either to facts of this class, or to the importance of the subject.)

But, I have inserted these facts mainly to prepare the way for a principle presented in the following cases:

In Watertown, N. Y., the author saw a child, whose looks, actions, and shape of head, bore a close resemblance to those of the monkey. The organs at the root of the nose, were immense, Causality was wanting, Approbativeness and the animal region were large, and the head sloped back from the perceptive organs to the crown of the head, except at Imitation, which was large; and the first position the child attempted, was, to catch hold of the table or any thing else, and *swing by the hands*, analogous to the monkey's climbing with its hands. Some three months before the birth of this child, the mother visited a menagerie, and was particularly impressed with a fine monkey, which so engrossed her attention, that she could not keep her eyes from it, and it appeared equally interested in her. What struck me most, was the resemblance of the child's *head and phrenological developments* to those of the monkey, they being only those of the monkey *enlarged*; with which, also, its *cast of mind harmonized*.

About ten miles south-east of Adams, N. Y., the author saw an idiotic girl, who talked, walked, and acted very much like a drunken person. The father, in accounting for it, said, that about three or four months before the birth of this child, he and his wife were riding home on horse-back, in the dusk of the evening, when the mother was very much

An intellectual child.

When the different faculties are formed.

frightened, and thrown almost into a hysteric fit, by seeing a drunken man by the side of the road, have a fit, in which he lay and rolled back and forth, from head to foot. The first position into which the child was known to put itself, was, to throw itself on its back, and roll back and forth, exactly like this drunkard. She walked like him, talked like him, and looked like him. On examining her head, I found large Combastiveness, Destructiveness, Self-Esteem, Firmness, and perceptive and social organs, but small Causality, Comparison, Benevolence, Veneration, Conscientiousness, Hope, Marvellousness, and Ideality—an organization which harmonized entirely with her character.

Dr. Kimball, of Sackett's Harbor, showed me a lad having a splendid intellectual lobe, whose mother was called, by the sickness of her husband, to leave her native village and go to New York. On arriving there, she staid some time, to see the city, with which she was delighted immeasurably, and of which she often spoke after her return. Seeing so much of the world, and of men and things that were new to her, seemed to give to her mind a new start, and the child, born four months after, was the one alluded to above, prodigiously smart, and having a towering intellectual lobe.—Other facts, of a similar bearing, might be stated in any required abundance, but these will suffice to illustrate our principle, which is, that, during the first four or five months of gestation, the *physical* system, and the *propensities* and *perceptives*, take their size and tone, but, that the *mental* apparatus, and with it the *reasoning* and *moral* organs, are formed, and their size adjusted, *after the fifth month*; and hence, during the first portion of gestation, mothers should take much exercise, and keep up a full supply of physical vigor—the materials then most demanded by the embryo; but that, after the fifth or sixth month, and while the *top* of the child's brain is forming, they should study much, and have their moral faculties called out in a special manner, so as to furnish an abundance of these materials at the time when they are in greatest demand by the child.

Press upon this subject.

The development of character.

This theory is supported by the following concurrent testimony:—First, when causes like those mentioned above, arrest or retard the growth of the fetus, about or before the sixth month, the *propensities* and *perceptives* are found fully developed, while the coronal region is small; and the reverse results from opposite conditions. Secondly, by the formation and growth of the brain, from first to last. At first, its *base*, *only*, is developed, and it forms, not all its parts *equally*, but its *base*, *first*, to which is added, layer after layer, *upwards* and *forwards*, as it becomes more and more developed. And then, the skull, at birth, is much larger, relatively, at its base than at its crown, but the *top* of it grows *much faster, relatively, after birth*, than the base; and is developed, not proportionally and simultaneously in all its parts, but most *coronally*.

Thirdly. The character is successively developed in harmony with the same law. The animal passions are much stronger in children than in adults; because, as shown in my work on Temperance, and also on Education and Self-Improvement, the reciprocal relation existing between the body and the propensities, is much more intimate and powerful, than that existing between the body and the coronal region. Hence, while in childhood and youth, the body is most vigorous, and the reasoning and moral faculties make poor headway against Acquisitiveness, Combativeness, Destructiveness, Appetite, &c., in middle age, both the *basillas* and the coronal region are strong, but the mental and moral gain rapidly on the animal, overtake them, subvert them, and pass them, causing us to take our highest pleasure in the decline of life, in things that partake of a *moral and an intellectual* cast. Hence, children rarely feel the importance of study, till they are fifteen, because intellect is yet immature; but, taking a new start about that period, it wakes up to a new existence, and progresses more in acquiring knowledge, extending and deepening the range of thought, and studying into first principles, than the whole time before twenty; and, as the bodily vigor *decreases*, mental power and energy *increase*. Milton began to rear his eternal monument of fame, "Paradise Lost," when fifty-seven, and old and decrepit at

that; and most works of genius, the chief merit of which depends on *clearness and power of thought*, have been written by men whose physical powers, and with them their animal propensities, were waning, and whose remaining energy, therefore, was consumed by their *coronal* region. And death itself illustrates this principle, by extinguishing the fires of *animal passion* first, and letting those of the intellect and the moral sentiments, go out last—thereby rendering our descent to the grave much less painful than if torn from life and its pleasures, while the *appetite* for them retained all its former energy, at the same time that it prepares us for that great *moral* change sought by the truly good, in which the moral sentiments shall maintain complete sway over the propensities—a principle, rich in philosophic beauty, and most beneficial in all its multifarious bearings on the happiness of man, but more fully demonstrated in the author's work on "Phrenology applied to Education and Self-Improvement."

I repeat, then, with emphasis, let the *moral sentiments and intellect* of the mother, be called into habitual and vigorous exercise, during the latter stages of pregnancy, by books, lectures, and agreeable conversation and associations, attending meetings, &c., and let every thing calculated to vex her, or excite her propensities, or disturb her equanimity and serenity of mind, be removed, and her condition rendered as agreeable, as wholesome, and as happy as possible. And let husbands remember, that, in this one respect merely, they owe a most important duty to their wives and their posterity. "Be ye wise."

SECTION IV.

MARKS, DEFORMITIES, AND MONSTROSITIES.

BUT, proving the main principle embodied in the preceding section, as well as being proved by it, is the great law, that the conditions of the mother during pregnancy, not only leave their impress upon the child's mind, but they also affect its *form of body*, so as to produce marks, excrescences,

Children marked before birth.

This disbelieved by some physicians.

extra limbs, deformities, and even monstrosities. The question, whether the state of the mother produces marks, &c., has long divided the medical world, and has been finally decided, both against it, and against the *facts* of the case,—a decision that might well excite our surprise, especially since, go where we will, inquire of whom we will, we find these marks in variety and abundance, corresponding with, and evidently produced by, this cause.

A physician of considerable science and talent, who resides near Philadelphia, after expressing his disbelief in the doctrine, and opposing it strenuously, related the following fact in proof and illustration of it:—A woman, some months before the birth of her child, wanted some strawberries very much, which she could not obtain; and fearing that this ungratified desire, would mark her child, and having heard that the mark would be on the child just where she touched her own body, put her hand on her hip. *Before the child was born*, she predicted that it would have a mark, told what the mark would resemble, namely, a strawberry, and told *where* it would be found, namely, on the child's hip, and lo and behold, when the child was born, it *had* a mark, a mark resembling a strawberry, and *on its hip*. He also mentioned several other similar cases, but still maintained that there was nothing in this doctrine. I told him that the mark in question, and others analogous to it, must have their *causes*; and asked him *what* their causes were. He answered by referring to the fact, that this whole matter had undergone a thorough and most elaborate discussion in France, where all the *facts on both sides* that could be raked and scraped from all quarters had been adduced, and the experiment tried on pregnant women in their hospitals, (of course they were on their guard,) but the question was negatived; and by saying that its admission involved an *anatomical absurdity*, because there was no possible connection of the mother and child by means of which these results could be effected. He added, that the Medical Faculty, generally, discarded and ridiculed this doctrine as being both absurd and impossible, and as being a real old granny's whim, basing their disbelief on its *anatomical impossibility*.

This fact accounted for by animal magnetism.

A child half fish.

But, the believer in Animal Magnetism has no difficulty in pointing out by what *agent* these marks and excrescences are formed. He sees, first, that particular things in nature, and characteristics in men, have each their respective forms, adapted to their character, and which they always assume; and, secondly, that the *feelings* of the mother, are imparted to the child by means of magnetism, which is, the agent or principle of life, or rather, *life itself*; that, therefore, the condition of the mother's mind, that is, her magnetism, her life's-blood and spirit are imparted to the child, and cause it to assume the *shape* peculiar to those things which have magnetized the mother, or whose magnetism the mother has imbibed.

A fact will illustrate this theory, and also go to prove and explain this doctrine. I had it from Mrs. Fowler, of Burford, Canada West, a woman of superior natural abilities, and an *eye-witness* of the fact, so that no doubt of its authenticity need be entertained. It was this:—A woman, about four months gone, was on a visit to her native town, on the northern shore of Lake Erie, and stopped at her father's. A fishing excursion, in a row-boat, and in the night, was proposed, and which she was persuaded to join. The fish were to be caught with a spear, while asleep in the water, and were discovered by means of a torch. The kind of fish caught, (the name I have forgotten,) have a grissly snout that turns upward and backward, thus forming a kind of hook, and often weighs twenty pounds. She took a seat in the middle of the boat. A large fish, probably frightened, leaped from the water, clear over the boat, and right before her face, uttering, as it passed, a kind of snort or wheeze peculiar to the fish when it jumps out of the water, or is captured. This frightened her terribly; so as actually to sicken her for several days. Her progeny, when born, proved to be a monster, half fish and half human, without a mouth, but having a nasal appendage like that of the fish alluded to above. Its lower extremity resembled that of a fish, and, every few minutes, it would spring and throw itself up a foot or more from its pillow, and at the same time utter the same noise made by the kind of fish alluded to. Having no

mouth, of course, it could not be fed, and lived only about twenty-four hours. Being a monster, it was refused a Christian burial, and was interred in the corner of a field.

Now, as animals can magnetise men, and men, animals, did not this fish magnetise the woman, and thereby impart to her of that magnetism, which caused it to assume its particular form, and which she, of course, imparted to her embryo, thus causing it to assume a part of the magnetism; that is, of the nature, of the fish, and consequently, of its *form of body*.

And this theory is strengthened by the fact, that the magnetiser imparts of his magnetism to the magnetised, and the latter is impregnated with that nature. Thus, being magnetised by one who has a head-ache, or tooth-ache, or rheumatic affection, will generally cause the magnetiser to *lose* his head-ache, tooth-ache, &c., and the magnetised to *receive* them. Hence, being magnetised by a well person, generally invigorates the magnetised, but frequently exhausts the operator.* Being magnetised by an intellectual person brightens up the ideas, and quickens the flow of thought; and being magnetised by a slow, or an easy, or a good, or a bad person, makes the magnetised slow, or easy, or good, or bad. That is, the one magnetised, *receives of the mental and physical nature* of the magnetiser.

I said that animals could magnetise men, and men, animals. A friend of mine, last summer, confined a snake in a glass box, and tried to magnetise him. At first, the snake magnetised *him*, (the same as charming,) so as almost to put him to sleep, and compelled him to persist for the time, but he finally magnetised the snake, and thus rendered it perfectly tame and harmless, so that it would crawl all over him. In vol. iv. of the Phrenological Journal, this doctrine was established and illustrated by the Egyptians' taming the most

* Sunderland has discovered that there is no *fluid*, and no *will* in this matter. What next? Any thing, every thing that will furnish boasting timber, and a new name every month, which few can understand. "Is not this great Babylon which I have builded, by the strength of *my* power, and for the glory of *my* majesty?" How many of his new discoveries has he discovered over again, that is, discovered to be *wrong*?

Further remarks upon magnetism.

A person with an extra thumb.

venomous of serpents. Now, put together these two facts, that the magnetised partakes of the nature of the magnetiser, and that animals are capable of magnetising mankind, and the explanation of the above monstrosity is easy. The fish, as it darted past her, threw off a powerful charge of magnetism, as the torpedo does when disturbed, which was imbibed by the woman, and imparted to the child, and its thus partaking of the *nature* of the fish, caused it to assume, in part, and as far as it partook of the magnetism of the fish, its *form of body*, and to spring from its bed, and make the noise made by the fish.

The story of a monster in Connecticut, half snake and half human, went the rounds of the papers some years ago, and came well authenticated: still, I would not endorse it, though it was like others that admit of no manner of doubt.

This theory is introduced, not because it is fully adopted, but, because it explains these and kindred *admitted facts* better than any other, and shows that the embryo *might* be so related to the mother as to receive marks and deformities from her mental and physical conditions. But, be it true or false, the point at issue, namely, that marks and deformities are of frequent occurrence, and caused by the mother's state of mind, cannot well be doubted. Nor do physicians who dispute this doctrine, pretend to deny its *facts*. They are *compelled* to admit them, and yet they evade them by saying that they are anatomically impossible. This arguing against facts, and to prove that facts are *not* facts, is quite a task. True philosophy says,

"Seize TRUTH, where'er 't is found,
On christian or on pagan ground."

But, to proceed with our *facts*. At Frye village, in Andover, Mass., the author saw a Miss Eliza Chickering, who had an extra thumb, resembling, with the true thumb, a lobster's claw. Its joint and muscles cause it to work *inwards*, so as, with the thumb proper, to be a close imitation to a lobster's claw; and, during her youthful days, it and the thumb were of a bright red, like a boiled lobster. The history of it, as given by her mother, is this:—She bought a large, fine lob-

Marks and deformities caused.	Wm. H. Brown.	Additional facts.
<p>ster, while enciente, and left it for a moment, when it was stolen. She was disappointed in the <i>extreme</i> by the loss, and could not replace it; and this lobster's claw on her daughter's hand was the consequence. Of late, it has lost its redness. She will, doubtless, be kind enough to show it to those who are curious to know more of it.</p>		

Now, this excrescence, and all marks and excrescences, including monsters, *must* have had some appropriate and sufficient *cause*. What is that cause, if not the one ascribed to it, namely, that law by which children inherit the *mind* of the mother, by means of which impressions are made on the body; but for which law, the mother's mind could have no effect upon the child's mind. The *general* action of this law is unquestionably beneficial, and even indispensable, and the evils and monsters sometimes resulting from its action, are produced by its violation, that is, by the mother's being in an unnatural state of mind, and one which *need* not occur.

Wm. H. Brown, mentioned at the close of sec. 2, chap. iii., tells the story of his having a mark on one of his legs resembling a mouse, and that his mother, while carrying him, was in a room in which a mouse was confined, which they were trying to kill, and which jumped up under her clothes, frightening her terribly.

In Philadelphia, I met a young lawyer, in a part of whose forehead, and running up into his hair, was a dark, dingy-colored mark, elevated, and covered with short hair, which he said his mother supposed was caused by her being much frightened, while carrying him, by a mouse.

An aunt-in-law to the author, while riding out with her sister, saw some strawberries spilled by the side of the road, which she wanted very much. But her sister, who was driving, only laughed at her, and drove on, turning a deaf ear to her entreaties to stop, and to her apprehensions that the child would be marked. The child *was* marked, on the back of its neck, with a cluster of red spots, in shape resembling spilled strawberries.

My father relates the following as having occurred in my native town. A woman rode by a tree full of ripe wild

Longing after butter.	Griffis.	Mark of fire.	Mark of wine.
<p>plums, common in that region, which she craved very much, but which she could not obtain. Her child, born some months after, had a fleshy appendage hanging from the thumb, resembling a wild plum, and hanging by a stem of flesh.</p>			

A pregnant mother, in Hanover, Mich., longed for butter, which could not be obtained, it being in the winter, and there being more emigrants than eatables. Her child was born with a running sore on its neck, which yielded to none of the remedies applied to it, till the mother remembered her disappointed longing after butter, and anointed it with butter, by which it was soon cured. This case is to that of Mrs. K. and child, mentioned in chap. vi., sec. 4, what a physical sore is to the moral one of loving liquor.

James Griffis, an old neighbor of the author, with whom he has hoed corn, and for whom, driven team, and rode horse, many a day, was wont to show us boys the cherries on his arm, which almost covered it, caused, as his mother supposed, by her disappointed longing after that fruit.

Dr. Curtis, the young, but gifted lecturer on Physiology, who furnished the case of the crying idiot, mentioned in the preceding section, relates the case of a woman who witnessed, from a distance, the burning of Pennsylvania Hall, and whose son, born some three months afterwards, has a spot which resembles a flame of fire streaking up in different places; and several highly interesting facts of this kind will be found stated in the work, already mentioned, entitled "Mental and Moral Qualities Transmissible."

Joshua Coffin relates the following of one of his playmates, whose face, neck, and, I think, whole body, were spotted, as if some liquid like wine, had been spattered on him. His mother accompanied her husband, a deacon, to town, to procure wine for communion, a taste of which she wanted very much, but for which she durst not ask. On going home, the cork got out, and the wine was spilt all over her new white dress. The mortification caused by soiling her dress, and the disappointed longings after the wine, marked her child with the spots alluded to. A Mrs. Lee, of London, Canada

A thumb.

The child resembling a snake.

Other cases.

West,* witnessed, from her window, the execution of Burly, from the jail window, who, in swinging off, broke the rope, and was precipitated to the ground, with his face all black and blue, from being choked. This horrid sight caused her to feel awfully; and her son, born three months afterwards, and now some twelve years old, whenever any thing occurs to excite his fears, becomes black and blue, or livid-like, in the face, an instance of which, the author witnessed.

The author's wife says she has often seen the thumb of an infant, a younger playmate of hers, preserved in spirit, and found among the mesentery, it having been separated from its stump before birth. Some months before the birth of this child, the mother saw a thumb cut off by a stroke of the axe, by which her feelings were wrought up to the highest pitch of pity.

About 1760, a woman in Brookfield, Mass., on going to a hen's nest in a basket, for eggs, as she was putting her hand down into the basket partly before she looked, was shocked and terrified, so that she fell back and fainted, by seeing a large snake that had curled itself up in the nest and swallowed all the eggs, and which hissed and darted towards her hand as she was putting it down. Two months afterwards, she bear a child, the eyes and lower part of the face of which, and especially its mouth, resembled a snake. It made violent motions and a hissing noise, resembling those of the snake in the basket, on account of which it was bled to death by Drs. Honeywood and Upham.

About ten years ago, in Waterbury, Vt., there lived a young man who appeared as if intoxicated, supposed to have been caused by his mother's seeing a drunkard while carrying him. His intellect was good.

In Wookstock, Vt., several years ago, a pregnant mother visited a menagerie, and became deeply interested in the animals she saw. Some five months afterwards, she gave

* Dr. Lee, her husband, furnishes a striking illustration of the descent of the mathematical powers, which were remarkably strong in him, and in some of his brothers, were very marked in his mother and her brothers, and in her father and his family, whose names were Hall, and who emigrated from near Norwich, Conn.

The son who turned his back to his father while speaking to him.

birth to a monster, some parts of which resembled one wild animal, and other parts other animals. It died soon after.

There is a child now living in Boston, whose countenance bears such a remarkable resemblance to a monkey, as to be observed at once. The mother visited a menagerie while pregnant, and while there a monkey jumped upon her.

Another fact illustrative of this principle, was told me in Vermont. About 1798, Hezekiah B., of H., Vt., a very passionate, blustering man, and *very* angry, when angry, but soon over, becoming deeply exasperated by something his wife had done, came into the house at a door opposite to which his wife was kneading bread, her back being towards the door, and emptied a most abusive vial of wrath and sputter upon his wife; who, turning round to reply, was so overcome by her feelings, that she choked for utterance; and for one hour she kept kneading that bread, so choked by the overflow of her feelings, that she could not speak; her *back*, meanwhile, being turned *towards the door*, and *from* her husband. Three months afterwards, her son Solomon was born; and though he has always lived in the house, and worked on the farm with his father, and has a wife and child there, yet, till he was thirty-five years old, he never spoke the first word with him. Finally, one day, being at work in the field with him, and wanting very much to ask him a question, he involuntarily came up with his face towards his father, and turning short around, so as to present his *back* to him, and then *walking from* his father, he made out to speak to him, for the first time in his life. And now, whenever he addresses him, he turns his *back* to him, for in this way only can he speak to him, though he has tried his *utmost*, all his life, to do so while facing him, but all in vain. When a boy, he sat peaceably on his father's knee only once.

In Bridgewater, Mass., about forty years ago, a pregnant woman longed for a lobster, which she could not obtain. Some months afterwards, she gave birth to a child resembling a lobster, especially in its hands and mouth. It could never endure fresh air, and they therefore kept it covered up closely in bed for several weeks, when it died. Bathing it often in salt water, would probably have preserved its life.

James Copeland.

Mrs. Dyke.

Mrs. Butler.

James Copeland, 44 years old, is below par in intellect, and under guardianship, and quite inferior to both parents in intelligence. He is good natured, quite mechanical, and very fond of whittling; understands how to do most kinds of work, but is quite slow, and very particular to have every thing in proportion and order; can count money but poorly, and does not put the cash value to any kind of property, though he distinguishes between good and poor cattle, and looks behind him while eating, probably fifty times each meal. His parentage on both sides, is good, and his idiocy and looking behind him when eating, were caused by his mother's fear lest she should be surprized by an idiot that lived near her, who often tried to frighten her. At table she usually sat with her back towards the door, and often turned around, while eating, to see if he was not making his appearance. She apprehended the fate of her son, before he was born. James' father has a mark on the inside of his left leg, resembling a string of sausages.

I saw a man in West Randolph, Vt., who was somewhat deficient in mind and body, occasioned, as is supposed, by his mother's being frightened and thrown from a wagon some months before his birth.

Mrs. Dyke, a feeble, nervous woman, who had borne no children, though she had been married twelve years, was pregnant; but a gun being fired under her window, she sprung up, exclaiming, "That broke my back!" Some months afterwards a child was born, *with its back-bone actually broken*—dead, of course. The father went to my informant, a lawyer, to get a writ to take up the one that fired the gun, whom he had cautioned *not* to fire it, lest it should produce abortion.

Mrs. Butler, of Williamstown, Vt., was the town bully for twenty-three years, and whipped every man in it who opposed or offended her. She was a strapping great woman, tremendous in point of strength, and was fined some \$500 for assaults and battery on men. All who knew her, feared her. Her only child is a fool, and very fierce and ferocious, and now confined in a cage, mostly under ground, chained, and fed as if a pig. His strength is tremendous—so great,

that he will hold a crow-bar out straight, with one hand, by grasping it at one end.

A woman in H., Vt., longed for a calf's liver, while pregnant, and her child, when born, resembled a liver in the face, and had its ribs separated and turned out. It soon died.

A husband and wife moved to Sharon, near Lake George, while it remained an unbroken forest. Having no neighbors, they got out of provisions the first year; and before they could raise any, they could barely obtain sufficient sustenance to support life, and that by eating roots, boiling bark, &c. Their child, born under these circumstances, and now living, is the very picture of despair—poor, dyspeptic, hypoy, and feeble in both mind and body. But they had put in a large crop of wheat, which the influx of emigration enabled them to sell at great prices, so that they had abundance, and cleared some \$3000 in one year—every thing going prosperously. Their next child, born under these auspicious circumstances, is a fine, manly, strong, noble-looking, energetic, and highly talented man, and a real steam-engine for driving through whatever he undertakes. His mother told him the cause of his brother's debility, and charged him to let him want for nothing.

The author has heard a case stated, in which a pregnant woman having company, and wanting some veal, and not finding any one to kill a calf as quickly as she wanted, took hold herself, and attempted to cut its throat, but did not entirely succeed, by which her child was badly marked, but the particulars have escaped me.

Mr. —, of W., Vt., is club-footed, produced by his mother's being thrown from a wagon before his birth. His second child was born some three months after he had injured his foot, which his wife dressed and rubbed daily. The other children were not thus marked, though their mother feared they would be, and suffered every thing in consequence. Her other children she feared would be marked, but the one that was mal-formed, she did not fear would be. So it seems that the mere *fears* of mothers that their children will be marked, do not affect the matter, or rather, mothers seldom mark those they fear they shall.

A child that resembled a cat with its head beat in.

The following comes so fully authenticated, as to leave no doubt of its truth. Magnetism will explain it: see the theory and facts adduced in this section.

A Mrs. —, living in H., Vt., loved a cat very much, and the cat reciprocated this attachment. That is, one had *magnetized* the other. She lived in a house with an old woman who disliked the cat, and would frequently cuff it off the table, and out of the way. Many a family quarrel was occasioned by one's liking the cat, and the other not! At length she moved away, but the poor cat was not taken. Her husband went back for the balance of their things, and his wife charged him over and over again, and with great earnestness, to bring the favorite *cat*. On going for his things, the cat was sick. The old woman told the husband that the cat was sick and pining, and refused to eat, and advised him to kill it. Finally, he took it out behind the barn, and beat out its brains. On going home, his wife, the first thing, accused him of having *killed the cat*. He denied it repeatedly and positively, and she as positively asserted that he had killed it, and thrown it out back of the barn; for, said she, *I felt the blows*, and *saw* the mangled cat thrown out behind the *barn*, and took on terribly after her favorite cat, so as to be almost beside herself. Her child, which she carried at the time, when born, resembled a cat, in the looks of its head, with its brains knocked out, or head beat in; and died in a short time.

Another case, of a boy's putting a coal of fire on a turtle's back, and its running after a pregnant woman, and her child's being deformed, occurred in a neighboring town.

The author of this work knows a little girl who has a mark illustrative of this principle, and has seen several cases, both in Boston and wherever he goes: and so will every close observer meet them every where, and among all classes, though most frequently among the rich, probably because their mothers were rendered the more susceptible by being nervous. Some more recent medical authors have openly avowed this doctrine, and Dr. J. V. C. Smith, the able editor of the Boston Medical and Surgical Journal, a liberal and highly scientific medical work, recently avowed

Facts are numerous.

The belief is general.

it in a conversation with the author, and cited cases to prove it.

But there is really no end to facts of this class, incontestible, irresistible *facts*, establishing the great principle already laid down, that the state of the mother's mind affects the child's form of body, even far enough to produce marks, mal-formations, and monstrosities.

But, is it either necessary or desirable to multiply facts of this kind? especially, since they are so numerous and palpable, that those already given will, doubtless, suggest analogous ones, to every reader. And the more so, as the policy of this work is, not to swell its pages with *all* the facts that might be collected on every point, facts that scores of volumes could not contain, but to *stute* the doctrine clearly, and bring forward a few cases, as *illustrations mainly*, of such a character, that the reader will be able to recall many other similar ones as having occurred within his knowledge, and leave the remainder to the memory of the reader.

And then, too, the belief is general, and pervades all classes of the community. What husband, who has the true *feelings* of a husband, but exerts his utmost energies to get for his wife whatever she longs for; and who does not know, that things, at other times injurious, if longed for, are harmless, and even beneficial. Not that I would, by any means, encourage the whims of pregnant women, or facilitate their taking this advantage of their husbands, but, I *would* have *real* longings, those that are too strong to be subdued by force of will, gratified.

"But," say the doctors, "this point being admitted, still, its promulgation will render all our women miserable merely with *fright*, fearing lest any unusual thing they see, should mark their children. Rather keep them in ignorance of this principle, and deny it stoutly, so as to quiet their fears." But, for one, I should pursue a very *different* policy, in order to attain the same end. I should tell women the *facts* of the case, and let *knowledge* put them on their guard. I do not believe in falsifying, even in cases like this, but advocate the doctrine that TRUTH will do good. Properly to fortify mothers on this point, is, to spread light, so that they may know what

How to prevent marks, &c.

Strengthen the nervous system.

to do, and what to expect. Besides, to make women believe this doctrine, that these things do *not* mark their children, is utterly impossible; for, the whole community, high and low, intelligent, (not learned,) and ignorant, believe the doctrine; and *compelled* either to believe in the doctrine, or else deny the evidence of their own senses—to disbelieve what they see and feel. Hence, since this fear cannot be *prevented*, let it be properly *directed*. Let them know what conditions will *prevent* their feelings from marking their children, and how to avoid feelings likely to do injury.

But, by another method *still*, should I advise mothers to avoid these evil consequences—namely, by *strengthening their nervous systems*, by air, exercise, and preserving and invigorating their health. It is not the strong, healthy, and robust, that mark their children, but the *weakly*, the *fidgety*, the *nervous*, and those *easily impressed*, that is, easily magnetised. But, if our women would follow the advice given in the preceding section, so as to keep up a full tide of health and vigor, they would seldom mark their children, because, they themselves would seldom be impressed with these foreign influences, but would generally resist them.

SECTION V.

THE OLDER THE PARENT, THE MORE INTELLECTUAL AND THE LESS ANIMAL, THE CHILD.

“The Fox once boasted over the Lioness, that she produced the most young. ‘Ah but *mine* are *LIONS*,’ significantly retorted the Lioness.”

CLOSELY allied to the doctrines taught and the principles presented in the preceding sections, is the general law, that the children of *young* parents are more animal and less intellectual and moral, than the children of the same parents born after the parents become older. The law grows out of the actions of two other principles already stated, namely, that the physical and mental conditions of parents, while becoming parents, affect those of their children; and that the *animal* temperament predominates in youth and adolescence, and

the mental, later in life, neither of which will probably be called in question. If, as already fully shown, children inherit the qualities possessed by their parents when they were born, and if the young generally have stronger propensities and weaker intellect and moral feeling, relatively, than those in the prime of life, or a little past it, or than they do after maturity, compared with before it, to which the experience and observation of every reader will bear testimony, then of course, children born while their parents are young, that is, during the reign of the animal nature of the parents, will necessarily be more animal and less intellectual and moral, than those born during the reign of their intellectual and moral faculties.

Moreover, young persons are immature, in both body and mind; how, then, can their progeny be otherwise than green, and animal at that? I do not believe *any* person is marriageable before 25, unless it be some precocious, green-house plant, or some consumptive shoot, not marriageable at all. Can the weak bring forth the strong, or the unclean, the clean, or the green, the ripe? Do not, my young friends, rush headlong into marriage, but wait and ripen, and the longer it takes you to ripen, the better. Some, those from long-lived families especially, are not sufficiently matured for marriage till 35, and many an old maid is abandoned because on the wrong side of 30, when, in fact, she is but just marriageable, and will remain so for fifteen years or more. If parents become parents while yet wild, coltish, impulsive, full of fun and frolic, and swayed by propensity, how can their children be otherwise than animal in mind and body? From 35 to 50 is a better period of life than any previous; and children born during that period, are the better, *because* born then.

This doctrine is sustained by *facts*, as well as founded in correct principles. In every portion of the country, and among different nations, I have met with a proverb variously expressed, *signifying* that "the shakings of the bag make the finest meal," or that the youngest children are the smartest. And not only is this proverb in the mouth of the mass, but it is supported by the parental history of every man distinguished for either talents or moral worth. Franklin men-

Franklin.

Johnson.

Exceptions where the health of parents fails.

tions that he was the youngest child of the youngest child of the youngest child for *five generations in succession*! And what increases the interest of this fact is, that his being the youngest of the youngest, was on his *mother's* side, from whom, mainly, he unquestionably inherited most of his talent. If my memory serves me, the father of Ben. Johnson was 72, and his mother considerably above 40, when this illustrious son of genius was born. I care not, however, whether it be the youngest or the oldest, so that the parents are fully *matured*, both in body and mind; and use the terms eldest and youngest mainly to signify the age of the parents at the birth of their children. Nor do I believe a distinguished man or woman can be found, whose parents, at their birth, were not *thirty or upwards*.

But this law is modified by the following important exception, namely, where either parent, or both father and mother, labor under any chronic disease, which continues to grow upon them, so as gradually to weaken their constitutions more and more, as each successive child is born, then the tables are *reversed*, and the *eldest* becomes the smartest, because he has the strongest constitution. And this is doubly true, if the disease afflicts and debilitates the mother. Other trifling modifications of this law doubtless exist, but they are trifling compared with the value of the law itself, and its practical bearing on the period most suitable for marrying. And I warn the young, not to hasten to perpetrate marriage, both on their own account—because it exhausts them, especially by consequent animal indulgence, besides loading them down with the cares of a family, when they want their time and energies for growth—but doubly so, on that of the children. I do think it a great crime, and one that ought to be interdicted by law, if any ought, (and it is punished by the laws of *Nature*,) for young people to rush headlong into marriage, and beget children, while they themselves are children, yet in their teens. I recently examined a family of children, the first two of which were spindling, loosely put together, puny, delicate, and though endowed with memory, yet were wanting in judgment; but the youngest child was the strongest in body, and the smartest in intellect; and on expressing my

Parents should bring forth no more children than they can provide for.

surprise at the difference, and asking after the age of the mother, I found she had married at 19, and was an old woman at 28. The law ought to forbid marriages to take place before the parties are twenty, I should say twenty-five.

Closely connected with this subject, is that of the *number* of children born. Our families are generally too large for their means. True, in rich families, where they could be better supported, they have but few, owing to the general debility of mothers; but poor families, so poor that the parents can barely scrape together sufficient bread and potatoes to keep their children from actual starvation, go on to multiply to the number of ten and twelve, which compels them to put out their children to a trade very young, to be deprived of all privileges of informing their minds, and perhaps to sell papers, or steal, for a living. If a farmer had but a few acres of pasture, barely sufficient to keep one cow well, how *foolish* for him to turn in four or five cows, all of which must then starve, and the whole of them would give less milk for his family, than one would, if well fed. I maintain that parents are under the highest moral obligation, to produce no more children than they can support *abundantly*, and furnish with all the materials required for mental or physical improvement or comfort.

Besides, is it not infinitely better to have one lion, than a dozen foxes? What parent would not rather beget one Webster, than a score of common men? I say, let abundant pains be taken *with each child*. Let no more be produced, than can be fully and faithfully attended to, from before the germ, till they are thirty. Let this be made a matter of *separate attention*, as if it were, what it in fact really should be made, a *special business* of parents, and the *greatest work* in which they can engage. Let *each child* be so begotten, carried, born, trained, and educated, that he may be and enjoy, all that a benevolent and an all-wise God originally constituted and enabled man to be and to enjoy. Let men be "co-workers together" with God, in the great work of multiplying human beings stamped in the image of God, both intellectually and morally. Oh! when will men learn wisdom—learn how to fulfil the great end of their creation?

SECTION VI.

EFFECTS OF MARRYING BLOOD RELATIONS.

THE principle that *crossing the breed*, is the only way to prevent the stock from deteriorating, and the best means of improving it, is as familiar to every farmer in the Union, as the way to mill. Who does not know that sheep, cattle, horses, swine, and even fowls, and all kinds of animals, run out; unless crossed by the introduction of foreign males or females; that when they breed "*in and in*," as it is called, the young are few and feeble, and those that live to grow up, are every way inferior. But, introduce a new rooster to your brood of hens every year, and every egg will hatch, or contain a chick; and so of other animals. So, also, even grain will not grow well, if sown on the same soil from which it was reaped.

That the same *principle* of crossing the breed, applies to man, and produces evil consequences to the children of blood relations, is perfectly evident, both from the facts of the case, and from the very nature or arrangement of parentage. Thus, every human being on the face of the globe, is compelled, from this demand in Nature for crossing the breed, to have two parents, four grand parents, eight great grand parents, sixteen ancestors of the fourth generation back, thirty-two of the fifth; two hundred and fifty-six of the eighth; *thirty-two thousand seven hundred and sixty-eight* of the fifteenth; almost *one million* and fifty thousand of the twentieth; nearly *one thousand seventy-three million* of the thirtieth; 1,104,893,771,696 of the fortieth; and 1,131,411,222,216,704, of only the fiftieth generation back, all of every one's ancestors for fifty generations, amounting to the inconceivable number of two thousand three hundred and sixty-two billion, seven hundred and forty-nine thousand, nine hundred and fourteen million, two hundred and fourteen thousand and forty-six, (2,362,749,914,214,046!)—a multitude, verily! which no man can number, no mind conceive! That is, the blood of this vast host is running in the veins of every living mortal, and that, reckoning back only fifty

generations! What then, as each generation doubles the number, must it be in a hundred generations, which would carry us back to about the Christian era, perhaps only about one-third of the age of man!* Hence, in the very nature

* Let us consider this matter, in the descending scale. Take the ten children of John Rogers, and suppose them to have, on an average, five children each, and each of these, five more, and so on for thirty generations, except allowing eight each to the eighth, an estimate that will probably fall short of the fact, as the Rogerses generally have nearer tens than fives. This will give him five hundred and two grand children, six thousand two hundred and fifty descendants of the fifth generation only; *thirty-one million*, sixty-five thousand, of the tenth generation, (more than the whole population of Great Britain;) *ten billion*, three hundred and twenty thousand, three hundred and twelve million, and five hundred thousand, (10,320,312,500,000,) of the twentieth; and one hundred sixty-nine trillion, one hundred and forty-thousand, two hundred and eighty-eight billion, seven thousand eight hundred and twelve million, five hundred thousand, of the thirtieth generation, (169,140,288,007,812,500,000.) And then, by adding all the intermediate sums together, you have the number of his descendants in thirty generations, supposing, on an average, each of his ten children has five, and each of every generation has five, except the eighth, who are allowed to have eight. But let them have ten apiece, and he will have had a hundred grand children, a thousand great grand children, ten thousand (quite a little army) of the fifth generation, a hundred thousand (an army for Bonaparte) of the sixth, a million of the seventh, and a hundred thousand million of the tenth, or present generation; ten hundred thousand million (or more than the present entire population of the globe,) of the eleventh generation, and ten trillions of the twentieth generation (some three hundred years from now;) and ten hundred thousand quadrillions, of the thirtieth generation. This estimate is probably too large; perhaps the other is, but it goes to show the rapid ratio in which the human family increases, and how vast the number of those who, in all coming time, are to be born of each reader who has, or may have, children that live to have other children, and also how vast the number that die with every one who dies without issue. Some errors may perhaps have crept into the above enumeration, yet there is no calculating the amount of happiness which it is in the power of parents to impart to mankind, by becoming the parents of healthy and virtuous children, rather than of those who are vicious; for, be it remembered, that the character of every parent in this vast line of ancestors is transmitted to every one of these descendants. Who can look at this subject in this light, and not shudder at the inconceivably momentous consequences necessarily attached to becoming parents!

Facts showing the effects of marrying cousins.

of the case, there must be crossing of the breed, and to an inconceivable extent, from which, let man learn not to marry blood relations.

But, to the law and to the testimony of *facts* let us next appeal, and, in this appeal, I again quote our former contributor, Joshua Coffin.

"I will now relate such facts as came under my own observation, concerning the consequences of breeding in and in, or, in other words, marrying blood relations. Whatever may be the cause, the fact is undeniable, that those families who are so foolish as to intermarry with blood relations, very frequently, if not always, degenerate, both physically and mentally. Independently, therefore, of the divine inspiration of the laws of Moses, they are founded on strict physiological principles, which we should do well always to bear in mind, as they cannot be violated with impunity.

"N. P., of W., Mass., a fine-looking and intelligent man, of good sense, married his own cousin, and what a set of children! One of them is clump-footed, another has but one eye, and all three of them are very weak in intellect, small in person, and have heads shaped like a flat-iron, point turned downward, flat on top, and their chin making the point.

"When engaged as a school-teacher, in M., Mass., in 1829, I had several children, among them two sons, by the name of E., whom I could not help noticing especially. One of them was nearly an idiot, and the other son was not to be compared to either the father or mother in point of intellect. On returning, one evening, from visiting the family, I inquired of my landlady, if Mr. and Mrs. E. were not blood relations; she said yes, they were cousins. I told her I thought so, solely from the fact that the children were so deficient in intellect. On stating this fact to Dr. Wisner, pastor of the Old South Church, Boston, he made the following observation:—'Do you recollect, Mr. Coffin, that singular-looking man, that comes to my church, that has the St. Vitus's dance?' 'Well,' said he, 'his parents were cousins.' His name I do not recollect; you never saw such a looking object in your life. He appeared not to have any command over any muscle in his whole body. I could mention several other cases. For instance, a family in N. B., Mass., where were a number of foolish children, whose parents were cousins. The Rev. Mr. Duffield, formerly of this city, told me that he knew of two or three families in the interior of this state, who, for the sake of keeping their property among themselves, have married 'in and in' for several generations, till their posterity are nearly idiots. There is a family in E. D., in fact, there are several families of the

Further facts showing the evil effects of marrying cousins.

name, who have intermarried so often, that there is one or more idiots in almost every branch. In fact, no point is better established than this, that breeding 'in and in' deteriorates the race of men and the breed of cattle, both physically and mentally, i. e., if mentally is applicable to animals.

"Those young men, therefore, who wish to have intelligent children, must obtain intelligent women for wives, who are not blood relations. I often think of the lines of Savage—

'No tenth transmitter of a foolish face,
No sickly growth of faint compliance he,
But stamped in Nature's mint of ecstasy.'

"Dr. F. A. Pinckney, of Keywest, told me that he had seen many of the inhabitants of the Bahamas, and that all of them were deformed in body, and deficient and dull in intellect. He had never been there, but had understood that the specimens which he saw were but fair representations of the inhabitants of the islands. They generally have *large heads*, are employed in the meanest occupations, and have not capacity enough to take the lead in any pursuit. Dr. P. understood and supposed that the cause of their physical and mental infirmity was owing to intermarriage, and to that only.

"Dr. P., also spoke of a family in the town of P. in N. Y., (12 miles from G.) where the parents were cousins, and all of the *ten* children were fools; he also mentioned several other cases now forgotten.

"The J. family at C. S., affords some melancholy cases of the bad effects of intermarriage.

"C. H., of N., Mass., a clear-sighted, shrewd man, married his own cousin, lost three children while young, have four (1841) living, eldest 14, all under mediocrity, parents sound; the father died in 1837.

"Mr. E. S. and wife, of N., Mass., were own cousins, both of them of sound, strong mind, and firm nerve, and sound health; he died, Sept., 1840, aged 75, of rheumatic fever. His wife is now living; had seven daughters and one son; three daughters deranged, (two of them dead), the rest of feeble health, and very nervous—a good family.

"H. L., of N., Mass., married his second cousin, has one daughter of 14, nearly an idiot. I do not know the condition of the rest of the children.

"T. A. married his cousin's daughter, had five girls, (no boys,) two were complete cripples, and very deficient in intellect—almost idiots—one was quite so—one daughter was married, and died childless—the other two married—the children of one of them are apparently below mediocrity—do not know about the children of the other.

Further facts showing the evil effects of marrying cousins.

"Mr. P. P., of B., married his second cousin; their oldest child is too deficient in mind to take care of himself; the other children are not what are called bright, though fair.

"Dr. H. W., of B., N. H., now of B., told me that he knew of four men, who had married cousins, each of whom had a fool for a child. The other children were below par.

"Mr. N. G., from D., N. H., said that he and his mother counted about twenty-five families in D. who had intermarried, and of *all* their children, not one could they remember of ordinary capacity.

"I was told that a Mr. P., of Me., married his own cousin, Miss W., both now dead, leaving five boys and three girls,—two girls and three boys blind—parents' eyes good.

"J. L. A., of N., married a cousin's daughter, has three children, apparently healthy, but heavy-minded.

"R. D., of B., Me., had for his first wife his cousin's daughter, a Miss G., of H., N. H., their oldest child, a boy of 18 years,—lame in the hip,—the other two of feeble health and failing.

"Dr. C., of N. M., N. H., son of Prof. C., married his cousin, Miss B., of U., Mass., had two children, both dead,—Dr. C. died 1840, in N., Mass., having lately removed there—his widow is at her father's.

"J. P., of W., (now dead,) married his own cousin,—of their children, one died an idiot, two sons died at the age of 23, of feeble bodies and irritable minds, and one girl has diseased eyes. Some of the boys are club-footed, wry-necked, &c. One daughter, married (lately, to a cousin, I think)—he lived a year or two, then died—had one child.

"Mr. E., of M., Mass., married his cousin—had five daughters and three sons. One of the daughters is an idiot of so painful a sight, that the parents board her out (on Cape Ann.) Two of the other daughters are foolish—the other two are weak—one son weak-minded—has been made lame—one son ran away with some of the town's money—the other son is a worthy, upright man, but unfortunate in all he lays his hands to.

"S. L., of N., married his cousin, Miss S. A., they were second cousins,—that is, their parents were own cousins—had eight sons and two daughters—all living (1841)—two sons and one daughter are unable to walk, and are hauled about in carriages made for the purpose,—their younger child is deaf and dumb, besides being born like the others mentioned. A. L. once told me that he was born well, and that, in early years, he lost his sense of feeling in his toe joints, which afterwards became numb, and, in process of time, to use his own expression, they "*lapped*," and so it was, joint after joint, upwards in his arms, as well as his toes and legs, till *every joint was affected* in his whole frame. Perhaps he was about twenty when he became utterly helpless,

Further facts showing the evil effects of marrying cousins.

and then took to his carriage—the others grew lame in the same way. J., though now twenty-two or three, can walk a *little*.

“Rev. Mr. B., Episcopal clergyman in B., N. Y., married his own cousin, Miss B., of N., N. J.,—her health has declined, though sound before—had two children,—both are dead.

“A Mr. (name not known,) of W., M. county, N. Y., married his cousin, had many children, all crippled, none could walk, all bright.

“Mr. D., of O. county, married his cousin, had thirteen or fourteen children—all are dead but three, and those are in bad health. The father became deranged some years before he died.

“Mr. W. H., of M., married a cousin—has had several children—do not know their condition—the mother has been deranged for many years in the Charlestown Asylum.

“T. C., of P., married his cousin; their only son is an idiot—have six daughters of ordinary minds—I think, I understood that they all had a *hard squint* in their eye, taken from their mother.

“Judge C., of H., O. county, N. Y., was married to a cousin, had several children,—died idiots—of the two now living, but *one* can be said to have common sense.

“Mr. N. S., of N., married his cousin, a Miss Pettingal,—they are not *over* bright, and their children are decidedly under bright, and are a by-word.

“Mr. J. O'B., of P., married his cousin, H. O'B., of B., Me., and lived a year and a half afterwards, and died in 1839.

“E. M. married his cousin, M. A. M., both of G., Me., moved to the West, (Ill.,)—she died a few days after giving birth to the first child.

“The Bradstreets and Grants of G., Me., have intermarried, and I am told the children show it.

“N. and S. W., of T., brothers,—one married his cousin, his children are full of mishaps, feeble in body and mind, blear-eyed, &c. The children of the other brother are upright, manly, handsome people.”

A valued friend of the author's boyhood, fell in love with his cousin, (the fathers of both being brothers, and the mothers of both being sisters,) but was opposed by the whole family, and “Combe's Constitution of Man” was put into the hands of the girl, and what he says on this point was shown her, and he was remonstrated with, in order to break off the match, but to no purpose. They married. Nearly three years elapsed before the birth of their first child, which lived but fifteen minutes. He was told, beforehand, that,

 Idiots in Adams, N. Y., and other places.

 Inhabitants of Martha's Vineyard.

either he would have no living children, or, if he had, they would be almost certain to be deformed, or deficient in intellect.

In the town of A., the author was handed a letter, in a very prompt, polite manner, by the son of the P. M. After he had left the room, "A very smart boy, that," said I. "How old do you think that boy is?" said one present. "About ten years," said I. "He is seventeen," was the reply; "and he has a brother as small in proportion." "Then, were not his parents *cousins*?" said I. "Yes," was the answer.

Directly across the road from the tavern where I put up, in Adams, Jefferson county, N. Y., were two idiots, the children of cousins, whose heads I examined. They barely knew how to chew and swallow: but not how to feed themselves nor walk. The head of the eldest, some twenty years old, measured but nineteen inches, not more than that of an infant a year old ought to measure, and the other but seventeen; and one of this unfortunate family had just died, a total idiot, and another some time before. Only one of the children escaped either idiocy or death in infancy, and that one had barely sense enough to get along; both parents were intellectual.

In D., Pa., I was called upon by a very anxious mother, who was wealthy, and had lost all of her children but two, which were very feeble, their muscles lax, waists yielding, and they generally sick. She married her cousin.

Dr. Kimball, of Sackett's Harbor, states that there is a partial idiot living some three miles east of that village, who commits to memory with astonishing facility, yet cannot take care of himself, and is flat. His parents were cousins.

A Professor in a New England college married his cousin, and has several clump-footed children. Pity he had not learned the evil consequences of marrying his cousin, along with his literary lore. He was "penny wise and pound foolish."

I have been informed that the inhabitants of Martha's Vineyard have married "in and in," till many of them are blind, deaf, dumb, and deformed, and some, all. My in-

Facts near Boston.

Facts from Maine.

formant said she knew two blind girls whose parents were cousins, and though both parents heard and saw well, yet their children were blind.

A lady whom I met in Boston, in 1841, said, that, while living in a neighboring town, she was struck with the curious speeches of some of the school-mates of her sons, as reported by the latter, and on inquiry, found that they were flats, and that their parents were cousins. Inquiring further, she ascertained that *four* couple in the town had married consins, and that more or less of the children of *every* couple were simpletons.

Another lady, in 1843, related cases that occurred in a city near Boston, in which the children of consins were below par.

A lady furnishes the following:—"Mr. B., of W., married his first cousin, and had two children, both deaf and dumb.

"Mr. L., of W., married his first cousin; children two, both blind. Mr. L., of W., married his cousin; has one child only, deaf and dumb, and could not walk when four years old. J. H., of W., married his first cousin, children two, both natural fools.

"Mr. D., of C. E., married his own cousin, children three, all hermaphrodites.

"S. H., of P., married his first cousin, has three children, all natural fools; so much so, that they cannot talk, and have to be fed with spoon-victuals, because they have not sense enough to chew their food. The youngest of the three is twenty-seven, and cannot walk, but sits on the floor, and hitches along a little.

"Mr. H. married his cousin, has seven children, one of which was only about half-witted.

"D. L., of W., married his own cousin, and has nine children, two of whom are incapable of any kind of labor, act like drunken persons, and have the St. Vitus dance to such a degree, that it destroys all control over their muscles. Two other children show a marked deficiency of intellect." She adds, "I know twenty other cases, where the parents were first, or first and second cousins, whose children are quite below par."

Marrying cousins to keep property in the family.

The laws of Moses.

I know a whole family of eleven children whose parents married cousins, to keep property in the family,—a mean, miserly, despicable motive surely, and, though they kept the property together, yet one child was a *total idiot*, and most of them were dull. The next generation, actuated by the same mean, penurious motive, have mostly pursued the same course, and thus, married double cousins, that is, cousins have married the children of cousins; and if the idiocy of the offspring do not *run out the property, family, and all*, then Nature's laws may be violated with impunity.

To this list of facts, any required number might be added, but I forbear. A principle supported by almost every marriage of cousins, will not probably be questioned; and if so, let Lawrence, Combe, and Walker be consulted. I grant that we sometimes find the children of cousins passable, but these cases occur where the parties do not take after the parent by whom they are related, but where each takes after some *other* parent or grand parent, in which case, less injurious consequences may be apprehended, but, even then, there is danger. A vigorous intellectual and physical organization in the parents may modify this result, yet, in such cases, the children will be far below either parent.

The laws of Moses, also, forbid the marriage of those who are "near of kin," because, doubtless, such marriages result unfavorably to offspring. Every one of those laws, as far as I have been able to ascertain, are based on physiology, and forbid what is *hurtful in itself*, and recommend what is wholesome in itself. Thus, they forbid the eating of swine, the *fat* of meat, and also the blood, because, probably, pork is mostly *fat*, and fat meat is hard of digestion, and injurious, and so of blood. So, also, frequent ablutions are required by the Mosaic code, because, doubtless, bathing frequently is so *eminently* conducive to health. For a similar physiological reason, in all probability, does it forbid the marriage of blood relations, namely, because that marriage is, in itself, so detrimental to offspring. Nor do I doubt but this marriage of cousins is injurious to *husband and wife*, as to health, and as to contentment and length of life, but this is a surmise merely.

This point bears somewhat upon a point agitated by the General Assembly of the Presbyterian Church, namely, whether a widower should be allowed to marry his first wife's sister. Such a marriage, probably, violates no physiological or mental law, and is therefore right; and, to boggle their brains, and divide the churches, and waste so much wind and ink on a matter not wrong in itself, and productive of no evil consequences, is to be wise in non-essentials.

The marriage of other near blood relations is governed by the same laws, and attended with the same evil consequences, which follow the marriage of cousins; and the nearer the relation of parents, the worse for the offspring.

SECTION VII.

SUMMARY; OR CONCLUDING INFERENCES AND REMARKS.

First: All great men are from a long-lived parentage. Washington's mother was found *at work in her garden* when eighty-two; and died at eighty-five. Franklin's parents were aged. O'Connell is from a very long-lived stock, and in his prime now when he is past sixty. Charles G. Finney's father lived to be about 84, and mother above 80; and a brother of his father is now alive, and considerably above 90. De Witt Clinton's ancestors were long-lived, and also distinguished for talents. Those who settled New England were generally long-lived, and to that cause, in no inconsiderable degree, is to be attributed our national greatness and talents. John Quincy Adams' great grand father lived to the age of 93, and father 91; and so of Dr. Bowditch, Carlyle, Dr. Johnson, Webster, and a host of others. Nor do I know a distinguished man who is not. Indeed, that very condition of physical strength already shown to be absolutely necessary to sustain a very powerful brain, also gives and accompanies longevity.

Secondly: Every thing depends on the WOMEN of the nation. As *they* are, so are future generations; and nothing

The factory system.

Its baneful effect on future mothers.

is more certain, than that our *women* are not what they *should* be. Woman is what *man* makes her. It is her *nature* thus to adapt herself to the wants and tastes of that sex, on pleasing which, all her hopes depend. She is easily moulded—is ever ready to girt her waist, or to pad it; to stay within doors, or to go much abroad; to talk sense or nonsense; to work or play; to be extravagant or frugal; to be prudish or familiar; serious or gay, &c., &c., according to the demand of the matrimonial market. And for man to require at the hand of complying woman, whose very nature is, to adapt herself to him, that which *injures her*, mentally or physically, is not only to injure her, but also to injure posterity, and thereby, to injure himself, by deteriorating his offspring. And I tremble for my race, in view of the present prevailing taste in this particular. She is required to fit herself to become a *toy*—to be interesting and *accomplished*—rather than to be useful. And our young women generally, are above work, or else ashamed of it—ashamed to be seen in a working dress; or to soil their hands, especially by domestic labor. At this rate, our nation will be a nation of *no workers*; and when this occurs, wo be unto both parents, and children, and our nation? Let woman labor more, and sit and sew less, and *take all possible means to cultivate her physical energies*.

Thirdly: Our factory system requires modification. While it might be made one of the most delightful and healthy occupations our women could follow, I fear that it is seriously injuring the health of our female operatives; and this is certain to *weaken future generations*, both physically and intellectually. Our operatives, generally, as I have found them, are a superior class of women. I find as good heads and bodies at Lowell, as any where else, but a ten years' confinement and slavish servitude in the cotton-mill, is enough to break down the health and spirits of almost *any one*. They are required to work too hard, and for too many hours, and in rooms over-heated, or allowed too little time for recreation, (and, of this, woman requires a great amount,) and are crowded together by the dozen in small rooms, usually

The aristocracy of birth and wealth contrasted.

heated to suffocation, and poorly ventilated, and then but half paid for thus ruining their constitutions!

Now add to this injurious effect of the factory system on the health of the female operatives, the fact that New England is soon to become the great manufactory of the world—is soon to be studded all over with factories, and to employ female operatives by the *million*, (Lowell alone employs about 10,000, and I should think all the factories in New England, or, at least, in the nation, would equal a hundred Lowells, and employ a million female operatives,) and if this system be calculated to injure them in their relations as mothers, no tongue can tell the amount of damage thereby done to the nation; and, though we may gain wealth to the purse-proud capitalist by manufacturing our own fabrics, we shall lose what all the wealth of Christendom cannot make good; for, to have a million women constantly wearing out their health, and thus unfitting themselves to transmit strong minds, in strong bodies, to future generations, and to have these causes continue to operate on the flower of New England, the flower of America, is to render wretched, or to ruin, five millions of their offspring, and twenty millions of their grand children, and to debilitate countless millions of their posterity! And all this, in two or three generations! What, then, will be the amount of injury occasioned to our race, by the *continual* operation of these pernicious influences on every generation of our beloved country—weakening the first, enfeebling the second, thinning the ranks of the third, burying most of the fourth, and so injuring mankind more and more as time rolls on! And all to fill the coffers of a few rich *capitalists*, and to cure their children by leaving them rich! This subject, indeed, deserves the attention of both the philanthropist and the politician; yet who, but the phrenologist, thinks of it?

Fourthly: The aristocracy of family or birth, is far superior to that of wealth. The latter has *nothing* for which to recommend itself, but the cunning, extortion, oppression, and over-reaching, by which that property was acquired. And yet *this*, ay, *this* is the Great Mogul, before which, high and low, rich and poor, learned and ignorant, and last, though

Aristocracy of blood.

Let individuals trace and record their ancestry.

not least, *saint* as well as sinner, bow, as to a god. Our psalms and hymns require some addition; and the Episcopalian service needs a new prayer, to be said daily by all the other denominations, commencing in this manner:

"Oh Thou Almighty Dollar! Thou art the Creator, the Preserver, and the Governor of us all. In Thee, in *THEE alone*, we live, we move, and have our very being. From Thee we derive all that we have and are, and to Thee we look as to our only Hope and Salvation. To obtain Thee, we expend every energy of our bodies and souls, and even lie, and cheat, and rob; for, Thou art our all *in* all, our only hope and portion, here and hereafter," and closing with, "And to Thee, oh Thou Almighty Dollar, Thou Lord our God, shall be the power, and the kingdom, and the honor, and the glory, as it was, is now, and ever shall be, amen and amen."

But the aristocracy of *blood*, has some shadow of merit, though, unfortunately, these ancient families distinguished themselves for their *physical* courage, or pride and despotism, but rarely for goodness or talents. Still, the aristocrat of blood, will mingle with, and speak to, the common people, and does not feel contaminated by being in their presence; but the mushroom aristocrat of wealth, whose fathers worked by the day, or, like Jacob Barker, once obtained a living by wheeling soap-fat and ashes in a wheel-barrow, value no one, marry no one, associate with no one, and look at no one, whose worth is not his wealth; and rich fools and knaves are honored and feasted, while the poor and honest, are neglected and despised!

Fifthly: Let every individual trace his ancestry as far back as possible, on all sides, and *record all the results* he can obtain, as to their ages, occupations, characteristics, weaknesses, diseases, and whatever can be ascertained concerning them; and let every pregnant mother, record her feelings, states of mind, and all that may probably affect her child; and let that child be informed of as much on these points as will warn him of evil where it may be apprehended, or encourage him where circumstances are calculated to encourage him. And let every reader catechise his parents and grand

parents as to all they know of his ancestors, and record it in the family Bible, or among some sacred family archives, for his posterity. I would give, at this moment, \$500 for the information that my grand mother, who died within the last five years, could have given me before her faculties failed. But it is buried forever. Snatch, ye who can, from oblivion, all that old people can tell you of those from whom you derived your mental and physical existence.* And no tongue can tell, no mind conceive, the value of such records, to enable future ages to arrive at correct conclusions in regard to the subject matter of the preceding pages—a subject merely broached even, in this work, and concerning which, a vast amount of information is yet to be treasured up—information which shall enable parents to control the characters, and, therefore, the destinies, of their children, with as unerring certainty as that with which the expert marksman controls the direction, distance, &c., of a rifle-ball, or as the laws of gravity, control the motions of the planetary system; for, beyond all question, this matter can be reduced to the certainty of an *exact science*. Laws have been shown to govern this matter, and if so, their action is as *certain* and as *uniform*, as those that govern any other department of Nature. And facts, bearing on these points, which may be communicated to the author, will be thankfully received.

Sixthly: I am often consulted by husbands and wives who are unfruitful, or who have but one child, and wish for more, to ascertain by what means this to them extremely desirable end can be secured; and as it may be of use to some readers, and is really demanded in a work like this, I will offer a few suggestions touching this subject. In cases where barrenness is caused by constitutional obstructions, I

* I cannot commend too highly, "Shattuck's Family Register," published in Boston, and designed to record all that can be learned of the names and qualities of ancestors, as well as the health, weight, expenses, sayings, &c., &c., of children; and also deeds, contracts, and all family papers, required to be kept. And the author is turning his attention to some formula of this kind, to be published within a year, to constitute a *family record* of organs, characteristics, &c., &c.,—such a register as the preceding pages would require.

Directions to parents who are barren and wish for children.

have nothing to say, for these cases belong properly to the physician; but, happily, these cases are extremely rare. But I believe its most frequent causes, are the physical debility of one or both the parents; and this is the most easily removed, namely, by restoring the physical powers. Of course, air, exercise, and a highly nutritive and rather stimulating diet, if the system will bear it, continued for a month or two, will be found to favor this end. So will sage tea, oysters, and the white of an egg, taken without being cooked. The cold bath, and abundant friction with the hand, especially at the *small of the back*, will be of especial service, the first, by invigorating the whole system, and the latter, by stimulating the very parts the action of which is most required. These are among the most important directions that can be given. Pepper and spices, taken into the system, may aid. Being magnetized, will be found most beneficial, especially if the organ of fruitfulness, located at the lower portion of Self-Esteem and Approbativeness, and close by the newly discovered organ of Modesty, and partly between the two former, be magnetized; and so will rubbing the cerebellum at the proper time previous. Dr. Buckland's Physiology, contains several other valuable directions, which I shall copy in my work on Amativeness, already mentioned, in which I shall prosecute this subject somewhat further and more specifically. The doctor recommends the Lucinia cordial very highly, but with what propriety I know not. My principal direction here is, to *increase the general tone and vigor of the body*, by air, exercise, and whatever physiological means this end can be secured. But, fortunately, those weakly parents who could not have healthy children, have very few, especially that live; and this is wise, and prevents our world swarming with miserable, poor, puny, sickly scions, that cannot enjoy life themselves, nor promote the happiness of others. And I warn many of the young women of the present day, that they must *necessarily be childless*, because too weak to bring forth children strong enough to live. I also warn those who wish to "be fruitful and multiply, and replenish the earth," that they must *preserve their health*, under penalty of barrenness, and also marry healthy companions.

The true exposition of original sin.

Qualities often pass one generation.

Seventhly : In the principles embodied in this work, we find a consistent, philosophical exposition of the doctrine of original sin, or transmitted depravity. We see *how* it is, that the qualities of our first parents have infected every son and daughter of Adam, and will continue to do so forever. Nor is there any other original sin than that which is transmitted by this law; and it is strange that this, the only true version of that doctrine, has not been adopted by the Christian world, and applied to the improvement of mankind. This principle shows *how* it is, that God visits the iniquities of the fathers upon their children, unto the third and fourth generation of them that hate him, but shows mercy unto thousands (of generations) of them that love him, and keep his commandments; as well as shows how to obviate, in part, the virulence of this original sin. That doctrine is true. Children *do* suffer, and *necessarily* so, for the sins of their parents and ancestors, and are also "partakers of their holiness;" and the former is but a *consequence* of the latter—the latter the law, the former, the effects of its transgression.

Eighthly : Qualities often pass one generation entirely, but appear in the second or third, or even more remotely. The following, in addition to those already presented, will be sufficient, as illustrations of this law, to prepare the way for our inference.

Three of the children of Mr. Randall, of Woodstock, Vt., (one now dead,) have a little hole close to, and just before, the ear, resembling those bored by Indian and American women, in which to insert vanity rings and trinkets in the ears of their this-to-make-them-fair-and-lovely daughters, with which to help catch beaux; &c. It often discharges when these children are unwell. Neither Mr. R. has it, nor his father, not even its sign, but a sister and her children, have it. His paternal *grand father* had it, and so have several others of this family. In this case, this peculiarity has skipped over *two generations entirely*, and appeared in the third in one, and in the second and third in the others. The flaxen lock, mentioned in chap. iii., sec. 2, skipped over some members of that family entirely, but re-appeared in their children.

The Kimball family.

Application of the subject.

"It is a little singular," says Dr. Kimball, "that, in the genealogy of our family, *every other generation has had twins*, as far back as I am able to trace them. My brother, of the sixth generation since our family landed, has twins; my grand father Kimball, of Stonington, Ct., the fourth generation, had twins; and my great grand father Kimball, of Ipswich, Mass., of the second generation, had twins in 1693. Of the generation before him, I have not a full account, but as far as I have, there were no twins. I cannot learn from what part of England, Goodman, Henry, Thomas, John, and Joseph came, when they settled in Ipswich."

In fine, having shown that all the physical and mental propensities or elements, are hereditary, are *transmitted* from parents to children, one, two, three, four, five, six, and more generations, and though they often skip one or more generations, running under ground for several generations, only to re-appear in others; the inference is both analogical and incontestible, not only that they have been transmitted ever since the creation of man; but also, that they will *continue* to be transmitted *as long as our race exists*—a conclusion not only strengthened, but actually *established*, by the transmission of love of money, cunning, devotion, &c., &c., from Abraham, throughout the whole Jewish nation, down to the present time—a principle which, while it unfolds the principal instrument or means for improving and reforming mankind, augments the responsibility of becoming parents, beyond all conception, by showing that the conditions and qualities of the parents of the present generation, will be stamped, in a greater or less degree, upon all their descendants, down the long stream of time, till our world itself grows old and dies.

The Application of this whole subject to the Improvement of the Race; including Causes of its Degeneracy.

If, as already seen, no laws of hereditary descent had existed, that is, if the progeny had no resemblance to its parents, acorns might have produced fishes, or elephants, or stones, or human beings; and the products of mankind might

have been any thing, every thing, or nothing, as it happened. But, a matter so infinitely important, has not been left to chance; it is governed by *fixed and invariable laws of cause and effect*, the operation of which *causes the progeny to resemble its parentage*; by which *uniformity* is impressed on the nature of man.

But, if the law which causes children to resemble their parents admitted of no modification, and allowed no changes to be introduced, it is self-evident that every member of the human family must have been exactly alike in stature, in looks, in talents, and in every conceivable point of view. To prevent the occurrence of a monotony so absolutely intolerable, nature has kindly allowed changes to be introduced, first, by allowing circumstances, climate, education, &c., to alter the phrenological developments of mankind, organization and temperament included, together with the character; and secondly, by causing that the various conditions of parents, while becoming parents—their states of body and mind, &c., induced by changes in their circumstances—should be impressed upon both the mental and the physical conditions of children. The necessity for *some* law to allow the introduction of changes of this kind, is apparent, else, farewell to all hopes of improving mankind. But, these changes are allowed, and the range thereby opened up for both the improvement and the deterioration of mankind, is inconceivably vast and infinitely multifarious; admitting no limits in either, and also embracing most of those causes now operating both to deteriorate and to perfect mankind.

During the first few generations after the creation of man, a very considerable *sameness* must have characterized the whole human family, because sufficient time had not yet elapsed to allow those causes already specified, including intermarriages, to diversify the race. But, as mankind multiplied and spread abroad upon the face of the earth, new modifications and combinations of character were induced by diversities of climate, education, language, diet, associations, occupations, circumstances, changes that affected parents before the birth of their children, wars, and other similar causes innumerable, producing new modifications of char-

How the great diversity in the human race has been produced.

acter and combinations of faculties and temperaments in nations, masses, families, and individuals. These new characteristics were then propagated by intermarriages, often on a national scale, such as Persians marrying Caucasian wives; the Romans, Normans, Danes, &c., overrunning and intermarrying with, the aborigines of England, Scotland, and Ireland; the creole system now operating so extensively throughout the new world, by the intermarriage of the Indians and Spaniards at the southern extremity of this continent; that of the Anglo-Americans and Negroes in Central America, as well as of the French and Americans in Louisiana and Canada, and others that have been occurring continually all over the world, and in all ages. By the commingling of these new characteristics, other new combinations and modifications of character were produced, which again re-combining with others also new, produced a host of others, only again to widen and augment as time rolls on, as long as man exists. The subjugation of the Indies and China by the English, will open a new vein for the production of new phases of character, and produce physical peculiarities hitherto unknown, which, instead of dying with those individuals or generations in which they originated, will not only live and spread throughout the countless millions of their descendants, but also form new bases or causes, the product of which will be phases of character and kinds of talent now unknown and inconceivable to mankind. And what is more, the same principle of augmentation already shown to appertain to the number of parents and descendants, applies with increased force to the *number of new properties* now being brought forth, and hereafter to be brought forth by the operation of this prolific principle. Not that new *primary elements* or *faculties* are to be produced, but that *new combinations of existing ones, new modifications of temperament, new conditions of organization*, and consequently, *new products of mind and character*, including new forms of disease, new deformities, new virtues, new vices, &c., &c., induced by favorable or unfavorable conditions of parents while becoming parents, and by other causes innumerable continually occurring to modify the characters of children.

No two persons exactly alike.

Illustration.

Indeed, it may with propriety be said, and in the fullest sense of the term, that every child born differs from every member of the human family, and that no one individual that ever has lived or ever will live, has ever been, or ever will be, *exactly* like any other individual that ever has lived or ever will live. Who has ever seen two persons exactly alike in countenance, size, voice, motion, shape, and other merely *physical* qualities? Who believes that two ever existed, or ever will exist, thus *precisely* alike in *physical* conditions merely? No one. And, surely, the diversity existing among mankind touching *mental* qualities—opinions, feelings, the order and character of thinking, expression, desire, &c., &c., to the end of the whole chapter of human characteristics—is infinitely greater than that appertaining to their looks and other merely *physical* conditions. Nor is the inference unphilosophical, or even questionable, that *every* item of diversity now existing, or that ever has existed, or ever will exist, has had or will have its *cause*. Indeed, sufficient proof has been brought forward in the preceding pages, to warrant the inference, that *hereditary* influences *cause most* of this diversity. Education and circumstances of course produce a small portion of them, but all that is *radical*, and *primitive*, and *constitutional* in man, and consequently by far the major part of this diversity, is the product of *hereditary* influences.

To illustrate this whole matter. The first child produced by the union of a Caucasian and an African parent, was a mulatto, differing in color and form of body, and in cast of mind and tone of feeling, from all other members of the human family. Nobody like him, either mentally or physically, had ever before existed. His children then intermarried, perhaps with whites, perhaps with blacks, and produced children unlike either parent or ancestor, because compounds of two parents the like of one of which had never before existed, and therefore the compound of this unique parent with one unlike himself, necessarily produced another *sui generis*; and their intermarriages, others possessing a mixture of qualities never before exactly equalled, or if equalled, the conditions and circumstances of the pa-

Inheriting diseases.

The mother of Zerah Colburn.

rents and all the ancestors of these two, were not exactly alike. The same may be said of *all* creoles. Every mulatto differs not only from all creoles, but even from all other mulattoes, and of course from every one of the five races. And this principle applies to every member of the human family, past, present, and prospective; and hence, mainly, the *diversity* of the human character and physiology.

Let us apply this principle to diseases. The author knows a family of children who inherit consumption from one parent or grand parent, insanity from another, and a physical deformity from a third. Can it be otherwise than that this new combination of several diseases, should produce in their children physiological characteristics now unknown, as well as new forms of disease? And are not these new pathological conditions and diseases almost certain to combine with other forms of disease, by their or their descendants intermarrying with others who inherit hereditary tendencies to other diseases? thereby producing still other forms of disease to which mankind are now strangers. And what end is there to facts coming under this head, but assuming, in the detail, every possible amplification, phase, and diversity, as they flow onward to generations yet unborn? Fortunately, however, when cases like this come together, the family *runs out*, and all inheriting this complication of diseases, die.*

Take the following among the innumerable throng of facts in point. The mother of Zerah Colburn—a highly intelligent, thorough-going, business woman—while carrying her son, was weaving a piece of diaper which required great study. She tried and tried, thought and studied, day after day, till, becoming completely puzzled, she was about to give it up, when one night she *dreamed* it all out right, and the

* How beautiful that arrangement by which those who are too weakly in body or mind to enjoy life, die without issue, and often before they are capable of becoming parents. Frequently, when children die, it is because they have inherited either so much disease or feebleness, that life would be a burden to them and their posterity. Hence, nature renders many mothers childless, or removes their children by death, to prevent our world being flooded with miserable, diseased wretches, that can neither enjoy life themselves, nor transmit any thing but disease to offspring.

next morning prosecuted her work successfully in accordance with her dream. In weaving this kind of manufacture, it requires a given number of threads to appear on the right side, and a given number to come upon the other, according to the figure to be woven. This involves mathematical calculations more and more complicated, according to the figure produced. In making these calculations, Mrs. C. so exercised Calculation and some of the other intellectual faculties, as to leave them strongly impressed upon the mind of her unborn son; and accordingly, as soon as he could talk so as to connect ideas, he would stand by the hour and calculate half audibly, thus:—Two of this, and four of that, and three of that, will make so much of that. At the age of six years, he was taken through our country, England, and France, as a show, and would solve, off hand, any mathematical problem whatever that could be asked him. Whether any of his *children* possess this quality or not, I do not know; but from what we have seen in preceding pages, they or their children most assuredly will inherit it, and in an extraordinary degree; by which a new phase of character will be introduced into the human family, to widen as it descends, and perhaps, as in the case of the mathematical talents of Enoch Lewis, to become augmented in future generations by its exercise in the parents, and to combine with other characteristics similarly introduced, but of every possible diversity, thereby involving innumerable and truly wonderful phases of character, combinations of talent, and shades, or rather ranges of feeling, and also ideas, principles, modifications of thought, and capabilities for discovering new truths now unseen by man, greater in richness and variety than it is possible for us to conceive.

Much is said of the *depravity* of man—of its aggravation, of its ever varying forms and inconceivably multifarious phases. But, has vice yet reached its acme? Has human depravity yet put on its last hydra head of monstrosity and hideous variety? I trow not. If it be not yet in its *infancy*, it is only because the principles urged in this work are about to be understood and applied to the production of *virtuous* qualities in the embryo, instead of, as now, sowing seeds of wicked-

Vices of parents appear in the children.

Choosing companions.

ness in the first stages of existence; or rather, along with the *existence itself*, tares *with* and *in* the wheat *at generation*.

To illustrate. Let us suppose one parent to be licentious, and the other, revengeful; their progeny must necessarily inherit the licentiousness of the one, and the vindictive spirit of the other, *combined*. Let these children marry others noted for other forms of depravity, and *their* progeny will be disfigured with vices caused by the blending of all the vices of all their ancestors, only to be re-augmented by indulgence, and transmitted in a more aggravated, odious form, to countless throngs of their posterity yet unborn. And these heart-sickening results are augmented by the fact that birds of a feather *flock together*—that those who are sinful prefer to marry those who are sinful. But, fortunately, here also, as in the transmission of diseases, death steps in and cuts off the sinful, and therefore the wretched violators of the laws of virtue, and their posterity after them, cease to multiply. Virtue and length of life are sworn friends, but the twin brother of vice is premature death. Infinitely better that they die, and their children or children's children be cut off, than that they multiply and go on to add sin to sin, and consequently, suffering to suffering, sowing tares of wickedness and bitterness throughout the world. Let them die, but let those who wish to live or leave a name and a race upon the earth, *obey the laws of their physical and mental being!* Let, also, those who wish their posterity to be happy, be careful both whom they marry, and into what *family*. If any of the members of a given family tread in the paths of licentiousness, or dishonesty, or any moral deformity, "be not thou united unto them."

But chose companions from the families of the virtuous and the talented, that their talents and virtues may offset thy vices or frailties, if any thou hast, or else combining with thy talents and thy virtues, may form new virtues, 'new moral excellencies, and new capabilities for perceiving truth and augmenting human happiness; for the children of those endowed with highly favorable temperaments, or superior, or diversified talents, or transcendent moral virtues, or all combined, must necessarily inherit temperaments, physical organizations, mental capabilities, and moral excellencies now un-

How longevity and happiness may be promoted.

known and unconceived, as well as arrive at a state of physical and moral perfection inconceivably beyond what mankind now enjoy.

To take another example from longevity. Let two parties, each from long-lived ancestors, and both inheriting great physical stamina, marry, and then take all possible pains to *augment* their vital energies and prolong their lives, and, as already seen, their children will inherit an *increase* of longevity. Let these children marry again those who have pursued a similar course, and at the same time re-augment their already powerful constitutions by strict obedience to the physical laws, and they will both live still longer than their parents, and transmit a new augmentation of physical energy to *their* children, to be again transmitted to posterity, increasing as time progresses, till the strongest of our race, now, will be liliputians compared with them, and the oldest of us, young in age, mental attainments, and the amount of pleasure enjoyed, to those who might be made to come after us. To these glorious results, do the principles contained in this volume necessarily lead us. Our world is yet young. Man is yet a babe in every thing. These principles *can* be practised, and they *will* be practised. Vast, inconceivably vast, is the range of improvement opened up to man by this principle! Who hath set bounds to the nature of man, that it cannot pass? Where is the goal of human progression which cannot be passed? Shall space be illimitable, and shall not the nature of man be equally so? It is so: and this principle presents the only effectual remedy for the evils that oppress mankind, and the only effectual method of essentially and permanently bettering his condition. By applying it, our world can again become a garden of Eden, and man a world of angels. Though the reforms of the day may do something for man, yet this principle alone, *can* break his chains, banish misery, and fill our world with joy.

Go on, then, ye soldiers of reform. Labor hard and accomplish little; for you are beginning at the wrong end, are working up hill. You are better than nothing; for, a moiety of reform is better than nothing. But little *can* ye do. Still, do that little. Labor on.

The duty of teachers.

A case of severe suffering in a child.

But ye who wish to lay the axe of reform to the *root* of this tree of vice and misery, and to plant in its stead a root of virtue, lecture, preach, write, on *hereditary descent*—on the *way to improve the stock* of mankind. Sound the tocsin of alarm in the ears of *parents*. Warn them, that by indulging in sin, they transmit sinful predispositions and propensities to their children—that if one parent indulges in one sin, and the other in another, their children will be imbued with the moral deformities of both, *augmented*; and probably their children, marrying with those having other moral blemishes, or intellectual weaknesses, or physical diseases, will be still more sinful and miserable, only to re-augment the crimes and the wretchedness of after generations. Scatter light. Lay this matter fully before parents. They love their children. They would not curse their children and all their descendants *knowingly*? What emotion is stronger than parental love? What string of reform can be pulled with equal effect? What will soften the heart, open the ear, and reform a parent, equal to motives drawn from his *children*?

Parents, do you love your children? Is not *their* suffering *your* suffering, *their* happiness *your* happiness? If you neither fear God nor regard man as far as concerns *yourselves*, yet listen, oh! learn and discharge your parental duties. Can you look upon your children, screaming with pain,* deformed by disease, raving with insanity, dying of consumption, snarling with anger, fighting and biting each other,

* In Boston, in Nov. 1843, the author saw a child about five years old, suffer every thing from a most acute inflammatory rheumatism, or tic doloreaux. Every motion made her shriek with agony. There she lay on her grand mother's lap, who was compelled to move occasionally in order to take food and change her position, and unable to get more than a moment's sleep at a time, for weeks together, the child shrieking out every few moments with the most frightful and piercing pain, and yet possessed of a powerful constitution, so that she still held on to life with most extraordinary tenacity. Her mother had the same disease, though with less severity, and two of her mother's cousins died with it, after suffering more than tongue can tell. Her mother's father had it, and two of his brothers, and many more of this afflicted family. Was it not most wicked in these parents thus to curse their descendants with so painful and excruciating a disease?

plunged in debauchery, or perhaps stained with crime, and remember that *you are the cause* of all this, and not go away and weep over your children, and over yourselves, and set about a reform? Oh! *will* you go on to heap curse upon curse, mental and physical, upon the products of your own body, not only blighting the image of God, but even in your *own dearly beloved children* and children's children forever? Murderers, all, and *worse* than murderers—destroyers of both soul and body, producers of suffering inconceivable, ye who transmit mental and physical diseases to your posterity; but the greatest benefactors of mankind, and on the largest possible scale, ye who transmit healthy bodies, strong minds, and good moral organizations—that is, *every possible condition of happiness*—to your posterity, especially if you teach them to augment these qualities, that they may recombine them with other mental and moral excellencies, and hand them down from generation to generation—the current of virtue and happiness widening and deepening as it flows on, enriching the valley of time as it meanders along through it, till it loses itself in the ocean of infinite perfection and eternal bliss, bearing on its happy waters countless throngs adorned in every department of their nature with every virtue, and full to overflowing in every element of their minds and bodies, with every perfection, every pleasure, which it is possible for the wisdom or the bounty of a God to bestow, or the nature of man to yield; and all stained with no mental or moral blemish, and marred by no physical disease, infirmity, or pain!

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BY O. S. FOWLER.

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EXPLANATION OF THE FOLLOWING TABLE.

The long columns, formed by those three double lines that run through it lengthwise, and separate it into four equal parts, marked A, B, C, and D, are designed to record *four generations*; or, if five is desired, as the first will contain but few, let two or three lines be struck with the pen *above* the table for the *first* generation. Then record each generation in its respective column; taking the open space in each large square for every head of a particular branch. If it is not large enough for this, lengthen it: Then put each generation of the descendants in the squares around that open space appropriated to the ancestor. Fill up the respective smaller squares as occasion requires. This will present the degrees of relationship *at one view*. Then, in the blank paper that may easily be bound in after it, it is easy to specify the meaning of each figure. Thus: place the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c., according as the individual you wish to record is the first, second, tenth, &c., child, in the large square A a, and in whichever *small* square you please, 1, 24, or any other, and then in the blank paper, tell who and whose descendants are recorded in the large squares, and then, who is designated in the small ones. That is, make of this table an index to such as it is wished to record; using it as you please, only state in the blank paper in writing what use you *do* make of each large and small square. If necessary, several tables can be *put together*, and numbered, by which any number of records can be presented in one view.

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