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ARTICLE I.

THE PHILOSOPHY OF LIFE: ITS FUNCTIONS, AND THEIR RATIONALE, OR CAUSES,
AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM. NO. I.

INSTEAD of being one dead sea of stagnation, our world is full of action in every possible form, of life in every conceivable manifestation—air, earth, and water being literally crowded therewith. Above three hundred thousand different *species* of animals are known to exist, each of which teems with unknown myriads of individuals which are rising and passing away continually, from the beginning to the end of time; besides probably a still greater number of things in the vast range of the vegetable and mineral kingdoms! Oh! what finite mind can number the works of God! Much less completely comprehend them!

Suppose a being ushered into existence endowed with intellectual capacity sufficient to comprehend, at one grand survey, the whole kingdom of Nature: Let the infinite power, wisdom, and goodness of the great Creator of the universe, burst suddenly upon his overwhelmed but enraptured vision: Let there fly swiftly before him, in one continuous line, that infinite number and variety of means and ends that throng every portion of earth, of heaven: Let the perfect adaptation of the anatomical construction, the physical constitution, and the mental predilections, of the whale to its element, its food, &c.—of the eagle to its flight, as well as to securing its prey, of four-footed beasts and every living thing, to their respective spheres and required functions—in short, of every part and parcel of nature to every other: Let the boundless river of beings and things, flow past him, in one

mighty torrent: and how would he be overwhelmed therewith! With what dazzling splendor would the glory of God shine upon him! How would he worship in strains the most exalted, and with adoration the most profound!

Endowed with those transcendant powers of intellect bestowed by nature upon him, man, too, is capable of making rapid progress in these delightful investigations. Nor is this progress limited in this world, while it will probably constitute the chief employment of another and a better. Nor will any one thing ennoble the character, expand the intellect, or promote human happiness, equally with the study of Divine Causation. How exalted the feelings it inspires! How fraught with truth and good the lessons it teaches! Let others bow at the shrine of human wisdom, but let it be *my* happy lot to sit at the feet of Divine Philosophy. Politics, law, metaphysics, didactic theology, and even book-worm literature, let others prosecute, but let *me* study NATURE. And let that spiritual Teacher who giveth wisdom to those that ask, expound and interpret that vast volume whose height is heaven above, whose depth is the bowels of the earth, and whose leaves embody all creation. And, as leaf after leaf is unfolded to my astonished vision, may the sun of truth shine upon every line, upon every letter, while it inspires within me continually those holy aspirations which should constitute the chief food of the soul, the main employment of life. In this heavenly occupation let me live, and, oh! when time with me shall be no more, may my soul, be loosed from those clogs of clay that now bind me to a single spot of earth, and, endowed with intellectual capabilities compared with which the highest human intellect is but a flickering rush-light compared with the glorious orb of day, with angels for my teachers, and all creation for my specimens, may I spend an eternity in studying that universe, compared to which our earth, with its myriads of wondrous works, is but the merest speck.

To facilitate this glorious study of *Nature*, of *Causation*, and of *God*, especially in its application to *man*, intellectual reader, will be the object of every number, of every line, of this volume. Not that its Editor feels competent to elucidate a subject so vast, or do justice to a calling so momentous, and that, too, when he himself is so ignorant of it, but guided by the triple stars of Phrenology, Physiology, and Magnetism, he hopes to point out some of those beautiful instances of Divine Architecture, especially as appertaining to man, that have hitherto escaped observation. Long and intensely has he studied the nature of man, phrenologically and physiologically, but the book of *elements* was wanting. That book has now been supplied by MAGNETISM. Neither Phrenology, Physiology, nor Magnetism, can be advantageously prosecuted separately from each other. Indeed, each is but a branch of the same great *science of life*, animal as well as human; and the three together are destined to throw a flood of light and knowledge

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on the study, or rather, on the *science*, of man, compared with which all now known of the functions and *modus operandi* of his nature, is but thick darkness. And the object of this series of articles will be to unfold, as far as the limited capabilities of their Author will permit, this most important, but comparatively neglected, yet very delightful, subject. Nor will he neglect to avail himself of whatever facilities for advantageously presenting it which the present limited knowledge of it will allow.

Man lives. Nor is life a single function. It consists in a number and variety of phenomena absolutely innumerable, the very enumeration of each of which but adds another to their ceaseless flow. Let every reader contemplate those performed by him in a single day. Not to dwell upon that constant succession of merely animal functions, nor on the number and variety of muscular motions, let us contemplate that infinitude of mental phenomena which transpire daily, and then say whether we are not fearfully and wonderfully made. Say, too, what study can afford us more pleasure or profit than the study of *ourselves*? What equally teach us

"What most we need to know?"

What as effectually reveal those laws and conditions on which depend life, virtue, and happiness? Or, what as completely overwhelm us in view of our momentous responsibilities? for, as is our nature, so are our obligations. Or, what equally reveal the glory of God, or inspire in us the heavenly sentiment of Divine worship?

Starting with the axiom that every function of our being, that every operation of universal matter and mind, has its cause, and every cause has its effect—that not a sparrow falls to the ground, or the least thing exists or transpires, except in obedience to the fixed laws of causation—we are led to the collateral inference, that every physical motion and function, as well as every phase of emotion, desire, and intellectual operation, of our entire being, is performed by means of some *agent* or *instrument*. Nature never works without *tools*. By some *means*, some specific *contrivance*, is that vast range of function which constitutes our being brought to pass. As the heart becomes the *agent* by which to circulate the blood, and the contraction of the ~~muscle~~ *muscle* the means employed to produce each motion, so every *function* of our entire nature is effected by the action of some one or more *instruments*.

To illustrate: By some means or other, we experience anger, friendship, devotion, &c., and then express them, in at least three different languages: one of words; another, of tones; and the other, of looks. But *how*—by what *means*, do we so instantaneously, and even spontaneously, attach words to our ideas? Some *instrument* exists that plies between the two—some *messenger*, that brings a word for every idea, and so quickly that the lapse of time between the conception of our mental operations and their be-

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ing clothed in words, is scarcely perceptible. Look, also, at the accuracy and facility with which our infinite *diversity* of shades and phases of thought and emotion is expressed. Not only is there a specific *cause* by which every mental operation is effected, but these causes employ *instruments* for both the conception and the expression.

Look again at those *tones of voice* which give expression to intellect and the soul! By what *means* does Combativeness, the very instant its action commences, send its angry messengers to that point where intonation takes place, thereby rendering these tones sharp and irritating in exact proportion to its power? And that, too, whether we are or are not conscious of either the anger or its intonation. *How* does love soften every tone, and sweeten every accent? Has it a magnetic telegraph by which, with lightning speed and mathematical precision, it communicates its slightest promptings to the thorax, and there gives them those thrilling accents that melt the hearts of all who hear? And thus of all our passions and feelings. Nor this only. However wonderful may be the accuracy with which every *individual* faculty is thus represented in the intonation, yet the greatest marvel is, that these intonations should give the *combinations* or *blendings*, of the various faculties—each faculty being represented in proportion to its power at the time of utterance.

So, too, the "human countenance divine" speaks a similar language, and with equal precision. Willing or unwilling, the conceptions of intellect and the feelings of the soul, speak through the countenance, and that spontaneously. But, *how*? Through what *instrumentality*?

Still more: Certain attitudes of the body—certain motions of the hands, limbs, &c.—accompany given operations of our minds, and that, too, without our being conscious thereof, and even in spite of our efforts to suppress them. Thus, when the affections become strongly excited, the arms are involuntarily extended so as to form a partial circle, as if to embrace. When Combativeness becomes roused, we involuntarily clench the fist as if about to strike, and, in case the provocation proceeds far, we *do* strike, unless prevented by a proportionate power of self-control. All this takes place involuntarily, just as we look sour when we feel angry, or smile affectionately when we exercise friendship, &c. Indeed, we cannot *help* it. Nature *compels* these expressions. But *how*? One would suppose that to be able to express our emotions *voluntarily* would be a marvel, but, by what *instruments* do our mental operations *FORCE* themselves out through these and other avenues of expression? By what wonderful adaptation of ways and means to ends, are results like these effected? for, by the instrumentality of *causation alone*, do they take place.

Nor are these effects *separated* from their causes. Always are the two inseparably linked together. Effects are as much the direct offspring of their causes as children are of their parents; for, as children are the pro-

duction of two parents, so it requires two conditions to constitute a cause, effects being the results growing out of the *confluence* of two antecedents.*

Nor are either the laws or the conditions of causation hidden from the eyes of mortals. So far therefrom, they are spread out before us continually. They are even *thrust* upon us, so that we cannot *help* seeing them. Man can *put the finger of science* upon them. Of his present ignorance, there is no need. *It is even culpable.* The commonly received doctrine (dogma,) that man cannot know *how* the grass grows, *how* man lives, the *causes*, and the *modus operandi*, of nature, I consider erroneous. What pleasure does the Deity take in *hiding* from us knowledge so important? Or, in hiding a *part* when he has revealed a part?

"But," you answer, "man has not the *capacity* to comprehend these deep mysteries of nature." But, *why not?* He is endowed with Causality, and this faculty enables him to comprehend causation wherever Individuality and the other faculties can perceive its existence. Nor is this a feeble, puny organ. In children, it is much larger than in adults; even though, by a law of organization, the base of it is relatively larger in them than in adults. This organ is among the last to mature. And so of its manifestation. Children ask a world of *why-and-because questions*, about God, about nature, about every thing. But this faculty is not *fed*. Their questions are rarely answered satisfactorily. This faculty, thus starved, not only fails to attain its full growth, but actually *recedes*, till their heads become *turned* with the artificials of society, and the study of causation is thus swallowed up in the din of business or the fooleries of fashion. Ever since the world began, wars on the one hand, and the almighty dollar on the other, have been held so closely over the eye of mortals that they have taken only an occasional peep into the world of nature. They have failed thus far to perceive the first rudiments of nature, and do not know even the elements of their own natures. Think of it, that even Physiology, whose inexorable laws govern us continually, the operations of which are thrust upon us from the rising to the setting of the sun of life, has but just been admitted into the pale of science, and the mass of even the *civilized* world regard sickness and death as *dispensations of Providence*, rather than as the effects of violated law. In its merest infancy, is this science of life and health. How long since, even the circulation of the blood—a physiological fact so self-evident—evident from every rupture of a blood vessel, every fracture of the skin, as well as from the structure of the heart, its throbbings in the breast, the distention of the veins, &c.—was unknown; and, even when demonstrated, was scouted, and its discoverer subjected to persecution.

* An article from the pen of our Liverpool correspondent, Andrew Leighton, on the constituent elements of causation, particularly answering the question, *Wherein consists its efficacy?* throws much light on this beclouded subject, and will probably be inserted in future numbers of the Journal. Mr. L. will lay us under renewed obligations by continuing his valuable contributions.

Within half a century, it is, that Phrenology—that sun of man's mental and moral horizon—has arisen and shed its light upon the most important department of nature; and many there are, who, like one of Galileo's opponents, refuse to look through the telescope of observation, lest they should be compelled to acknowledge its truth. And, as to Magnetism, the triple sister of these two sciences, whose laws and phenomena constitute the quintessence of the nature of man, as well as of all mundane life and action—how few now admit even its *existence*? How many, even now, shut the eyes of prejudice thereon, and deny their own *senses* rather than admit its truth? Nor do those who know most of its disclosures, probably understand even its *alphabet*. Much less are they able to comprehend those sublime lessons of nature and of nature's God it is destined to teach.

Is it any wonder, then, that man knows so little of nature in general, or of human nature in particular? But, now that the roar of battle is dying away in the distance,* and the comforts of life are beginning to be multiplied around us, may we not hope, that, so far from denying the *possibility* of ascertaining the *rationale* of life—*how* the various operations of nature take place—we may soon come to understand the *modus operandi* on which life, with all its infinitude of functions, proceeds, as well as *how* our mental and physical operations are both effected and expressed. Hitherto, man has given scarcely the least attention to this subject—not enough to learn even its alphabet. No wonder, then, that he should say, its words cannot be spelled. Indeed, scarcely is the great philosophical axiom, that “all effects have their causes,” even yet realized. Man even now attributes many effects to the intervention of Heaven—not admitting that our world is governed throughout by causation alone. But, another generation will see this doctrine completely established, and, therewith, the truth of the sciences of Phrenology, Physiology, and Magnetism, as well as an effectual *training* of Causality. *Then* will the progress of man in the study of nature, and especially of his own nature, be rapid and certain. *Then* will he advance in a year more than he now does in a century. It is from

* Without taking sides in politics, (for neither side can be taken without di grace,) allow the suggestion, that war with England, with Mexico, with the down-trodden Indian, is to be deprecated beyond the power of words to express, not only on account of the treasures that must inevitably be consumed, of the property that must be destroyed, or even of the life that must be sacrificed, but on account of its excitement of the *animal* nature of man—thus arresting that progress in civilization, the arts, science, and morality, which war necessarily makes. With the war spirit, Phrenology has no more fellowship than have the teachings of Christ. Phrenology would disband our army, would haul up our navy, would lay aside all military preparations, and rely, not on the “eye for eye” principle, but on that of returning “*good for evil*”—a principle which every true Christian will gladly embrace, and which will soon be more fully presented in the Journal.

the *combined and collateral* study of those sciences,† that these most gratifying results alone can be anticipated. In illustration of the facilities afforded for the study of man by means of these sciences taken *conjunctively*, the reader is referred to future numbers of this series of articles, in which the editor hopes to explain, in some degree, *how it is* that the phenomena of life take place—by what *instrumentality* our various faculties act, both individually and collectively—by what *adaptation of ways and means to ends*, we live and move. Than this, no subject is more important, or, properly presented, more interesting. Than this, nothing will teach us more of God or of ourselves.

Come, then, intellectual reader, forgetting the asperities of party politics and sectarian bigotry, turning aside from this selfish scrambling after office, as well as from digging for rubbish amidst heaps of vexatious business, let us turn our feet into the paths of the study of GOD IN HIS WORKS. Hasten on, ye lovers of gain, in the busy road of selfishness and sorrow. Amass your thousands, only to die in ignorance of the true God, and of your own exalted nature and destinies. Rob yourselves of even the comforts of life, in your eager chase after dust. Trample, if you will, every law of your physical and moral being under foot, partly from ignorance and partly from sinfulness, and then enter upon another world after abusing this. But let both Editor and reader follow those lights of science which, in connexion with the Spirit of all Light and Truth, alone can teach us UNIVERSAL TRUTH, and having conducted us safely and happily through this world, can fit us for another and a better, where we shall enjoy facilities as infinitely superior to those we now possess as the sun is to the flickering rushlight, for prosecuting this self same study of DIVINE CAUSATION, whose circuit is the Universe, and whose subject is God!

† The study of Anatomy is included under that of Physiology, in connexion with and as a part of, which alone it should be prosecuted.

ARTICLE II.

WOMAN—HER CHARACTER, INFLUENCE, SPHERE, AND CONSEQUENT DUTIES
AND EDUCATION. NO. I.

If I were commissioned to labor in the most promising department of either human improvement or reform, and allowed to make my own selection, that choice would fall on *WOMAN*; because she is the fountain head of those streams that go forth to bless and to perfect mankind; or else to embitter and deteriorate our race. As are the *women* of any nation, of any age, so is that nation, so that age. As is the mother, so are the sons—the latter being perpetual certificates of the character, the talents, the virtues, the vices, the all, of the former. Show me the stream, and I will show you the fountain. Show me the son, and I will show you his mother. Woman makes our laws, and then executes them; not by uplifting her voice in the councils of the nation, but by stamping her own image and likeness, mentally and morally, in like manner as she does physically, upon her sons, which likeness is but the type of both legal legislation and execution. Woman bears, and then educates and governs, our sons. Our sons guide and govern mankind. Second-handed, but effectually, does woman guide and govern the world. She wields that mighty Archimedian lever, whose fulcrum is childhood, whose length is time, whose weight is the world, and whose sweep is eternity. *From her* our race receives its greatest boons—its greatest banes. And by far the most effectual way to reform and perfect mankind, is to reform and perfect her; because every item of such perfection is felt *at once* and with augmented power, throughout all the ramifications of society.

Though the influence of young women upon the taste and tone of society, upon the manners, customs, conversation, everything, is indeed great; and though woman's influence as a wife, upon the character, pursuits and destinies of her husband, is incalculable, yet it is proposed here to limit attention to her *educational* influences only—her influence in moulding the character, shaping the conduct, forming the opinions, directing the tastes, and determining the destinies, of the rising generation.

That the influence of *mothers* in these and other similar respects, is almost infinitely greater than that of fathers, is both a plain matter of universal observation and experience, and a clearly demonstrated principle of phrenological science; and by two of its fundamental laws: the one that early impressions are written upon the tablet of mind as with the point of a diamond, never to be erased; and the other, that we drink in our principle influences from those we love; and that mothers can, and generally

do, secure the first and the strongest affections of their children, and thereby hold unlimited sway over these first impressions.

Upon the *fact*, that the impressions of childhood and youth are indelible, I will not enlarge. It is too apparent to require it. Its efficacy, its universality, we all *feel*. We *know* it to be a *law of mind*. But it is important that we show,

First, The power which love gives the one beloved over the one loving; and,

Secondly, The facilities which mothers possess for gaining the affections of their children, and thus of moulding their characters.

First, then, The all-powerful influence which love gives those beloved over those who love. As long as one *dislikes* another, all the latter does and says, be it good or bad, right or wrong, is *disliked*, and therefore regarded with the same aversion with which its author is regarded. To gain the displeasure of another is to lose all influence over him—nay, more—is to influence him in a directly *opposite* direction. Let a minister, beloved by one hearer, be disliked by another, utter a given sentiment, be it what it may, and the mere fact that the former likes him, makes him like it, and gives it a controlling influence over him, which increases this like; while the fact that the latter dislikes its *author*, makes him reject it as irrational, offensive, and perhaps even *monstrous*; which aversion repels it from the mind, and precludes its exercising any influence over him; besides its rendering the author still more odious. Be the sentiment true, and even self-evident to an unprejudiced mind, his prejudice shuts his eyes against even the most *palpable* evidence of its truth, and he quibbles every way to convince himself of its erroneousness. Indeed, it has become a proverb, that “there are none so blind as those that *won't* see”—a fact both caused and accounted for by this very principle we are now urging. The author of the sentiment not only has no bond which binds him to his prejudiced hearer, but a partition wall has been erected as a barrier between them, which even the force of *truth* will not surmount.

But, the *friendly* hearer has a connection already established. He likes its author, and that causes him to *confide* in him; and this confidence both opens his mind to conviction, so that he even yields up opinion, feeling, intellect, everything to him who is beloved. This is the very nature of love. Indeed, love *consists* in this confidence, this blending and intermingling of spirits. And the greater this love, the more powerful the influence imparted thereby. Send a child to a teacher whom he loves, and he will progress astonishingly, but send him to another, perhaps still more talented, whom he does *not* love, and he may *forget what he already knows*, instead of learning more. A preacher of transcendent talents and virtues may preach with the words of angels, but, however solemn, however clear and convincing, his usefulness is at an end when his people, or even a few of them, become disaffected towards him: whilst another, be he lame of speech

and slow of intellect, and even injudicious if not depraved, so that he has the *affections* of his people, will mould their opinions and their doctrines to his liking.

So we insensibly but effectually become what our friends are. If they swear, we swear; if they pray, we pray; if they reason, we reason. We *assimilate* ourselves with those we love—doing what they do, and becoming what they are. In short, friends *magnetize each other*, and this causes them to *partake of each other's natures*.

A kindred illustration of its influence over those who love, is to be found in the service friendship will do, and the sacrifice it will make as it were for those beloved. Not Solomon with all his glory; not Nero or Cesar with all their power; not Cræsus with all his gold, if sick and friendless, could have bought, could even have *enforced*, these attentions to their wants which a loving sister, or wife, or mother would cheerfully bestow. Nor will any other principle, neither the deductions of intellect, nor the stubbornness of facts, nor the mighty power of selfishness, nor the fear of death, nor even the sense of moral obligation, or of praise, or any other emotion whatever, secure that whole-souled co-operation and complete influence which affection of itself secures.

Now, to appeal from this principle itself, to its practical workings. And I call up as witnesses, all the distinguished men of all ages, and ask them if they did not ride into their elevated seats of influence in church, in state, and even in science, on the mighty car of friendship? But suffice it to ask each reader both to observe mankind at large, and then to consult the secret closet of his own soul, and then say, if, of all other means of moulding character, forming opinions, and shaping conduct, LOVE does not eclipse intellect, moral principle, the monitions of conscience, the voice of reason, the charms of sympathy, and all other motives whatsoever.

And now for the practical application of this great law of mind to maternal influences. The organ of Philoprogenitiveness is vastly larger in mothers than it is in fathers. This, all phrenologists will affirm. Indeed, from the extreme development of this organ mainly, can the female skull generally be designated from that of the male.

Nor in size mainly, but in increased *activity*, is this faculty more powerful in woman than in man. So related are *mothers* to their children, from generation to adolescence, as to call the full power of this faculty into constant and most intense action. I need not particularize. Take the *fact*. Fathers will sleep soundly over their sick children, while mothers will watch and weep, night after night, year in and year out, taking mere snatches of sleep only, few and short, from their incessant watchings.

Now, since love *excites* love, this whole-souled affection of *mothers* for their children, causes children to love their affectionate mothers more than any other being, or more than all other objects put together. The *principle* that affection excites affection, as well as anger, anger, devotion,

devotion, fear, fear, and so of all other human passions and faculties, need not be demonstrated here. Only two things can excite affection, the one is affection in another, and the other is the *happiness* taken in the one beloved. It is human nature to love what loves us, and what makes us happy; the former, perhaps, being a part of the latter. Nor do I know any other incentive of love. Mothers *ought* to love, *do* love, their children almost infinitely more than fathers. So constituted are they, moreover, that their very circumstances *compel* them to do ten times more for their comfort than fathers; illustrations of which occur in feeding, clothing, talking with, and all the little, all the great incidents of childhood and youth.

And now, intellectual reader, put these two facts together—a mother's love, a mother's perpetual supply of their constantly returning wants, and you have the reason why mothers so completely engross the affections of their children—and this tells the story of a mother's influence.

To apply this principle more in detail. Mothers mould the *moral and religious* character, opinions, and conduct of their children. For two reasons. They are more religious themselves. Two females to one male will be found to have registered their names on the records of our churches. Woman was last at the cross, and first at the sepulchre; and *female* influence and effort have done more to propagate the pure and peaceful religion of Jesus, than all other earthly influences combined. True, woman does not occupy the pulpit, does not control the religious press—but she moulds the minds and forms the opinions of those who do. By precept, by example, she teaches her sons what to believe, and how to pray. She does not preach to the present generation, but the rising one. Those religious opinions that now prevail, are those taught by our *mothers*; while the mothers of the present day are now writing those homilies and creeds which will govern the religious opinions and practices of the generation that shall follow. Ask any eminent preacher of the day, where he learned to pray, and from whence he derived those landmarks which make up his religious creed, and he will answer, "*From my MOTHER.*" Nor can that religious teacher be found who had not a praying mother; or is scarcely to be met with who does not believe and preach *with his mother*. A single illustration is found in the general fact that in cases where the religious opinions of fathers and mothers differ, ninety-nine in every hundred believe and go with their mother—to mass, if she attend mass; to the baptismal font where she goes; to the altar where she sacrifices. And I call upon every reader to say, not only from what source he derived his earliest and strongest religious impressions, but also whether they do not yet hang to him, though shaken off for the hundredth time, though repulsive to reason, and even though you *know* them to be palpably erroneous. Is it *possible* to efface them, even by any means? On your *own experience*, reader, I rest this point. Let that tell you the power, the importance, of this principle. Mothers should know that if they teach religious errors, those errors are to become fountains of unhappiness

to the idols of their affections for life. Modern sectarianism, with all its diversity, with all its deformity, owes its perpetuity, its virulence, to *maternal influence*. Nor can the corrupt stream of the religions that are, be cleansed till this maternal *fountain* is purified. At *your* feet, mothers, lie the sin, the bigotry, the ridiculousness, of sectarian creeds. You *teach* them; and so teach as to becloud reason, bedim observation or distort what it sees, darken the moral sentiments, and lead the human mind farther from God and truth than all other influences combined.

The summing up of this whole matter is simply this. The earliest affections of the child—the first goings forth of its soul—turn to its mother. She then guides the stream as seemeth her good. Its channel once formed, the banks of predilection, perhaps the hills of prejudice, environ its course, if they do not render its direction unchangable. I beseech you, mothers, ponder well this principle. Pause, tremble, in view of your momentous responsibilities. Teach them religion, you certainly should, but teach them *RIGHT*. Some of you—most—are certainly in error; for, truth is *one*, but you differ heaven-wide—teaching doctrines directly at war with each other. But few of you can *possibly* be right. Most of you, therefore, are *necessarily* sowing the seeds of error, which are soon to spring up and bear evil fruit, “some twenty fold, some sixty, and some an hundred,” to your shame, to their sorrow. Beware, I beseech you, what you instil, lest you sow tears and reap sin—sow the wind, but reap the whirlwind. At *your hands* will their blood be required. For *your sins* will those you most love also suffer, as well as yourselves. Learn what is truth *yourselves*, that you may teach your children truth only. Banish bigotry lest you infect them also therewith. Pray to the true God, lest you teach them also to pray to the idol of your sect, or else sicken them with your nauseating creeds, till their moral stomachs disgorge the errors imbibed in childhood along with all moral guidance and restraints, and sate their disordered souls on the carcass of infidelity, or are starved by the emptiness of atheism.

And here let me humbly suggest, (humbly? nay, but in the confidence of *truth*,) that they should be taught *God, in his works*—be taught *natural* religion, not sectarianism. But, as to fully present this subject will extend this article beyond our present limits, we will take another opportunity, probably in the next number, to show what religious impressions and doctrines *should* be inculcated, and what not; as well as the importance of a *correct* religious belief and practice.

ARTICLE III.

THE PHILOSOPHY OF PHRENOLOGY; INCLUDING THE ANALYSIS OF THE FACULTIES, AND THE LOCATION OF THEIR ORGANS. NO. V.*

Previous articles on this subject have pointed out the *general* location on the intellectual lobe, namely, in both the *anterior* and *superior* chambers of the brain—the place most fitting, of all others, for the location of those organs whose faculties are destined by constitution to guide and control the whole being. The brain occupies the crowning portion of the man, and the organs of the intellectual faculties occupy the crowning position of the brain, and, by consequence, of the entire man. The philosophical beauty of this point can be seen by those only who appreciate the two fundamental doctrines of Phrenology—the one, that *intellect* is ordained to control the whole brain; and the other, that position upwards and forwards denotes elevation of function. But such *will* see, in this location of the intellectual lobe, an inimitable adaptation of location to function.

In order that the reader may form a specific idea of the location of the phrenological organs, we insert an engraving designed for insertion in No. 6. of Vol. VI., but not received in season, and therefore laid over till the completion of the work on religion, and the resumption of that series of articles of which this forms a part. Emblems have been employed instead of descriptions, or, rather, in *connexion with* them; for, before this series is completed, it will *contain an analysis* of all the faculties now fully ascertained, as well as the rules for finding their organs. Thus, Firmness is represented by a mule, which one man is attempting to pull, and another to drive, but which obstinately refuses to go at all; Benevolence, by the good Samaritan; Veneration, by two symbols—the fore part, or Deference, by a boy making obeisance to a parson, and the back part, or Devotion, by a praying female; Causality, by Newton reasoning on the fall of the apple; Comparison, by an alchymist prosecuting his analytical researches by the use of his crucible; Appetite, by a voracious eater, and Thirst, or Bibativeness, by a man in the act of drinking; Acquisitiveness, by a miser weighing out his gold; Hope, by the anchor; Conscientiousness, by the scales of justice; and thus of the other faculties. Where two or more symbols occur in the space allotted to a single organ, one is designed to represent the function performed by one portion of it, and the other, that performed by another. It is hoped, the reader will have no difficulty in deciphering the functions of the several organs by these symbols; but, if he should, past and future numbers will render him all the aid required.

* Continued from Vol. VI., p 160.

The best rule for ascertaining the size of the intellectual lobe, is to erect a perpendicular line from the most prominent part of the zigomatic arch—that projecting bone which runs horizontally from the ears forward, towards the eyes—and the amount of brain *forward* of this line, will show the size of the intellectual lobe.

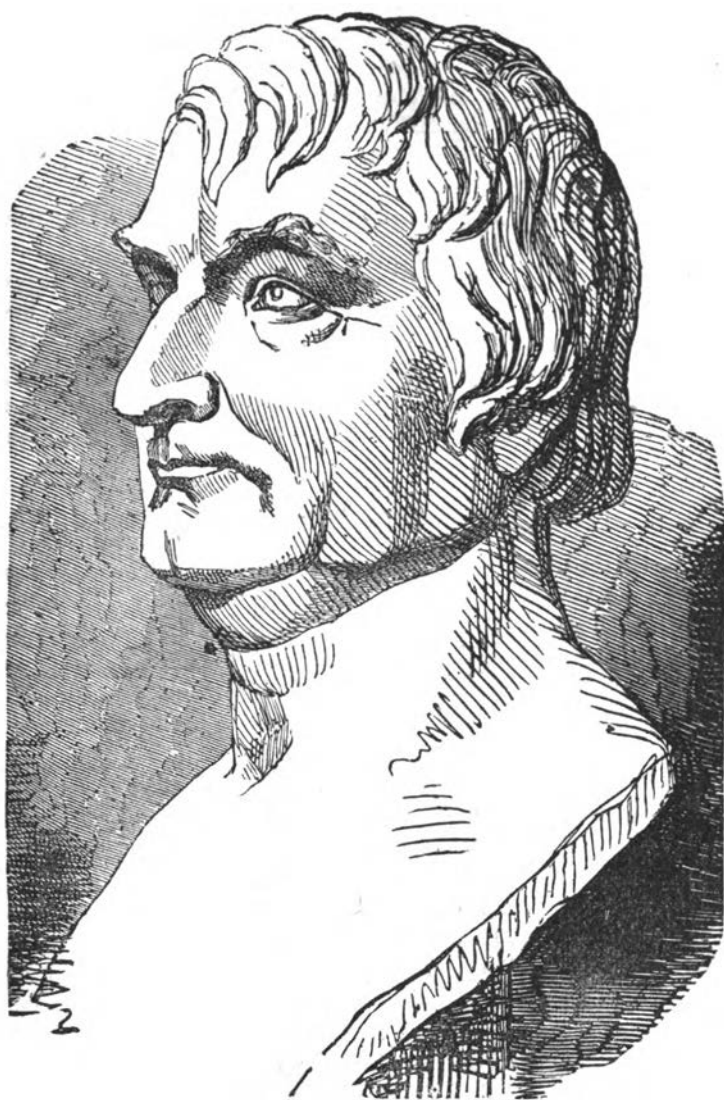
A *receding* forehead, must not, however, be mistaken for an *inferior* one; for, that recession may be caused by the towering predominance of the *lower perceptive* range of organs. The *amount of brain* found forward of this line, is the first thing to be determined. This will tell the amount of *intellectual power*, while its *position* will determine the *character* of that power, and therewith, the *kind* of intellect possessed.

To illustrate: The best sub-division of the forehead, is, into three ranges of organs,—the predominance or deficiency of each of which indicates the presence or absence of the three kinds of talents dependent thereon. But, to limit our remarks in this article to the lower range of perceptive organs, which might properly be called the *physico-perceptive* group. This range will be found developed in a most remarkable degree in the likeness (on p. 16) of

JOHN JACOB ASTOR,

Who is the richest man in America, if not in the world, and who has made *all* his princely fortune of THIRTY MILLION DOLLARS, by his own native exertions and talents. He began the world a poor boy—*very* poor—and came to America (from Germany,) to seek employment. He was hired by a fur manufacturer, and attained such remarkable skill in judging of furs as ultimately to control the fur market. From trading with the Indians in central New-York, he extended his enterprises farther and farther, till he established an extensive trade with the Indians of the west and northwest coast, from which he has realized great profits, by the judicious investment of which he has acquired a fortune compared with which all other fortunes in this country, are but mere playthings.

Stephen Girard's estate was truly immense—exceeding thirteen million dollars, but did not half equal that of the Rothchilds of America, and all made, too, not by *loaning* money, but by *exchanging property*, which requires a much higher order of natural talents than mere brokerage. His immense fortune was acquired, and is still rapidly augmenting, solely by his *extraordinary* judgment of the *value of property*—of the *worth* of articles, of their qualities, and their fitness for specific purposes, as well as on what investments would be both safe and profitable (for, to have made any false moves, on the chequer-board of property-valuation, would have lost that stupendous game he has now so successfully won,) what kinds of property must inevitably rise in value, as well as how to *exchange* property always to his own advantage.



LIKENESS OF JOHN JACOB ASTOR.

Now, this requires prodigious *perceptive organs*, whose faculties being more in contact with the external world, give him judgment as to the qualities of matter and the value of things. This, of all others, is the organization most essential to enable a man to become rich. True, he requires perseverance, force of character, a powerful physiology, &c. ; but, all these other qualities can accomplish little in the line of acquiring property without this physico-perceptive range ; for, it gives that intuitive sagacity which alone can manage financial matters to advantage ; as will be seen when we come to their individual analysis.

Now, the fact is most striking, that *the man*, who, by his own native talents and exertions alone, has acquired a greater fortune than any man living, thereby implying the most extraordinary development of the physico-perceptive *qualities*, should also possess a *corresponding* development of the *organs* of these faculties. Who ever saw a greater projection of these *organs* than is seen in the accompanying engraving ? And what renders the proof still more complete is, that its original was drawn, neither by a phrenologist, nor by the order of one, but by an *artist*, as a likeness merely. It was copied from a bust of Astor, and is considered an excellent likeness.*

In conclusion, we ask disbelievers to put the extraordinary mental capacities of this remarkable man by the side of his *phrenological developments*, meanwhile remembering that *extreme* cases like these, preclude all idea of *chance*, thereby *demonstrating* the truth of the doctrine of Phrenology. Contrast the developments and the talents of Astor, with those of Franklin or Webster, (likenesses of whom will be found in Vol. VI.) The following likeness of President Edwards is equally appropriate :



With how much greater interest do *Phrenologists* regard paintings, busts, like.

The former, has a marked predominance of the physico-perceptive *organs and faculties*, both ; the two latter, are characterized by *reflective* intellect in both head and manifestation. The same is true of the developments of Stephen Girard, as compared with his talents. The same immense development of the perceptive range in both head and character, except not quite as large. Billy Gray, so called at his death, the richest man in New England, had a kindred development of this perceptive range. Nor have I ever seen a man who became immensely rich by his own native talents who had not a like development of these organs. Come, sceptics, in the name of inductive reasoning, you are called upon either fully to account for these coincidences on other grounds, or else to admit the truth of the science of Phrenology.*

ARTICLE IV.

PHRENOLOGICAL FACTS

FACTS are always welcome to the columns of the Journal. And the more so now, since they have given place, in the last few numbers, to the work on Religion. We thank our friends Gray and Lovell, for their communications, and hope they will favor us in like manner often. Meanwhile, we bespeak for them a favorable reception from the friends of the science; as they seem to be thoroughly imbued with its philanthropic spirit. They commence on the following page.

nesses, and living heads, than do disbelievers in the science! And how much superior the *use made* of them by the former—the latter regarding them merely as like nesses, while the former read in them the *mentality* of their possessor. And I ask believers in the science to say, what one thing has added to the *interest* with which they regard nature, regard man, as much as even a cursory knowledge of the phrenological indices of character?

* As we are far from having completed our remarks on this engraving, we beg the reader to bear it in mind, or else preserve it for future reference. It indicates a Physiology scarcely less extraordinary than that development of the physico-perceptive organs, to which important reference will be had in a series of articles soon to be commenced in the Journal, on the *Temperaments*, or, more properly, on *Organization*, and its influence on character, as well as on the general size, shape, and other characteristics of the body, as coinciding with and indicating corresponding mental manifestations—a series of articles which we hope to render replete with both interest and instruction.

For the American Phrenological Journal.

FRIEND FOWLER :

While practising Phrenology in the State of New York, a little less than a year ago, I had the pleasure of gathering some Phrenological facts of a truly interesting character, which I sent you at the time, intending them for the Journal. But, as they were *then* mislaid, and you *now* request a re-communication, they will, I trust, be acceptable to your readers, for Phrenology is *pre-eminently* a *matter-of-fact* science, founded on observation; and those who are interested in its doctrines, and expect to see it sustained, will seek for *facts*. It is *not* the product of theory and speculation. Gall, its venerable founder, inquired at the shrine of Nature for *all* the results at which he arrived. And *Nature is right*; for God is her Author. Gall did not, in the commencement, *conceive* a beautiful *theory* in his imagination, and then proceed to *square* nature by that theory; but he *first* sought her indications and built his theory *afterwards*; or rather, from the facts, deduced the principles of his system; and this inductive method of reasoning is, after all, the only *certain* guide to truth. He *always* proceeded to locate the organ of a given function of the mind by seeking for a particular prominence in the same portion of a large number of heads, noted for the same quality. And, from his day to the present, *all* inquirers in this sublime field of knowledge have uniformly found a perfect coincidence between known traits of character, and the Phrenological developments. And no person, unless he be the veriest simpleton, can fail to see that any system that will bear scrutiny like this, is worthy of being reckoned among the *certain* and *definite* sciences. But, it is hardly necessary, at this late day, to *attempt* to prove the truth of Phrenology; for it is now almost universally acknowledged, at least by every intelligent mind—that Phrenology puts the *finger of science* upon every element of the human character, and also furnishes a key to unlock those *seeming discrepancies* of mental phenomena, which have so long puzzled the brains of metaphysicians to solve.

But, I have strayed from my purpose, and now return to *the facts* in question, of which I give the following as a sample.

While lecturing at Cold Spring, in the state of New-York, last year, Mr. — was proposed for public examination. I proceeded to describe him as a man possessing considerable natural capacity, and an inquiring cast of mind; also, as having an excitable temperament, with a large development of Language, and of the Religious, Moral, and Social organs, and hence, would be likely to take pleasure in prayer-meetings, and *all* meetings of social worship; and also to manifest much zeal on such occasions. This was responded to as being *strikingly* correct. I then overheard the whisper among the audience, that he was a Methodist minister, just as I was about to describe the action of his *immensely* large Secretiveness and Acquisitiveness—so large, that notwithstanding his large Conscientiousness and other moral organs, I felt *certain* of his *strong temptations*, to say the *least*, for *thieving*. But supposing, that if I brought out this point, I should not be believed, in consequence of his position in society, I held myself in check.

A day or two after, he called on me for a full examination, and chart. I *then* told him there was a continual warring among his organs of Conscientiousness, Acquisitiveness and Secretiveness—that these conflicting elements each contended for the ascendancy, and that each alternately ruled; also, that he had strong inclinations to steal, and that I did not

doubt but he had yielded to these unlawful clamors of Acquisitiveness. I trembled as I spoke, but felt so certain of the fact, that I was compelled to express it. He appeared astonished, and hesitatingly replied, "*It is true.*" He then went on to say that he "had *formerly* been addicted to *petty thieving*," and that "*even now* he was often obliged to turn about and leave things that did not belong to him, in order to keep his hands off. And," said he, "whenever I *do* yield, Conscientiousness reproves me so severely as to render me *most miserable*," which perfectly harmonizes with what I told him about the *warring* among his organs. He then stated the fact of your examining his head in public, in Fishkill Village, some two years before, and describing him as a thief, besides giving him the same *general* character as I had done. He was then a preacher in the village, and of course your description was not believed. "But," he continued, "if I had done *justice* to Mr. Fowler and the *truth*, I should have arisen and made a public acknowledgement of the fact."

Not long after this interview, he turned Millerite, as might have been supposed, from his peculiarly excitable temperament, large Religious organs, Cautiousness, and Combativeness. Cautiousness, acting with perverted Marvellousness, making him believe or fear it *might* be true, and believing it, Combativeness and Conscientiousness disposed him to attack the prevailing doctrines. He has since been expelled from the church for some dishonest proceedings. "Phrenology, like murder, *will out*," even though it be not appreciated at the time its facts are unfolded. This case shows *how* a man may be religious and dishonest by turns, and notwithstanding his occasional dishonesty, be perfectly sincere in the exercise of his religious feelings.

Another case was that of a boy in Patterson, N. Y., whom I was requested to examine with especial reference to a single trait of character. I said his animal organs generally predominate over the moral—Conscientiousness and Veneration are deficient, and Acquisitiveness is exceedingly large, and asked the listeners to draw their own inferences. But being pressed to state the precise point, I told them he had a strong disposition to steal. The reply was—"this is what we wished to know, for he has frequently been caught stealing."

In South Dover, N. Y., I examined a man to whom I ascribed great energy of character, as well as other qualities, which were regarded as incorrect. But the next day I was told by Dr. Hooker, living in the place, that he was satisfied of the correctness of the description; "For," said he, "about two years ago, this man had a fall, producing a concussion of the brain, and since that time he has been an entirely different man; besides, what you said of him perfectly harmonizes with his previous character." There were no external indications of this injury, and of course the description failed to coincide with the character at the time. And thus, Phrenology suffers disrepute from the fact that the conditions which modify the exhibitions of character are not properly considered. But fearing I have already protracted these statements beyond your limits I drop the subject. In a future number, if desired, I will report the Phrenological development and history of a woman who dressed herself in men's apparel, and drove stage for three years without detection, and who also has thrice been in State prison for stealing horses and cattle. True, these are deformed features and depraved manifestations of the human character, yet they strikingly exhibit the principles and the truth of Phrenological science, and this is sufficient for our purpose.

Respectfully,

New Fairfield, Ct.

B. J. G.

For the American Phrenological Journal.

MR. O. S. FOWLER :

Dear Sir,—Believing that every fact confirmatory of the truth of Phrenology will be acceptable to the columns of the Journal, the following communication, entitled “A Living Wonder,” is transcribed from the South-Western Christian Advocate, for that purpose. The facts are worthy of record, and furnish another strong and demonstrative evidence of the plurality of the mental powers; being similar to the one related in your blind-fold test examination in Fairhaven, Mass., Dec. 1837. A few annotations have been made to different parts of the communication. The writer, John W. Hanned, proceeds to describe this “Living Wonder,” as follows :

“Within five miles of Huntsville, Alabama, there lives a negro boy, who was seventeen years old last August, and weighs over two hundred pounds. But his *body* is not the wonder. It is his *mind*, if he may be said to have any.

“On the 8th of June, 1844, Rev. John C. Burrows, Mr. T. Branbon, and myself, went to see him, and were amazed. From himself, and Mr. Mc Lemore (his master) we learned that he has no idea of a God. When asked, ‘Who made you?’ he answered, ‘Nobody.’ He has never been, but a few times, half a mile from the place of his birth. He has not mind enough to do the ordinary work of a slave; eats and sleeps in the same house with the white folks, having his own table and bed. He will not ask for any thing; nor touch food, however hungry, unless it be offered to him. He was never known to commence a conversation with any one, nor to continue one, further than merely to answer questions in the fewest words. He speaks very low and tardily. He has never been known to utter a falsehood, or to steal, and is but little subject to anger—will not *strike a dog*, or any thing else; but when vexed by his sister, he will take hold of her arm as if he would break it with his hands. He cannot be persuaded to taste intoxicating liquors. His utter aversion to this bane is either the result of his having seen its effects in his master, or it is instinctive. He has never manifested any predilection for the other sex. There is nothing remarkable in the configuration of his head, or in his countenance, save that his eye is uncommonly convex, and continually rolling about with a wild and glaring expression. His laugh and movements are perfectly idiotical. He does not know a letter or figure.* Except in one respect, he is the most extraordinary human being I ever saw. Almost his only manifestation of mind is in relation to numbers. His power over *numbers* is at once extraordinary and incredible. Take any

* Indeed! And yet is the “most extraordinary being the writer ever saw:” possesses such wonderful mathematical powers, as to be able to “combine thousands and millions, and play with their combinations as others would with units!” Would not this be a poser, even for the learned Blacksmith himself, who advocates the doctrine, that education does every thing, and that “*Poeta nascitur non fit*” is “a lie?”

number under 100, and ask him its product when multiplied by itself, or any other number, and he will state it at once, as readily as any one can give the sum of 12 times 12. He multiplies thousands, adds, subtracts, and divides, with the same certainty, though with more mental labor.

"With pencil and paper we made the following calculations, and asked him the questions, thus: 'How much is 99 times 99?' He answered immediately, '9801.' 'Well, how much is 74 times $86\frac{1}{2}$?' He answered, '6401.' 'How many nines in 2000?' He answered, '222 nines and two over.' 'How many fifteens in 3356?' He answered, '223 fifteens and 11 over.' 'How many twenty-threes in 4000?' He answered, '174 twenty threes, and 21 over.' 'How much is 321 times 789?' He answered, after a short pause, '253,269.' 'If you take 21 from 85, how much will be left?' He answered, '64.' 'If you take 5211 from 6920, how many will be left?' He answered, '1709.' 'If you had to give one dollar and a half for one chicken and a half, how much would you have to give for two chickens?' He said, 'Two dollars.' 'If a stick, standing strait up, three feet long, make a shadow five feet long, how high would a pole be, that has a shadow thirty feet long?' At this, he put his hand to his chin, drew himself up, and gave a silly laugh. His master said he did not understand such as that. We then asked him, 'how much is 3333 times 5555?' In this instance, as in some others, he looked serious, began to twist about in his chair, to pick his clothes and finger-nails, to look at his hands, put the points of his thumbs to his teeth, move his lips a little, and then his countenance would give indications of mental agony, and so on. His master told him to walk about and rest himself. He went into the yard, and appeared to be alternately elated with rapture, and depressed with gloom. He would run, jump up, throw his arms into the air above his head; then stand still, and then drag his foot over the weeds, look up and down; in short, he took on all sorts of crazy motions. We sat down to dine, and when we arose, we found him in the piazza, sitting down perfectly composed. On being told that 'he had done it,' I said, 'How much is it?' He answered, '18,514,815.' 'What?' said I. He replied, '18,514,815.'

We could get no clew to the mental process by which he ascertained such results.* When asked how he did it, his unvarying reply was, "I studies it up." "But what do you do first, and what next?" He merely drawled out, "I studies it up." He did not count upon his fingers, nor any thing external, nor indeed did he seem to count at all; and yet he combined thousands and millions, and played with their combinations just as others would with units. All the instruction he ever received, was from his master, who learned him to count one hundred—and would ask him how many twenties in a hundred, how many fives, &c.

* Neither can any principle of philosophy account for this phenomena of mental manifestation, except that of Phrenology, which wholly discards the doctrine of the unity of the brain, and which avows and maintains the plurality of the mental faculties. And here Phrenology shows its superiority over every other system of mental philosophy, and rationally accounts for the phenomena of mind. "The mind consists of a plurality of independent faculties, each of which is exercised by means of particular portions of the brain." In the case of this "Living Wonder," Causality, which reasons and thinks, is, no doubt, small; hence, he is a mere idiot; but Calculation, which is independent of it, and which reckons figures, is very large; and hence, he is great in figures.

On the following Monday, I saw him again, and asked him what was that hard sum I gave him last Saturday. He replied, "3333 times 5555." How much was it? He said, "18,514,815." On Saturday, we told him there were 365 days in a year, and 24 times that would give the hours—which he said were "8760." Sixty times that, will give the minutes: he said, "515,600." and sixty times that, the seconds: and he said, "31,536,000." On Monday, I asked him how many seconds in a year; and he recollected the number. Being then asked how much is $24\frac{1}{2}$ times $48\frac{1}{2}$; he answered, "1188." How much is 15 times 41, and 78 and 7? He said, "700." How many thirty-threes in 777? He said, "23 thirty-threes, and 18 over." His recollection of numbers is almost as wonderful as his power to combine them. I submit these *facts* to the consideration and reasoning of mental philosophers—for whoever has carefully read this paper, knows about as much as I know of this *living wonder*.*

Shortly after I wrote you the last time, I examined the head of a young man calling himself Miller, who was apprehended for robbing the money-drawer in the bar of the public house, in Harmony, kept by Mr. Wilson; and so great a development of Secretiveness and Acquisitiveness I have never found in any head, as in his. His head was very short from his ears to the external angle of the eye, and widened *rapidly*. His Aliment was also very large, and in accordance with this fact, he kept himself concealed in the woods during the day, and at night would make his depredations on the milk houses, and cellars in the neighborhood; and when taken up had his pockets filled with cakes, &c. He stole a pair of shoes, and some tools, from a wheelright shop, only the day before he broke into the public house. His Combativeness and Destructiveness were only full, and when taken, made no resistance whatever. Conscientiousness was about average, Cautiousness not large; and after stealing the money, he went to Easton, and purchased a new suit of clothes, and came back again into the county, and was found at Belvidere, during the term of court, regaling himself, and feasting his Alimentiveness in the cake shops. When the money was demanded, he pulled out the bag he had taken it in from the drawer, & handed up what was left. His Benevolence was large, and this was manifest, by his *PATHETIC appeals* to Mr. Wilson, to loosen the strap with which his hands were tied, which had been drawn so tight as to prevent the blood from returning, which gave him extreme pain. "O! Mr. Wilson, I am flesh and blood, and have feelings like other men," said he. "O, I can't stand it!"—"O, Mr. Wilson, have you no pity in your heart," &c. As Mr. Wilson *had no pity in his heart*, I interceded in his behalf with the justice before whom he was to be examined, and he was untied.

I remain yours, respectfully,

J. R. LOVELL.

* What will Drs. Sewall, Reese, Hamilton, and all other anti-phrenologists, make of this case? Would not the skull of this negro boy make a valuable acquisition to Dr. Sewall's collection, in order to show the "*perfect uniformity of all skulls*?" What a beautiful frontispiece a drawing of it would make for the next edition of Reese's "Humbugs!" Will Dr. H. hazard the opinion that it was education that made this idiot so great a mathematician, when the writer declares he did not know a "letter or a figure?" We hope that some of our Southern Phrenologists will avail themselves of an opportunity to examine the head of this boy, and communicate the result to the columns of the Journal. The result might contribute greatly to *subserve* the cause of the noble science you have espoused.

MISCELLANY.

Men and Gentlemen—Women and Ladies.—"MEN are made in the image of God." GENTLEMEN are manufactured by tailors, barbers, and boot-blacks. MEN are the sons of God; *gentlemen*, of the goddess Fashion, whose caprices deform her with all sorts of fantastical airs and shapes, and whose virtues are on her, not a *part* of her. MEN are true to that nature whose lord they are, whose perfections they embody; *gentlemen* are complete distortions and perversions of that nature, and the more so the greater the gentleman. Men are men—noble, God-like; gentlemen are THINGS, *play-things*, for the ladies to flirt with.

Woman is the last, the most perfect work of God; ladies are the productions of silkworms, milliners, and dressing-maids. Woman is all nature; ladies, all art; and the more artificial in every thought, word, and deed, the greater the lady. The woman consists in her *mind*, her *soul*, the inimitable perfections of her nature; the lady is made up of bustles, cotton, ribbons, figured cloths, flowers, &c., tied together, in fantastical shapes, with needle and thread, and overshadowed with lace and rouge. To the woman, the outward adornings matter little, the graces and the beauties of the *moral* being, everything; whilst both the perfections and the imperfections of the woman are all covered up—are completely *smothered*—beneath those *outward* adornings which are put on and off at pleasure. The woman consists in her *virtues*—the lady, in her *toilet*. By as much as the ethereal spirit of intellect and moral purity excels gold, silver, precious stones, and shining attire, twisted and plaited, now into one form, and anon into another, by so much does the woman excel the lady; and, inasmuch as the highest production of Omnipotence excels the patched, boggled, and blackened manufacture of human artisans—by so much does the man excel the gentleman, and the woman the lady.

The preceding was suggested by the following from the New Orleans Herald:

"Men are quarried from the living rock as with a thunderbolt. Gentlemen are moulded as the potter's clay by the dainty finger of fashion. Women are the spontaneous growth of a warm, rich soil, where the wind blows freely, and the heart feels the visitings of God's ever-changeable weather. Ladies are the offspring of a hot-bed, the growth of a green-house, tended and watched, lest the winds of heaven may visit their faces too roughly, till they are good for nothing as women, at any rate, as wives and mothers."

If these things be so, to call a female a lady, is a doubtful compliment, if not a positive disgrace; whilst the appellation of woman is the highest compliment that can be bestowed on the other sex—so high, that it should be used but seldom, though *lady* should be, as it is, almost universally applied to our feminines. *Man*, too, should be but seldom used; while gentlemen are as common as flies in summer. God grant that we may have as many women as we now have mushroom ladies and as few

ladies as we now have women; and that our *gentlemen* may be converted into *men*—that, in short, the *human* may take the place of the *artificial*."

Ladies' ears are decidedly vulgar, except when bound down and covered up by hair. Hence the propriety of *cropping* every feminine fashionable, because exposed ears, like the fifth wheel of a coach, make the head look so inferior, besides being always in the way.

Seriously; how silly the prevalent ladies' fashion of wearing the hair over the ears. They would hardly look worse if the nose, or eyes, or chin, or mouth, were covered up, or tucked away out of sight. There are just features enough on the head to make it *look* well. Nor can any one of them be hidden without thereby marring, if not destroying, the looks. Strange, that so silly a fashion should ever have been conceived, and stranger still that silly *things* should be found to adopt it. Still, the fooleries of fashion are beyond ridicule—so foolish, that may we not soon hope to be delivered from her stulticity? That people should make it their *pride*—should even take their *chief* pride, and make it their main *business*, to follow a goddess whose fantasmagories are so foolish and often so injurious, shows the weakness of poor human nature. Oh! when will men and women place their value in their *persons*, not in their attire. Good God deliver us from the sins and fooleries of fashion.

Phrenological Notices.—Courses of lectures on Phrenology and Physiology—embracing Physiognomy and Magnetism, and their applications to the Discernment of Characters; to the Preservation and the Restoration of Health; to Education and Self-Improvement; to the *Moral* Training and Government of Children; to the Cultivation of the Memory; the Strengthening of the Intellect, and the Intellectual Education of Children; to the Formation and Perpetuation of Happy Marriages; to the Transmission of Qualities from Parents to their Children, and the Means of thereby Improving the Race; to the Character, Sphere, Influence, and his consequent Duties and Education; to Natural Religion, as deduced from the Moral Constitution of Man; as well as to Temperance, Politics, Fashions, existing Evils and their Remedy; and the Way to be Virtuous and Happy, &c., &c.—will be given by the Editor and his assistant, Mr. S. R. Wells, at Clinton Hall, and in other portions of the city, commencing early in January, and continuing, probably, till April. For particulars, see bills of the day.

During the day, they will be found at their office, 131 Nassau street, prepared to wait professionally upon those who may wish "to know them selves as others know them," or to learn either their virtues or their fail ings, or how to make the most of the former, and guard against the latter.

Classes.—Many applications having been made for instruction in *practical* Phrenology, by which the pupil may learn how to *delineate character*, classes will be formed of about thirty members, composed of both sexes, for the express purpose of learning the location and size of the organs, and their various appearances in particular degrees of development, various combinations, temperaments, &c.; in which those pupils who best illustrate particular developments will be selected, and their developments stated, and contrasted with opposite ones, and each learner required to place his hands upon the developments and allowed to ask any questions. They will be familiar conversational meetings, in which all will take a part, and have abundance to do. No other equal facilities for learning the science will probably be found. Pupils will have the use of an extensive collection of busts. Tuition, \$2, for six or eight lessons.

Those who may wish to prepare themselves to practise this science as a profession—and I could wish the number of *competent* Phrenologists increased a hundred fold—will find this a favorable opportunity of doing so. By joining two or more classes, and hearing frequent professional examinations, as well as having predominant and deficient organs pointed out, as occasion may allow, (for which, however, an extra charge will be made,) including the use of the cabinet, rare facilities will be afforded for learning both the science itself and its practical application. The tuition in such cases will amount to from fifteen to fifty dollars, according to the amount of instruction required. Private lessons of a short hour each, one dollar.

Applicants will always find some one in the office of the Journal prepared both to examine heads correctly, and give instruction in the science; as no one, not eminently qualified to do so, will be left in charge of the office. In the person of his brother-in-law, Mr. S. R. Wells, the Editor has found an assistant every way worthy of public confidence, as well as a successful examiner and teacher.

Since the above was in type, positive arrangements have been completed for three Courses of Lectures on MAN as developed by Phrenology, Physiology, Physiognomy, and Magnetism, as follows:

At CLINTON HALL every Thursday evening.

At ST. LUKE'S BUILDINGS, corner of Hudson and Grove Streets, every Monday evening;

And at the CHURCH, corner of Christie and Delancy Streets, every Wednesday evening,—in Jan. Feb. March, and part of April,—(the same course being repeated at each place,)—commencing at seven and a half o'clock.

Subject of Lecture I, to be given the first week in January, as follows:

Lecture I.—Phrenology Proved—Signs of Character.

Synopsis.—The study of man. Its interest and importance. The leading doctrine of Phrenology, namely: The plurality of the mental faculties and organs. Proofs of the science: The Brain the organ of the mind. Its division into separate organs. Pathological facts; or, diseases of the *organs*, as causing a *similar* disease of their *faculties*. Comparative Phrenology. or, the Phrenological developments of different animals as coinciding with their characters, illustrated by over 100 specimens. The TEMPERAMENTS; or, different forms of body, head, and face, as indicating and accompanying particular talents, dispositions, and mental faculties. Physiognomy; or, the connection of the physical and mental organs with the face, whereby each acting organ gives its particular expression to the countenance. The NATURAL LANGUAGE of the faculties, or those positions into which, when active, they throw the head and body—they being always in the direction of the acting organs.

Lecture II.—occupying the second and third weeks—as follows; Physiology; or, the Laws of Life and Health.

Synopsis.—Man's nature compounded of body and mind. Reciprocity of the relations existing between the body, the brain, and the mind; or the effect of physiology on mentality. Health, the order of nature.

Disease and pain, the penalties of violated physical law. All might always be healthy. Mental health is virtue and happiness. Cerebral disease occasions mental alienation, or, what we call sin. Must render man healthy in the fullest sense in order to render him virtuous. What, then, are the conditions of health? Digestion. What kinds best fitted to produce mentality? Ditto physical strength. Circulation.—Its importance. Means of preserving and regaining it, especially by exercise, both muscular and vocal. The functions of the skin. Bathing. The cold water cure. Friction. Sleep. The brain and nervous system. The three principal temperaments, the vital, the muscular, and the mental—the order of their development. Health secured by their balance. Directions for preventing, and for curing, most kinds of diseases, without medicines. Effects of active poisons, calomel, &c., on the liver, and system generally. The physical education of children. Their growth. When they should be put to study. Inferences.

Lecture III.—to occur the fourth week in January. *Subject:* Analysis, Adaptation, Location, and Combinations of the Organs.

Synopsis.—Every work of God perfect. The truth of Phrenology easily deciphered from its *internal* evidences. As every part of the flower, every organ in nature, is placed where it can discharge its function to the best advantage, so of the phrenological. The juxta position of organs having analogous functions, &c. Rules for finding the organ. The propensities located nearest to the body, which they serve. The organs of the superior faculties, located in the *top* of the brain. The perceptive organs, located over the eyes. Appetite adapted to the stomach. Acquisitiveness, to man's need of property. Combativeness, to man's need of resistance. Cautiousness, to danger. Approbativeness, to sense of character. Self-esteem, to the nobleness of man's nature. Benevolence, to a world of pain. Veneration, to a God. Causality, to laws of cause and effect, &c. Mental phenomena and phases of character explained by the combinations of the faculties. Besides being eminently practical, and of especial interest to amateurs, this lecture will present the inimitable beauty and philosophy of Phrenology. The subject matter of this lecture will be analogous to that contained in the series of articles, entitled *The Philosophy of Phrenology*, (see vol. vi.)

Friday evening, Jan. 17th, the class for finding the organs will be formed, and continued every Friday evening for eight weeks. Others will probably also be formed on some other evening.

SELF-Improvement is the most important of all improvement. Let neither money, nor time, nor any thing but life, stand in the way of self-improvement—especially that which appertains to *intellect*.

Proposed test of the truth of Phrenology.—In returning from a lecture recently delivered in East Bradford, Mass., the editor overheard remarks to this effect. "Any of the remarks made of either of the eight heads examined, will apply indiscriminately to all the others, and to *either* of the other eight just as well as to the one to whom they were applied, and to either of the next eight men who may pass my door, equally as well as to the ones for whom they were severally intended. In short, the remarks

were so vague and general, that they will apply indiscriminately to any man in the community as well as to the ones examined, and to all men equally well." Presuming, from the loud tone and positive manner in which they were uttered, that they were *meant*, at the next lecture I recapitulated the remarks, and then added, that in order to *test* both the sincerity of the one who made them, as well as the truth of the science of Phrenology, I would submit the following proposal.

That eight prominent men should be selected by an impartial committee, who should give on paper a summary of their known characters and talents. That these eight men should be brought forward, two at a time, and be examined phrenologically by me while *blindfolded*, with the view in particular of my telling *wherein they differed from each other*. That he who made the remarks in question, without knowing who were selected, should also concoct eight set of generalities, and apply them indiscriminately to the eight persons selected, he, also, essaying to tell wherein they differed from each other, and then compare his generalities and mine with the true characters of those examined, and see whether Phrenology is indeed all guess work; for, if it *be*, he would stand as good a chance to guess right as the Phrenologist.

This bold and perfectly fair proposal drew Dr. Spofford, the author of the remarks in question, from his seat. He repeated that he had not the slightest confidence in the doctrines of Phrenology, and that if I would give him half of the money subscribed for my course, he would *demonstrate* its fallacy. I replied that I saw no reason why I should be made to pay the expenses of my own trial *in advance*, but that the test proposed would settle the matter *in an hour*, and settle it *satisfactorily*; that experiment was the test of truth, and especially adapted to the public mind; and that the test proposed was just *the test* required. But he backed square out of any test, but said he would *discuss* the matter. To this I consented if it could occur the Thursday following. But no, he wanted more *time* to do what he professed to be able to do considerably easier than he could breathe. I replied, that I would discuss with him through the press. He objected that no paper would give the required *space*. I proffered the columns of the Journal. He still declined. I wound up by saying that I feared people would draw the of course unwarrantable conclusion that he feared both discussion and test.

During the entire course, however, he took notes; if he makes any public use of which, the readers of the Journal shall have the benefit of them, Dr. Hamilton may perhaps have another coadjutor.

Common School Reform. Amativeness.

My occupation for the last two years has been teaching school; and being unable to bring about the phrenological method of teaching the "young idea how to shoot," I have become disgusted with the practice of confining young children to the school-room, to "set on a bench and say A." I am bent on abdicating my office, and employing my time in disseminating phrenological information "over the land"—to lend a helping hand in bringing about a complete literary reformation.

I have two lovely little boys to be educated, but how would my very soul recoil at the thought, were I assured that they would have to be confined six or seven hours a day to the school-room, and parrot-like, set on a bench—especially one without a back—"to say A," long before their tender frames were sufficiently matured, instead of tripping over the green

sward, inhaling the balmy air and gentle zephyr, so absolutely necessary for the healthful development of their physical organization. It is a FACT, that phrenology unfolds the only TRUE system of education—the only system in *perfect* accordance with the nature of man; and whoever has the magnanimity to open a literary institution to be conducted entirely on phrenological principles, will immortalize his name, and a nation's gratitude commemorate his beneficence in story and in song.

* * * * *

Mr. Fowler, will you expedite the completion of your contemplated work on Amateness as speedily as possible? Never was a work of the kind so much needed. I could mention some fearful cases of perverted amateness—in short, the evil resulting from its perversion is incalculable. Into how many happy families has it carried ruin and desolation in its fearful train! How many a fairy form has been laid in an untimely grave! How many a sparkling eye has become dim! How many a ruby lip has become livid, and lighted up with smiles no more! How many a lovely voice, that once fell upon the ear in tones of sweetest minstrelsy, has been for ever hushed in the silence of the deep, damp, cold grave! And all through the perverted exercise of this faculty.

Your's, &c.

J. R. LOVELL.

Postage.—That present rates of postage are enormous compared with what they should be, is a palpable fact. But, what is most galling to both Acquisitiveness and Conscientiousness, is that it should be spent in *procuring votes*, in the form of fat contracts to mail carriers. And then the meanness of the Department is contemptible. For example: They will rarely take the old Spanish coin of 12½ and 6½ cent pieces, to which letter postage was originally adapted, but require *American* coin, in which the half cent does not occur; but they always *keep* and *require* the fractional cent. But, the most unjust feature of their policy, is that when they suspect an extra enclosure, they mark double postage; but if they charge more enclosures than, on opening, are found to exist, *they will never refund the surplus charged*, unless the letter is opened in the presence of the Postmaster, even though a clerk should open the letter and *swear* that there are less enclosures than is charged—proof that any court of justice would allow as valid.

But, the principal fault to be found, is that they tax *intellect*. This is the last thing that should ever be taxed by Government, but should be the main thing which Government should *encourage*. Now they can well afford to carry ten times as cheap as they now do. They ought to carry not merely letters and papers, but every thing that the community want carried, perhaps heavy freight excepted.

Besides, small profits and large sales is the true policy, even on the score of revenue. The putting down of the price of the Journal has done more for its usefulness, and for its pecuniary advancement, than all other efforts combined. It is a law of nature that this should be the case. Look at the English Post-Office. Only one penny for letters to any part of England; and such is the vast *increase* of custom, that the Department clears more than it did on a high tariff.

Let, then, those who would see facilities for intellectual culture multiplied, petition Congress to this effect. Petitions might run much as follows:

"To the Honorable the Senate and House of Representatives of the United States, in Congress assembled :

"Whereas, In the opinion of your petitioners, the present rates of newspaper, periodical, and book postage, are unjust, oppressive, and impolitic, especially because they tax the *intellects* of the public; whereas it is the duty, as it certainly should be the privilege, of Government, instead of actually retarding, to facilitate, by every possible means, the cultivation of both intellect and those strong social ties that should bind the citizens of our Republic together in the bond of fraternal affection.

"And whereas, in our opinion, the revenues of the Department would be greatly *enhanced* by reducing the postage—a principle so fully illustrated by the reduction of postage in England, as well as by the universal fact that small profits so increase the patronage as greatly to increase the net proceeds of the business thus enlarged.

"Your petitioners therefore would pray that the postage on letters be reduced to two cents under 100 miles, and five cents over that distance; and on papers, to one penny on every printed sheet; and also to make such other alterations and improvements as shall promote the interchange of thought and feeling throughout our country.

"And, as in duty bound, your petitioners will ever pray."

Proposal for the organization of Societies throughout the country for prosecuting the study of man.—Hitherto, this study has been mostly confined to the learned professions. Nor have they studied him at all as a whole, but only by piecemeal; one studying anatomy, another, mental *philosophy*; (though a rose by any other name would smell as sweetly;) another, morality, but none of them arriving at any conclusions of value. Now, the *mass must know themselves*. To do this, they must *associate*, and thereby *diffuse* the knowledge acquired. Such an association would require *specimens*—anatomical plates, physiological illustrations, phrenological casts or drawings, &c. &c., including, of course, a manikin. *Organization* will afford these needed facilities. Nothing else will, unless individuals should chance to have a handsome fortune to expend in this enterprize.

The fact is, it is the duty of *government* to furnish facilities for the prosecution of studies of all kinds, if not free, at least at cost, which, if manufactured on a large scale, as would then of course be required, would then be comparatively trifling. But, I only throw out the suggestion now, hoping soon to bring a specific plan before the readers of the Journal for effecting ends so desirable.

N. B. It is particularly requested that all phrenological and physiological societies should send a notice of their organization, objects, &c., to the Journal for publication, including also the names of their officers, in order to facilitate correspondence.

The February No. will commence three new series of articles: one on Punishment, capital punishment included; taking up the whole ground of the effects of punitive measures on the morals of society, our penal laws included; another, on the phrenological doctrine of *association*, embodying not merely that of *communities*, but also of combination, and society in every thing appertaining thereto; and the third, on Physiognomy drawn from

Physiology; or different *organizations* and their influence on mind; or the general drift of character and outline of talent, as accompanying different forms of body and face—a department of Anthropology than which none will probably be found more interesting or instructive.

“*The American Phrenological Almanac for 1845.*”—This annual made its appearance some months ago. Its sale this year has been unusually large. Besides giving the usual astronomical calculations for Boston and Portland, New York and Philadelphia, Charleston and Savannah, Washington and Baltimore, and New Orleans and Texas, it contains about sixty pages of phrenological matter, mostly original and from the pen of the editor, very little of which is to be found in his other writings. The following table of contents will convey some idea of its matter:

Art. I.—Organization—Its connection with mentality. 1. The reciprocal relations subsisting between the body and the mind—value of health. 2. The muscular temperament—labor. 3. Vitality—respiration, circulation, digestion, perspiration. 4. The nervous system—the brain—the mind. 5. How to preserve and regain the health. 6. Physiological signs of character. 7. Physiognomy founded on Physiology and Phrenology.

Art. II.—The brain—tact and talent. Phrenological developments of distinguished characters: Andrew Jackson, J. C. Calhoun, Walter Folger, Samuel Thompson, &c. &c., with correct likenesses.

“Tact and Talent”—a most happy description of the difference between perceptive intellect (Tact,) and reflective (Talent.) “Parents often ignorant of the true characters of their children.” “A phrenological prediction of insanity,” with a new method of curing mental alienation. “Assimilation,” or the influence of *associates*, our *copying* their faults and virtues. “Phrenological character and developments of Ebenezer F. Johnson,” a noted robber, who was shot while breaking into a dwelling, (with cuts.) “Cold water as a means of governing children.” “Phrenology and infidelity,” a refutation of the objection that Phrenology favors fatalism. “Woman’s department.” The importance of properly understanding her character. Items in that character. “Neurology.” “Names, definition, number, location, and newly discovered phrenological organs.” “The forgiving spirit.” Wherever engravings are required to illustrate its subject, they have been inserted. Its careful perusal will doubtless afford both pleasure and profit.

Prices—12 1-2 cents single, or 75 cents per dozen, or three dozen for \$2, or \$5 per hundred. Being a periodical, and containing two sheets, its postage is, under 100 miles, 2 1-2 cents, over 100 miles, 5 cents.

Intelligence. Hereafter, the Editor of the Journal will make it an object to communicate more phrenological *intelligence* than he has heretofore done. To effect this, we solicit our friends to communicate information on that subject, from which to make our selections.

Books.—We shall also publish in the Journal a record of books received, and, indeed of whatever new books may be published that come to our knowledge, on Phrenology, Physiology, or Magnetism, including such remarks thereon as may be calculated to convey a correct, but succinct idea of their general import.

We have received, the entire volume of the Edinburg Phrenological Journal. Its articles are generally labored—too much so for the generality of American readers. Still, we shall copy, in the next number, a part of the article on Magnetism. Its having committed itself in favor of that science, is to its credit. George Combe has introduced into the latest English edition of his work on Phrenology, a chapter on Phreno-Magnetism. This also bespeaks that liberality of mind in examining this subject which does him honor. I see not how any candid inquirer could fail to be convinced that there is truth in its doctrines.

Combe has written some excellent articles for the Edinburg Journal "on the application of Phrenology to the fine arts." This application brings out some excellent principles as applicable to beauty, expression, &c. Long may he be spared to continue that extensive well earned, and beneficial influence he has so long wielded, and is now wielding, for the good of man.

He has been translating his works into German, and spent some time in Italy.

A Phrenological Journal is now in progress in Germany, the cradle of Phrenology, but with what success, is not stated.

Notice to Subscribers.—Whatever number of copies of the Jan. No., may be ordered for gratuitous circulation, will be sent forthwith, free of charge; or, forward us the addresses of your friends to whom you may wish it sent, and they shall be supplied. Friends of the science! we invite you to make a *free*, though it is of course to be hoped a *judicious*, use of sample numbers. We are *determined* to spread the Journal *far and wide*. It is now beginning to exert that moral influence which, from its very commencement, we have lived and labored mainly to give it. To extend its *usefulness*, it has been furnished at rates so extremely low. For a similar reason, we offer sample numbers *freely*, in order to furnish its friends with facilities for laboring *successfully* in its behalf. *On them* the Journal relies to extend its list of subscribers. Its editor will *furnish the matter*. Its *friends* must furnish *subscribers*. Many will doubtless consider it a privilege to labor for it, *heart and soul*, because, in so doing, they are but laboring for *man*.

At page 45, of vol. vi., the Editor offered to enlarge its size to 48 pages, whenever its subscription list should be raised to five thousand paying subscribers, and at PRESENT PRICES—an offer which all will see will involve a pecuniary *sacrifice* on his part, rather than profit; for, who ever heard of a periodical, consisting mostly of original matter, containing nearly *six hundred octavo pages*, being furnished for FIFTY CENTS? But, the Journal was instituted to *do good*, and this will further a result so desirable. Friends of the science—of man—we commit this proposition, we commit the Journal, into your hands, to do with both as may seem good in your eyes.

THE
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VOL. VII.

FEBRUARY, 1845.

NO. 2.

ARTICLE I.

MENTALITY AS CONNECTED WITH ORGANIZATION; OR, AS INFLUENCED AND
INDICATED BY PHYSIOLOGICAL CONDITIONS. NO. 1.

ORGANIZATION is the only instrumentality by means of which, in this life, mind is either manifested or indicated. If man had been created a purely spiritual being, wholly independent of material organization, the glorious sun over our heads, the flower-spangled lawn beneath our feet, the showers of heaven, the fruits of the earth, all the bounties of nature, as well as all those adaptations of man to nature, and nature to man, as far as we are concerned, would have existed in vain; because then he would not have operated on matter—could not have enjoyed matter. His *materiality* alone puts him in that relation with physical nature which enables him to enjoy that ceaseless round of those adaptations of nature to his wants and happiness, which constitute no inconsiderable portion of both the human constitution, and even of nature herself.

But, man has a *spiritual*, as well as a *material*, nature. Else, like the tree, or the stone, he would have been wholly insensible to all enjoyment, because utterly incapable of all possible exercise of mind.

Nor, though as unlike each other as mind is unlike matter, are these two departments of our nature strangers to each other. So far therefrom, they are most intimately connected with each other; so much so, that all possible conditions of either, similarly affect the other.

That reciprocal relations exist between the body and the mind, is abundantly attested by the universal *fact*, that the mental manifestations are both

crude and feeble in childhood, but gain maturity and strength *gradually*, in the ratio of the development of the physiological conditions; the former attaining its full meridian of vigor in the noon-time of animal energy, while both decline proportionally, till they set together in the darkness of the grave; that, during life, physical fatigue induces mental lassitude; physical excitability or weakness, mental irritability or feebleness, &c.; that mental alienation is caused by cerebral inflammation, and can be cured by, and *only* by, restoring a healthy action in the *brain*; that every pulsation of health in either body or mind, reacts delightfully upon the other; that increased animal vigor, proportionally augments the power of the mental manifestations; that artificial stimulants, or opiates, such as alcoholic drinks, tea, coffee, opium, &c., when applied to the body, throw the *mind also* into corresponding states, exalting or depressing both simultaneously and reciprocally; in short, that *all* changes in *either*, whether for good or bad, produce corresponding changes in the other. Nor need we dwell upon a principle of the truth of which all the members of the human family afford a practical proof and illustration, throughout all that infinitude of changes which occur during their entire lives, to either mind or body. To attempt to *demonstrate* the existence of reciprocal relations between the mind and the body, were as great folly as to attempt to *prove*, by argument, that two and two make four; for, to attempt to prove a truth already *self-evident*, is to depreciate its dignity and power.

This doctrine of reciprocity between the mental and the physical condition, contains and teaches the additional and most important truth that all the conditions of either, throw the other also into their corresponding conditions. Either, *no* relations exist between the two, or else *all* is relation; and therefore *every possible* condition of *either* produces its corresponding and *perfectly reciprocal* influence upon the other; for, all the operations of nature are *complete*. No half-way work any where. In *all cases* where she sees fit to bring about a *part* of any given class of functions by means of any given instrumentality, she has also seen best to effect the *whole* of that class by means of the *same* instrumentality. Thus, a part of the phenomena of vision being performed by means of light and the eye, *all* vision, whether exercised by man or brute, is executed by the same instrumentality. And thus of *every* operation of nature. Indeed, this *must* be the case; because nature makes choice of the *very best* means with which to attain all ends; and what is best for a *part*, is therefore best for the *whole*. Hence, if it be deemed best by Infinite Wisdom that a *part* of our bodily conditions should *similarly* affect our *mental* operations, he *has* therefore seen fit, and for the same reason, that *all* our physical conditions should exert a perfectly reciprocal influence upon the mental manifestations. And, *vice versa*, that all the *mental* exercises and affections should reciprocally influence, as well as be affected by, the physical conditions.

Nor will any philosophical mind call in question either the correctness, or the *universality*, of this fundamental principle of *mento-natural* philosophy.

This doctrine that organization is as mentality, and mentality as organization, enforces the consequent inference, that every possible phase and variety of mental manifestation, must have its corresponding variety and phase of organization. This is but a necessary consequence of that reciprocity of relation just shown to exist between organization and mentality. Nor is this doctrine established by theory, merely. It is but a *summary* of fact, and in the widest sense. Physical organizations *do* go along with their corresponding mental manifestations. Universal coincidence exists between the two. And if any thing were required to *complete* the demonstration, the fact that certain physical organizations are *adapted* to manifest certain mental functions, furnishes it. Thus, power of organization, is adapted to manifest power of function, and delicacy of the former, delicacy of the latter; and thus of every intermediate and collateral condition of both organization and manifestation. Here, too, we find ourselves on ground at once broad and philosophical.

But to a more full exposition and illustration of this instructive principle that organization is as mentality, and mentality as organization. First, then, we find a diversity and variety of organization in nature absolutely without end. Wood has one kind of organization or texture, (and every different variety of tree, herb, grain and fruit, &c., has each its own peculiarity of texture,) animals have other kinds totally different, each having a general structure as well as specific organization peculiar to itself, and differing from all others. Now, *why* that diversity of organization we behold throughout every department of nature? It was not made in vain. Nay, as every thing in nature, from the least even unto the greatest, fulfils some important destiny

“In the great chain of Being,”

from infinitude to nothingness, so every ceaseless variety of organization, shape, structure, texture, and character, has its specific office to perform; and, as mind manifests itself through organization, it is philosophical to infer that this infinitude of diversity in the shape, texture, &c., of that organization through which mind manifests itself, is adapted to as many different varieties of the mental manifestations.

Again: We see a variety in the mental manifestations of men and animals, of tastes, tempers, dispositions, &c., certainly not less in number than is that variety of organization to which allusion has just been made. Now, as we have already seen that organization and mentality *reciprocate* their conditions, is it not philosophical to infer that there is a shade of variation in organization for every shade of variety in manifestation, as well as a *change* of the action of the former for every *exercise* of the latter?

A condensed summary of the argument is simply this: *Mentality is manifested by means of organization. The conditions of both reciprocally affect, and are adapted to, each other. Therefore, every shade of variety in either, has its corresponding shade of variety in the other.*

The overwhelming importance of the great *principle* in hand, will warrant another phase in the argument, as well as still farther extension and detail in its illustration. Not only has every plant, tree, stone, &c., in the vegetable and mineral kingdoms, an organization in keeping with its nature, and differing as its nature differs, but this great principle of a difference in the organization, corresponding with that variety of characteristics which appertain to the mental manifestations, is especially observable as belonging to every known variety of animals, as well as to every diversity of human character. Thus: the whale has an organization peculiar to itself, and perfectly adapted to its specific nature. And, what is more, different species of the whale having slight differences in their mental constitutions, have also differences in their physical organization, corresponding therewith. But, all species of the whale are alike *in the main*, both in organization and mental manifestation. So, also, the tiger has a physical organization (structure, texture, &c., included,) both peculiar to itself, and also in harmony with its desires, manner of procuring food, habits of living, &c., &c.—its claws, its teeth, its anatomical structure, its physicality throughout, being as its mentality. The cat bears a close analogy to the tiger, in both physical structure, motion, and mental disposition, being, as it were, a *small* tiger, *mentally* as well as physically. The wild bull and the buffalo bear as close a resemblance in their habits, food, &c., as they do in their form and structure; and the organizations of both are perfectly adapted to their mental manifestations.

This same law of similarity and harmony between organization and mental manifestation, besides applying equally, not only in the main, but even in the minutest items, to every species of animals known to exist, is especially exemplified in its application to man. In him, behold the highest specimen of organization, and along with corresponding superiority of feeling and intellect! Erect in stature! Majestic in mien! Beautiful in configuration! Powerful in texture, yet delicate and susceptible in the highest degree! Here, too, organization keeps pace with mentality. And, is not the truth *forced home* upon us, that *in him*, too, organization bears the same resemblance to mentality that it is found to do in the balance of creation? Philosophy and fact say, yes; and, in their answer, aver that every *item* of difference found to exist in the dispositions, tastes, talents, propensities, and mental and moral characteristics, of men, will be found to be accompanied by a corresponding difference in their physical organization; because here, too, as in that of their connexion itself, if *any one* kind of organization be adapted to, or be found to accompany, any one class of

mental operations, then is *every variety* of the latter manifested by means of its corresponding variety of the former. Either *no* relation, or *all* relation. No middle ground exists.

This adaptation of the mental function to the physical constitution, is as beautiful in *philosophy* as it is universal in *fact*. It is also most instructive; for, it enables us to discern the mental manifestation by physiological observation. That the character of man should be hidden from his fellow-men, was never the design of nature; but, that it should be "known and read of all men." Nor need any be mistaken. Organization is a *certain* index of manifestation. God has made the former *observable*, and that renders the latter cognizable.

But, *how*? By what *signs*? First, by *shape*. That different configurations, throughout nature, go along with corresponding kinds of organization, and that the former are *as* the latter, is apparent. Is not the adaptation *perfect*, between the *shape* of the lion and his organization? Thus: his form is as perfect a model of strength as his muscular organization is a practical sample of it—both, probably, being the best that the world affords. Now, his shape being as his organization, and his organization as his mentality, the latter can, of course, be correctly ascertained by an observation of the former. The gazelle is a perfect pattern of sprightliness, as well in *configuration* as *manifestation*. *His* shape furnishes an index of both his organization and his mentality. The *principle* involved in these illustrations, is, clearly, that there exists a law of organization which indicates itself through the manifestation. This is both clear reasoning and universal fact.

Again: Whence this never-ending *variety* in the configuration of men? Not only is there a wide difference between the physiognomies of different races and nations, but even no two individuals of the *same* race can be found who look exactly alike. Of what *use* this? What great *end* does it serve in the economy of man's creation? for, so much pains could not have been taken to diversify the size, stature, form, physiognomy, &c., of mankind for nought. But *what* end? *Perfection* of function, (for certain shapes are adapted to certain functions,) and *cognizance* of that function—cognizance of *character* as well as of individual identity. And then the self-evident *fact* that certain shapes are *adapted* to certain corresponding organizations, and these again to their respective mental manifestations, establishes our position that certain configurations of body and head accompany corresponding mental manifestations.

I say, body and head "because the general outline of both bears a strong resemblance to each other. An evenness of characteristic, a harmony, pervades the whole man, from the crown of the head to the sole of his foot. If one part of the body be long, *all parts* will be long. The limbs long.

the person tall, the visage spare, and extended lengthwise, &c.; the whole man being built upon the *long principle*. But, if one part be broad, all parts will be broad, the person round favored, square built, and stocky. And so of other peculiarities of shape. As, by having one bone of an unknown animal, the comparative anatomist can decipher the length of every bone, and the size of the skeleton, as well as the mentality of the animal; so, from the shape of any one organ or portion of the body, can the general shape of the whole body be deciphered, and therewith, the general complexion of the individual in question mentally as well as physically.*

The question is now fairly before us, WHAT physical conditions, shape of body and head included, accompany and indicate given mental manifestations? And WHAT physical changes shall we bring about in ourselves, that we may effect given mental results? Physiology, also, with all its laws, changes, and conditions, especially as affecting mentality, is also spread out for our consideration. Food, its kinds, quantities, preparation, and every thing appertaining thereto, sleep, exercise, respiration, circulation and indeed the whole round of physiological changes and conditions, including the physical education of children, comes fairly up for our consideration. But, as this article is already too protracted to allow our entering upon these subjects here, they will be considered in subsequent numbers of this series of articles. Meanwhile, a careful *perusal* of this article is solicited, as well as reflection upon the general doctrines presented, because they lie at the basis of all man's mental relations as connected with, or influenced by, his physiological conditions.

If any short-sighted or illiberal objector should argue that these doctrines tend to materialism, I answer, first: If they do prove materialism, then is materialism true, for this relation between organization and mentality, *exists*, and is thrust upon our observation continually. It is not to be annulled by the hackneyed cry of infidelity, for it is *true*. Illiberalists are warned not to accuse phrenological or physiological science with materialism, or infidelity, for, their proving infidelity, does not make them untrue. To accuse Phrenology of infidelity is to throw an elastic ball against a rock only to have it bound back in the face of him who throws it. Be careful what charges you bring lest infidels take you at your word, and say: "you argue that *if* Phrenology be true, it leads to infidelity. Now it *is* true, therefore

* Most readers are doubtless aware, that Phrenologists often predict not only mental characteristics from the general contour of the skull, but also even the stature, complexion, color of hair, and eyes, &c. &c., with a degree of accuracy and minuteness astonishing to those who do not understand either this principle or its application. Nor in all probability, can the most gifted in this respect predict a hundredth part as much as *can* be predicted by the application of this law of resemblance between one part and all parts, as well as the resemblance of the mental to the physical man. Verily, we are just beginning to study nature.

on your own showing, is infidelity also true. Secondly : Honest inquirers are referred to "Religion, Natural and Revealed," pp. 115-127, for the true aspect of Phrenology on materialism, and to other portions for its aspect on other doctrines of religion.

ARTICLE II.

THE PHILOSOPHY OF PHRENOLOGY ; INCLUDING THE ANALYSIS OF THE FACULTIES, AND THE LOCATION OF THEIR ORGANS NO. 2.

THE PHYSICO-PERCEPTIVE range of organs, which constituted the subject matter of the preceding number, puts man in relation with matter—giving him knowledge and judgment of the characteristics, qualities, fitness of things, &c., and are located *over and around the eyes*—those windows, through which we look out upon the world of things around us. Now, is not the location of this group perfectly philosophical, and therefore most beautiful; namely, OVER AND AROUND THE EYES—those very organs by which, mainly, we communicate with the external world? Located any where else, they could not, as now, communicate with the eyes with a facility and precision so wonderful. And, what is more, they are much longer than they are broad, and run from the eyebrow *backward and inward*; thus coming nearly *together* at the points where the optic nerves enter the brain; which thus places them in direct relation with the organs of vision.

Their size is best determined from an observation of the form and direction of the eye-brows. When they are large, there will be a *uniform* curvature of the eye-brows in all their parts. But, if some of them be large and some small, that portion of eye-brows above the large organs will be arched, while the eye-brows will pass *horizontally* over those portions beneath which the small ones are located. Many object to Phrenology on the ground of the difficulty connected with a correct observation of the size of those organs. Such, all, will find this rule simple and correct, rendering their observation more easy and certain than that of any of the other faculties. This range is large in the accompanying cuts of Herschell and Clay, in both of which this arched appearance is apparent, while the

No. 3.



Herschell.

No. 4.



Clay.

eye-brows of Brunell, engineer of Thames tunnel, London, (represented in the annexed cut,) shows that unevenness of the eye-brows which indicates a predominance of Size, Order, and Calculation, but a total deficiency of Color (28,) which coincides with his character.



Brunell, No 5.

But to the *individual* location of these organs. **INDIVIDUALITY**, (No. 24, the telescopic observer in the symbolical head, p. 14 of the January number,) is that open door through which most of our knowledge of the external world enters the mind. It is the great *seer* of every thing—that gazing desire which is never satisfied with seeing, and which brings within the examination of the external world, all that vast range of external objects of which we do or can take any cognizance; creating, in the mind of its possessor, a curiosity, and a desire to *see things—to examine nature—*proportionate to its size.

But the specific function of this faculty will be better understood by a reference to its *adaptation*. Things exist. With them, all nature is crowded to its utmost capacity. Who can count the sands of the sea shore, the leaves of the forest, or even the number of living things with which all nature teems? Now, every being and thing, of air, earth or water, has an independent existence, an individuality, a personality, of its own. In short,

every thing is a *thing*. To this *thingness of things*, is this element of man's mind adapted. But for this arrangement of *thingness* in nature, our world and all things therein, would have been one vast nothing. With this arrangement in nature, but without this faculty in man adapting him thereto, though all nature would be thronged with things, yet to *man* they would be as though they were not. His eyes would be completely sealed to the earth and all that is therein. The larger this organ, therefore, the more *subject matter* does it bring within the range of the other faculties—the more things to excite their action.

How beautiful in this view of its function, is the location of its organ, namely: at *the root of the nose*, at the *lower* and *middle* portion of the intellectual lobe, occupying a central position in the middle of that semi-circular range of organs, which forms the perceptive group. Its action feeds them with objects on which their respective powers act, and it sits enthroned in their very midst, encircled by them, as a score of listeners gather circularly around and before an entertaining speaker, and for the same reason, namely: that, the interchange of ideas between them may be facilitated thereby. Now, it is submitted to any intelligent mind, whether this adaptation of its location to its function is not inimitably perfect, first, in its being partly over and partly between the eyes, by means of which mainly it holds communion with the world of things; and, secondly, in its occupying the centre of that group of physico-perceptive faculties in connexion with which mainly it acts, and which could not operate without it. A large development of Individuality causes the eyebrows to become arched at their inner termination, and sets them apart, in proportion to their size, as seen in cut No. 4, but when this organ is small, besides an indentation at the root of the nose, the eyebrows are nearly on a line with each other, and terminate inwardly near each other; as in cut No 5.

FORM is located partly behind, and partly below, Individuality, and nearly between the eyes, though mostly above them, and on the two sides of the *christa galla*, or *coxcorn*, as it is called—that bone which projects upwards into the middle of the fore part of the brain, and on to which the falciform process of the *dura mater*, which separates the two hemispheres of the brain from each other, is attached. When large, it sets the eyes wide apart, its size being observed by looking the subject full in the face, to see whether his eyes are spread, or are set near together.

SHAPE is a necessary property of all material things. But for this arrangement, we could not know each other from our configuration, could not know a thing in nature by its *looks*, and should of course find it exceedingly difficult to recognize individuals, animals, or things. The same inconvenience would follow if we possessed no *faculty* of form, even though the *quality* of shape might have appertained to matter. But with this ar-

rangement in nature and this faculty in man, we are able to identify persons and things by their *looks*, and to know one another by our countenances and the general shape of our persons—a most important *end* attained by very simple *means*. As this organ is exercised by means of the eye mainly, its location in so close contact with the optic nerve, is most appropriate, and therefore most beautiful.

Those in whom this organ is large, recognize persons whom they have barely seen before, by their looks, physiognomy, &c., as well as animals and things; while those in whom it is small, fail to recollect persons and things seen but a few times. It is of essential service to artists and mechanists of every kind, as well as to all who have much intercourse with their fellow-men. Directions for its cultivation, as well as for the improvement of all the faculties, will be found in "Education and Self Improvement."

SIZE is located in the angle formed by the root of the nose, and the arch over the eyes. (See the large and small apple in the symbolical head.) It, in conjunction with Form and the whole perceptive range, is amply developed in the engraving of Herschell, the great Astronomer, and his skill, especially in all his measurements of size, distance, and ecliptics, &c., depended essentially upon the power of the corresponding faculty. Its office is to take cognizance of *big and little*—to measure by the eye, and to give a knowledge of volume, magnitude, distance, dimension, diameter, bulk, quantity, perpendicularity, roundness, squareness, inclination, angularity, length, proportion, &c. It is adapted to the fact in nature that some things are *larger* than others. When large, it gives intuitive and correct perceptions of this whole range of physical conditions, or what is called a *correct eye*; and is therefore essential to all who would operate with or upon material things. Its absence of course leaves these mental operations deficient in both quickness and correctness.

When large, it causes the inner parts of the eye-brows to shelve over the inner portions of the eyes, as the eaves of a house project beyond its walls, as well as makes them come down lower, and project out further, in proportion to its size. When small, the inner portions of the eye-brows are scarcely farther out than the inner corners of the eyes. The way to ascertain its size, by feeling, is to put the ball of the thumb upon the organ, throwing the fingers upwards towards Benevolence, and if large, the thumb will rest upon a protuberance somewhat resembling the rounding side of the half of a bean. Still, its size can be determined better by its projection over the inner corners of the eye, than by touch.

WEIGHT is located externally from size. Let an imaginary line be drawn perpendicularly through the middle of the eyes up to the eyebrows, and that portion of the brain just internally of this line, is the organ in

question, while Color is located externally to it; giving, when large, a general fulness and arching to the eye-brows at this point, but when small, allowing the eye-brows over it to retire.

Its function adapts man to that principle of gravity, attraction, or inclination, which, while it holds together the atoms that compose all material bodies, also keeps the earth, moon, sun, stars, and whole planetary system in their respective spheres, and controls their unerring motion. By these same laws is man governed. Hence, without some mental faculty that puts him in relation with this arrangement of nature, he could not stand, could not move, but would fall and lay where the laws of gravity naturally carried him. But this faculty enables him to control his movements when resisting these laws—to stand, walk, climb, ride, and preserve his centre of gravity even at the mast-head of the rolling and tossing ship.

When this faculty is small, its possessor cannot look down a precipice, or look from off a lofty site or on the water when riding close to it, or upon running water, or ride on horseback, &c., without becoming dizzy-headed, or having his head swim, as it is called, nor climb &c., without falling, and slips and falls easily, because he does not discover the loss of the centre of motion, or know how readily to put forth those precise muscular exertions required to regain it.

COLOR, the location of which is given above, adapts man to that never ending variety and beauty of shades and hues of color with which Infinite Perfection has adorned all nature; enabling him both to perceive and judge of colors, as well as to take pleasure therein; his capability and pleasure in these being proportionate to the power and activity of this element. Its location over the eyes, by the use of which alone we can discern colors, is in beautiful keeping with the location of Individuality, Form, Size, &c., as adapted to both their general and their specific functions.

The location of ORDER, system, method, arrangement, &c., is equally philosophical, namely, beneath the eye-brows, over the outer corners of the eyes, just where the superciliary ridge—that bony projection that comes arching down from the upper portion of the temples, on which the temporal muscle fastens—unites with the transverse arch of the eye-brows. (See 29, the emblem of the old woman putting her house in order, in the symbolical head, on p. 14,) though it is there located rather too far outwardly. The greater the angularity and projection of the eye-brow seen at this point, the greater the developement of this organ, except that due allowance must be made for a predominance or deficiency of bone and muscle in the system, which renders both the superciliary ridge and the bony arch over the eyes, larger at their junction than when the bones are smaller, and thereby increases their projection.*

* The prominence of the superciliary ridge, like that of the spinous process below Phlogogenitiveness, mentioned in this series of articles, in Vol. VI., indicates a proportion-

When this organ is small, any thing is left any where. There is no place for things, and nothing is ever in place. Confusion and disorder characterize business, opinions, and conduct. It is amply developed in the engraving of Herschell. Also very marked in those of Washington, and Franklin, inserted in *Vol. VI.*

CALCULATION is located at the outer portion of this row of organs over the eyes. Its size may be known by an observation of the way the outer ends of the eye-brows terminate; for, if it be large, they are elongated and bent outwards, terminating whilst running backwards towards the ears, (see Herschell's, 30;) but if small, the eye-brows extend but little beyond the outer corners of the eyes.

Its function is counting, adding, subtracting, multiplying, dividing, reckoning, &c., in the head. *Mental arithmetic*, is the power imparted thereby, while the mere mechanical or artificial process of calculating by means of arithmetical rules, depends in part on the other faculties. Its adaptation is, to the fact that every thing in nature is one, or one of many; that is, possesses the inherent quality of *numeration*; so that it cannot be, without being a *one*, either by itself, or among other things taken collectively. If this quality had not appertained to matter, there would have been no difference between one and many—all the present relations of numbers, all numerical conditions and conceptions, having no existence. Or, if this quality had appertained to things, but the faculty in question had not been created in man, though these numerical relations would have existed as now, yet *to man* they would have been a dead letter. He could have perceived no difference between one dollar, and millions of dollars—could never have counted any thing, or perceived any difference between one and many. Of course, all pecuniary transactions, all interchange of property, all statistical knowledge, would have had no place in the conceptions of the mind of man, in which event life itself would have been unworthy of a wish.

The case of the idiotic, but calculating negro, described in the last number, will serve to illustrate the kind of talent imparted by this faculty, as will also the calculating powers of Zera Colborn, and others of like capabilities, while those in whom it is small, are slow and incorrect in mental arithmetic; obliged to rely on slate and pencil reckonings, and incapable of grasping any of the relations of numbers. The editor has seen those who could form no idea of numbers higher than nine, not even so as to count ten, and has heard of similar deficiencies in others.

ate development of bone and muscle, and of course of physical strength, and easy power of motion in walking, laboring, &c., because, the stronger and larger the muscles, the larger these projections on the bones to which they attach themselves, and therefore the more prominent this long ridge to which the muscle with which we masticate our food is attached. Sometimes, however, it becomes proportionably larger than the others from being used more.

LOCALITY the last of the physico-perceptive group, is located *over* Size, and Weight, the organ represented in the emblematical head by the signpost, the traveller, and the village. Its direction is upward and backward from size towards mirthfulness. Its function gives us our idea of space. and all our knowledge of *place, position, &c.* Things exist. But nothing can be, without being *somewhere*. *Place* is as inherent a property of bodies as shape, or magnitude, or any other property; and all because the idea or quality of *space* exists as adapted to things, so that every thing must have its whereabouts. Nor can two bodies occupy the *same* space at a time. In other words: LOCALITY is a necessary property of all bodies, and man possesses the element of taking cognizance of places and remembering *where* in the fields of space he saw things. Geography in the largest use of the term—the position, both absolute and relative, of all things on and in the earth—as well as the position of the heavenly bodies relatively to each other, together with every thing of this nature—comes under this faculty. Those in whom it is large, remember the looks of roads, scenery, &c.; where on the page given ideas are located; and where they saw things; can find their way readily; love to travel; rarely get lost &c. Those in whom it is small, lose the points of the compass, cannot keep direction, find their way with difficulty, and forget places, position, &c.

The location of this organ directly above Size and Weight, as well as adjoining them, is in perfect keeping with that philosophical beauty which we have seen to characterize the location of all the organs; because it is the *combined* action of the two elements of Size which appertains to distance, and of Weight which appertains to motion, that governs position, to which Locality is adapted. It is philosophical, therefore, that these three organs that work together so intimately, should be located together.

Let us look at one other point before closing; namely, the harmony existing between Phrenology and Natural Philosophy. If both be true, the God of the one is also the Author of the other; so that a perfect harmony must be found to exist between them. And, *vice versa*, in case this harmony *does* exist, the truth of Phrenology is established thereby, because it is found to coincide with nature. What, then, are the facts? Why, that for every one of the *inherent properties* of matter as pointed out by Natural Philosophy, we find a *faculty* and *organ* in Phrenology. Thus, in turning to works on Natural Philosophy, we find the following inherent properties of bodies to be enumerated; namely: Divisibility, Magnitude, Configuration, Attraction, Cohesion, and Impenetrability. Divisibility consists in the fact that a body can be divided and subdivided *ad infinitum*, and corresponds substantially with the phrenological element of Individuality or Personality as explained above. Magnitude consists in bulk, and is analogous to the Phrenological element of Size. Configuration is defined to mean *shape*, and of course has specific reference to the

phrenological element of Form, which takes cognizance of shape. Gravitation, Attraction, and Cohesion, refer to the great principle of the inclination of matter to matter, as designated by Phrenology under the general head of Weight. Impenetrability has reference to the fact that one body cannot be where another body is; which of course involves the phrenological principle of space, as described under Locality. Thus it is, that as far as Natural Philosophy goes, Phrenology goes with her; the latter pointing out a primary mental faculty adapted to every element of matter as pointed out by the former, and that too, though the mental faculties of the latter were discovered independently of the former, and without the least reference thereto. Still, come to put the two in apposition to each other, behold how wonderful a coincidence is found to exist between them. Could this have been the case if Phrenology were mere gammon—a freak of human fancy? Is not the Contriver of the one, also the Author of the other? In short, does not this coincidence between the two, go far to *demonstrate* the truth of phrenological science?

Again: Phrenology points out glaring *omissions*, not in Natural Philosophy herself, but in *our imperfect systems* of it. Thus, number is as uniformly and as necessarily a property of all material bodies, (as well as of some that are immaterial,) as are Configuration and Magnitude; for nothing can exist without being a one, or one of many; that is, without possessing the property of *numeration*, any more than without that of Size, or Shape. To be perfect, therefore, Natural Philosophy must *enlarge* her vocabulary of the inherent properties of matter, so as to embrace numeration also. So, too, Color appertains to all bodies, and should also be included in Natural Philosophy. She tacitly recognises it, in her attempts to describe it, yet has not admitted into her nomenclature of *elements* all the elements she attempts to describe—an omission of which *true* philosophy is never guilty. But, so great is the prejudice against Phrenology among many *book worms*, that these proposed additions will knock for admission into the pale of Natural Philosophy perhaps as long as the Baconian System itself, with all its claims on every reflecting mind, knocked in vain for admission into the *learned* institutions of Europe. To their shame be it spoken, that our *literary* savans have been the very last to acknowledge the truth of Astronomy, of Circulation, and of every new discovery made in science. Taught by this fact, will not the common people learn never more to pin their belief on the sleeves of learned prejudice, but to examine *for themselves*—to sit down under their *own* vines and fig-trees?

One remark more. The present divisions of study into that of Chemistry, Natural History, Natural Philosophy, Mathematics, Geology, Geometry, Mineralogy, Conchology, Anatomy, Physiology, Phrenology, Magnetism, &c., by means of which nature is now studied, are soon to pass away forever; or rather, to be *merged in one*. Each study is so intimately

related to all the others, that neither can be prosecuted profitably alone, but only in conjunction with that of universal nature. Some of you, readers, will live to see the prediction here made, verified. Meanwhile, let me exhort all to pursue with all diligence *the study of universal nature* and especially the department of *Anthropology*.

ARTICLE III.

THE PHILOSOPHY OF LIFE ; ITS FUNCTIONS, AND THEIR RATIONALE, OR CAUSES,
AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM. NO. 2.

The following, transferred to our columns from the last volume of the Edinburgh Phrenological Journal, does something towards explaining the Philosophy of the joint action of our mental and physical organs—a subject vast beyond all conception, and beautiful beyond all description, but of which we yet know almost nothing. Though I do not endorse all contained in this quotation, yet I especially recommend the consideration of the *philosophy* involved in this connexion of all parts of the body and brain with each other, and the vital phenomena dependent thereon, to every inquirer after the *rationale*, or the *philosophy*, of life.

The portion of the article preceding that here quoted, gives Mr. Braid's theory, along with much additional theorising, and some excellent suggestions, yet, as we cannot find room for the whole article, we quote its pith and drift. The balance may be quoted when we can find space for it.
Edit. Am. Phren. Journal.

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From the Edinburgh Phrenological Journal.

"Having thus briefly described what I saw of the hypnotic state itself, I beg now to add what I shall call, for distinction, the phreno-hypnotic phenomena which I witnessed ; in other words, the excitement of mental manifestations by the operator. In this field Mr. Braid has made another discovery, quite as striking as that of tracing the commencement, if not the cause, of the hypnotic sleep to the motor nerves and muscles of the eyes. He has observed that, in the exalted hypnotic sleep, certain of the mental faculties can be called into manifestation, by touching, or, as he calls it, titillating, *other* parts of the body besides the head. Founding on the known fact that the trunk and limbs, as well as the face, pathognomically express the various feelings, Mr. Braid thought that the operation might be reversed, and the emotions be excited by stimulating the parts of the body which appear to respond to them ; in other words, that, as the cord must have two ends, one in the brain, and the other in the corporeal muscles—the foundation of what Sir Charles Bell calls the anatomy of expression—stimulus applied to either end would produce the same effect. That I may not misstate Mr. Braid's views, I will again quote from his recent essay, which, of course, sets forth his latest and most matured experience.

“The idea occurred to me, that, by titillating certain combinations of nerves, and thus exciting into activity certain combinations of muscles, by a sort of inversion of the ordinary sequence, we might thus, through muscular action, suggest to the mind the idea which ordinarily preceded and excited the muscular action. This, then, would be a mere inversion of the ordinary sequence, the attitude and muscular expression of our *own* body suggesting the idea to our *own* minds, just as the effect is produced through the eyes by looking at any one pantomimically expressing any given passion or emotion. It is long since it was observed, that any one, in the waking state, while assuming and endeavoring to maintain the attitude of expression of any passion or emotion, will soon experience a corresponding condition of mind engendered thereby. By a series of experiments, this theoretical view seems to be borne out; as I have found that stimulating into activity any class of muscles, either in the *head*, trunk, or extremities, speedily engenders the ideas with which they are ordinarily associated in the waking condition. Thus, putting a pen or pencil into the hand excites the desire to write or draw; moving the fingers or hand, as if sewing, gives the idea of sewing; approximating the palms of the hands gives the idea of devotion; clenching the fist, the idea of fighting; stimulating the muscles of the back, pride and firmness; and so on. This, however, is best illustrated by experiment, and I shall now proceed to do so, and have no doubt of enabling you readily to comprehend the subject in this way, in the course of a few minutes.’

“Mr. Braid having now finished his paper, stated that an experiment would illustrate the matter so much more readily, that he should, no doubt, make his views on the latter part of his subject be comprehended in a few minutes. He then directed a young lady, who was present for the purpose, to hypnotise herself; which she did very readily, by holding up and looking at one finger. It was necessary to explain, he said, that, at a certain stage of sensation, the muscles subjacent to any point titillated instantly had a tendency to contract, or any point touched the patient had a tendency to lean against; and the tendency to self-balancing, so remarkable in somnambulist patients, called into action certain associated combinations of muscles; and that this action created the idea in the mind of the patient. He then commenced his experiments. On his touching the muscles of the back, the patient arose and assumed an air of self-importance. The hands having approached each other (apparently accidentally), the position of them seemed to have given the patient the idea of devotion, and she slowly and gracefully sank upon her knees. Though this was not intended, it seemed to give much satisfaction, as illustrating the impression Mr. Braid had been seeking to convey in his paper. The muscles of the interior of the arm being touched, caused a clasping of the hands, and the patient seized hold of the operator's handkerchief: the back of the arm being touched, an opposite tendency was displayed, and the patient seemed disposed to restore. A point in the interior of the shoulder being touched, which naturally caused the patient to elevate the arm and bring it forwards, she immediately evinced a disposition to lean against the operator. Touching the posterior and top parts of the shoulder on the opposite or left side of the patient, she opened her hand, evincing a disposition on that side, to guard the operator from some imaginary assailant. The opposite feelings thus brought into action by touching different muscles, Mr. Braid said, had not their origin in a wish to be friendly merely; and in proof of this, he placed the patient on the other side of him, when she leaned with her right

arm against the chairman, clasping his arm, and when Mr. Braid approached her on the other side, she struck at him. The points of contact were reversed, and the patient clasped the operator, and evinced a disposition to use the opposite arm in defending him against the chairman. A touch on the middle of the chest, caused a stooping tendency in the patient, a distressed state of the respiration, and a strong emotion of compassion; and the patient laid hold of some of her own clothes, as if to give them to some distressed object. The next point of contact was behind the shoulders, and the patient's feelings seemed instantly reversed; a feeling of selfishness seemed to be predominant, accompanied with manifestations of self-consequence. Various points of the head were touched, and the operator's finger being placed at the top of the head, the patient assumed an appearance of great firmness. A part of the head a little more backward being touched, the patient's head was thrown more backwards, and the countenance displayed the appearance of great self-importance. Points more laterally situated being touched, vanity and self-admiration were manifested. On a point of the head a little anterior to the centre being touched, the patient sank down on her knees in a solemn devotional manner; and combining this touch with one a little more laterally, a more animated appearance was given to the countenance, and the patient unclasped her hands and tossed them about, as in an animated state of devotion. The first point of contact being combined with one more laterally situated, an appearance of extreme ecstasy was produced. After exhibiting many others of these phenomena, which seemed to bear out very fully, and to the satisfaction of the audience, the theory which he had propounded, Mr. Braid remarked, that he considered no experiments which had yet been made of this kind had either proved or disproved the doctrine of Phrenology, which had as yet been left in much the same state as it was found by them."

I can bear testimony to the truth of the above results; for I saw the stimulants tried, not on one, but on several subjects of both sexes. I was allowed to try the experiment myself, and received blows or caresses, as I stimulated the outside or the inside of the arms; nay, was encircled adhesively with one arm which I had touched on the inside, while the other, touched on the outside, struck out at any one near on that side; and, on changing my place with another person, that person was caressed and I most impartially beaten. This singular proof of the *duplicity* of all the organs and functions of the muscular frame, as well as of the brain, has been observed by others; especially by Dr. Elliotson, in one of whose patients I saw it realized by the most distinct antagonist-action, as in Mr. Braid's subjects. I would here remark, that what I saw was confined to effects or results. I did not see the *cause* of these responses; and must not forget to say, in imputing them to association of certain ideas or feelings with certain muscular movements, Mr. Braid has only assumed, not proved, the *modus operandi*. The anatomy of expression which he adopts, is more tangible than association; and that is certainly by nervous communication.

With one conclusion to which Mr. Braid comes, I cannot, after the most careful consideration, agree; namely, that Hypnotism, or what is the same thing, Mesmerism, has done nothing in the way of confirming the organology of Phrenology. I cannot part with so direct and powerful an aid to the science, so slightly, I would almost say indifferently, as Mr. Braid has done in the last five lines of the extract above quoted. My difference from Mr. Braid is on the following grounds:

First, All the feelings whose manifestations he called forth by muscular titillation, were those which Phrenology has distinguished as primitive by the size of the organs in the brain. I saw Self-Esteem, Veneration, Benevolence, Adhesiveness, Combativeness, Destructiveness, Secretiveness, and Acquisitiveness, successively, in marked manifestation under the muscular process.

Secondly, The same faculties were brought out by touching the head over their recognized organs in the brain, and, as I can bear witness, considerably more unequivocally and distinctively.

Thirdly, I cannot see why the fact that the manifestations instantly obey the direct touch over their organs in the brain should in the least be weakened, because, inversely, the brain may be excited by touching the muscles of expression. Mr. Braid does not aver that the muscles are the *seats* of the emotions. The brain must be concerned even in this reverse indirect appeal to it. If so, what has Mr. Braid done, but most ingeniously confirmed the *pathognomy* of Phrenology; discovered muscular regions which respond pathognomically to the organs of the brain, and to which, on his own showing, the *brain* responds? Has he not thus materially added to the proofs of Phrenology, instead of merely leaving them as they were?

Fourthly, Not only were the responses, to my observation, more precise, when the head was touched in the situations of the cerebral organs of the eight feelings enumerated, but these eight were apparently all the feelings that Mr. Braid could excite muscularly. Others, however, were called forth when their organs in the brain were touched, and invariably in the recognised localities. For example, the repulsiveness of Self-esteem was roused by touching the back on the spine, immediately below the shoulder-blades; and the feeling was also excited by touching the situation of its recognised organ in the head. But the coquettish manner of Love of Approbation could by no muscular touch that was tried be called forth; yet it instantly appeared when the organ on each side of Self-esteem in the head was appealed to. In one lady's case, I secretly concerted with Mr. Braid, that, when I said "centre," he should touch Self-esteem, and "sides," Love of Approbation, both on the head. This he alternated a dozen of times, with the most amusing change, from hauteur to vanity, that a phrenologist could have wished to see. Tune, Time, Color, Ideality, Caution, were not called forth by the muscular, but could be by the cerebral appeal. Now, even supposing that precise localities in the muscular frame shall in process of time be discovered, to the stimulating of which each and all of these feelings shall respond, still, as the feelings ultimately vibrate in the brain, where this takes place must be in the very localities ascertained by Phrenology, seeing that at *that* end of the cord, so to speak, the response is unequivocal; each kind of response being limited to the bounds of its own previously ascertained organ.

To my mind, the organology of Phrenology receives much confirmation if by touching over the previously observed organs the manifestations are brought out; although it may be also true that the same manifestations can be brought out by touching other parts of the body. We do not question the localization of its proper propensity in the cerebellum, because its specific feeling can be excited in other localities. Neither is the evidence weakened by the fact, of which I saw several proofs in Mr. Braid's hands, that the ideas conveyed in *words* will rouse the feelings to a very great degree in the different organs. We know that this is true in the waking state; hence the danger of corrupting books or conversation. I saw differ-

cut feelings—always, be it marked, the primitive faculties of Phrenology—called forth in Mr. Braid's subjects, who were, beyond all doubt deeply hypnotic at the time. When he whistled a waltz, a lady in the sleep began to move in waltz measure with uncommon grace; when he sung, she sung; and, stimulated by his words, she made a fierce attack upon me to rob me, attempting to plunder my pockets, and possessing herself of something belonging to me—which, by an appeal, still in words, to her Conscientiousness and Shame, she was made to restore, with a flood of tears. I shall never forget that lady; she was in a superior rank in life, residing some miles out of Manchester; and I was introduced to her and her family by Mr. Braid, who paid her a non-professional visit, in the hope that she would consent to be hypnotised for my gratification. She most cheerfully and obligingly complied. Naturally a beautiful and elegant young woman, her movements and attitudes, in the exaltation of the hypnotic sleep, exceeded in gracefulness and expressive power, anything I ever witnessed in the most accomplished displays of the stage. I was before aware, for I had seen several instances in Edinburgh and London, and one in Mr. Braid's own hands, that very ordinary looking persons can be rendered beautiful, and always graceful, in the nervous sleep—proving how much beauty depends upon expression; but the case now described presented a series of studies for the sculptor, painter, or actor, of the most exquisite kind. This young lady expressed no feeling that is not recognised by Phrenology, whether excited by touching the organs on the head, or the muscles, or by calling up the ideas by words; and when precision in manifestation was wanted, recourse was always had to the brain direct. One example I recall. As she joined her palms and sank gracefully on her knees, in answer to the muscular appeal to Veneration immediately under the breast-bone or sternum, the ingredient of rapturous ecstasy was added to her expression—and how? by touching the organs of Hope, Ideality, and Wonder, on the head. The attitude and expression became heavenly. In an instant, a touch on the spine roused her from her knees, and changed her whole demeanor to a strut of proud defiance. Another was given to the organ of Love of Approbation, *on the head*, when she bowed and moved her hands from side to side with an air of coquetry, with “nods, and becks, and wreathed smiles,” from which the greatest adept in genteel comedy might have taken a lesson. The waltz easily followed when music was given her, and her dancing movements were perfect.

One observation made by Mr. Braid, if true, would, I freely admit, upset all my above arguments for Phreno-Hypnotism, namely, that in the third or rigid and torpid stage of Hypnotism, the manifestations are reversed—the lower organs bringing out the higher manifestations, and *vice versa*. This is vastly too important to be lightly averred. We must see a hundred unequivocal instances of it, before we can subscribe to it. Now, I did not see one; and when it is recollected that the third stage is a stage of torpor, I should rather expect that no manifestations can be brought out in that stage at all. Nothing perplexed me more than this thesis of Mr. Braid's, and I am not sure that I understand it yet. Experiments, “*decies, deciesque, repetita*,” are called for on this by far the boldest of Mr. Braid's propositions, and the greatest of his discoveries, if discovered it shall be, which, with great deference to him, I cannot imagine it ever will. On his own theory of suggesting ideas or feelings by stimulating certain muscles, the notion of inversion seems an absolute inconsistency.

I have to repeat my great obligations to Mr. Braid for much pleasure, and

no small instruction. I witnessed some gratifying applications of Hypnotism to disease, saw marked improvement, and conversed with several cured patients, who described to me their interesting experience. But into that branch of the subject, as not suited for your Journal, I will not enter.

I am yours, &c.,

Northumberland street, Edinburgh,
1st June, 1844.

JAMES SIMPSON.

ARTICLE IV.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF A FEMALE THIEF, REFERRED TO IN OUR JANUARY NUMBR. BY B. J. GRAY.

As "facts are always welcome to the columns of the Journal," and, as facts are the *stepping stone* to truth, and the foundation of *all science*, the writer takes pleasure in furnishing the Phrenological and Physiological developments of the woman referred to in the January No. of Vol. vii., 1845; together with some prominent features of her history, which will be recognized and corroborated by all who know her.

Her head is large for a woman, and the sizes of her Phrenological organs, as developed in a scale graduated from 1 to 7, are as follows, viz:

<i>Domestic Propensities.</i>		<i>Semi-Intellectual Sentiments.</i>	
Amativeness, - - -	7	Constructiveness, - - -	6
Philoprogenitiveness, - - -	5 to 6	Ideality, - - -	4
Adhesiveness, - - -	6	Sublimity, - - -	5
Inhabitiveness, - - -	5	Imitation, - - -	6
Concentrativeness, - - -	3	Mirthfulness, - - -	6
<i>Animal Propensities.</i>		<i>Perceptive Faculties.</i>	
Combativeness, - - -	6 to 7	Individuality, - - -	6
Destructiveness, - - -	6	Form, - - -	6
Alimentiveness, - - -	6	Size, - - -	6 to 7
Acquisitiveness, - - -	6	Weight, - - -	5 to 6
Secretiveness, - - -	6 to 7	Color, - - -	5
<i>Selfish Sentiments.</i>		Calculation, - - -	6
Cautiousness, - - -	6	Locality, - - -	6 to 7
Approbativeness, - - -	6	Eventuality, - - -	6
Self-esteem, - - -	5	Time, - - -	5
Firmness, - - -	6	Language, - - -	5 to 6
<i>Moral Sentiments.</i>		<i>Reflective Faculties.</i>	
Conscientiousness, - - -	2	Causality, - - -	6
Hope, - - -	6 to 7	Comparison, - - -	6
Marvellousness, - - -	2	Agreeableness, - - -	5 to 6
Veneration, - - -	2	Human Nature, - - -	6
Benevolence, - - -	6		

Now, from the above organization, no Phrenologist can fail to discover at once that the general drift of her character is selfish and animal

I examined her head in March, 1844, and had never seen her previous to that time, nor did I know who she was. The description was much as follows: "You have a strong and active organization, and are capable of great physical endurance. You are noted for your determination and perseverance, cannot endure confinement, nor live without some active employment, and a great amount of exercise in the open air. You are fond of money-making—are industrious, and frugal, and do not scruple to employ dishonest means to further your pecuniary interests. You lay good plans, are capable of adapting means to ends well—are a good judge of property, and calculated to buy and sell to advantage; and withal, are very shrewd and calculating, and know *how* to employ tact, and will equivocate and falsify. You are a strong friend and a bitter enemy—will do any thing for a person in distress, yet have a passionate and violent temper, and will backbite and otherwise injure your best friends in the heat of passion.

You have high hopes—are buoyant, cheerful, and full of humor. You are calculated for hardy efforts, and should have been a man; for, you have many truly masculine qualities, and are coarse and vulgar in your expressions, and decidedly wanting in that refinement of feeling and sentiment, and that modest and virtuous deportment that characterize your sex." Having finished the description she said she "did not know before that a Phrenologist could tell her all she had ever done in her life." I told her I feared she would never reach heaven if she did not alter her course, set about cultivating her moral organs, and restraining her evil propensities. She replied, she "calculated to get to heaven with all her *bumps* just as they were." Thus manifesting no penitence for her conduct, and evincing an entire want of Conscientiousness, which is the case in her head.

Her head being a strong and marked one, I afterwards made particular inquiries in reference to her character, which was found to harmonize most perfectly with her phrenological developments, and also with the description I had given her. She lives in Greene Co. N. Y., and is notorious throughout all that region for her cunning, duplicity, acquisitive spirit, want of moral principle, her perverse disposition, and her masculine energy of character. For some years she was keeper of a toll-gate on the Catskill turnpike, and having some words of dispute with a traveller in regard to toll, she became angered, drew a knife and stabbed him in the thigh, causing the blood to run so freely that he was obliged to repair immediately to a surgeon, (large Comb. and Dest.) Three times she has been in States' Prison for stealing horses and cattle. (Large Acquis. and Sec. and small Consc.) It is also said of her that she will equivocate and falsify even when the truth would answer just as good a purpose, and for the pleasure she takes therein. (Large Secret. and Small Conscien.) She has also two or three illegitimate children. (Very large Amat. small moral organs and moderate Ideality.)

In point of physiology, she is small in stature, yet has a compact and dense physical organization. She has a predominance of the Vital Temperament, usually connected with the selfish and sensual—the strong motive, and a good degree of the mental—just the organization for action and physical endurance. The day I saw her she had walked through mud, snow, and water, from Delhi, over the Catskill Mountains, to South Cairo, a distance of 40 miles, sometime before night. It was a raw day in March, and the travelling was so bad that it was with difficulty that *even* horses

could wallow through the mire. Some years since, she dressed herself in men's clothing and drove stage for three years, without being known—a line of conduct entirely harmonizing with her coarse and enduring organization and large Secretiveness.

Indeed, so completely did she conceal her real character, that those who were best acquainted with her knew not who she was. She was generally jocose and lively, mingled freely with her bar-room associates, and was the life of the company.

It is also said of her that she is very excitable in her anger, and when aroused, is very boisterous and forcible; (Comb. and Dest. and an excitable Temp.) that "she is very talkative, shrewd in bargaining, and generally feathers her own nest;" (large Secret. Lang. Acquis. and small Consci.) that she is "stirring and active, always found going through thick and thin, and attending to her business equally as well out of doors as in the house." The shrill and harsh tones of her voice also evince the coarse and animal in a remarkable degree. (Large Comb. and Dest.; small moral organs, moderate Ideal. and an animal Temperament.) She is the owner of a small place near Catskill, and another in Delhi, which she has acquired through her own industry. She walks frequently from one to the other, to plant and cultivate her grounds, give directions &c. (Large share of muscle for a woman, great action and energy, and large Acquis.) The first offence for which she was committed, was stealing a horse from her father-in-law. She was disguised in men's apparel at the time of the theft. At her trial she accused a man by the name of R. W. as being an accomplice, and so adroitly did she employ her cunning and tact, on this occasion, and so firmly did she maintain the charge, that he came well nigh being incarcerated with her, though he was entirely innocent of the deed.

Let sceptics observe the strict coincidence of development and outward manifestation of character in this case, and then say, (if they can,) in the face of *demonstration*, Phrenology is not true. Also, let inquirers after truth first learn the location of the phrenological organs, and the legitimate function of each, and then compare the cranial developments with known traits of character, and they will be unable to resist the evidence thus brought to their mind. It is ungenerous and illiberal to condemn any science without investigating its claims to truth, and those who now refuse to admit Phrenology, occupying as it does, so proud a height in the scale of science, are as egregiously stubborn and ignorant as the man who refused to look through Galileo's telescope for fear he should see the discoveries that eminent astronomer had made. Moreover, we should *always* pursue our inquiries through the telescope of observation, and thus descry the *facts* in the case. Metaphysicians have *always* differed in theory because they have not had correct data, on which to rest their conclusions, and because their mental organizations were different; and have *invariably* arrived at conclusions varying according to the difference of their mental constitutions. The truth is, that *mind* in all its varying phases of action, emotion, or feeling, is dependent upon *organization*, and the attention of mankind *must* be directed to this primary condition of our nature, in order to arrive at the true philosophy of mind. Nor is there any other point where we may successfully and *effectually* begin to cultivate and reform mankind. Nor was there ever a richer field of study, intellectual culture, or moral improvement, presented for the contemplation of mortals. How

truly the Phrenologist can adopt the beautiful sentiment of Akenside when he exclaims,

“ Thus the men
Whom Nature's Works instruct, with God himself
Hold converse; grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his, the relish of their souls.”

ARTICLE V.

THE LAW OF LOVE A FAR MORE EFFECTUAL PREVENTIVE OF CRIME THAN PUNITIVE MEASURES, CAPITAL PUNISHMENT INCLUDED. NO. 1.

THAT every violation of the laws of our being should be punished, is self-evident from the fact that it is punished, the Author of nature having instituted such punishment as the *natural and necessary consequence* of every such violation. The end sought, the end adapted to be attained, by such punishment, is neither the gratification of a vindictive spirit on the part of the Almighty, nor human suffering as an end; but, simply, solely, the *reformation of the sinner*. Not a pain does the violation of these laws occasion, but is calculated, *in and of itself*, to prevent *farther* transgression; for, man being so constituted as instinctively to shrink from pain, and the violation of every law of nature being necessarily accompanied by pain, man is *constituted* to avoid that violation of law from which alone all pain proceeds. Hence, the only legitimate office of pain is to *prevent sin*. Nor should punishment *ever* be inflicted *except* in order to *reform* the sinner.

Another preliminary remark: For reasons best known to herself, though, probably, that all may be punished in exact proportion to their sins, nature has kindly taken this whole matter of punishment into her own hands. She has provided that *in and by the very act* of transgression, should the punishment consist. It is not *possible* for *any* one to be punished one whit too little, or one item too much. But the punishment is meted out in as exact proportion to the crime as the God of justice can measure it. Nor is their any rescue, any escape. Would to heaven that men but understood this law, that they suffer in *exact proportion* to their sins, and enjoy in the precise ratio of their virtues.*

Is it then necessary for us to *add* to that punishment of sin instituted by nature? (Diminish therefrom we cannot.) By so doing, do we not accuse her (not, perhaps, in words, but, what is yet far worse, in *deed*), of not punishing sufficiently, or of not punishing in the best manner? Just as though we, puny mortals, could administer punishment better than the God of nature! As though he did not punish enough! As though we could supply his short-sighted omissions!

No; all attempt at artificial punishment, only adds sin to sin. It only makes worse all affected by it. Its very nature is, to rouse those evil pas-

* That children suffer for the sins of their parents, and that we are all more or less sufferers, in consequence of the sins of our fellow-men, is not overlooked in this general statement of the principle which governs punishment; but reference is had to the *law* involved, not its modifications or exceptions.

sions which require to be subdued. It is a law of mind, that we hate whatever gives us pain. We cannot but feel an aversion, therefore, to whatever inflicts the punishment. Hence, those who are punished by society in its corporate capacity, come, by a law of mind, to hate that society. Punishment renders those punished misanthropic—*haters of all mankind*. And, except where this feeling of hatred is kept down by strong moral sentiments, it generates *revenge*. Especially is this the case with those who have sufficient animal propensity to render them criminals *in the start*.

Nor is this theory, merely. *It is fact*, attested by the concurrent testimony of nearly every punished criminal. A term in prison steels them against society, and, though it may make them more careful lest they again get caught, yet it always renders them more hardened and hopeless. It is the nature of all artificial punishment to do so. It makes its sufferer feel as though he was *wronged* and *abused*. More especially *severe* treatment in prison. It is a law of mind that it should. It appeals, not to the moral sentiments, but only to the sentiment of *physical fear*, which does not check the sinful *propensity itself*, but only makes them seek to steal in the dark, lest they get caught at it. Like the old Spartan doctrine, that it was no disgrace to steal, but only to be *found out* in it; so, punishment by law proceeds upon the assumption that it is no matter how bad you are if you can only keep out of the clutches of the law. This is the fatal error, that men must be punished *after* they have sinned, instead of being warned beforehand, with a view to the *prevention* of crime. The trite, but true, adage, that "an ounce of prevention is worth a pound of cure," is strikingly appropriate here. If the civil law made it its business to remove *occasions* of crime, and to cultivate the moral affections, we should be more secure against crime, and at a far less cost.

The gist of this whole matter is simply this: As nature abundantly punishes every, all, infractions of every one of her laws, the most effectual method of preventing crime and promoting virtue is to teach children—to set clearly and fully before the whole community—this great principle of things, that every transgression of every law of our being, *punishes itself*; whilst, in and by the very *act* of obedience, we experience our reward. If men could but be made fully to appreciate this great truth, in all its length and breadth, they would no more knowingly commit sin, than they would voluntarily thrust their hands into the fire, or be willing to torture themselves by any other means. They would then as uniformly live virtuously, and eschew sin, as they now seek the genial warmth of the fire when cold, or shun poison and death; and, for precisely the same reason, namely, because the former makes them happy; the latter, miserable. There would then be no need that one should say to his neighbor, "Know ye the Lord, because *all* would know him, from the least unto the greatest." Man is *selfish* enough to wish to be happy, and to avoid unhappiness. Let a man but know that a given act will necessarily render him miserable, and that knowledge will so palsy his hand that he cannot commit the painful act. We can no more consent to inflict *mental* and *moral* pain upon our own selves, than we can to inflict *physical* suffering. That same law of seeking happiness and shunning misery, which governs the latter, equally governs the former—governs man *throughout*. It is only when we anticipate all pleasure, or, at least more pleasure than pain, in sinning, or else think nothing about consequences, that we can knowingly go astray. This will be new doctrine to some, yet it is but a necessary consequence, or rather, a *part and parcel* of that great fact that mankind *constitutionally*

seeks happiness and shuns misery. It is *human nature*, *mental nature* as well as physical. Nor is there any getting by its truth.

A single exception to this sweeping principle, may, perhaps, be required to be stated. Physical disease, and especially *cerebral inflammation*, is, perhaps, aside from ignorance, the great *procuring cause* of human sinfulness and consequent suffering. Let Appetite, or Amativeness, or the Physiology, and therefore the basilar region of the brain, become inflamed,* and this produces a morbid or diseased action of the propensities, which induces, or rather becomes, vice, even in the teeth of the knowledge that pain must follow, and all because of the cravings of disordered organs. Such, however, are less criminal, being on a par, as far as this sin is caused by physical disorder, with the lunatic, and of course proportionally less deserving of artificial punishment. The plain fact is, that *Ignorance* and a *disordered Physiology* are the two principal causes of vice in all its forms.

To repeat, then : Physiological reformation and prescriptions aside, all that is required to banish crime and secure virtue, is simply to show mankind *what* feelings and conduct will secure their own highest happiness, and what will necessarily result in suffering. Thoroughly indoctrinated with this great truth, men could not *help* being virtuous, as a sure passport to happiness, nor help abstaining from sin as they would flee from the deadly serpent. Infinitely more efficacious these *ad hominem* motives, than those drawn from human laws, often so unjust and always so uncertain, or even than motives drawn from heaven or hell, they being too vague and too far off to reach the mark of action. At least, they cannot be expected to govern those who do not *believe* therein. They may perhaps properly form an *additional* motive, or even a part of this *great* motive of happiness and misery here urged. But *selfishness*—the *happiness* of obedience and the *penalties* of disobedience—these are the great *practical* motives urged so *feelingly* upon us by our Heavenly Father, to induce, aye, even to *compel* us to seek virtue and eschew sin ; motives the most potent imaginable, because adapted to our constitutional love of enjoyment and dread of suffering. Urging these motives will obviate crime, whereas jails, and prisons, and hangmen, serve only to inflame, of necessity, the worst passions of our nature, *augmenting* what they essay to subdue.

That this doctrine will be unpopular, is not doubted, but that it is based in the laws of mind, is *certain*. Expose it, ye who consider it erroneous.

But, is there no *substitute* for punishment, as a preventive of crime ? There is. *Phrenology* points out a more excellent way. So does the Christian dispensation. It is that of returning *good* for evil. It is that Divine precept of *loving* our enemies. Legal punishment is the "eye for eye, tooth for tooth, hand for hand, foot for foot, and life for life,"† principle, which Christ so positively revoked, and for which he substituted the doctrine of "*doing good* to those that spitefully use and persecute you." And I am indeed surprised that any believer in the teachings of Christ should advocate legal punishment, when his doctrines have pronounced the *law of love* a means of reforming man so much more effectual.

To recall all those passages in the New Testament which enjoin the blessed doctrine of love and forgiveness, would occupy too much space.

* See "Education and Self-Improvement," p. 94, for a demonstration of the *physiological law*, that an inflamed Physiology inflames the base of the brain, and thereby produces depravity.

† Deuteronomy ix. 21.

Nor is this necessary. Those who do not know that this doctrine is the warp and woof of both Christ's teachings and example, do not read this good book.

But, Christianity aside, for we are now discussing the *philosophy* of this matter, let us look at a few *practical examples* of the actual *workings* of this law of kindness. The following contains the experience of fifteen years of a sea captain, in whose occupation of all others, it is least likely to become effectual. Yet, behold its efficacy even there.

Communicated for the Journal.

DEAR SIR :

If any part of what follows will suit your purposes, please make such use of it as you see fit.

Having been twenty years at sea—fourteen of them as an officer—I wish to state some facts concerning the effect of different modes of treatment on seamen. It has generally been the opinion of those who have had the management of sailors, that the only method of ruling them is by appealing to the passion of fear—by the exercise of brute force—until it has grown into a proverb, that the only way to govern sailors is, with a hand-spike. When a man has done wrong, it is thought to be of no use to reason with him, or attempt to prevent the recurrence of bad conduct by an appeal to his feelings; the only way is just to knock him down. This mode has the merit of simplicity, and does not require the exercise of forbearance, on the part of the officer; but can be successful only so far as it crushes out all the better feelings of humanity, and makes the man a brute.

I know that this is not the only cause of their degradation. They are shut out from the influence of society, and especially that of woman, the great humanizer of the race; but yet I believe that great part of their bad conduct arises from the treatment to which they have been subjected. Feeling the injustice with which they are treated, they are constantly disposed to resistance, and hence the frequent quarrels and fighting which take place.

Some years ago, I began to doubt that punishment prevented crime, and since that time have made some attempt to act on the principle of forgiveness, in my conduct to others. This was so contrary to the old mode of enforcing obedience, that I had little hopes of its success. But I have been most agreeably disappointed. I find that men behave better in proportion as they are better treated, while the fact that I exhibit no ill will towards them, relieves me from the apprehension of injury on their part.

The past year I have made a voyage to Canton, with a crew of twenty-two persons, and although the spirit of kindness has been very imperfectly carried out, I have had no trouble whatever. It is true, things have occurred, which might have been worked up into very pretty quarrels, but by the exercise of a little forbearance, they passed off without causing any difficulty. For instance—while in Canton, a man under the influence of excitement, made use of language, not very heinous in itself, but which, under the old method, would have called for the exercise of club law. Fortunately, I kept my temper, and let the matter pass without rebuke, even. The affair slipped my memory entirely, but after arriving in New York, the man came to me, and expressed great contrition for having made use of such language; said he knew it was wrong, and hoped I would forgive him. This feeling had been upon his mind all the way home; and as he was of an irritable disposition, had doubtless been the means of preventing more than one outbreak of passion.

I might state many such cases, were it necessary, but I think if any man will examine his own feelings, when an injury has been avenged upon himself, no farther evidence will be wanting to convince him that punishment excites only anger and ill-will.

Perhaps it may be said that there are some men so incorrigibly bad, that no kind treatment will make them better. It may be so, but they will not stay long where they are uniformly treated with kindness. They will either change, or go where they can find somebody to quarrel with.

I have had men with me, who have continued to behave ill in spite of good usage, and the only punishment which I inflicted was to call them to me, and in the mildest manner of which I was capable, set before them the impropriety of their conduct, in ill-treating me, while I was doing all in my power for their benefit. This course would soften them for the time, but when the disposition was too violent to be changed, they would uniformly leave the ship with the first opportunity, because there they had no chance for its indulgence. And I have overheard such men say to their shipmates, "There, I had rather take three floggings than have him talk to me in that way."

In conclusion, I may say, all my experience goes to prove, that the punishment of one crime, but opens the way for the commission of another; that kindness is the only way to lead men to repentance; and that if we would inspire others with a spirit of good will, we must show the same feeling towards them. Your obedient servant,

New York, June 4, 1844.

J. KENNY.

Subsequent numbers will continue this subject, especially as confirmed and illustrated by *facts*, always stubborn, always argumentative. Nor will the bearing of Phrenology on *capital* punishment be omitted.

MISCELLANY.

Experiments in Mesmerism. (1)

Some of our principal physicians are likely to become converts at length (2.) to a belief in the truth of the much abused science of Mesmerism. A most convincing evidence of the power and reality of the mesmeric agency was exhibited in this city on Thursday last, January 16th, in the presence of Doctors Mott, Francis, Doane, Delafield, Rogers, and others—all of them men acknowledged to stand in the front rank of their profession. (3.) A young lady of respectability, residing in Chambers Street, while in the somnambulist state induced by mesmerism had a tumor removed from her neck near the carotid artery. The mesmeriser and surgical operator was Dr. Bertronnier, a young man of fine abilities, who has recently arrived here from Paris. The subject submitted to the painful operation without the slightest manifestation of physical pain or shrinking—a serene smile playing on her lips as the knife cut deep into the flesh. After the operation was ended, an apparent disposition to awaken from the magnetic trance was immediately dispelled by a few passes of the mesmeriser's hand. The eminent physicians, who were present, nearly all of whom came "prepared to scoff," (4.) regarded one another in silent amazement at the successful close of the experiment. As one of the most dis

linguished of them remarked to me, their looks seemed to say: "have we not disbelieved in these things too long?" (5.) The case was in all its details of a most convincing character. A full description of it, duly authenticated, will soon be published. (6.) It is likely to rival in interest that in which the celebrated Cloquet of Paris was the operator; who removed a cancer under similar circumstances, but where the operation was not so strongly attested as in the present instance. A profound impression has undoubtedly been made upon the minds of our medical and scientific men by this extraordinary incident, confirmatory as it is of the reality of an agency in nature the existence of which they have hitherto denied, and the attempts to establish the truth of which they have denounced as the grossest mockery. (7.)—[*N. Y. Cor. Nat. Int.*]

(1.) Magnetism, not Mesmerism. As well call Phrenology Gallism, or Astronomy, Galileo or Newtonism, the circulation of the blood Harveyism, or any other science by the name of one or other of its discoverers, or prominent advocates, as to call magnetism, mesmerism, after one of its propagators. The name, should always give a specific *idea* of the science itself. Nor that, in some Greek or Latin lingo, the meaning of which few understand, but in plain English.

These remarks are the more appropriate, because Magnetism has been nicknamed by all sorts of outlandish Greekisms, whereas the word *magnetism* is the true term, because Magnetism, Electricity, and Galvanism are substantially the same, and because this element of magnetism is the vital principle of all organization.

(2.) Aye, "at length," after the common people have mostly been convinced, except those only who have pinned their faith on the sleeves of the learned professions; after they have seen what they might, and ought to have seen, years ago.

(3.) Very likely; and that is the reason they have been disbelievers so long. The fact is, that the more *scientific* a man is, the longer it requires for him to discern any truths not taught *in the schools*.

(4.) Reader, it is *very* scientific to *scoff* at any thing. The way to ascertain whether Phrenology is true or not, is to *scoff* at it. Scoffing is as sure a test of truth as prussic acid is of bogus. In olden times, *wine* was a scoffer, but now it is science—the most scientific men of our towns and cities, even *scoff* at Phrenology, Magnetism, and every thing not laid down in their musty books. I call attention to the amount of mere scoffing ridicule with which *scientific* (a rose by any other name, &c.) men, the doctors first, and clergymen too often, receive Phrenology and Magnetism. Is *that* the spirit of true research and diligent investigation with which the claims of these sciences are to be thrust aside? How much *weight* should the opinions of a scoffer have on the inquirer after truth? And then, to scoff so long, and in the teeth of the evidence already presented! If they had opened the fourth volume of the American Phrenological Journal, they would have seen a case similar to this, only it was much more remarkable,

reported and duly attested by names, places, and dates, but which they were *too scientific* to admit—too far “in the *front rank*” to believe or notice! Great men, these! *So* learned that it is hardly possible to pump truth into them even by ocular demonstration! Verily, this is a great country!

(5.) Quite likely. *Great men, college learned*, wise in the trumpery of book-worm pedantry, are the last, always, to renounce error or descry truth. As blind as those who *wont* see, they must be hammered unmercifully before they will lay by bigotry, and take up truth. It was the *learned* world who rejected the discovery of Harvey—a discovery which men of *science* had slept over till within a few years. It was those who stood in the “*front rank*” of their profession who imprisoned Galileo. It was a Jeffries, the Editor of the then most *scientific* (we use this word ironically of course,) review in the world, that resisted the introduction of Phrenology to the English reader, by which this noble science was put back half a century at least. If these leaders of the public mind—rather, rotten *logs* that *hedge up* the road of human improvement—shut only *themselves* out of the kingdom of truth, all well. “Served them *right*.” But they dam up society, which is too conservative to climb over—too ignorant to go round. Good God! how long shall human progression be stayed by the hollow *name* of science, but without one scientific element! How long shall the blind lead the ignorant? Shall they retain that prerogative to guide the public belief, when they have forfeited every claim thereto, and even *outraged* those who trusted them?

Seriously, the men in our towns, upon whose opinions (in matters of supposed discoveries) the least reliance should be placed, are the very men most listened to, namely, the middle-aged *professional* men of the place. The present system of collegiate and professional instruction is calculated, *in and of itself*, to *trammel* the minds of pupils—to make them move within *prescribed orbits*, not to expand them, and prepare them to perceive and love universal truth. I would not condemn *every* lawyer, and doctor, and minister; but, as a class, those commonly called *learned* men are generally half a century behind the age, in all discoveries, in all the forward advances of society. They hang as *dead weights* upon the chariot wheels of human progression. Would that society would shake them off. Ministers who have not graduated, are always in advance of those who have. God hath chosen the unlearned to confound those that are learned, and the weak things of this world “to confound them that are mighty.” Rely, rather, on your plain, practical, common sense men, who neither think in the traces nor believe by rule. Especially, rely on *your own* judgment. Call *no* man lord over your opinions. Think for yourselves. Think cautiously, but think boldly and freely. Mourn not that you never had an *education*. *Common sense* is a better guide to truth than college lumber.

(6.) If so, the readers of the Journal shall have the benefit of it.

(7.) Doctors Mott, Francis, Doane, Delafield, Rogers, and others—"all of them acknowledged to stand in the front rank of their profession"—*denounce*? Indeed? Denounce, as the greatest mockery? Denounce without examination, or else incapable, after examination, of arriving at truth? I speak not of the men named above; but let them stand as representatives of their *craft*. But, shall we wonder that *doctors* cannot discern the truth as readily as others, when their whole science of medicine (? another rose,) is as destitute of science as the deserts of Arabia are of vegetation. Founded throughout on pure quackery, or on mere guess-work. Shameful that they ever had that public confidence they have so grossly *outraged*. But, they are losing it. The sooner the better, unless they repent and reform.

Sylvester Graham is again in our city, lecturing at Clinton Hall, on the "cold water cure," and other subjects. Those who suppose that Grahamism consists in brown bread and no meat or butter, greatly mistake. Diatetics aside, the physiology he teaches is invaluable. He drives that great point which the Editor has *always* driven—the connexion of mentality and physiology. He is truly a scientific man. Would that he had a hearing equal to his merits.

It is due, both to our readers and to his doctrines, that his works should receive a notice in the Journal. That notice we have for some time, contemplated giving them. We shall give it as early as is compatible with other matter. Meanwhile, we bespeak the perusal and reperusal of them, from those who would understand physiology as connected with mind.

Orders for his "Science of Human Life," supplied at the office of the Journal. Price, \$3 for two volumes.

Apple Jelly v. Butter. As soon, in the progress of the volume, as we can reach it in course, a series of articles on physiology proper will be commenced, which will contain remarks on diatetics, or the kinds of food best fitted to produce given mental and physical conditions and qualities, a subject of vital importance, and one, too, which comes legitimately within the sphere of the Journal described in its prospectus for vol. viii. Meanwhile, before we come to the subject in question, we shall throw out occasional suggestions bearing on this point. At present, it is our wish to call attention to the injurious effects of butter as an article of diet, as well as to a substitute, far preferable in point of taste, and healthful instead of injurious.

That butter *is* injurious, is evident from its effects upon the skin, from its being difficult of digestion by weak stomach, and from the chemical fact that, before it can be digested, it must absorb a quantity of gaul sufficient to convert, by that same chemical process by which lye converts grease into soap, the butter eaten into a kindred substance. For weak livers to do this, is a tax that still further exhausts them, the consequence of which is impaired digestion, bad blood, physical debility, and inflamed propensities; for, whatever diseases of the body, inflames the propensities, and produces animosity. Especially is this the case, when butter is eaten in such enormous quantities as it often is. If the reader has any curiosity touching this point, let him cut off a slice of butter as large as a hen's egg, and see if even this mass of animal oil suffices for a meal. And then, to repeat

these enormous doses two and three times per day, cannot but permanently corrupt the blood, engender disease, and shorten life. Especially for children to take down such quantities of grease while their stomachs are yet weak, besides retarding their growth, fevers the whole system, renders them cross and animal, and sends them by thousands to a premature grave. Still, if parents will allow it, they must expect to weep over the consequences of their folly.

Bread is a good article of diet—perhaps the best extant. Fruit, is also good. And the two eaten together, constitute probably the very best articles of diet on which man can feed. They are also among the most palatable—a clear index of their healthfulness; for, beyond question, whatever unpurverted appetite *relishes* most, is unquestionably the most healthy, and *vice versa*, whatever is the most healthy, *tastes* the best. We mistake in supposing that we relish high seasoned dishes, or a great variety of them, better than we do a single dish plainly cooked. Simplicity is the order of nature. Complication she discards. We *relish* a single dish better than a score of them, and if we would set down to them, we should actually enjoy a meal of bread and fruit—say of bread and good apples, the apples being probably the very best kind of fruit that grows, at least in our climate—better than of beef steak, or roast turkey, or even canvass back duck. At least, I find this to be my own experience.

The fact is, our appetites become perverted in infancy, partly by parental inheritance, and partly because parental ignorance and fondness combined, stuffs every unclean, unhealthy, thing imaginable down the throats of our children—cakes, candies, rich pies, condiments, and hot seasoned dishes of every kind. The evil commences in the *cradle*, and goes on to augment through life. But more of this in the articles to come.

The Apple Jelly mentioned, is made as follows:—Cut sour apples, (sweet ones may suit some palates better,) open once or twice, according to their size, without paring or coring, simply removing decayed or offensive portions, and add water enough to nearly cover them, and boil till tender, but not so much but that they remain whole, and can be taken up with a fork, and piled upon a sieve, so that, after making a few holes through the mass with a knife or spoon, their juice, which will contain almost the entire virtue of the apple, will drain through in 10 or 12 hours; to which add, from a quarter to a third as much sugar by measure, as there is syrup, and boil down as thick as you like, say till it can be cut and spread on bread, or only till it becomes a syrup, of the consistency of molasses, as may be preferred. It may then be eaten on bread, or pudding, or meat, or with almost any other article of diet, and also kept the year round. Nor will it injure the health, however freely eaten, unless when the stomach becomes overloaded, in which event *all* kinds of food become injurious.

This recipe has been given thus early, in order that the great yield of excellent apples this year may be turned to a good account, by being made to *supersede* articles now eaten that are positively injurious. Subsequent numbers of the Journal will contain recipes for making other preparations of food that shall be both palatable and nutritious.

Names of Subscribers. There exists among phrenologists generally, a strong affinity for each other, along with a pretty general desire among many to *correspond* with each other for the sake of that natural improvement to be derived therefrom. In order to facilitate a result so desirable we shall insert the *names* of subscribers in the Journal, except where ob

jections are made thereto, either in an *extra*, or in some other altered form as may hereafter be deemed most expedient.

Private Classes for learning how to Examine Heads. The Class announced for every Friday evening, is full. Another, however, will be formed on Friday, February 1, at half past 3 o'clock, designed more especially for women and children; to be given every Saturday, for eight successive weeks.

Another, designed for both sexes, will probably be formed in February, for *Tuesday or Saturday evening*. Terms, two dollars for men, one dollar for women, and half a dollar for children.

The series of articles on Association, promised to be commenced in this number, are necessarily delayed till the next, for two reasons. First, our space in this number is too crowded properly to commence such a series; and, secondly, the letter of Dr. Clark, with which we proposed to open it, has been mislaid. Will Dr. C. write again, more fully, and give, besides his own views, the results of his observations, concerning the *practical workings* of those associations, we hear, he has recently visited; and, if possible, in season for the next number.

A. W. Pooley is earnestly requested to furnish for the Journal, the communication of facts, of which mention is made in his of Jan. 21st.

Dr. Spofford will be replied to in the next number of the Journal.

Rev. E. A. Smith, of Ervington, S. C., has again laid us under renewed obligations of gratitude, by enclosing another check for \$50, to be taken up in Journals. His proffered support was one means of saving the Journal from dissolution. To him, in part, is every reader indebted for whatever of pleasure and profit he may derive from the perusal of this and subsequent volumes, as well as of the three preceding ones. That such a supporter of a publication so useful, should have been raised up in such a crisis, is a subject of devout gratitude. May the Journal always deserve, and always find, co-laborers to extend its circulation and augment its usefulness.

D. G. Derby, our former friend and patron, lectured in Vermont last fall, with much success; leaving, as we have reason from various quarters to suppose, favorable impressions as to the science, in the various places visited by him. We laid by for insertion, as soon as the work on religion should be completed, a favorable notice of him published in Salem, Ohio, but have not yet been able to find it. He is now in the great western valley, sowing the seeds of phrenological truth, which, it is to be hoped, will spring up and bear fruit both to his own honor, and to the good of mankind.

"Motive Power of Organic Life," by Dr. H. H. Sherwood, comprising 260 octavo pages, with numerous plates, we consider one of the most philosophical productions of the age. Reference will be made to it hereafter.

The Magnet has ceased to be published. We mention this, because orders and inquiries concerning it, still continue to reach us. The Journal, it is hoped, will communicate much valuable matter touching the facts, discoveries, and applications of the science of Magnetism—the science of life. See the Prospectus for the current Volume, on the cover.

THE
AMERICAN
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AND
MISCELLANY.

VOL. VII.

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NO. 3.

ARTICLE I.

THE PHYSIOLOGY, PHRENOLOGY, AND NATURAL HISTORY, OF THE OURANG
OUTANG, OR CHIMPANZE.

ORGANIC conditions, as influencing and harmonizing with mental manifestations, are not confined to the human species merely. They extend throughout the whole animal kingdom. Indeed, the strongest argument in proof of phrenological science, is that drawn from the organism of the brute creation compared with that of man, and its coincidence with mental manifestation. Nor is the study of the brute creation devoid of interest, as regards the great philosophical *lessons* it teaches, touching the conduct and habits of man. Thus, from the food of different races of animals, may man learn lessons of dietetics as regards his own food. That certain kinds of food are calculated, in and of themselves, to nourish and develop certain portions of the body and certain organs of the mind, and other kinds, other portions and organs, is a principle of philosophy and physiology abundantly attested by the strongest proof, as well as important beyond all expression or conception; for, by applying it properly, we can *feed*, through the alimentary canal, the muscular system, when it is too feeble, or the mental, or the vital, or any organ of the vital, as occasion may require, and also particular *ranges* of the mental organs, such as the animal, the moral, or the intellectual, and even *particular organs*. Thus, analogy renders it *certain* that animals have aptitudes or relishes for those kinds of food most, that best nourish those physical and mental powers

which constitute the nature of the animal in question. He who questions this *summary* of analogical reasoning, must deny *all* analogy—all induction. Now, the tiger craves *animal* food, still warm with recently extinguished life. Who can doubt but that this diet is calculated, *by constitution*, to feed both the mental and physical *nature* of the tiger? What, then, is that nature? Why, muscular power and mental fierceness and cunning. In other words, the fact that the tiger constitutionally craves animal food, shows that a flesh diet is naturally calculated to feed *Destructiveness and Secretiveness*; for, if it is constitutionally adapted to feed the nature of the tiger, which consists mainly of these organs, it is equally calculated to feed these same organs in man. The same principle applies to nuts, as being calculated to develop the nature of the squirrel, and other kinds of food as being adapted to the constitutional peculiarities of other animals. This principle furnishes man with a dietetic guide, for developing whatever part or parts of his animal or mental economy may be required to be developed.

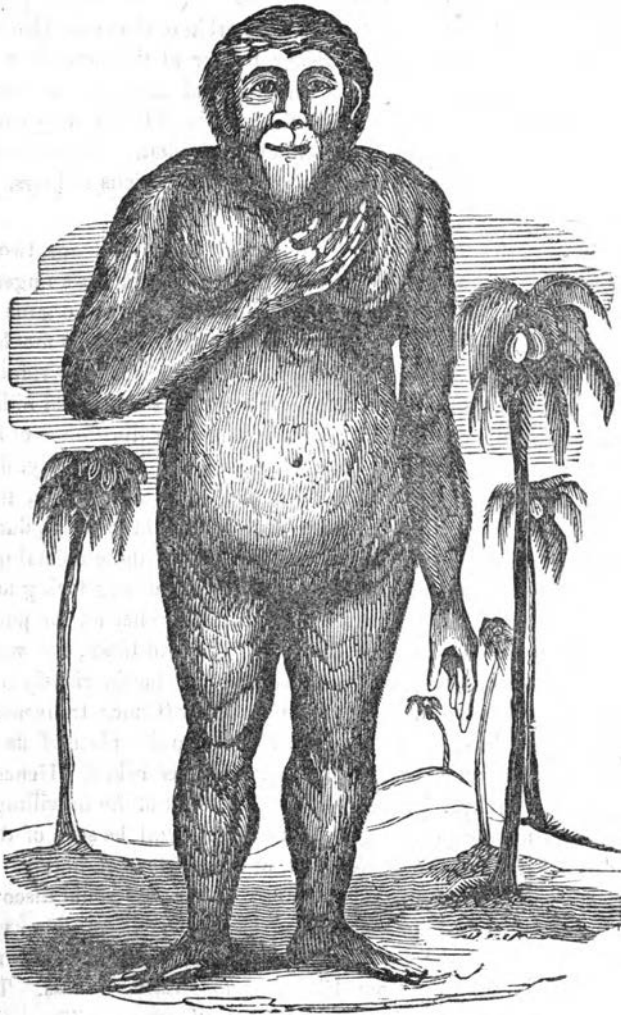
Other great truths, as adapted to the study of human character, as drawn from the general physiognomies of different animals, and as adapted to the promotion of the great ends of our animal and mental economy, may be drawn from the study of animals, their physiological and other habits, their adaptation to nature—being taught us by the constitutions of different species of animals. But these lessons have never been read by man. Animals have been studied *independently*. They should be studied with reference to their relations to the great *whole* of nature. And it is devoutly to be hoped, that *phrenological* naturalists will soon come forward, who shall treat this subject on the extended scale here pointed out.

Strongly does the study of NATURAL HISTORY commend itself to our youth of all ages, and both sexes. Devoutly does the Editor wish he were prepared to present this subject in harmony with the principles here developed. Poorly qualified, however, as he is to do this matter justice, he will, nevertheless, occasionally introduce it into the Journal, rather as imperfect attempts at what *should* be, than as perfect developments of this great *science* of "*Animated Nature*." Would to God, that Goldsmith and Buffon had understood Phrenology and Physiology. Rather, would that Buffons and Goldsmiths may yet arise, who, to their diversified knowledge of the animal and vegetable kingdoms, shall superadd that of *Organization as affecting and indicating mentality*. Such *will* arise. And the great *science* of "*Animated Nature*," as developed thereby, will soon be taught to children, in place of the A-B-C-baker-brewer-cider method of teaching the young idea how to shoot, now so much in vogue!

A few days ago, the proprietor of Miss Fanny, the female Orang Outang now exhibiting in the American Museum, invited the Editor to make a phrenological examination of this half human subject. Handing a brush, (for she is very fond of being *combed*,) I applied it with one hand,

while the other was passed over her head, by way of ascertaining her phrenological organization; this affording a most excellent opportunity of observing them correctly.

They are as follows:—The size of her brain, as a whole, may, perhaps, have exceeded that of an infant at birth, though I should question even this. What brain there is, is located almost exclusively in its base, as will be seen from the annexed engraving, which is substantially correct, as far as the shape of the head is concerned.



No. 6.—The Ourang Outang.

Her body is less full than is here represented, though this may have been occasioned by its having grown poor from a change of habits, consequent on its introduction into civic life; this species of animal generally living but a short time after this change.

Her head rises about two and a half, perhaps three, inches above the opening of the ears, but is conical, or short and narrow, on the top. The organs mainly developed, are, the social, the animal, and the perceptive. A slight development of Causality is discernible, though but very slightly so. Comparison is plainly perceptible, the head rising at the upper part of the organ about an inch and a quarter above the orbits of the eyes. Benevolence is also quite apparent, the head rising higher at this point than at any other, except at Firmness, where it forms a kind of apex. Between Benevolence and Firmness, or at Veneration, the head falls in very considerable, though this organ is not wholly wanting. I should be loath to declare, phrenologically, that she is *wholly* incapable of religious feelings, yet she may be.

Directly from the two sides of the upper part of Benevolence, two ridges, projecting above the other organs, as plainly as would one's finger if laid upon a flat surface, standing out thus prominently, are the organs of Imitation. For the *qualities* imparted by this faculty, the whole monkey race are proverbial. I pointed out to her owner these conspicuous ridges. He expressed his surprise that protuberances as great as these, had hitherto escaped his observation; and then related instances in illustration of her imitative power and disposition. Conscientiousness is but slightly, if at all, perceptible. Firmness is conspicuous, and so is Self-esteem, the largest organs, with two or three exceptions, in her head; and, during my short stay, she abundantly evinced the possession of these mental qualities. When I first entered the apartment she occupied, she was trying to open a trunk with a bunch of keys that they had handed to her for the purpose of selecting and using the one that opened it. Several times, she was called off to allow my observation of her head, but she pertinaciously refused to give up the task she had undertaken. Continuity (Concentrativeness,) was fairly developed, though not enough so to fill up the place of its location even with Self-esteem above, or the social organs below. Hence, it presented a partial cavity. In the succeeding account of the unwillingness of these animals to be captured, abundant evidence will be seen of their possessing both Firmness and Self-esteem, or at least love of liberty. Approbativeness is almost completely wanting. At least, I could discover little if any, traces of its development. Cautiousness is discernible, yet it is a small organ, as will be seen in the engraving, from the narrowness and rapid sloping of the head from Firmness to Destructiveness. This also indicates the comparative absence of Conscientiousness. The social affections are all strong. Amativeness is apparent, but not by any means

predominant. It will, however, be remembered, that she was only four years old—too young for its relative size to be as yet determined with certainty. Love of young was the predominant organ in this group. Adhesiveness was plainly observable, yet not predominant. This probably accounts for the generally observed sadness and loneliness of the animal after its capture, and coincides with the *gregarious* habits of the species.

Combateness, Destructiveness, and Appetite, were her largest organs. The former presented great ridges, larger, even, than those of Imitation; and she evinced the quality in question most forcibly. Thus: a tobacco-box was given her, which, by accident, she dropped. A boy standing by, picked it up, evidently with a view of giving it back to her; but, before he had time to do so, as he was raising himself up, she grappled him by the cap and hair-together, and jerking off the latter, slung it down, and was proceeding to other demonstrations of violence, when she was pacified by the re-delivery of the article she fought for so bravely. During my short stay, some other offence, I forget precisely what, was offered, and she chattered away most combatively at the offender. I say combatively, because, by this, reference is had to the *tones and natural language* of this faculty; for language consists, not merely, not mainly, in the use of words, but in all that gesticulation by which we communicate ideas or feelings. Her dialect, I could not understand, but her manner and enunciation I did comprehend very distinctly. Would that I could give the reader an idea of it. It consisted, as near as I could judge, of but a single word, something like our words, chat or not. There might have been two or three, nearly alike, but she seemed to me just as if she were *forbidding* the thing in question. I could not help thinking of an old woman, with a small brain, but all flustered with rage, scolding in Hebrew or Hindoo. From hearing its intonation, and listening to its short, sharp enunciation and harsh voice, I doubt whether any one, even without *seeing* what she *acted* as well as spoke, would have been at a loss as to her expressing anger, and that as plainly and as forcibly as we do to each other by *word* as well as by manner. From what I saw, I was led to the belief, that this species of animals is not wholly incapable of learning to talk, and that they have a rude dialect of their own. The keeper says, he has taught Ourang Outangs to say yes, and to use the word correctly whenever it was required to express assent.

Destructiveness is also large, as will be seen faithfully represented in the preceding cut. She, however, gave no particular indication of it, except those above enumerated in conjunction with Combateness. But her manner betokens it, especially the great *force* she throws into what she does. Secretiveness is fully developed, yet it is by no means equal to either Combateness or Destructiveness. Alimentiveness is largely developed, and Acquisitiveness is quite conspicuous. She eats heartily, and evinced the feeling of *it is mine*, quite forcibly in the matter of the tobacco-box above

alluded to. Ideality is almost wholly wanting, as is Spirituality, (commonly called Marvellousness,) and Mirthfulness; but there is a slight development of Constructiveness, though but slight, and she manifests this in sewing. She has been known to laugh.

Of the development of her perceptive organs, the reader can form a tolerable idea from the annexed cut. A difference will be observed in the position of her eyes, compared with those of the brute creation generally. In general, the eyes are in the *sides* of the heads of animals. In no instance, except in the human species and the monkey races, do the perceptive organs extend *over* the eyes sufficiently to form an arch or a roof over them, and nearly encircle them. But in these, they do. This indicates a far higher development of the perceptive *organs*, which harmonizes with their possession of these phrenological *faculties* in much greater power and activity, than the balance of the brute creation. Illustrations of their balancing powers are given in the annexed quotations. To what extent they evince order, I have at present no knowledge. Fanny's keeper mentioned that she showed a slight capacity of numeration, in *missing* things where some of a number had been removed. Her Individuality is large in the head, and appeared abundantly developed in character, both in the quick, keen, and almost constant roll of her piercing eye, and in the fact, that she observed things so quickly and so instantly. Form is also large in the head, and also in character. Instances of her remarkable recognition of persons, were narrated. She generally gave her hand to those introduced to her.

Taking her as a sample of her race, both in character and development, it will be interesting and instructive to compare what is known of the character, disposition, and habits, of her species, with this account of her developments. Perhaps, however, it may not be unimportant to add here, that, in 1835, I saw a rather larger and more powerful animal of this species, in Philadelphia, the developments of which much resembled those of this sample, except that its head was relatively wider and flatter, and its character more fierce, the one in the museum being remarkably domesticated, a quality certainly most desirable, both to the casual examiner, and to the scientific observer. I saw another in Troy, in 1834, between the baboon and the orang outang, a most fierce and powerful animal, and completely unmanageable from its rabid Destructiveness, probably inflamed by its captivity. It did not survive long, its restlessness, its treatment, and our northern climate, conspiring to produce premature death.

The editor has several casts of the heads and brains of animals of this species; but, having already extended this article too long to allow these to be fully examined, or to allow the *natural history* of the animal—its habits, food, characteristics, &c., as described by naturalists—to be introduced in it, so that its phrenology and its mentality may be fully compared, after

the introduction of a few quotations from naturalists, the full presentation of this subject will be laid over to subsequent numbers.

The following is copied from "*Goldsmith's Animated Nature*:"—

"The Orang Outang, which of all other animals most nearly approaches to the human race, is seen of different sizes, from three to seven feet high. In general, however, its stature is less than that of a man; but its strength and agility much greater. Travellers who have seen various kinds of these animals in their native solitudes, give us surprising relations of their force, (a) their swiftness, (a), their address, (b), their ferocity, (c). Naturalists who have observed their form and manners at home, have been as much struck with their patient, pliant, and imitative, (d) dispositions; with their appearance and conformation so nearly human. Of the smallest sort of these animals we have had several, at different times, brought into this country, all nearly alike; but that observed by Dr. Tyson is the best known, having been described with the greatest exactness.

"The animal which was described by that learned physician, was brought from Angola, in Africa, where it had been taken in the internal parts of the country, in company, (e) with a female of the same kind, that died by the way. The body was covered with hair, which was of a coal-black color, more resembling human hair than that of brutes. It bore a strong similitude in its different lengths; for in those places where it is the longest on the human species, it was also longest in this; as on the head, the upper lip, the chin, and the pubes. The face was like that of a man, the forehead larger, and the head round. The upper and lower jaw were not so prominent as in monkeys; but flat, like those of a man. The ears were like those of a man, in most respects; and the teeth had more resemblance to the human than those of any other creature. The bending of the arms and legs were just the same as in man; and, in short, the animal at first view, presented a figure entirely human.

"In order to discover its differences, it was necessary to take a closer survey; and then the imperfections of its form began to appear. The first obvious difference was in the flatness of the nose; the next, in the lowness of the forehead, (f), and the wanting the prominence of the chin. The ears were proportionably too large; the eyes too close to each other; and the interval between the nose and mouth, too great. The body and limbs differed, in the thighs being too short, and the arms too long; in the thumb being too little, and the palm of the hand too narrow. The feet also were rather more like hands than feet; and the animal, if we may judge from the figure, bent too much upon its haunches.

"When this creature was examined anatomically, a surprising similitude was seen to prevail in its internal conformation. It differed from man in the number of its ribs, having thirteen; whereas, in man, there are but twelve. The vertebræ of the neck also were shorter, the bones of the pelvis narrower, (g) the orbits of the eyes, (h) were deeper, the kidneys were rounder, the urinary and gall bladders were longer and smaller, and the ureters of

(a) Superior muscular organization.

(b) Large Perceptive Organs:

(c) Powerful Combat. & Destructiveness.

(d) Large Imitation.

(e) Adhesiveness.

fuller in proportion as this organ is developed.

(f) Sm. Intellectuals, especially Reflectives.

(g) Because the delivery of its young requires less.

(h) Language less; for large language pushes out the eyes, so that the sockets are

a different figure. Such were the principal distinctions between the internal parts of this animal and those of man ; in almost every thing else they were entirely and exactly the same, and discovered an astonishing congruity. Indeed, many parts were so much alike in conformation, that it might have excited wonder how they were productive of such few advantages. The tongue and all the organs of the voice were the same, and yet the animal was dumb ; the brain was formed in the same manner with that of man, and yet the creature wanted reason ; an evident proof (as Mr. Buffon finely observes,) that no dispositions of matter will give mind ; and that the body, how nicely soever formed, is formed in vain, when there is not infused a soul to direct its operations.'"

If Buffon had but understood Phrenology, he would never have made this last remark, nor Goldsmith have quoted it, especially not have commended it. With this knowledge, they would both have seen that the animal possessed but a small development of the *organs of intellect*. How almost infinitely more interesting and instructive would have been the productions of these great minds, if they had taken a few lessons in "Animated Nature" from Gall ? But they died before this last sun of science rose upon the horizon of literature. Goldsmith continues :—

"Having thus taken a comparative view of this creature with man, what follows may be necessary to complete the general description. This animal was very hairy all behind, from the head downwards ; and the hair so thick that it covered the skin almost from being seen ; but in all parts before the, hair was much thinner, the skin everywhere appeared, and in some places it was almost bare. When it went on all fours, as it was sometimes seen to do, it appeared all hairy ; when it went erect, it appeared less hairy, and more like a man. Its hair, which, in this particular animal, was black, much more resembled that of men than the fur of brutes ; for in the latter, besides their long hair, there is usually a finer and shorter intermixed ; but in the Orang Outang it was all of a kind ; only about the pubes the hair was grayish, seemed longer, and somewhat different, as also on the upper lip and chin, where it was grayish, like the hair of a beard. The face, hands, and soles of the feet were without hair, and so was most parts of the forehead ; but down the sides of the face the hair was thick, it being there about an inch and a half long, which exceeded that on any other part of the body. In the palms of its hands were remarkable those lines which are usually taken notice of in palmistry ; and at the top of the fingers, those spiral lines observed in man. The palms of the hands were as long as the soles of the feet ; and the toes upon these were as long as the fingers ; the middle toe was the longest of all, and the whole foot differed from the human. The hinder feet being thus formed as hands, the animal often used them as such ; and, on the contrary, now and then made use of its hands instead of feet. The breasts appeared small and shrivelled, but exactly like those of a man ; the navel also appeared very fair, and in exact dispositions, being neither harder nor more prominent than what is usually seen in children."

ARTICLE II.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL. NO. I.

"Command them that they go FORWARD."—MOSES.

PROGRESSION is a law of nature. It has stamped its broad seal of improvement upon every department of creation. Nothing is stationary—neither the sun, in its ceaseless revolution, nor the earth in her orbit, nor vegetable, nor animal, in any portion of their existence. Especially is this law applicable to man. *Compelled* to "*go forward*" in years, in knowledge, in goodness, in vice, in every thing that appertains to him. Nor is there, nor should there be, any resisting this law of things; for, it holds out the brightest hopes that individuals can entertain—the most glorious stars of promise that our race can behold. Altered, no one could seriously wish this arrangement of nature. But for it, the satiety of sameness would soon settle down upon us, and we should tire of life, and even desire death, so that it could but relieve us from so intolerable a monotony. But this law of progression, carries us steadily and certainly down the stream of time, so that we are brought daily and hourly to behold a constant succession of new scenes along its banks, and to experience a ceaseless round of happiness in that endless variety of beauty and bounty with which it crowns our lives.

But, to the application of this principle: I will not positively aver, yet will express my full conviction, that it appertains to our earth itself, as regards its capabilities of sustaining vegetables, animals, and human beings. This opinion may, perhaps, have been cursorily formed; but, is it not sustained by *experiment* as well as analogy? I submit it to any practical farmer, whether, by the right kind and amount of culture, it is not possible to live on the produce of a given piece of land, and yet have it continue to grow *richer and richer indefinitely*, and that without putting on any more manure than is made from the very produce raised thereon. That is: *save* all the straw, all the weeds, all that grows, (except what portions of it may be eaten by man or beast,) but let all that is capable of enriching the land be saved and put back upon it year after year, and, at the same time, cannot that land be made to grow *richer*, notwithstanding that its produce is made subservient to the sustenance of animal life? Even after the land has been impoverished, it can be enriched by sowing clover, or buckwheat, or other crops, and ploughing them in when fully grown, but before they begin to decay. Now, if this process is capable of *renewing* land, it is surely capable, if properly applied, of being employed so as to augment its fruitfulness.

and that too to almost any extent. The idea generally prevails, that cultivation necessarily *impoverishes* the soil. Now, is not this incorrect? Let us look at *facts*. See how much more bountifully English land is made to yield than our own, even our *new* land. And all because we *abuse* our land, while they so cultivate theirs as to increase its fertility, as years and generations succeed each other. I know less of *practical* farming than I could wish, than I hope soon to know; but, from what I *do* know, I feel confident that, by knowing and doing all that *can* be known and done—that will one day be known and done, (for agriculture is yet in its boyhood, if not infancy,) to keep land up, a family might live on the produce of a given farm, for generations, or even till the end of time, and yet keep *re-enriching* that land from century to century, without putting on any manure, except what was made from the produce grown thereon. Plaster, salt, lime, marl, &c., are capable of enriching lands. I would of course include that *proportion* of these and other fertilizing substances to which the land in question is entitled. All lands do not produce lime, yet lime is probably exhaustless. So of plaster. Or, one farm may yield lime, and another plaster, or some other fertilizer of the soil; in which case, an equitable exchange may be made. The supposition may be so framed as to cover the whole earth. Suppose all the land of the earth were brought under cultivation, and all that is capable of increasing its fertility, (and it is probable that the bowels of the earth will yet be made to yield in any required quantities many substances for enriching its surface now unknown to man,) to be duly applied, could not the whole human family, the whole animal kingdom, be supported thereby, and yet the earth be made to grow richer and richer perpetually and for ever? Practical farmers, what say you? Correct me, if I am in error. Confirm me, if this theory accords with those short and limited experiments you have been able to make. Or, rather, to what general result does your experiments tend? Does land *necessarily* become impoverished by culture? Is it not possible for it to be so cultivated as to be *enriched* perpetually and indefinitely, and that, by means of its *own products only*?

This principle, if true, unfolds a most important result. Now that war has mostly ceased its ravages, and other prolific causes of the premature destruction of human life have been much abated, our world will eventually, and sooner than we at first suppose, be *crowded*, in every nook and corner, with swarming millions of population. Look at China, at Hindostan. That compound ratio of increase which we know to govern population, will overstock the whole earth in less time than man has now occupied it, unless its *facilities for supporting* population keep pace with this increase. Awful, indeed, would be that state of things in which demand for consumption should outstrip all production: and in that terrible *ratio* of increase which population would then have attained, and of continuous *decrease* of

production, which, on the supposition that tilling land impoverishes it, will give rise. A more horrible state of things cannot well be imagined, and on a scale the largest and most frightful conceivable! And yet, this is the *inevitable* tendency of things, unless the *principle* of progression under discussion, appertains also to the productiveness of the earth. A catastrophe like this is utterly at war with the general operations of nature. Man was *made* to multiply. It is a command written upon his very constitution. Shall he then, in the fulfilment of this command, *necessarily* bring starvation, and all its horrors, upon countless millions of his own progeny? Shall nature be found to wage war with herself? Never! *All* her works are *perfect throughout*. No part clashes with any other; but every part *sustains, perfects* every other. The *perfection* of nature is our *guaranty* that she has in some way *provided against* consequences so appalling. And if the *principle* that land can be made to support life, and yet grow richer and richer from the offals of its own products, surely we have ample provisions against these threatened terrors. Aye, more. We have ample assurance that the literal *exhaustlessness* of the earth's producing capabilities is in keeping with her other perfections—her other provisions for seed time and harvest, for rain and sunshine, wind and water. In short, will not that principle of perfection, and of adaptation to destiny, which characterize the other operations of nature, authorize the full belief that the productiveness, as well as the products themselves, of the earth, will become augmented, commensurably with the increased demands of the animal creation, by which so great a threatened calamity may be averted? Our supposition being true, how beautiful an adaptation of our earth to the constitution of man, and of man to the earth, does it unfold? Man's constitution demands water. Nature furnishes it. It requires air: she supplies it—supplies his every *constitutional* demand. And, analogy tells us, that this will continue to be the case for ever. It will supply his constitutional demand for food just as far as the nature of man requires it. That nature provides for an increase of population illimitably; and our earth is therefore adapted to supply this demand of the human constitution.

If a practical example of the actual workings of this principle were required, China furnishes it. It supports a population much more dense than, with our limited knowledge of agriculture, our country could possibly maintain. And all without their employing any *thing* like that amount of *science* and *skill* capable of being brought to bear on this matter. But, the *principle*, whether or not *land* can be made to grow richer simply by converting *its own* products into manure, even after some of them have contributed to the support of animal life, is submitted to analogy and experiment for refutation or support. Agriculturalists, what say you?

In proof and illustration of this law of progression is the immense number of seeds produced by a single plant, tree, &c. A single elm tree produ-

ced above *fifteen millions* of nuts in one year. Most of these seeds, if properly planted, would have produced other elms, which, in the course of time, might have rivalled their parent in the number of seeds borne in a single year, and for hundreds, perhaps thousands of years in succession. A single apple tree will often bear many thousands of seeds per year for scores of years in succession, most of which can be made to produce trees, apples, and seeds, besides all the young sprouts put forth. Behold the almost infinite number of plants that can be raised from almost any single weed, or plant, or tree, by replanting all the seeds for a few years only! Does not, then, this law of progression in number clearly appertain to the constitution of every individual of the vegetable kingdom, even after allowance is made for a vast amount of *consumption*?

Improvability, as to *quality*, is equally written upon the constitution of the vegetable kingdom. The potato was once small, knurly, and bitter. Every year, new varieties are produced, the balls of a single potato producing many new varieties, that probably never existed before. *How* these new varieties originate, will presently be seen.

Look at the improvability of the apple. The fruit borne by trees raised from seeds, rarely resembles the apple in which the seed grew. Else, no new varieties would have been produced, and we would forever have been confined to one kind of apple, and that, probably, of the most inferior quality. But, now, it requires a male and female pollen to fructify every seed, and the fruit produced from the seed in question will, in all probability, be found to be a *compound* of the qualities of the two trees from which the male and female pollen were derived. Whether this be the true explanation or not, one thing is certain, that nature has provided for, and produces, an immense *variety* of apples of all conceivable kinds and qualities suited to all palates and constitutions.

Again: Nature has provided for a *perpetuation* and a *multiplication* of each kind at pleasure. A desirable variety is not limited to the single tree in which it originated, but by grafting, by inoculation, by sprouts, it can be perpetuated for ever, and spread over the whole earth. Contemplate, reader, the improvement that has taken place in twenty years in the qualities of fruit in our own country; every year giving birth to hundreds of new and most delicious varieties. Let, then, all good varieties be preserved and multiplied, and let new varieties, better and still better as time rolls on, be brought forth and propagated, and in a few years, those varieties that we now regard as so delicious, will be out of date, and considered unworthy of cultivation, just as we regard those varieties that were called so good fifty years ago. At that ratio of progression to which we are eye witnesses, what, calculating reader, will a thousand years bring forth? Fruits, in richness and variety of quality, compared with which our present richest varieties will be but as thorn or crab-apples. Peaches, pears, plums, cher-

ness, and most kinds of fruit, are equally improvable—governed by the same law of *progression*.

Another means of improving fruit, vegetables, all that grows, is by enriching the soil on which they grow. That different qualities of soil materially vary the qualities of the fruits and vegetables grown thereon, is doubtless admitted by all. Who does not know that fruit or vegetables grown in rich soil, are larger, fairer, richer to the taste, and more nourishing, than the same kinds grown in poor soil? An illustration: Last summer, in order to preserve his peach trees against worms, a gentleman put a quantity of salt-petre and salt around their roots. The fruit, when ripe, tasted of both the salt and salt-petre. On every visit to my father, in Michigan, I have observed that the bread, vegetables, fruit, every thing there, *tasted* better than any others I had before eaten, owing, doubtless, to the fact that the land there is new, and has not been deteriorated, so that its products are superior in flavor and quality to those grown on impoverished soil. One thing is at least certain, that the taste and nutritive properties of products partake largely of the state of the soil from which they drew their properties.

Now, put together these two facts, first, that, as time rolls on, our soil will become richer and sweeter to an unlimited degree, thereby improving the *taste* and qualities, and augmenting the *quantity*, of its products; and, secondly, that man and animals are to multiply, and thus to increase the demand therefor; and does it not furnish a beautiful illustration of Divine Wisdom and Goodness, directed to the highest happiness of sentient beings?

If any ask, what *Phrenology* does this Article contain? I answer: wait till you see the application of the law of progression herein demonstrated, applied to *human* progression, including the means of that improvement, and you will not be at a loss to discover its application to both humanity and Phrenology. To me, it opens up the richest field imaginable of both contemplation and instruction.

ARTICLE III.

CASE OF T. P——, WHO HUNG HIMSELF, UNDER THE INFLUENCE OF RELIGIOUS MELANCHOLY. COMMUNICATED BY B. J. GRAY.

THE readers of the Journal will probably recollect the case of a man who suffered so severely from a violent headache, produced by an inflamed state of the moral organs, consequent upon religious excitement. It will be found recorded in Vol. IV. (1842,) on pages 172 and '3. At that time, he was fifty years of age or more. He had previously given very little or no thought to moral or religious subjects; and was, withal, quite illiterate. But, becoming much excited, and having his fears unusually alarmed, under the influence of a protracted or revival meeting he attended, his

organs of Conscientiousness, Veneration, Marvellousness, and Cautiousness, became excessively exercised; so much so, as to produce violent pain in the coronal region of the brain; and the corresponding mental manifestations were beautifully coincident with the doctrines of phrenological science. Marvellousness was larger than Veneration, though neither were large. Yet, the intense action upon them, caused him to have visions in his sleep. At times, as he supposed, Christ, clothed in white, appeared at his bed-side, and conversed with him, until the pain in the organs of Marvellousness and Veneration, (and in no other,) became so *intolerable* as to wake him from his reverie. Nor (like Macbeth in his soliloquy,) could he be convinced that the form was not real. To him it was as tangible, and as palpable, as any other object that could be brought under the cognizance of his senses in his waking state. His Hope and Self-esteem were small, and Cautiousness and Conscientiousness were large. Hence he was exceedingly fearful of doing wrong, (large Cautiousness and Conscientiousness,) and often depressed with doubts as to the Saviour's deigning to have mercy upon him (small S. Esteem,) and appeared at times unusually sad and gloomy in reference to his conversion and future condition, (small Hope and Self-esteem, and large Cautiousness,) which sensibly wore upon his physical health.

Having been a hard laborer, and his muscular organization predominating over the brain and nervous system, this undue excitement so suddenly reversing the expenditure of the vital energies, from the muscles to the brain, so far prostrated his physical strength that he was unable to continue his labors, and rendered him, for the time, really insane—a religious monomaniac! The cause of his headache was ascribed, by both friends and physicians, to a disordered stomach. Hence he resorted to medicine, emetic and cathartic—the *cure-all* among the *regulars*—only to become weaker than before.* But, on hearing him relate the story of his vision,

* Here, it will be seen, is another instance among the thousands that might be referred to, of the value of a knowledge of Phrenology, in treating mental ailments. Had his physician been a phrenologist, he would have enquired after the particular cause of the disease—whether it was *primarily* the result of a *disordered physiology*, or, *vice-versa*, whether mental excitement had not produced an over-wrought action of the nervous system. If so, *what* the particular subject on which his mania rested. He would also have examined the head, with a view of ascertaining whether that part of the brain corresponding to the deranged function was more heated or inflamed than the other; would have advised quietness, abstinence from stimulating food and drinks, local applications, &c. instead of administering, *indiscriminately*, the antiquated potion, as would a farrier to a sick horse! The medicine in his case was not only calculated to defeat the object for which it was given, by lacerating the surface of the alimentary canal, inflaming and deranging the tone and action of the stomach, and of all the vital organs, and thus, not only directly to increase the nervous action, but, to unfit the body even, for sustaining the draught upon its fund of vitality consequent upon the *previously* over-wrought action of brain and nerve, by mental excitement, *without* the action of medicine to disturb the organic functions, and thus re-increase the difficulty. "When will men learn wisdom?" When will the scientific learn to be *scientific*? that is, learn PHRENOLOGY and PHYSIOLOGY, and apply that knowledge in the treatment of disease, both mental and physical. But, it has ever been so, that the doctors in the schools were the last to admit or even to investigate any system differing from their own theory—because, first, they are so in love with in the doctrines by which they have so long been guided and taught to others; and secondly, because they hate to acknowledge themselves in error. In fact, most of the truly valuable acquisitions in science have originated with obscure men without the pales of the university, or with those who have gone off in a tangent from the established landmarks of learned pedantry.

and that the pain became more intense immediately after it than at any other time, I was satisfied that this was its procuring cause; and, accordingly, advised him to bathe his head freely in cold water, to labor moderately, and *especially* to divert his mind as much as possible from the subject upon which it had been excited. He seemed to feel the importance of this direction, and adopted it. Consequently, he was soon as well as ever.

But, to the second part of our story: Some of the points above stated, were communicated to the Journal in 1842, as above mentioned; but, for the benefit of those persons who were not readers then, and also the more fully to present what follows, in relation to the melancholy end of that unfortunate man, they are again referred to. From that time, until the close of his career, he was alternately in the sunshine of joy or in the shades of melancholy and sorrow—now elated with high hopes of heaven, and anon depressed with deep despondency, in reference to the future; so that, in September last, while suffering under the influence of religious melancholy, to which his organization rendered him predisposed, he put an untimely end to his earthly existence by hanging himself—he being found, about twenty-four hours subsequent to the fatal act, suspended by his neck from the branch of a tree, about ten feet from the ground. He was a member of the Methodist Episcopal Church, and his house was frequently the resort for prayer meetings by his brethren of the neighborhood. As long as these continued, (so says his wife,) he enjoyed himself well, and appeared contented. But the meetings having been finally transferred to other places, he became jealous and gloomy, and ascribed his poverty as the cause of their discontinuance, and often expressed himself as being unworthy the notice of the society or of the mercy of Christ, (small Self-esteem.) He became also peevish and irritable—felt that no one cared for him, that he had no friends, &c., and absented himself from the church. This conduct is to be accounted for on the score of large Approbativeness and Destructiveness, and small Self-esteem. His Approbativeness not being gratified by the continuance of worship at his house, became reversed in its action, thus rousing up the latent fires of Combaticiveness and Destructiveness, and rendering him so bitter in his feelings that his family, at times, were almost afraid to be in his presence. He remained in this morose state of melancholy until the time he committed suicide.

The day before his death, his wife, in whom the organ of Marvellousness is large, had a striking presentiment of his end. I state the fact as it was given to me by a friend, who had it from the woman's own statement. For some time, she was apprehensive that he would do injury to himself, till one day, as she was walking alone, "it seemed to her mind, that she was going in an exceedingly smooth path, and that her husband was going the same way, but on the other side of the fence, when suddenly she heard a voice, saying, 'thy husband is in the broad road to ruin.' Nor could this impression be erased. The next day, she saw him going towards a neighboring wood, and, shortly after, the same voice said, 'the work is done! thy husband is no more!'"

It is quite probable, the above will not find credence with many. But such are the facts. The rest is left with the reader. One word, however, in reference to the function of Marvellousness. The general opinion is erroneous. Its function is not precisely what its name imports. It should be called Spirituality. (See Fowler on Religion, p. 95.) Its true function is to bring man in communion with a spiritual world, and adapt him to a spi-

ritual state of existence, as well as to warn him of coming events, which cannot be arrived at through intellect. But it is not in place here to discuss the point. I simply call attention to it by saying, that in all those who have these premonitions, we find the organ large, or in an active state, as in the woman above referred to. Nor do we generally find these fore-warnings to fail.

Now, the question naturally arises, whether *fear*, or *love*, is the more proper motive to be urged upon minds constituted like his, to secure a reformation of life? Whether the mild and peaceable doctrines of our great Exemplar, which always hold forth happiness as an inducement for the practice of virtue, are not far preferable to exciting appeals to the passions? Now, in all probability, this man was hurried to his untimely end by introducing so dark a picture to the vision of his small Hope and Self-esteem, and large Cautiousness. Would it not be better, infinitely better, to teach men, that, inasmuch as mind is both immaterial and immortal, that it must necessarily enjoy the benefits of intellectual culture and moral discipline, both here and hereafter, as well as suffer the disadvantages of its perverted exercise; that happiness and misery are dependent upon their *compliance with*, or the *violation of*, certain fixed and immutable laws, established by the Great Author of nature, in whom there is "no variableness or shadow of turning;" that all happiness or misery will be in proportion as they heed or disregard those laws; and that *by and in* the very act, they will receive the reward, or incur the penalty? True, the extent and duration of the reward or penalty will be in proportion to the nature, extent, and application of the law kept or broken. The violation of the moral law will, of course, carry its penalty beyond the present state; for, right and wrong exist, and the constitution of the human mind is adapted to this condition of things. The function of Conscientiousness is an innate sentiment, inspiring us with a sense of justice; and, if this become seared, and the animal propensities be encouraged to the detriment of the moral sensibilities, the mind will continue under this blighting influence in another state. So also, will it be fitted to enjoy in proportion to its moral training. Nor does the violation of the physical law always visit the offender with an immediate penalty. This also, depends upon the extent of the violation. But, I cannot here enlarge upon this principle. The truth is, nature is unchangeable. Her laws are permanent. The fiat has gone forth, and if men *will* put their fingers in the fire, they are sure to be burned. This is a plain and rational doctrine—one which appeals to the common sense of every individual. It requires neither bigotry, superstition, nor animal excitement, to appreciate it. It throws the responsibility upon every man for himself, enables him to think and act for himself, and enjoy or suffer the result of his own conduct. Thus, men become their *own* punishers. God does *not* exercise a *special* act of his will in reference to the actions and conduct of every individual, and meet out approbation here, and condemnation there. Perfect nonsense, this! Opposed to every law of nature! But the *good* and *ill* connected with the actions of men, come from the uniform and certain operations of natural laws.

Here, then, is an inducement for men to practice virtue for the happiness consequent thereon; to live righteously for righteousness' sake. *Not* solely for *fear* of God, nor to appease his wrath; not for fear of hell, nor hope of heaven, should we avoid an infringement of his law, but, for the happiness that grows *naturally* out of obedience thereto. Not for the sake

of Christ, but for our *own* sake should we heed the invaluable lessons that fell from his guileless lips. Virtue brings her own reward; sin, her own penalty. Nor can there be a higher or holier motive for men to live and do right. Indeed, it is far superior to the preaching of retributive punishment and eternal misery.

ARTICLE IV.

THE LAW OF LOVE A FAR MORE EFFECTUAL PREVENTIVE OF CRIME THAN PUNITIVE MEASURES, CAPITAL PUNISHMENT INCLUDED. NO. 2.

FACTS are always stubborn. The path-way which they point out, may be safely followed; and the more so, if they all *converge* to a given principle. What, then, is the voice of *facts*, touching the influence of punishment on the subsequent conduct of those punished?

First, then, *individual* facts. The Rev. John Pomphret, an English Methodist minister, always advocated the *practical applicability* of the "peace doctrine,"—"If a man will sue thee at the law, and take away thy coat, let him have thy cloak also, and if he compel thee to go with him a mile, go with him twain,"—always declaring, that if he should be attacked by a highway-man, he should put it in practice. Being a cheese-monger, (he preached to *do good*, not for wages,) on his return from market one day, after he had received a large amount of money from his customers for the purpose of replenishing his year's stock, he was accosted by a robber, demanding his money, and threatening his life if he refused. The reverend peace-man coolly and kindly replied, "Well, friend, how much do you want, for I will *give* it to you, and thus save you from the crime of committing highway-robbery?" "Will you *certainly* give me what I require," asked the robber. "I will in truth, if you do not require more than I have got," replied the non-resistant Reverend. "Then, I want fifteen pounds," (about seventy-five dollars.) The required sum was counted out to him, and in gold, instead of in bank-bills, which, if the numbers had been observed, the reverend father, by notifying the bank, could have rendered uncurrent, besides leaving the robber liable to detection in attempting to pass them, telling him, at the same time, *why* he gave the gold instead of bank-notes; and saying, "Unfortunate man, I make you *welcome* to this sum. Go home. Pay your debts. Hereafter, get your living *honestly*."

Years rolled on. At length, the good preacher received a letter, containing *principal and interest*, and a humble confession of his sins, from the robber, saying, that his appeals waked up his slumbering conscience, which had given him no rest till he had made both restitution and confession, besides wholly changing his course of life.

Reader! Conscience is a more powerful principle than fear; and more difficult to stifle. Precaution may make the wicked feel safe; but conscience is not to be thus put off, or its remonstrances hushed by thoughts of safety. Punishment appeals to physical fear, which a due precaution against detection, quiets; but, cultivate and properly direct the consciences of children, and urge home moral accountability upon adults, and an effectual reformation will thereby be brought about. Reader! I leave it for you to say, whether this is not a *law of mind*.

The Rev. Mr. Ramsey, another Methodist clergyman, was wholly dependent for his living on the quarterly collection made by his people, which was barely sufficient, by the greatest economy, to support his family. On the night that one of these collections was taken up, he was obliged to preach six miles distant from his home, and the night was too stormy to allow of his return. During the night, two robbers broke into his house, called up Mrs. Ramsey and her sister (there were no men living in the house,) and demanded to know where the money was. Mrs. R., in her night dress, lit the candle, and leading the way to the bureau that contained the precious deposit, procured the key, opened the drawer, and pointing out the money as it lay in a handkerchief, said, "This is all we have to live on. It is the Lord's money, Yet, if you *will* take it, there it is." With this remark, she left them, and retired to bed. The next morning, the money, to a cent, was found undisturbed. *Conscience* here, as above, was appealed to, and with the same results.

Rev. James E. Pomphret, son of Rev. John P., said, he once boarded in a family in which there was a little boy, not yet three years old, (in whose head he found the organs of Combateness and Destructiveness very largely developed,) who, without any provocation, after Rev. Mr. P. had been in the family only a day or two, (and probably because he had been teased by previous boarders till he had become saucy, for which he had been severely punished,) began to call him all sorts of opprobrious names, berating him by all the epithets he could invent. For this, his mother castigated him frequently and severely, and the more so because of her esteem for her reverend guest. But this only made matters still worse. Thoroughly indoctrinated with this peace-principle, of returning good for evil, (which it is the purpose of this series of articles to urge,) partly because of the teachings and the experiments of his father, as above related, but more because of his phrenological developments, into which Benevolence entered largely, the divine said privately to the parents, "Let me try the effect of *kindness*." He did so. He took pains to gain upon the boy's *affections*. He succeeded. The blackguard manners and insulting taunts of the boy gave way as his affection increased, till the entire conduct of the lad towards the benevolent parson, underwent a complete revolution. Now, to the great joy of his parents, and as a trophy of the law of love, when

this fatherly guest leaves the house, the little creature comes as affectionately to him as if he were a most indulgent father, and, throwing his arms around the neck of the good man, kisses him lovingly, and sometimes even cries at his departure. Nor, of late, has a single unkind expression or action escaped the converted boy.

The first sentence printed in the language of the Sandwich Islands, was —“Go, sin no more;” and, the second—“Cease to do evil; learn to do well.” These simple appeals to the moral sentiments were the means of converting many of those benighted heathen to the peaceful doctrines of Jesus, the Apostle of “Peace,” and “Love,” and “Good will to men.”

The following extract furnishes another interesting case in point :—

“In one of the New England States, many years ago, a young man was arraigned to take his trial before a jury of his country for theft. The testimony bore very strong against him, but his council labored with great skill to dispose of it so as to produce doubt of his guilt on the minds of the jury. He was better able to do this, in consequence of sympathy which the looks of the prisoner excited in his behalf. Not to occupy time with unnecessary details, I will proceed to that part of the case which illustrates my idea. The counsel closed the argument for the prisoner with the following passage :

“I must ask you, then, gentlemen of the jury, to render a verdict in this case in the spirit of kindness, and at the same time of admonition. Say to the prisoner we are grieved to find that the testimony bears so strongly against you, but you may be innocent. Your guilt or innocence is known to yourself and to your Maker. We fallible men have some doubts. We will not, therefore, confine you to a prison, and shut you out from society. We will not put you in a cage and treat you like a wild beast. You look like a *man*; yes, you look like a *man*. Go forth, then, and enjoy the free air of heaven. Mount up the hills; look down thence upon the streams and vallies below, wander among the forests and fields; look upon the smiles of children, and listen to the songs of birds. Go forth; go free—go, and sin no more.

In saying these last words tears came into his eyes, his voice faltered, and he sat down. At the same time the prisoner rose in his seat, as if acting under the influence of a command he could not resist, deliberately descended from the prisoner's box, and was making his way out of the court room when the sheriff grasped him by the collar. His counsel rose again, and said he hoped, if the prosecuting attorney and the jury had no objection, the court would order the sheriff to let him go.

The prosecuting attorney, though unused to the melting mood, turned to the court with strange damp spots on each cheek, and with an unusual quivering and softness of voice said he had no further remarks to offer to the jury.

The court turned to the jury saying,—“Gentlemen, we have no charge to give.”

Foreman—“We have a verdict to render of not guilty.”

Clerk—“So say you all, gentlemen?”

The jury bowed, and the prisoner, like an uncaged bird, went on his way rejoicing.

Now the prisoner goes to pay the lawyer's fee, and is told by him not a dollar will he accept that has not been honestly acquired.

"If," said he, "you have stolen this money, let none of your future earnings be considered your own, until you have paid the utmost farthing."

Useful man! I honor you! The very next day the young man was seen doing service in the employment of the man who lost the money.

Many years have elapsed, since these incidents occurred, and the rescued person cannot now see or think of the words "Go, sin no more," without weeping. He is at this time a good citizen of Cincinnati, a prosperous, an honest, and pious man.—*Messenger*.

Look once more, at a practical proof of the superiority, and illustration of the efficacy, of the doctrines of peace, on a large scale—a scale embracing a whole nation, and that for successive generations.

"The Loo-Choo Islands are situated in the Chinese Sea, between 26 and 27° of North latitude, and about four or five hundred miles from the eastern coast of China, about 127° East longitude.

In the year 1816, Lord Amherst was sent as an ambassador from Great Britain to China. The two armed ships, the *Alceste*, commanded by Capt. Maxwell, and the *Lyra*, commanded by Capt. Hall, after landing the ambassador, visited the largest of these islands called the Great Loo-Choo. They staid there several weeks, as many of the men were sick, and the vessels needed repairs.

"Nothing could be more interesting," says Capt. Hall, "than to observe the care the natives took of the sick men. They crowded round to assist them out of the boats, and carried those who were confined to their beds, all the way from the beach to the hospital. A number of people also attended to support the invalids, who had barely strength to walk; and others were happy to be permitted to carry the clothes. No sooner were the sick safely lodged, than eggs, milk, fowls, and vegetables, all ready cooked, were brought to them.

"I suppose that the sailors were never so caressed before; and it was pleasing to observe how much our hardy seamen were softened by such gentle intercourse; for it was not to the sick alone that the influence of this unaffected suavity of manners was extended. The whole crews of both ships participated in the same kindly sentiment, and laid aside, for the time, all their habitual roughness of manners, and without any interference on the part of the officers, treated the natives, at all times, with the greatest kindness.

"The island of Loo-Choo is about 60 miles long and 20 broad; it is situated in the happiest climate of the globe. Refreshed by the sea breezes, which blow over it at every period of the year, it is free from the extremes of heat and cold, which oppress many other countries. The people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description. The administration of the government seems to partake of the general mildness of the people; and yet it appears highly efficient, from the very great order which is always maintained, and the general diffusion of happiness. Crimes are said to be very unfrequent among them and they seemed to go perfectly unarmed.

Capt. Hall, in speaking of an excursion among the inhabitants in a distant part of the island, says 'As we had not seen any kind of military weapons at Loo-Choo, we looked out for them sharply. The natives always declared that they had none, and their behaviour on seeing a mus

ket fired, implied an ignorance of fire-arms, and they always denied having any knowledge of war, even by tradition.

Some of the officers of the ships, in one of their walks, greatly surprised the natives by shooting and killing several birds on the wing. In the course of the day the chiefs came to Capt. Maxwell on board the *Alceste*, appearing very unhappy at something which had taken place; and yet, seemed fearful of giving offence by mentioning it. After many apologies, and much to Capt. Maxwell's relief, who feared something disastrous had occurred, they stated that the inhabitants were alarmed by all this firing, and would take it as the greatest possible kindness, if neither Capt. Maxwell, nor any of his officers, would in future carry fire arms on shore.' they also observed, 'that the natives were grieved to see their little birds shot.' Capt. M. hastened to assure them of his regret for what had passed; and to set their minds at rest, immediately, and in their presence wrote an order, forbidding any person belonging to the ships, to fire at the birds, or even to carry a gun during our stay at Loo-Choo.

"We never saw any punishment inflicted at Loo-Choo; a tap with the fan or an angry look being the severest chastisement ever resorted to, at least, so far as we ever saw, or could hear about. In giving their orders, the chiefs were mild in manner and expression, though quite decided; and the people obeyed them with alacrity and cheerfulness. We saw nothing like poverty or distress of any kind; every one we met seemed contented and happy.

"It was indeed extremely interesting to observe how early the gentle manners and amiable disposition of all classes of society at Loo-Choo, won the hearty good will of our rough seamen. From the first hour of our visit, by a sort of universal and tacit understanding, which rendered orders on the subject unnecessary, the natives were treated by every one, not only with kindness, but what was more remarkable, with entire confidence.

"That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, was, at this island, completely subdued and tamed by the gentle manners and kind behavior of the most pacific people in the world. Although completely intermixed, and often working together, both on shore and on board, not a single quarrel or complaint took place on either side, during the whole of our stay. On the contrary, each succeeding day added to friendship and cordiality.

"During our intercourse with these people, there never occurred one instance of theft, although the natives were at all times permitted to come on board, indiscriminately, and to go into the cabins, state-rooms, or wherever they thought fit, without being watched."

"These people were pagans. War has so disfigured Christianity, that it looks bad by the side of such heathenism. The readers of the *Cabinet* will please to make their own comments on the above article, which is condensed from the *Non-resistant*, where it is copied from the *Herald of Truth*."

Physical chastisement then is unknown among a people as much more obedient than we are, who are governed by force, as can well be imagined. But, it will be argued, that they are less depraved than we are, and therefore more easily governed. I return the argument, that it is this law of kindness which *makes* them better. As seen in No. 1, of this series of articles, all artificial punishment rouses the animal nature of those punished,

and thus increases it, whilst that law of love by which the Loo Choo were governed, appeals to, and constantly excites, and thus enlarges, the *moral sentiments*, which constitute the *natural* governors of man—a principle, however, which we have not yet fully presented, but which we hope to do in future numbers.

ARTICLE V.

MENTALITY AS CONNECTED WITH ORGANIZATION; OR, AS INFLUENCED AND INDICATED BY PHYSIOLOGICAL CONDITIONS. NO. II.

VOLUME, according to Phrenology, is the leading condition of power—the volume of the brain, as a whole, being the measure of the *aggregate* power of the mind; and that of the individual organs, of the power of their respective faculties. This, its fundamental doctrine, is established by the general fact, that all great men have large heads. Thus, the hat of Franklin would set loosely upon a head measuring twenty-four and a quarter inches, and therefore his head surpassed, in point of size, any healthy modern one of which we have measurements. Bonaparte's hat fitted very loosely the head of Col. Lehmonouski, one of his veterans, whose head measures above twenty-three and a half inches, and therefore exceeded twenty-four inches. Baron Cuvier's brain was one of the heaviest ever weighed, Bonaparte's excepted, which if I mistake not, stands first in point of weight. Lord Byron's nearly equalled it, and Sir Walter Scott's was very heavy. Tallyrand's head was large. Cromwell's was very large; so was that of Lord Bacon. Webster stands first on the list of healthy heads in modern times. Van Buren's, Clay's, Calhoun's, are large. Indeed, the truly *great* man cannot be cited whose head is or was not large.*

Smart, knowing, off-hand, and even quite noted men, may be found with but medium sized brains, but not *great* men. Maffit is sentimental, and has a certain *kind* of eloquence, yet is not *powerful* or *impressive*, and will not only not control the public mind after his death, but not even reach it while alive. By a great man is meant one whose mental superiority *forces* itself home upon the mass of mind, and moulds it like itself, except in point of power. Thus, the genius of Franklin still lives enthroned in the great mass of civilized mind in both hemispheres, and will probably do so for ages to come.

What is true of the aggregate volume of brain and capacity of mind, is still further true of both the several *regions* of the head, as compared with their respective *classes* of faculties, and of the individual phrenologi-

* The fact incidentally mentioned that many distinguished men enumerated were extremely difficult of parturition, is quite in point, the difficulty having been caused by the size of their infantile heads. See "Intellectual and Moral Qualities," by a lady.

Byron and Scott are said to have worn small hats, but the *weight* of their brains respectively determines their volume to have been extraordinary. Byron's brain was mostly *below* where his hat fitted to his head, and Scott's mostly *above*, it being uncommonly *high*, though less in circumference.

cal organs as compared with their respective faculties. On this point, the entire array of *stubborn facts* recorded by Gall and Spurzheim in the *discovery* of Phrenological science, and of Combe and others, in its confirmation and practical application, bears witness. If, on my dying bed, I were asked whether, in that extensive and diversified application of Phrenology to the delineation of character which my profession has afforded me, I had found the relative size of the phrenological organs to harmonize with the relative energy of their respective faculties, I should unhesitatingly respond, "*yes, always.*" Nor have I ever found an individual exception. *In every individual instance*, (and they have been *millions*, not perhaps of heads, but of organs,) have the size of the organs, and the power of function as far as ascertained, been found proportionate to each other. No proof is, or can be stronger—no array of facts is or can be more multifarious or demonstrative—than those which establish the relation between the size of the phrenological organs and the power of their corresponding faculties; for, every living being and thing is a perpetual witness thereof.

Still, this leading doctrine, that size is the measure of power, is modified by the important condition of different degrees of *activity*, or *efficiency*. Examples of this are often seen in the same individual. The same man can put forth, when well and full of animal vigor, two-fold, perhaps ten-fold, the mental energy that he can command when fatigued, or sick. Still, in these cases, all his faculties are affected proportionally—all strengthened or weakened *together*; so that the *proportion* required by the phrenological condition of size, is still preserved.

For the same reason that health augments, and debility enfeebles, the mental manifestations, discipline or the want of it; habits, whether good or bad; a disproportion or an excess or deficiency of sleep, of food, of air, exercise, age, stimulus, effort, &c., to the end of this whole chapter of physiological conditions, produce similar results. They affect, not the size of the brain as a whole, or of its several organs, except gradually, but only its *activity* and *efficiency*. Still, they augment or depress the mental capabilities, often several hundred per cent., each way; a truth to the extent and importance of which every reader will doubtless bear witness, and yet one of which mankind are almost completely ignorant, at least *practically*.

If it be here objected, that the diversity in this condition of activity renders that of size comparatively nugatory, or, at least prevents our ascertaining the *power* either of the brain as a whole, or of its special organs, and thereby renders Phrenology comparatively useless in its practical application to the discernment of character, and the answer is, first, that most of these conditions effect the brain *as a whole*, and thus strengthen or weaken all the organs and faculties *proportionally*; so as not to disturb their *relative efficiency*; and secondly, that these conditions are observable and measurable, so that by *compounding* volume *with* these conditions, the actual power both of the brain as a whole, and of its several parts, can be determined.

But, another difficulty still more serious, occurs in the fact that some habits and kinds of diet, and physiological conditions, influence one part of the brain more than another. Thus, alcoholic stimulants excite the *propensities* more, relatively, than they do the moral sentiments and intellect. The same is true of some kinds of food, while the reverse is true of other kinds. But these conditions too, are *ascertainable*. At least, the subject examined, can and should state the facts touching these and other similar conditions as they influence himself. Some of them are even discernible

independently of his declaration. Thus, spirituous liquors leave their indices upon the countenance, voice, and entire organization. So do many of the other physical conditions which affect the mentality. Indeed, in harmony with the doctrines expressed in Article 1, No. 1, Vol. VII, strong hopes are entertained, that the time is at hand when, as we can now read different degrees of habits of intemperance from observing the physiological and physiognomical conditions, so we shall then be able to read other habits—debauchery or chastity, (these can be read even now by knowing Phrenologists from the *natural language* of Amativeness,) flesh-eating, or vegetable eating—all degrees of health and debility, just as we now do their extremes, &c., throughout most of those conditions that influence mentality.

A few remarks in conclusion, touching this general subject of the size of heads. At Woonsocket, in 1842, I measured the head of a healthy man that reached nearly twenty-six inches in circumference. But it was, probably, dropsical, or unnaturally distended with water. His abilities were respectable. A son, and several relatives, had been remarkable for the size of their heads. In Dec. 1839, at Wilmington, Del., the Editor and his brother, accepted an invitation from Dr. Askew, a distinguished physician of that city, to visit their poor-house, of which he was the superintending physician. One of the inmates had a head measuring about thirty inches. It was so heavy that he could sit up but a little while at a time, and then only by resting it on his hands. In 1837, L. N. Fowler measured a hydropical patient at the American Museum, that exceeded thirty-three inches around its largest circumference. It was also very high. In Boston, there is a lad about ten years old, whose head measures more than that of Webster, though it has not increased in size much, if any, for several years. L. N. Fowler took a cast of it in 1839, which can be seen at the office of this Journal. But all these heads were evidently diseased, so that they furnish no test of the size of healthy heads.

The usual range of the measure of healthy heads, is from twenty and a half to twenty-four and a third inches, around Eventuality and Philoprogenitiveness. Once in years, I measure an adult male head that reaches only twenty and a half. But, in every such instance, the temperament has been found to be most highly organized, and capable of the most intense and exalted action. Nothing short would be compatible with sufficient powers to pass through the world without the reputation of being under par. Female heads not unfrequently attain only this size, but rarely fall below it, at least, not more than an eighth of an inch. And, in these cases, as in the others just mentioned, the organization has been found to be most exquisite and susceptible. Such, however, will never manifest power, but, mainly, *fine feelings*, and exalted *sentimentalism*. They may pursue the beaten track of a routine long learned, just as the horse may follow the furrow, —may be polite and genteel—may talk wisely about the weather, and retail the news of the day as they have been heard; but, will manifest no marks of power, and exhibit no traces of independent intellect—will simply slide along, unobserved, down the stream of society, or, at least, only noticed casually.

Female heads average about twenty-one inches, and from that to twenty-one and a half. One in a score or two, reaches twenty-two. Some rise to twenty-two and a half. I have measured two that rose to twenty-three and three quarters; but it is rare for them to reach twenty-three; and there are but few that measure twenty-two and a half. They may be classed thus:—

Classification of the several Sizes of adult Male and Female Heads.

MALES.	FEMALES.
Below 20 1-2, very small.	20 1-3 to 20 3-4, small.
20 1-2 to 21, small.	20 3-4 to 21, moderate.
21 to 21 1-2, moderate.	21 to 21 1-4, average.
21 1-2 to 22, average.	21 1-4 to 22, full.
22 to 22 3-4, full.	22 to 22 3-4, large.
22 3-4 to 23 1-2, large.	Above 22 3-4, very large.
Above 23 1-2, very large.	

Of course, these results will be slightly modified by the fact, that there is much more brain in a *round* head of a given size, than in a long and narrow one of the same size. And then, too, the height has much to do with volume, yet does not come into account in these measurements. Thus, let heads having the same circumference, but let the one be conical on the top, while the other is high and long in the same region, and the quantity of brain in the latter, will greatly exceed that of the former. For all these considerations, and some more analogous to them, due allowance must be made by the eye of the examiner. Nor can *any* system of measurement, supply the place of a large and disciplined organ of Size, which, as if by intuition, takes in all these conditions, which artificial measures cannot reach.

Measures, however, can be instituted from ear to ear, over Firmness, over Benevolence, over Comparison, over Individuality, &c.; and *should* be so instituted, wherever much reliance is placed on them. From ear to ear, over Firmness, 15 1-2 inches is a pretty large measurement, and in a well organized, well supported head, indicates great *force* of character. This is the measure of J. Q. Adams, and of Clay. I have found but few who exceeded it. A small measurement there, say of only twelve or thirteen inches, indicates effeminacy of character. Such will neither undertake nor accomplish much, but will simply jog along through life without being much known or noticed.

The matter of *measurements*, as expressive of size, has occasioned much inquiry, and been debated very *learnedly* in the Edinburg Phrenological Journal. Missiles, aimed at some of the Editor's supposed errors in this respect, have been hurled even by some of his cotemporaries, but without, as he thinks, having a correct doctrine touching the principles that should govern these markings. Long has the Editor wished to present his views on this subject, and, now that more space is allowed him for miscellaneous articles and remarks, he hopes soon to find time to take up this whole subject of expressing and designating character by marks or figures—a subject which he *professes* to understand, and be able so to apply as that the true character may be indicated thereby, and deduced therefrom.

ARTICLE VI.

ADHESIVENESS OR ASSOCIATION CONSIDERED PHRENOLOGICALLY: ITS ADVANTAGES, ITS OBJECTS, AND ITS DIFFICULTIES.

MAN is constitutionally a *gregarious* animal. Society, friendship, association, combination, form as necessary a part of his nature and relations, as eating, or reason, or any other primary element or arrangement of his constitution. In other words, *Adhesiveness* forms a part and parcel of his mentality, it being a primary faculty of the human mind, and adapted to a constitutional demand of his nature. Destitute of this element, he would wander up and down in the world "solitary and alone," without one kindred feeling to bind man to his fellow-man. Without friendship, men would not associate together in cities, villages, or families; but every one would be *for himself*. Men would associate together in nothing, so that all those objects which require more than one for their accomplishment, would have remained uneffected forever. *Combination*, with a view of effecting common ends beneficial to all, would have been unknown to man. No houses, except of the rudest structure, such as one man alone could build, would have been reared. No public works would have been undertaken. No partnerships would have been formed. The "help-one-another" principle would have been unknown. The fireside, and the family, would have had no existence. Those friendly relations that now adorn and happyfy our nature, would have been turned into animosity, and life itself would not have been worth a wish. Without this faculty for bringing mankind together into families and communities, most of our faculties would have lain comparatively dormant. Without society, Benevolence would have had only the most limited scope for action; because then man would have had few opportunities for its exercise, and unmitigated selfishness would have steeled the breast of man against his fellow-man. But for Society, Mirthfulness would have had no marks at which to aim its laughter-moving shafts; so that all the health and pleasure derived from the emotions of mirth, would have been unknown. Imitation would have had little to copy. Language would have had no medium of communication; so that man would have been deprived of all the pleasures of our race flowing from conversation, the interchange of thoughts, feelings, knowledge, &c., as well as all the advantages of the pulpit, of the lecture-room, and of the press. But, this arrangement of society brings man together into clusters and families, and this causes that action and reaction among all his faculties, which redoubles the pleasures consequent thereon a thousand fold. By bringing mankind together, society brings out the faculties of each, of all, on the principle that Combative-ness in one person excites Combative-ness in another; Reason in one, Reason in another; and thus of all the faculties. It is impossible to form an idea, either of the utter barrenness of our earth of pleasure, of improvement, without this element of friendship to bind men together in one great community, or of the advantages to be derived from the principle of combination, mutual assistance, and community of interest and friendship, instituted by this principle. Think, reader, on the almost innumerable applications of the principle, that "Union is strength," afforded by the institution of this principle of fraternity. That our *manner* of presenting the importance and uses of society in the above hasty

remarks is imperfect and faulty, is at once admitted ; and yet, where is the reader so dull of comprehension as not to perceive that the beneficial *ends* attained by this institution of society, are innumerable, as well as indispensable to human *existence*, even ?

This being so, it does not require much stretch of philosophy to see, that (other things being equal) the more perfect this principle of society, (that is, of this combination and association,) the greater the blessings it will confer on mankind. Consequently, whatever is capable of facilitating this *gregarious* principle, is thereby calculated to promote human improvement and happiness. Nor is it possible to shake these two pillars, in which the *principle* of association is based—the one, that society facilitates the action of man's faculties more than words can express, and is even indispensable thereto ; and the other, that whatever facilitates and perfects this society, thereby promotes the great ends of humanity.

In pointing out the existence and functions of Adhesiveness, therefore, Phrenology fully and unequivocally demonstrates the utility, the *absolute necessity*, of that fundamental *principle* denominated ASSOCIATION, or the doctrine of COMMUNITY.

But, while it sustains the *principle* of association, it would present very different modifications of it from any thing ever yet offered to the world. It may advocate the *principle* of community of interests, without endorsing all the theories of Fourier, or backing all the doctrines of Brisbane. The utter fallacy of some of their doctrines, and the complete impracticability of some of their schemes, we propose, in this series of articles, to demonstrate, as well as to show on what principles association *can* be formed and conducted to the mutual happiness of all concerned, and what ingredients will dissolve, and blow to the winds, any association, into the composition of which they enter. Conducted on the right principles, they can be made instruments of the greatest good to suffering humanity ; on the wrong, of the greatest evil. To show *how* they should be conducted, and the *advantages* to be derived from them when thus conducted, as well as to propose plans, and furnish a rallying point of action, therefore, will be the objects of this series of articles. Phrenology *can* and *will* unravel this matter—can divine whether associations are practicable ; and if so, can conduct us at once, and surely, to successful experiment. It is the touch-stone of all that appertains to humanity. The laws of the human constitution it reveals, and, at the same time, it so expounds those laws as to tell what proposed systems will, and what will not, harmonize with the constitution of mankind. It should be borne in mind, that this doctrine of association, if it should finally prevail, will thoroughly remodel all our institutions, and completely change the whole aspect of society. It therefore deserves our careful examination. Nor should these associations be so poorly conducted in the outset as to endanger a failure, and thus throw back into future ages the advantages to be derived therefrom.

If any men can start and conduct these institutions properly, Phrenologists can ; and if Phrenologists cannot conduct them properly, surely no other class of men *can* do it. Nor is it to be expected, that illiterate men, and enthusiastic at that, can dive headlong into the unexplored waters, without science, without knowledge, without cool, calculating *wisdom* and *judgment*, and found an institution that shall withstand the ebb and tide of human passion and caprice. But, if *they* cannot, is the *thing itself* impossible ? Cannot this chart of the human character direct our course, and warn us against quick-sands ? In short, Phrenology develops the *nature*

of man, and, at the same time, demonstrates the *principle* of association. And these two united, *can* and *will* lead to correct experiment and most beneficial results.

Since the above was in type, the following from Dr. Clarke, replacing the one that was mislaid, and which was the more immediate occasion of this series of articles, has been received and is of course inserted.

“*Coventry, February 12th, R. I., 1845.*”

“FRIEND FOWLER—I readily comply with your request to write again on the subject of Association. You are aware, perhaps, that I am what has been called a Come-outer; that is, I refrain from any participation in governmental affairs, believing that human life is inviolable, and may not be put in jeopardy; and that human governments have no more rightful power over it than individuals. I have likewise abandoned the church, for its deception and hypocrisy—for professing the doctrines of Jesus Christ, and practising those of Beelzebub. I have likewise seceded from what may be called the authority of the medical schools, which I think is a great fraud and imposition on the public, and injurious to health and happiness. These things I have done to satisfy my Conscientiousness, which you have marked 7. Still, as a whole, I am not satisfied—I am not happy. My Approbativeness and Adhesiveness, (which you have marked 6,) are pained. I feel the want of social intercourse and friendship. I cannot go with the multitude, to do what I conceive to be wrong, and they will not come to me. Under these impressions, I was led to reflect on the organization of communities. None with whose history I was acquainted, appeared to me unexceptionable. They all seemed to partake of the spirit of sectarianism, which I conceive to be the bane of social life. About this time, I heard of a discovery, said to have been made by Charles Fourier, a Frenchman, wherein he had solved the problem, and had discovered the law of social unity, of passional attraction, and universal harmony. Surely, thought I, this is a very desirable state for the human race.

I was aware of the formation of a number of associations in various parts of the country, on principles somewhat differing from each other. In the latter part of last summer, I noticed a call for a convention of the friends of association throughout the country, to meet at the Community-place in Northampton, Mass. I attended that convention. There were delegates present from a number of associations. The subject of community was discussed *pro and con*. There was but one community represented at that meeting which had adopted the Fourier system, and that was the Brook-farm Association, in Roxbury, Mass. From the representation of their delegate, it would appear, that the prospects of the Association had very much improved since they had adopted that system. It seems, the Association had existed for two or three years; but this plan had been in operation only about six months. On my return home from this convention, I wrote to you for information on the bearing Phrenology would have on association, and especially on the system discovered by Fourier. Perhaps I was premature in my request. Fourier's doctrine is but little known at present, and he has but few disciples. Park Godwin and Albert Brisbane have published pamphlets, giving something of an exposé of his doctrines. There are likewise some periodicals devoted to the cause. Albert Brisbane spent part of the last year in Paris, examining and translating the manuscripts of Fou-

rier, which I believe he intends soon to publish. I think he was employed by the New-England Fourier Association.

"Now, so far as I have been able as yet to learn from the disciples of Fourier, the science he teaches is, that the human passions may be brought into harmony (that is, man may harmonize with man) with universal nature, and with God; and, for this purpose, society must be re-organized, and placed in a co-operative, instead of an antagonistical, position. Virtue and vice must not be so rigidly defined as to keep up a continual warfare; that every thing that is good and proper for us, and conducive to our happiness, may be made attractive, and, from passionate impulses,* the race may proceed to its final destiny—the reign of "Peace on earth, and good will to man." Now, the question is, is there any thing in the science of Phrenology which conflicts with such a state, or renders an attempt to create a heaven on earth impracticable?

"In conclusion, I may say of the Journal, and I believe I speak the sentiments of the subscribers generally, that it is doing an excellent work, and preparing the way for the realization of the highest aspirations of our nature. Go on, then, and may your life and health be preserved to prosecute the enterprise to its final consummation.

"Thine, for the redemption and regeneration of the race.

"PELEG CLARKE."

* We mean, of course, directed by enlightened intellect and reason.

MISCELLANY.

Phrenology in New-York.—Never before have Lectures on Phrenology and Physiology drawn such crowds, or commanded so much attention, as do those now in progress. Neither of the places in which the Lectures are held, are at all adequate to contain the crowds that assemble, many of whom are obliged to return home, without being able to procure even a place to stand. In consequence, it is contemplated to remove to the Broadway Tabernacle—of which, however, due notice will hereafter be given. For the present, however, the Editor's Lectures still continue at St. Luke's Buildings every Monday evening, at Clinton Hall every Thursday evening, in March—the Lectures announced for Wednesday evening at the church in Chrystie-street, having been discontinued on account of the conversion of the church into another purpose. The subjects of the several Lectures will be as follows:—

The first week in March, the application of Phrenology to the formation of happy marriages, and to the promotion of conjugal love. The second and third weeks, the character, sphere, influence, and consequent duties and education, of Woman. A sample of the manner of treating this subject, may be seen by referring to Art. II., No. I., of this volume of the Journal. The fourth week, Hereditary Descent, its Laws and Facts.

Another Private Class will be formed the first Saturday in March, designed to teach pupils how to ascertain the location and size of the Phreno-

logical organs, and apply Phrenology and Physiology to the discernment of character. Its objects and terms will be the same as those specified in No. 1. of this volume. Students received until the first of April.

"LOVE AND PARENTAGE, applied to the PERFECTION OF OFFSPRING, including much valuable information and advice to both sexes and all ages; together with the EVILS AND REMEDIES OF EXCESSIVE AND PERVERTED AMATIVENESS. By O. S. Fowler." No. 1. is now out, and ready for delivery, its title having been changed from that of "Amativeness, its Uses and Abuses," to the above. Its contents will be noticed more fully in the April Number.

"*The Annual Report of the Managers of the State Lunatic Asylum, made to the New-York Legislature, January, 1845,*" was received just as we were making up the last page—too late, therefore, for notice, which will be given hereafter. Meanwhile, we tender to Dr. Brigham, the able Manager, our grateful acknowledgments.

Green, the reformed Gambler, is doing much good, by exposing the tricks and turpitude of gambling. He has published a well got-up number of a periodical on this subject. We have examined his head, and shall spread his phrenological organization before our readers hereafter.

The present prospects of the Journal altogether exceed those of any former period. On the 22d of February, 1844, it had less than 500 subscribers. At the same period of 1845, its list exceeds 2000. The Vol. for 1344 closed with above 2000; and if its subscription for the balance of this year, should sustain the same proportional increase compared with its present number which the last volume did to its list at the corresponding date of last year, it will exceed 8000 subscribers. Friends of the cause! we thank you for your efforts in its behalf, and will endeavor to keep pace with them in rendering it every way worthy that patronage thus freely extended to it.

Lecturers on Phrenology are now flocking into the phrenological field in great numbers. The more the better, provided they are sufficient for the great work they have taken upon themselves. The work is indeed great, the greatest in which mortal man can engage. It is soon to *become the work*. Its lectures will ere long be *the lectures*, and its books, *the books*—are soon to *supersede* most others. But, it is earnestly requested, that men will not rush *unprepared* into a work so momentous.

Nor need they think that they can fit themselves for such a work by a few weeks' study, or even by knowing the location of most of the organs. No man should set himself up for a public teacher, till he is qualified to *mould and lead off the public mind*; for, every sentence, every action of such a man, goes to *form character*. However talented one may be, it requires *years of severe mental discipline* to render any one fit for the responsible station of a public lecturer on *any science*, much more, on a science so comprehensive in its range, and so momentous in its moral bearings. And, surely, no one should engage in it, who nauseates the public mind therewith, or even, who is not qualified to put the science on that *high moral and intellectual ground* which belongs thereto. No one should attempt to present it in whose hands it suffers *detraction*. Give *no*

impression, or leave a *good one only*. For my own part, I *tremble*, as I lecture, as I write, for fear I may not do *justice* to a science so noble, so philanthropic.

But, if men *will* rush unprepared upon a work so momentous, let the *friends* of such a science *treat them only with neglect*. Opposition will only embolden them still further to disgrace this good cause. Simply *let them alone*. *Starve* them off the course.

But, what shall we say of those who use this noble science as a *coy-duck* with which to bring victims within their power? There is a *gambling* phrenologist who hales from Ohio, and who goes from house to house, always putting up at the worst grogeries he can find, who practices this science simply to secure notoriety and make those acquaintances which will enable him to prey upon the unsuspecting. He fleeced many a hapless victim in Dover, N. H., Saco, Me., and vicinity, last May and June, and is now probably pursuing his criminal career in that or some other region. Nor is he alone. But we will not particularize. We simply warn the public.

But, after all, the cure for this and other evils, lies in *reforming the public*. Men of high moral principle will never gamble, will not be found in the company of evil doers. Reform and elevate society, and such miscreants will starve.

The New-York Dissector; a Quarterly Journal of Medicine, Surgery, Magnetism, Mesmerism, and the Collateral Sciences; with the Mysteries and Fallacies of the Faculty. Edited by HENRY HALL SHERWOOD, M. D.

This quarterly advocates, in part, the same great principles to the propagation of which the Journal is devoted—Magnetism, Physiology, and the Healing Art included. That Dr. Sherwood is *eminently* a scientific expounder of truth, will one day be appreciated. That he is far in advance of those pseudo-scientific wisacres of the world who *claim* to be scientific, while they deny even the truth of Phrenology, much less are instructed by its principles, is certain. The Doctor scarrifies the medical faculty somewhat. Of this aspect of the Dissector, we say nothing. That the faculty do not merit all the confidence reposed in them, is certain, but they may fight their own battles with the Doctor. But that *commingling* of the "collateral sciences" of Phrenology, Physiology, and Magnetism, which the Dissector proposes to do, meets our cordial approbation.

Its price is One Dollar per annum for four quarterly numbers of fifty-six large octavo pages each. Subscriptions sent to our office will receive prompt attention.

The Social Monitor, devoted to Moral reform, as applicable more particularly to searching out the children of want and poverty, and furnishing them with places in respectable families, is received regularly by the Journal. It is conducted by a society of benevolent females, whose object appears to be to *do good*; and they are unquestionably successful in their laudable undertaking. The cause of benevolence is pre-eminently the cause of God; and that department of philanthropy which takes the child-rear of vice or poverty from their miserable haunts, and places them in families where they can both *do good* and *get good*, is indeed one of the most commendable and fruitful fields of usefulness that benevolence can occupy. Success to their efforts, and may many co-laborers be raised up in a cause so deserving and so promising.

The Water Cure Journal, Joel Shew, M. D., Editor, is received regularly. Our readers know our opinion in regard to the inestimable value of water as applied to the cure of burns, bruises, sprains, fevers, colds, and diseases of nearly all kinds. So important do we regard this matter, that, during the progress of the volume, we shall present both its importance, and the mode of its application, in our columns. Meanwhile, we recommend physicians to introduce it into their practice, and the heads of families, especially mothers, to inform themselves in reference thereto, and thus be enabled to save their families from the pain, the expense, and the danger of sickness.

The *Water Cure Journal* is well conducted, containing, what after all is of the most importance, more *facts* of cures and modes of treatment than it does of mere *theory*. We wish the Doctor success, and doubt not but he will sustain the recommendation here given.

The Doctor has opened a hospital at 65 Barclay-street, devoted exclusively to the cure of diseases by water—a mode that will soon lay calomel and the lancet (which have ruined ten constitutions where they have saved one life,) on the shelf, where they *ought* to lay *forever*.

The Terms are, One Dollar in advance, for 24 numbers, 16 pages octavo each. Subscriptions received at our office.

Man's Muscular capability.—If any of the readers of the *Journal* think that its Editor has *overrated* man's muscular capability in his remarks on that subject, let them read the following:—

A Norwegian Runner.—In glancing over a paper from Calcutta, says the Boston Transcript, we find an account of a traveller from the mountains of Norway, who has lately arrived in India, and is announced as a "wonder!" being a *bona fide* Norwegian runner, who was about to attempt the discovery of the source of the White Nile, on foot, and unattended. He expects to be absent from India only about four months, and he is to go in a direct line, crossing deserts and swimming rivers. He runs a degree (69 1-2 English miles) in twelve hours, and can go three days without food or water, by merely taking a sip or two of syrup of raspberries, of which he carries a small bottle; and when he does procure food, a very small quantity will suffice; but when it is plentiful, he eats enough for three days. This wonderful man carries with him only a map, a compass, and a Norwegian axe. He has already made some wonderful journeys, having gone from Constantinople to Calcutta and back, in 59 days, for which the Sultan gave him \$2000; and from Paris to St. Petersburg, in 13 days. He has certificates from the authorities at Calcutta and at St. Petersburg, verifying these very extraordinary feats. He is about forty-five years of age, and slightly made. He trusts for safety in his perilous journeys to his speed, as he says neither dromedary nor man can overtake him.

The Answer to Dr. Spofford proves to be too long for a miscellaneous article, which we intended to make it—it making seven pages, whereas we have but one page to spare in this number. It must, therefore, with some other articles prepared for this number, be crowded over into that for April

THE
AMERICAN
PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

VOL. VII

APRIL, 1845.

NO. 4.

ARTICLE I.
ANSWER TO DR. SPOFFORD.

WHEN the Journal promised its readers the *benefit* of Dr. Spofford's strictures on Phrenology, it supposed they would deserve the proposed notice. Whether its supposition proves finally to be correct, its readers are left to judge for themselves. It is, however, to be regretted, that the Doctor's strictures had not been more scientific and less personal. It is, nevertheless, given verbatim, "with annotations and observations by the Editor."

From the Haverhill Gazette.

"PHRENOLOGY.

"There are few ways in which the public are more easily fleeced, at the present day, than by itinerant lecturers, (1.) whose high pretensions and posi-

(1.) "*Itinerant* lecturing," is yet to become *the* instrument for the diffusion of all science, and all knowledge. That *oral* communications, in the form of familiar lectures possess many advantages over books, as a means of imparting that *practical* view of Phrenology, of any science, and even of religion—so essential to render them either understood or beneficial—will not be questioned. Take it in religion. Why not have two or three written sermons printed and circulated all over the land every week, in the place of employing so many ministers in preaching? It would be far more *economical*; but to make the deepest and best impressions on any subject, people require to have matters *talked* into them; and this is just what "*itinerant* lecturers" do. This is what Paul, and all the Apostles, did; what all the "*evangelists*" do—what Christ himself did. He even spent his public life solely in *itinerating*. Gall and Spurzheim were *itinerant* lecturers;

tive assertions answer instead of proof, to impose upon those who have not the time or opportunity to examine the subjects, and ascertain the truth.(2.)

"This place has lately had a visit from Mr. O. S. Fowler, who, under the name of Phrenology, has spun out eight or ten long lectures, made up of odds and ends of learning—*anecdotes*—*laws of nature*, and *laws of Fowler*. (3.)

"Obtaining the use of the Congregational Meeting-house,(4.) for lectures on Phrenology, a liberty which he so abused that even Mr. Perry, who is not remarkable for his 'organ of combativeness,' at last withstood him to his face,(5.) and when he excused himself by saying that his two last lectures had never been delivered but once before, Mr. P. told him plainly, he hoped he would never deliver them again.

and Combe itinerated through this country, and through Germany. But, enough. We are soon to have a distinct profession—that of itinerant scientific lecturers. By this means, more even than by the press, will knowledge run to and fro, and be multiplied.

(2.) 'This is an imputation, that, with the people, assertions answer instead of proof. As if he had said, "itinerant lecturers" "impose" upon the people, by their positive assertions, because the latter "have not the "time," capacity, or "opportunity," to know any better. Citizens of Bradford! what say you to the imputation contained in this fair interpretation of the Doctor's first paragraph. Does it not make you devoutly wish that you could *hire* Dr. Spofford to do up the thinking for the whole of you? You are so easily *gulled* as not to be able to think for yourselves! Hence, you must put your thinking faculties, your knowledge-gathering faculties, out, just as you would *hire* men to work for you. And then, only think how elegantly Dr. Spofford could do up all your thinking, all your acquisition of knowledge, for you!—how much better than you, can he think, "examine" subjects, and ascertain the truth, for you!

(3.) Personality. (4.) Those who had heard me lecture at Haverhill, obtained it for me, and solicited lectures of me, not I of them.

(5.) Untrue. Mr. P. said that he had been very much entertained with all the lectures of the regular course, and was *desirous* of my *adding to it* my lecture on Physiology—that if I did give it, *he should be glad to attend*. He said the lecture on Temperance was a masterly production; that the one on Matrimony was calculated to be of great use, especially to young people; and, in a like manner, commended each lecture singly of the regular course. He said he had before formed a high opinion of Mr. Fowler, from his writings, and that what he had heard of these lectures had served to heighten his respect and esteem for Mr. F., as a man of learning and ability. True, he took exceptions to the two last lectures, on man's sexual relations, yet added, that if they were properly *written*, he should be glad to have them, in order to hand to his young friends, thereby explicitly sanctioning their *subject matter* as calculated to do good; but objecting to their oral delivery, merely, to a promiscuous audience. Now, it is submitted to

‘He came here plentifully supplied with figures of heads, marked off into ‘organs,’ and busts whose heads were cut into fanciful furrows and prominences, which every anatomist knows exists no where within, either on the skull or the brain. (6.)

‘He made no attempts, that we heard, or heard of, to prove, by anatomical demonstration, that there is any appearance in nature to sanction the division, which it is so confidently assumed, by him and other Phrenologists, are real. (7.)

‘He has fifty dollars for a course of seven lectures, but his chief profit is in examining heads, and many people, otherwise of sound minds, have been so infatuated with this species of fortune-telling, as to pay him a dollar for a *chart* of their characters, when any honest neighbor would have told them as much, and ten times more correctly, for nothing. (8.)

‘The proof he depends on is examination of heads, which, if the hearers were all sufficiently credulous, and would remember only when he made a hit, and forget all the rest, would pass for wonderous wise.

‘We took down eight or ten of his examinations of heads of persons with whom we are well acquainted, and have not a shadow of doubt, that any man of tolerable sagacity, by looking at the persons, their countenances, limbs, and motions, would give their characters as well. As for example.—Our remarks in italics.

‘Mr. B. ‘is strong and hearty.’ *The whole audience could see that.* ‘Long lived ancestry on mother’s side.’ *His mother died about 30, some ancestors older, as usual.* ‘Small self-esteem—large self-approbation.’ *Inconsistent and nonsensical.* ‘Appetite first rate.’ *So had ninety-nine hundredths of the audience.* ‘Moral obligation strong.’ *He is considered an honest man.* ‘Feelings strong.’ *So has every man of sense.* ‘Desire for property strong.’ *So had every person present.* ‘Devoted to his wife, if he likes her at all.’ *Self-evident.* ‘Ingenious.’ *Would apply as well to almost any man in town.* ‘Not a book worm.’ *He is quite a reader.* ‘Language large,—requires excitement to speak well.’ *He makes no pretensions to oratory.* ‘No belief.’ *He is a credible professor of religion.* ‘Should not wonder if he had strayed.’ *He remains in the church where he was educated.*

any who heard his remarks, and even to the Reverend Father himself, whether the above is not a correct version of them, and, also, whether Dr Spofford’s version is not *ex parte* and erroneous.

(6.) *Ipse dixit.*

(7.) Did not the lecturer attempt to prove, by “anatomical demonstration,” in the form of “pathological facts,” that, when particular portions of the brain, or particular organs, have become diseased, the corresponding mental faculties become similarly diseased—inflamed, when their *organs* become inflamed, destroyed, when their organs become destroyed? And did not Dr. S. *hear* these anatomical facts brought forward? Why, then, this denial of what he heard and saw?

(8.) So, then, all who have their heads examined phrenologically, in order to ascertain their characters correctly and *scientifically*, are *crazy*, though “otherwise of strong minds;” cause why? Dr. S. says so.

"Such are the charts which people pay for, and which are evidently worth less than the paper they are written on. (9.)

(9.) The *test* proposed for Dr. S.'s acceptance, (see January No. p. 27,) namely, that the lecturer would examine *blind-folded*, eight persons selected by an impartial committee, as unlike each other as could be found, and after telling their true characters, would even venture to say wherein they *differed* from each other, provided Dr. S. would attempt the same by guess work, would have settled this whole matter effectually on the spot, and without all this lamentable waste of "paper" and ink. The mere fact, that the lecturer *dared* to propose a test so scrutinizing, and, at the same time, so perfectly conclusive as to settle the question one way or the other, and that Dr. S. backed square out of it, speaks for itself. The Rev. Mr. Perry remarked to this effect, that, though he had been long a believer in the truth of Phrenology, yet he was not aware that it had been carried to so great perfection, or so far reduced to practice, as to reveal character as accurately as had been exemplified in those cases in which he had seen it applied to the delineation of the characters of persons whom he knew. It is left to the good people of East Bradford to say, to what extent the public and private delineations of character there given, were, or were not, correct.

Again : Where stood Phrenology twelve years ago, in this country ? A by-word and a butt of ridicule, among all classes. Mentioned only to excite ridicule or contempt. Let the reader carry back his recollections thus far, and bear witness to the then existing state of things. Then let him follow down to the present time, and mark well, both the change itself, and how it has been effected. Not by philosophical research ; not by scientific argumentation ; for the American mind is too busy to spend time therein : but almost exclusively by those very *examinations of heads* which the Doctor says are not worth the paper on which they were written. They have seen, in cases by the thousand, and in all sections of the country, that same Phrenologist whom he here says tells absolutely nothing of character, take the heads of (to him) entire strangers, but to them of intimate acquaintances, and delineate their characters as accurately and as fully as they could have done from a twenty years' acquaintance, and in much fewer words. They have come in scores of thousands to obtain, or to witness, these examinations, only to laugh ; but have gone away wondering at what they saw and heard, and convinced, that there is indeed a truth in this matter. Testify, ye multitudes of believers in this science of man, this *summum bonum* of science ! by what means were ye converted from the darkness of error, to the light of this glorious truth ? By seeing *heads* examined, and not a few by seeing the *writer* examine them, or by having their heads examined by him. You know as much about his examinations as Dr. S. can tell you ; and are prepared, from what you yourselves have heard and

"He is wondrous wise in the physiology of pro-genitiveness, and describes, in full assembly, the process, and accidents, and mal-formations, incident to that interesting subject. (10.)

seen, to say whether the above gives any thing like a fair exhibit of his manner of examining heads. Dr. S. would make you believe that he is not *specific*, but deals in generalities alike applicable to all. Is this so? Is not the *reverse* the case? And, signally so? Indeed, no Phrenologist in the world is equally so, and the great sin laid to his charge by the Phrenologists of the old world is that he is *too* positive and specific. But this matter of examinations is before the public so extensively and so practically, that they are left to decide this matter according to the facts of the case. Dr. S. is too late to tell the American public much about my examinations, they being already beforehand with him.

(10.) What doctors should have done long ago. Then would our mothers have known how so to have managed themselves at the time they were forming the destinies of their yet unborn offspring, as to have given them, constitutionally, strong bodies, and good heads. Of course, as the relations of mothers to their children are so *very* immodest, Dr. S. has never been consulted by, or attended, a woman at child-birth! Shame on him who would fain perpetuate that false taste fostered by the Doctor, in the teeth of the Bible, of good sense, and of humanity! Must our women become mothers in utter ignorance of those conditions in them so fraught with sickness and health, with life and death even, as well as with talents or stulticity, with virtue or vice, to the dearest objects of their love? Away with such prudishness! And, especially, from *such a quarter*. It might be tolerated in a squeamish old maid, or, possibly, in a dashing beau, that wanted to *make believe* more modest than he really was; but not in either an intellectual man, or one who *lives* by the very business he condemns!

So far from being improper, the propagation of this kind of knowledge is of the utmost importance to fathers and mothers, in order to its immediate application in practice; and to young people, in order to prepare them for the responsible station of parents, to which, for want of this very knowledge, they rush head-long, and thereby usher into the world beings often feeble, and sometimes deformed or idiotic, as well as ill-tempered, when they might have been born sweet-tempered and talented. It is among the highest *duties* every public man owes to his fellow-man. Surely, none but those having an obtuse intellect, or depraved Amativeness, can deem knowledge touching this matter improper.

That the reader may know the drift of the lecture here criticised, it may be well to remark, that, after showing that consumption, cancerous, scrofulous, apoplectic, and other affections, insanity, length of life, physical strength, stature, &c., &c., are hereeditary, and also that the phrenological

"Love, marriage, and their infinite variety of consequences, are treated of with a minutia of circumstances vastly edifying to boys and girls. (11.)

developments and mental predispositions of parents descended from them to their children and grand children, to the third and fourth generations—a clearly established truth of both Phrenology and Physiology on the one hand, and of fact and the Bible on the other,—the lecturer proceeded to show that the circumstances, states of mind and feeling, &c., of mothers prior to the birth of their children, left their impress upon the mental and physical constitutions of the latter; and then proceeded to urge upon husbands the necessity of rendering the condition of their wives, at this eventful period, as free from care, as comfortable, and as happy, as possible, and deprecated crossing or fretting them in any way, lest these same states of feeling should be entailed upon their children; remarking, in addition, that the earlier portions of this period were devoted to the formation of the body and the animal propensities, while, during the four latter months, the moral and reasoning faculties received their stamp, direction, and relative power; that therefore, mothers ought, during the four or five first months, to recreate, sleep, exercise, &c., abundantly; be much in the open air, and do what could be done, to increase their own vitality, in order thereby to furnish an abundant supply thereof to their charge; because this is the commodity they then mostly require; but that, during the later stages, mothers should especially cultivate their own *moral and intellectual* faculties; so that, while these are being formed in their children, the latter may be furnished from the former with an abundant supply of the materials most required at this period:—a principle that ought to be written in letters richer, brighter, than gold, on the memory, on the *practice*, of every mother during the period in question. With the views now entertained, touching the importance of this subject, if a fortune could be offered me and my wife, on the condition of ignorance of the principles of that lecture, in exchange for the information which it contained, I should not hesitate a moment to refuse the wealth of John Jacob Astor, and choose, in preference, as infinitely more valuable, the knowledge it imparted. Mothers, by thousands, have expressed, as strongly as language would allow, not their approbation merely, but their *gratitude*, for information so transcendently valuable. Mothers of Bradford, of other places where this lecture has been delivered! this point is left with you, as well as with the readers of Vol. V. of this Journal, and "Hereditary Descent," in which it is embodied; by reading which, any who wish will be able to know just what was said that so outrageously shocked the *very* modest Doctor's modesty.

(11.) Slang. Those who know any thing of our style of lecturing or writing, know better.

"Finally, assemblies of men and boys, and of women and girls, have been drawn out separately, (12.) to whom every circumstance of virtuous and vicious indulgence has been portrayed in a manner which, if reported in any paper, would cause every prudent and sensible parent to take the tongs and put it in the fire. (13.)

"He dissuades from marriage, till the parties are from 25 to 30 years old, affirming that children of younger parents are inferior, although the falsehood of this idea is demonstrated in every neighborhood. (14.)

"He deprecates all marriages of cousins, under a similar pretence, (15.) and quotes, in proof, some cases of unfortunate offspring, though many of the

(12.) Drew *me* out, rather. I delivered the lectures on Love and Parentage *by request*, and by strenuous *urging*, several different circles of females having sent delegates or committees to *request* me to deliver to them the lecture before delivered to men.

(13.) What is said in note 10, applies equally here, and is calculated to *purify* the public mind. An improper exercise of Amativeness has carried some flowers of East Bradford to their graves, and blasted others whom it has barely left alive, and is fast ruining. Several applied for advice as to the best means of arresting that self-destruction, which, if the Doctor had done his duty as a guardian of the public health, would have been prevented. That *knowledge* imparted in the odious lecture, if given in season, would probably have laid some of the inconsiderate youth, as it has some of the wives of B., under contributions of everlasting gratitude to a comparative stranger—of gratitude which would, and should, have been bestowed on the Doctor, if he had done his duty. The Doctor should *thank*, instead of upbraiding, any one, for fulfilling so thankless a task. Especially is it illiberal and unjust in him to use it as a means of exciting public *prejudice*, and on a subject on which it is so easy to excite that prejudice. Say, ye who heard the lectures in question, have they not *purified* your own minds? Besides: Why does the Doctor condemn what he did not *hear*?

(14.) Every neighborhood has a proverb to this effect, that "the shakings of the bag make the finest of flour," meaning that the youngest children are the smartest. I leave it to facts observable in every neighborhood, whether this is not so, with this single exception, that when the health of parents gradually *deteriorates* during the augmentation of their families, then the eldest are the smartest.

(15.) And well he may; for there are unfortunate offspring by the dozen not quite a thousand miles from Bradford, the children of cousins, some idiotic, some insane, and several "inferior," and none equal to their parents. It would not be generous to take an undue advantage of an opponent, by exciting against him mere fulsome prejudice, but, intelligent reader, it is submitted whether Dr. S. can *be* much, or *know* much, if, medically educated as is the *scientific* the *learned* man in question, he yet does not know

finest families in the State were thus constituted, and no law of God or man has interposed against it. (16.)

"He maintains that it is a 'sin to be sick'(17.)—that all might live to the age of Methuselah, but for the faults of themselves or their ancestry(18.)—and even now all might reach 90 or 100, accidents excepted, if they will live by his rules. Even professors of religion have given heed to this notion, though the age of man was declared by divine *inspiration*, 3,000 years ago, to be three score years and ten. (19.)

"As to marriage, he says. 'If two kindred spirits are really united in the bonds of reciprocal love, whether *legally* married or not, they are, to all intents and purposes, man and wife, and entitled to all the rights of wedlock. If they have reciprocated the pledge of love, and agreed to live

that "breeding *in and in*" deteriorates offspring? What can his opinions be worth who denies a truth so palpable in theory, and who disregards it in *practice*?

(16.) Not as he knows of; for, may be, he does not know enough to know that there are such; the most charitable reference of it being to *ignorance*.

(17.) If Dr. Spofford does not know that it is a "sin to be sick,"—that is, that all sickness is *caused*, and caused by a sinful violation of the laws of life and health, he may perhaps be benefited by learning the A, B, C's, of Physiological science, provided he has capacity sufficient to understand that all sickness is an effect caused solely by a breach of Nature's laws, and therefore sinful. If sickness and health are not governed by *laws*, then does old chaos reign triumphant over one department of nature—a doctrine abhorrent to philosophy, and derogatory to its author. Unless the *causes* of sickness can be removed by medicine, why ever give any? Why not let the patient die, without one effort for his relief; for sickness and death are mere *chances*, purely *accidental*, as are the effects of all remedial agents! A great doctor he who denies *causation* as appertaining to sickness and health! Very wise that same Dr. Spofford, who teaches that a man may suffer the pain of sickness without *his* or his *ancestors* having broken one law of nature! Irony aside. It will do for some old granny that simply knows how to cook, wash, and scrub, to be ignorant of the physiological law, that all sickness is *caused*—caused by some violation of the physical *laws*; but, for a *Doctor*, college learned, dubbed M. D., honored with two sheep-skin parchments, and a *public leader*—verily, a great country this. But, can we expect him who does not know that the marriage of cousins deteriorates offspring, to know that sickness is but the penalty of violated law, or even that there are any physiological laws whatever?

(18.) How *very* absurd!

(19.) Be a little careful, Doctor, how you array the Bible against either fact or science; for, in so doing, you depreciate it.

together as husband and wife, they are married. They have nothing to do with the law or the law with them.' (20.)

"Thus the syren song of the seducer, and the grand argument of the libertine, which has ruined more decent females than all the other acts of the debauchee, has come to be promulgated from our sacred desks! substituting the secret promise, made often for the basest of motives, unrecorded and unprovable, for that public and recorded promise, made in the presence of God, angels and men, so necessary for the safety of the female, that even heathen nations deem it essential to wedlock. (21.)

(20.) Right. Quoted from p. 92 of "Fowler on Marriage."

(21.) It is submitted to foe as well as friend, whether the perusal of the Doctor's article does not convey an impression of the lectures, totally perverted and distorted, when compared with the *facts* of the case. To accuse the Doctor of wilful misrepresentation, is less generous, but more true, than setting it down to the score of inveterate *prejudice*; on the ground that none are so blind as those who *won't* see. Still, such misrepresentations should not pass unrebuked, lest they deceive those who have no other means of forming an estimate of the lectures than those furnished by the Doctor's article. What was said, was this:—

That marriage derived its sanctions, not from legal enactments, but from mutual affection. That for two to marry for *convenience*—the widower for a housekeeper, and the maiden for a home—or in order to unite their fortunes, or for any other sinister motive, is but a legalized violation of the seventh commandment; that persons are virtually married when they *agree* to enter the matrimonial relations with each other, and *not* when the marriage *ceremony* is performed; that law cannot do the first thing to promote affection between man and wife, or make them love each other because they are married according to the statute. Thus far, the Doctor has not misrepresented. But a man may falsify by not telling the *whole* truth. I said distinctly that Phrenology advocated but *one* love, but *one* marriage, and deprecated promiscuous intercourse in terms as plain and positive as propriety would allow, and yet the Doctor implies that it was *encouraged*. I said that if the affections were properly cemented, they would perpetuate *themselves*, and without any legal aid. I said *plainly* and *positively* that Phrenology allowed but *one* husband to every wife, and vice versa, and no second marriage while one husband or wife was alive. And yet the Doctor accuses me of promulgating the odious doctrine of general and unrestrained licentiousness!

What renders the injustice of the Doctor especially glaring is this, that, after advancing the doctrine that the *law* could neither make nor break marriage, and yet qualifying this doctrine by the explicit declaration that companions should never be changed except in cases of death, I saw the Doctor drop a note on paper, and as this point could easily be so perverted as to be made to teach a doctrine directly contrary to that enforced, I said

"For such sophistry and indecency as is here alluded to, have these people paid near \$200, a fact which we would conceal for the credit of the place, but that our neighbors have been even more deeply deluded, in times past, and others are liable to be in time to come.

"Multitudes have been enchanted with the freedom with which he has spoken of matters, from the very mention of which, the pure in heart and life would recoil like the sensitive plant,—the details of which, in promiscuous assemblies, is, in the opinion of the writer, ten times more likely to excite unruly passions, and spread unknown vices, than it is to correct them. (22.)

"Modesty is one of the greatest safeguards of virtue, and is absolutely necessary, with even the strongest principles, to ensure propriety of conduct, and the young lady who can sit and hear an old man gloat over the scenes of vicious indulgence, under pretence of correcting them, without shame and indignation, is half seduced already, and waits only for an opportunity for marriage of the Fowler stamp. (23)

that it could not be thus unjustly construed without being detected by my *published* work on marriage. From that work, p. 92, the Dr. quoted the paragraph marked 20, and yet on the opposite page is a section headed, "ONE LOVE, ONE MARRIAGE, AND ONLY ONE." Could any thing be more explicit that I do *not* teach the doctrine he would fain put into my mouth? Is it not beneath any man thus to misrepresent, in order to excite vulgar prejudice? But he was duly warned; and is now effectually exposed. Is Doctor S. a true and honest man? Would such a man so grossly misrepresent, even when warned not to?

(22.) "Evil is to him who evil THINGS;" but "to the pure, ALL things are pure." "We judge others by ourselves." It is a law of mind that those whose passions are perverted, are themselves most apt to be censorious. Besides, our youth, even our *boys and girls*, know more about these matters than is generally supposed. *Suppress* this species of knowledge, we cannot. It only remains that we *properly direct* it. Besides, the doctrine that "Ignorance is bliss," may do for men of former generations, who do not know that the marriage of cousins "violates any law of God or man," but that "Knowledge is power" and virtue, and that the animal passions should be guided and controlled by the intellectual, is the doctrine of that philosophy of which every philosopher should feel himself honored in being a disciple.

(23.) A great deal of sound *argument* indeed in these puns! Wonderfully *smart*, too! Amazingly *scientific* and *convincing*!! To what a miserable destitution for weapons of offence and defence must he be driven who employs them in what should be a cool, philosophical inquiry after truth? This single attempted pun condemns the whole article, and exposes its author to merited contempt.

"It is but justice to say that many (24.) of our young people have drawn back, and recoiled from his latest and worst performances." (25.)—
East Bradford, Dec. 25, 1844. J. SPOFFORD."

(24.) Provided one or two can be called many.

(25.) This notice of the Doctor's communication has been extended thus far, not because the latter deserves it, but partly to correct that tissue of misrepresentation that pervades and even constitutes it, and partly by way of improving an opportunity thrust upon us, for defending some truths of importance, reference being had more particularly to the *propriety* of presenting those important moral conclusions that so shock the Doctor's maiden modesty, but which every scientific man will sanction. Indeed, any man of science or of high moral principle would be ashamed to attach his name to the Doctor's small-potatoe article.

ARTICLE II.

PRECOCITY—ITS EVILS AND THEIR REMEDY.

COMMUNICATED.

PRECOCITY, or an undue development of cerebral power and activity, is among the most fertile causes of ultimate debility or premature death. It is, moreover, one of the crying evils of the day. Education, as now conducted, consists in taxing the brain to its utmost stretch of action, without the least reference to the condition of the body. Strange that parents know so little upon a subject on which they feel so much. Many of them have been called to mourn over the loss of those whom their fondness literally, but ignorantly, *killed*; but who *might* have been saved by their pursuing the course pointed out in this article. Children particularly forward, ought on that very account *always* to be *kept back*, instead, as is generally the case, of their being urged forward, just to gratify parental vanity in seeing how much they can be made to acquire, which is almost certain to produce debility and premature death.

It is worthy of remark, that the father of the lad last mentioned below, is a believer in Phrenology. That fact, alone, has saved his child thus far. May many readers be equally wise, equally benefited, by that science which teaches the only true system of education.—ED. JOUR.

"FRIEND FOWLER—I was glad to hear your remarks a few evenings since, on the danger of unduly stimulating the mental powers. The world needs to have beacon fires kept constantly burning over the ashes of those who have perished from this fashionable folly—this besetting sin of the age.

I call it *sin*, for it is a transgression of *law*—the law of God, written on our whole physical nature. Millions are trying to live by their wits, which often means an exhibition of the want of wit, in keeping up a feverish action of one portion of the brain, while other organs, and the physical system, on which all the organs depend for health, are left to perish.

"In this respect, the teachings of nature—that older book of God—are in perfect accordance with the precepts of His second book—the Bible. We are taught in both to "support the weak." The mother who has two children, the one strong, and the other feeble, instinctively turns to the weakest first, when danger approaches; but, in the treatment of ourselves, we stifle this instinct, and nourish and stimulate those organs most which need stimulus least.

"A few days ago, I was in company with a teacher, who related the following anecdote:—

"He had three boys in his school belonging to one family. The older two learned lessons in the 'Definer.' And as the youngest (about five or six years old) showed great quickness of mind, joined with ardent curiosity, the father proposed that he should also have a 'Definer,' and learn the same lessons with his brothers. In vain the teacher told him that the little fellow had lessons enough already. The father was proud of his son, and he thought there would be great economy of time, in teaching the boys all in one class. The teacher yielded, and the child took hold of his Definer with great enthusiasm. He not only learned the lesson assigned him, but a great deal more, which he accurately recited, to the great delight of his parents. This stimulated the boy to renewed efforts, and he went on, to the amazement of all who knew him. In about a week, however, he fell a victim to this mistaken stimulus. He died with inflammation of the brain.

"The cause was manifest in this instance; but millions of what are called 'very promising children' have died from the same cause, while their fond parents and friends, who stimulated their intellectual organs so that that they absorbed the vitality from all the rest of the system, mourn over the event as a 'mysterious Providence.'

"Let parents follow nature, and they will find a safe path. If they attempt to bend her so as to gratify their own vanity, they will reap a due reward, in mortified pride and blasted hopes. In other words, if they break the laws of God, they must suffer the righteous penalty.

"'But how shall we read the laws of God?' the anxious parent inquires. We answer: Look at the operation of nature around you, with a sincere desire to learn your duty, that you may do it—not to find confirmations of your preconceived notions. Look at your infant child. Nature plainly teaches that the business of his first years is to learn to live, and to exercise his senses. It takes him a considerable time to learn to see and hear so as to make the exercise of these senses easy and delightful. By the end of the first year, he will have learned to walk. Then, if nature is regarded, it will plainly teach that the growth, development, and exercise of the *muscles* is the *leading* business of the next six years of his life. See what a delight it is to the little fellow to learn to run, to leap, to open doors, to toss his ball, to trundle his hoop, to wield a hatchet, and a little saw, spade, or hoe, and to '*do things*,' and '*make things*,' with his own hands.

"But, does any one ask, 'Is his brain to remain idle all this time?' By no means: it will be exercised as a matter of course; but it will act as a *helper* of the muscles—not as the robber of their vitality. The percep-

tive organs will be developed first, and if they are not early called into vigorous, healthy action, they will probably be dwarfed for life. As the body is busy at play, he learns, first, to *observe*; secondly, to *compare*; and, thirdly, to *inquire into the causes of things*. If a judicious parent, brother, sister, or friend, is near, they will gently stimulate the exercise of those organs which appear deficient, and this will afford a natural check to those which are disproportionately strong. But, in our present unnatural state of society, especially in cities, the child, when at home, is usually under the care of ignorant and, perhaps, superstitious and vicious servants, or is exposed to bad influences in the street, or in school. The dangers to which he is here exposed, may be less than if he were out of school, and they may be greater. The child sees his parent take a deep interest in his progress. This stimulates his love of approbation; and that adds to the excitement of his intellectual organs, and just as his friends are exulting in his brilliant prospects, his health fails, and he dies.

"But, there are dangers every where, and different children are exposed to very opposite dangers. Phrenology teaches us to discover and guard against the peculiar dangers of each child. General rules laid down in works on education, are often valuable, but they need to be subjected to the test of the parent's judgment, founded on a knowledge of his child's organization.

"We must here, be indulged in the remark, that medical and physiological knowledge occupies a most unnatural position. It is made an instrument for enriching the few on the diseases of the many. Doctors live by what must be exceedingly repulsive to the sensitive mind—an ineffectual struggle against nature, while laying the penalty upon the transgression of wise and just physiological laws.

"While recently spending a few days in a highly intellectual family, where, strange as it may seem, nature and common sense were not turned out of doors, I became acquainted with an interesting fact:—

"A little more than two years ago, the family consisted of the father, mother, her sister, and two boys, (one, nearly three, and the other not quite two years old.) A large number of plain wooden blocks, about four inches long, shaped like bricks, constituted the chief part of their stock of play-things. We know not how a more judicious selection of materials for amusement and improvement could have been made. Of them, the children seldom grew tired, and we can never count the number, and will not attempt to describe the variety, of the things they made with them,—being assisted, of course, at first by their mother and aunt. But the house abounded with books, and was often visited by intellectual company. One of the visitors one day amused herself by marking the blocks with the letters of the alphabet, the Arabic figures, 1, 2, 3, &c.—the Roman numerals, I, II, III, and so on to C, one hundred. These excited the curiosity of the younger child, and, before he was two years old, he learned the letters and figures. At the same time, of course, he learned to commit. With the knowledge thus acquired, he was exceedingly delighted. Reading figures and counting became his favorite employment, of which he grew passionately fond. When he was between two and three, he was seen lying on the carpet, turning over a volume of about 1400 pages. He had commenced at the beginning, reading the number of each page, and was repeating, as he opened one leaf after another, 1101, 1102, 1103, &c. He also learned the combinations of the letters, and could spell almost any word of one, two, or even three syllables, in which the sound indicated the spelling, as

an-i-mal, and the like. The parents saw all this, not with exultation, but with alarm. Running sores upon his hands or feet would not have distressed them so much; for they considered that as not less indicative of disease, and they thought disease in the brain more to be deprecated than in the extremities. But the danger was imminent, and the case seemed desperate. For a considerable time, it baffled their skill. The birth-day ending the child's third year, was in the winter. At that season, his parents could not, of course, get him much interested in things out of doors; but were compelled to use their utmost ingenuity in diverting his mind in the house. They hid his books away from him, but this only excited him the more. His mind would act upon the subjects within its reach. One rainy day, when he had been sitting a long time silent, he revealed the nature of his thoughts, by asking a great variety of questions about the rain—'How the water was raised up to the clouds? How it was kept there? How it was sent down in such little drops?' &c.; and he suggested about half a dozen different plans by which all these things might be done. His parents found it in vain to act as the antagonists of what seemed the operations of nature in the child's feverish and excited brain. They permitted him to have his blocks, but tried various expedients to keep him from becoming absorbed by them. A friend sent them a box of little tools. They hoped these would divert him from his excessive mental action; but they had only a momentary effect. When the box was opened, the older boy was *all alive* with curiosity, and examined its contents with eager interest—while the younger was sitting unmoved in a corner, with a book in his hand. His parents, seeing him thus employed, invited him to look at the box their friends had sent them. He came, at their call, but showed little interest in the tools, and soon returned to his book. While the older brother was exercising his limbs, the younger was exerting himself to master the spelling of difficult words. *Philadelphia* was one which he spelled readily. About that time, his mother uttered a French word in his hearing. He immediately inquired what it meant. She, without thinking of the consequences, explained it to him. This opened a new field. His curiosity was excited. He wished to know the French word for *one*, for *two*, &c. When his parents saw how much he was interested in these inquiries, they tried to check him, but he begged for information, till they became convinced that it was less injurious to gratify him than to let him be fretted by having his requests denied. Thus, without stimulus, and in spite of their attempts to check him, he learned to count in French, nearly as readily as in English, besides acquiring many common French phrases.

"As might have been supposed, his muscles grew feeble, his face pale, and his whole system emaciated. The alarm of his parents greatly increased. But, happily, the opening of spring called him into the fields. The father, who was engaged in digging, planting, setting out trees, &c., took great pains to keep him in the open air, whenever the weather would permit. To their great delight, they found he was losing his interest in French, and they were no longer obliged to hide away his books, for they soon succeeded in giving his young mind a more natural direction. The birds, trees, and flowers, with their varied attractions, drew out the observing and reflective organs of his mind in pleasurable exercise, and in perfect harmony with the delightful muscular action in the open air, for which his whole physical system was calling so piteously. Thus nature taught, and thus nature *acted*, as physician for body and mind. It is true, he has not

wholly outgrown his physical debility, but his feverish mental excitement has given place to a natural and healthy progress in practical knowledge.

"We hope this sketch, will be the means of saving many lives."*

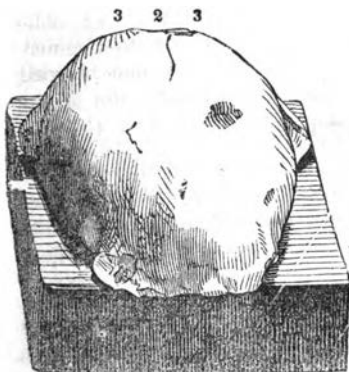
* The Editor hopes soon to be able to give his readers an account of his Phrenological and physiological organization, and from what he knows of the station of his parents, he has good reason for supposing that this case will also furnish an excellent fact on hereditary descent.—*Ed. Jour.*

ARTICLE III.

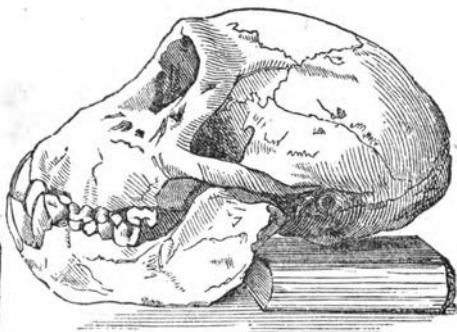
THE PHYSIOLOGY, PHRENO'GY, AND NATURAL HISTORY OF THE ORANG OUTANG, OR CHIMPANZE, ILLUSTRATED BY ENGRAVINGS.

(Continued from p. 72.)

THE preceding article on this subject, was devoted mainly to the *phrenological developments* of this animal, without allowing sufficient space in which to speak of the habits and natural history of the tribe; to which therefore, we now proceed; after having first inserted the accompanying engravings.



No. 1. Top View of the Skull of the Orang Outang.

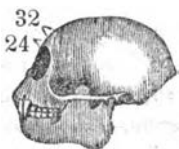


No. 2. Side View of the Skull of the Baboon.

The sides of cut No. 1, represent the *width* of the head at the ears, or at Destructiveness, and corresponds with observations in the preceding article, of the great development of the propensities. The upper portion of the cut, (that towards the top of the page,) represents the back part of the skull, particularly Parental Love (2) and Friendship, (3) whilst that part towards the bottom of the page, represents the perceptive organs.

To recount the particular developments indicated by them, is not necessary here, they having been given in Art. I., No. 3, farther than to add,

that those of the baboon are strongly analogous to those there given, except that they are on a smaller and lower scale.



Nos. 24. Monkey.



No. 32. Monkey.



No. 33. Ichneumon.

To show the gradation which obtains touching the cerebral developments of animals, we insert the accompanying cuts of a highly intellectual monkey, in which Individuality and Eventuality, (see 24 and 32,) are very fully developed; but Causality is wanting. The animal organs, in general, are amply developed. The forehead is still more retreating in the accompanying cut of the Ichneumon, and the animal organs, relatively, still larger. But, as we shall handle this subject of *gradation* in organization and character as obtaining throughout the animal kingdom hereafter, it is dismissed for the present.

Touching Madame Fanny, the specimen more particularly under consideration, it remains yet to observe, that she is four years old, and evinces a remarkable degree of *progression* in learning those things taught her; learning to say or do some new thing almost daily. She has also improved physically since the other article on this subject was penned, having grown large and fleshy very rapidly, so as now to be probably the largest specimen, and decidedly the finest, of her race, ever exhibited in America, and particularly more docile and harmless. We say with emphasis to our readers, *go and see this animal* while you can, not out of motives of mere idle curiosity, but of *scientific inquiry*, and to learn the striking coincidence between organization and mentality. But, to continue our quotations from Goldsmith:—

“From a picture so like that of the human species, we are naturally led to expect a corresponding mind; and it is certain, that such of these animals as have been shown in Europe, have discovered a degree of imitation (Imitation large) beyond what any quadruped can arrive at.

“That of Tyson was a gentle, fond, harmless creature. In its passage to England, those that it knew on ship-board, it would embrace with the greatest tenderness, open their bosoms, and clasp its hands about them. (Adhesiveness large.) Monkeys of a lower species it held in utter aversion; it would always avoid the place where they were kept in the same vessel, and seemed to consider itself as a creature of higher extraction. (Self-esteem large.) After it was taken, and a little used to wear clothes, it grew very fond of them; a part it would put on without any help, and the rest it would carry in its hands to some of the company, for their assistance. (Approbativeness large.) It would lie in bed, place its head on a pillow, and pull the clothes upwards, as a man would do.

"That which was seen by Edwards, and described by Buffon, showed even a superior degree of sagacity. It walked, like all its kind, upon two legs, even though it carried burdens. Its air was melancholy, and its deportment grave. (Mirthfulness small, and all its organs depressed by captivity.) Unlike the baboon or monkey whose motions are violent and appetites capricious, who are fond of mischief, and obedient only from fear, this animal was slow in its motions, and a look was sufficient to keep it in awe. I have seen it, says Mr. Buffon, give its hand to show the company to the door. I have seen it sit at table, unfold its napkin, wipe its lips, make use of the spoon and the fork to carry the victuals to its mouth, pour out its drink into a glass, touch glasses when invited, take a cup and saucer and lay them on the table, put in sugar, pour out its tea, leave it to cool before drinking, and all this without any other instigation than the signs or command of its master, and often of its own accord. (Imitation large.) It was gentle and inoffensive; it even approached strangers with respect, and came rather to receive caresses than to offer injuries. It was particularly fond of sugared comfits, which every body was ready to give it; and, as it had a defluxion upon the breast, so much sugar contributed to increase the disorder, and shorten its life. It continued at Paris but one summer, and died at London. It ate indiscriminately of all things, but it preferred dry and ripe fruits to all other aliments. It would drink wine, but in small quantities, and gladly left it for milk, tea, or any other sweet liquor.*

"Such these animals appeared when brought into Europe. However, many of their extraordinary habits were probably the result of education, and we are not told how long the instructions they received for this purpose were continued. But we learn from another account, that they take but a very short time to come to a degree of imitative perfection. Mr. L. Brosse bought two young ones, that were but a year old, from a negro, and these at that early age discovered an astonishing power of imitation. . . . When carried on ship board, they had signs for the cabin boys expressive of their wants; and whenever these neglected attending upon them as they desired, they instantly flew into a passion, seized them by the arm, bit them and kept them down. The male was sea-sick, and required attendance like a human creature; he was even twice bled in the arm, and every time afterwards, when he found himself out of order, he showed his arm, as desirous of being relieved by bleeding.†

* Behold in this important fact a correct dietetic principle, applicable alike to man, only in a still higher degree. FRUIT is probably the very best sustainer of animal life to be found. See what fondness for it all children and youth evince. In proportion as animals are elevated in the scale of intellect, is their love of fruit. Human appetite, unperverted, would relish it even more than it does. But, a fruit and flesh diet do not harmonize well together. For wines, also, it had little relish, and this should be still more the case with man. But our design here is mainly to call the reader's attention to this point. Its application will be much more extended hereafter.—*Ed. Jour.*

† Madam Fanny has given several good tests of her endurance of physical suffering. A fester occurred under one of her finger nails, so that it was thought advisable to extract it. She bore the pain consequent thereon with great fortitude, and, on another similar occasion, made signs

"Pyrrard relates, that in the province Sierra Leone, in Africa, there are a kind of apes called *Baris*, which are strong and muscular, and which, if properly instructed when young, serve as very useful domestics. They usually walk upright; they pound at a mortar; they go to the river to fetch water—this they carry back in a little pitcher on their heads; but if care be not taken to receive the pitcher on their return, they let it fall to the ground, and then seeing it broken they begin to lament and cry for their loss. Le Compte's account is much to the same purpose, of an ape which he saw in the Straits of Molucca. 'It walked upon its two hind feet, which it bent a little, like a dog that has been taught to dance. It made use of its hands and arms, as we do. Its visage was not much more disagreeable than that of a Hottentot; but the body was all over covered with a woolly hair of different colors. As to the rest, it cried like a child; all its outward actions were so much like the human, and the passions so lively and significant, that dumb men could scarcely better express their conceptions and desires. It had also that expression of passion or joy which we often see in children, stamping with their feet, and striking them against the ground, to show its spite, or when refused any thing it passionately longed for. Although these animals (continues he) are very big, for that I saw was four feet high, their nimbleness is incredible. It is a pleasure inexpressible to see them run up the tackling of a ship, where they sometimes play as if they had a knack of vaulting peculiar to themselves, or as if they had been paid like our rope dancers to divert the company. Sometimes suspended by one arm, they poise themselves, and then turn all of a sudden round about a rope, and with as much quickness as a wheel or a sling put in motion. Sometimes, holding the rope successively with their long fingers, and, letting their whole bodies fall into the air, they run full speed from one end to the other, and come back again with the same swiftness. There is no posture but they imitate, nor motion but they perform, bending themselves like a bow, rolling like a bowl, hanging by the hands, feet, and teeth, according to the different fancies with which their capricious imaginations supply them. But what is still more amazing than all, is their agility to fling themselves from one rope to another, though at thirty, forty, and fifty feet distance.'"

"Such are the habitudes and the power of the smaller class of these extraordinary creatures; but we are presented with a very different picture in those of larger stature and more muscular form. The little animals we have been describing, which are seldom found above four feet high, seem

to have another one also extracted, and which she also bore with heroic fortitude.

* Behold in what these animals are in point of physical strength, what man is capable of being and becoming! The ideas entertained by the Editor, of the amount of muscular capability of which mankind is susceptible, would by most be deemed chimerical, but they are confirmed by an abundance of facts which render them *certain*. Man has little idea of his capabilities.

The Editor cannot well avoid recommending climbing. The exercise thereby afforded is most excellent. And in gathering nuts, fruit, &c., it is certainly useful. All children are fond of it. It is natural for man, it is useful, and properly practiced, it need never prove injurious.

to partake of the nature of dwarfs among the human species, being gentle, assiduous, and playful, rather fitted to amuse than to terrify. But the gigantic races of the Orang Outang, seen and described by travellers, are truly formidable; and, in the gloomy forests where they are only found, seemed to hold undisputed dominion. Many of these are as tall or taller than a man; active, strong, and intrepid; cunning, lascivious, and cruel. (Secretiveness, Amativeness, and Destructiveness.) This redoubtable rival of mankind, is found in many parts of Africa, in the East Indies, Madagascar, and in Borneo. In the last of these places, the people of quality course him as others do the stag; and this sort of hunting is one of the favorite amusements of the king himself. This creature is extremely swift of foot, endowed with extraordinary strength, and runs with prodigious celerity. His skin is all hairy, his eyes sunk in his head, his countenance stern, his face tanned, and all his lineaments, though exactly human, harsh and blackened by the sun. In Africa, this creature is even still more formidable. Battel calls him the *pongo*, and assures us that in all his proportions he resembles a man, except that he is much larger, even to a gigantic state. His face resembles that of a man, the eyes deep sunk in the head, (Language deficient, and perceptive full,) the hair on each side extremely long, the visage naked and without hair, as also the ears and hands. The body is lightly covered, and scarcely differing from that of a man, except that there are no calves to the legs. Still, however, the animal is seen to walk upon his hinder legs, and in an erect posture. He sleeps under the trees, and builds himself a hut, which serves to protect him against the sun and the rains of the tropical climates, of which he is a native. (Constructiveness.) He lives only upon fruits, and is no way carnivorous. He cannot speak, although furnished with greater instinct than any other animal of the brute creation. When the negroes make a fire in the woods, this animal comes near and warms himself by the blaze. However, he has not skill enough to keep the flame alive by feeding it with fuel. They go together in companies, (Adhesiveness,) and if they happen to meet one of the human species remote from succor, they show him no mercy. They even attack the elephant, which they beat with their clubs, and oblige to leave that part of the forest which they claim as their own. It is impossible to take any of these dreadful creatures alive, for they are so strong that ten men would not be a match for but one of them. None of this kind, therefore, are taken, except when very young, and these but rarely, when the female happens to leave them behind; for, in general, they keep clung to the breast, and adhere with both legs and arms. From the same traveller we learn, that when one of these animals dies, the rest cover the body with a quantity of leaves and branches. They sometimes show mercy to the human kind. A negro boy, who was taken by one of these and carried into the woods, continued there a whole year, without receiving any injury. From another traveller we learn, that these animals often attempt to surprise the female negroes, as they go into the woods, and frequently keep them against their wills for the pleasure of their company, feeding them very plentifully all the time. He assures us, that he knew a woman of Lonango, that had lived among these animals for three years. They grow from six to seven feet high, and are of unequalled strength. They build sheds, and make use of clubs for their defence. Their faces are broad, their noses flat, their ears without a tip, their skins are more bright than that of a mulatto, and they are covered on many parts of the body with long and tawny colored hair. Their belly is large, their heels

flat, and yet rising behind. They sometimes walk upright, and sometimes upon all fours, when they are fantastically disposed.

"From this description of the Orang Outang, we perceive at what a distance the first animal in the brute creation, is placed from the very lowest of the human species. Even in countries peopled with savages, this creature is considered as a beast; and in those very places where we might suppose the smallest difference between them and mankind, the inhabitants hold it in the greatest contempt and detestation. In Borneo, where this animal has been said to come to its greatest perfection, the natives hunt it in the same manner as they pursue the elephant or lion, while its resemblance to the human form procures it neither pity nor protection. The gradations of nature in the other parts of nature are minute and insensible; in the passage from quadrupeds to fishes, we can scarcely tell where the quadruped ends, and the fish begins; in the descent from beasts to insects we hardly know how to distinguish the steps of progression; but in the ascent from brutes to man, the line is strongly drawn, well marked, and unpassable.

Another specimen, a female, was brought in 1818, from the banks of Gaboon. Dr. Traill, who dissected it, states from the information of Capt. Payne, in whose vessel the animal had been brought to Liverpool, that when first taken on board it shook hands with some of the sailors, but refused its hand, with marks of anger to others, without any apparent cause. It speedily, however, became familiar with the crew, except one boy, to whom it was never reconciled. When the seamen's mess was brought on deck, it was a constant attendant; would go round and embrace each person, while it uttered loud yells, and then seat itself among them to share the repast. When angry, it sometimes made a barking noise, like a dog; at other times it would cry like a pettish child, and scratch itself with great vehemence. It expressed satisfaction, especially on receiving sweet-meats, by a sound like a-hem! in a grave tone; but it seemed to have little variety in its voice. In warm latitudes it was active and cheerful, but became languid as it receded from the torrid zone, and on approaching the English shore it showed a desire to have a warm covering, and would roll itself carefully in a blanket when it retired to rest. It generally walked on all fours, and it was particularly remarked, that it never placed the palm of the hands of its fore extremities to the ground, but closing its fists, rested on the nuckles; a circumstance also noticed by Dr. Tyson, in one that was imported in 1698. This animal did not seem fond of the erect posture, which it rarely affected, though it could run nimbly on two feet for a short distance. In this case it appeared to aid the motions of its legs by grasping the thighs with its hands. It has great strength in the four fingers of its superior extremity, for it would often swing by them on a rope upwards of an hour without intermission. It ate readily every sort of vegetable food, but at first did not appear to relish flesh, though it seemed to take pleasure in sucking the leg-bone of a fowl. At that time, it did not relish wine, but afterwards seemed to like it, though it never could endure ardent spirits. It once stole a bottle of wine, which it uncorked with its teeth, and began to drink. It showed a predilection for coffee, and was immoderately fond of sweet articles of food. It learned to feed itself with a spoon, to drink out of a glass, and showed a general disposition to imitate the actions of men. It was attracted by bright metals, seemed to take pride in clothing, and often put a cocked hat on its head. It was dirty in its habits, and never was known to wash itself. It was afraid of fire arms, and on the whole appeared a timid animal."—*Memoirs of the Wernerian Nat. Hist. Society.*

"In Martin's Introduction to Natural History, we find the following interesting account of one which arrived in England in September, 1835, and was in possession of the London Zoological Society till September, 1836, when it died. On entering the room in which the animal was kept, the first thing that struck attention of visitors, was its aged appearance, and its resemblance to an old, bent, diminutive negro. This appearance of age was much increased by a spare beard of short white hairs, which was spread over the muzzle, and by the deep wrinkles which furrowed the cheeks. It was not until being informed of its age, which, as proved by its dentition, was, in all probability, about two years and a half, that a person ignorant of natural history would have considered this specimen in the light of an infant; its actions, however, were those of a child capable of running about and amusing itself; lively and playful, yet neither mischievous or petulant. It was alive to every thing which took place about it, and examined every object within its reach, with an air so considerate and thoughtful as to create a smile on the face of the gravest spectator. In its cage, or den, to which it was occasionally restricted, was a swing, upon which it delighted to exercise, throwing itself into a variety of attitudes, which at once bespoke its security and its fitness for the waving branches of the forest. Sometimes it would stand in the swing, grasping the rope by its hind feet, and holding on by one hand; then it would swing, suspended by one foot, or hand, or throw itself over the rope in an easy frolicsome summerset. When tired of this play, it would roll about the floor, or climb the bars, or run hobbling about, which it did very quickly, generally assisting itself by resting the knuckles of the two first fingers of the hands on the ground, to do which it stooped its shoulders a little forward; it could however, and did frequently walk upright, (the limbs being somewhat bowed and straddling,) and independently of the assistance of the arms, except as balances. Its pace was a sort of waddle, and not performed, as in MAN, by a series of steps, in which the ankle-joint is brought into play at each successive step, the heel being elevated, and the body resting on the toes; on the contrary, the foot was raised at once, in a thoroughly plantigrade manner, as in stamping; an action which it often exhibited; first with one foot for sometime, then with the other; sometimes with both, in alternate strokes; at other times with only one. Mr. Broderip says: He leaped upon the top of the cage in which were some Marmozets, and when there, continued jumping furiously, evidently with a mischievous intention to astonish the inmates, who huddled together in consternation. The author of this work has often seen him jump in the same manner as a child—an action indicative of a firmness of limb adequate at least for a semi-erect attitude and terrestrial progression. It was curious to observe how firmly he grasped with his hind feet, which were broad and strong, and how easily, while thus resting on the back of a chair, or on a perch, he could throw himself completely backward, and raise himself again into his previous position, a feat indicating great bodily power. This, indeed, the animal evidently possessed, for its frame was thick-set and broad, but the abdomen was protuberant. With its keepers it was on the most familiar terms, and would play with them like a child, now running round them, now dodging them, now climbing up and throwing its arms around their necks."

ARTICLE IV.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF DR. SAMUEL THOMPSON, AUTHOR OF THE THOMPSONIAN SYSTEM OF MEDICAL PRACTICE.

THE Phrenological developments and character of Dr. Samuel Thompson, were promised in Vol. VI.; but, contrary to expectation, the whole of the last six numbers were required to complete the work on "Religion." The following is, therefore, transferred from "The Phrenological Almanac for 1845," to the pages of the Journal, partly because it represents the true cerebral organization of a conspicuous personage who was generally known, and partly in fulfilment of the promise already specified.



No. 6.—Dr. Samuel Thompson.

It is due to science, and to the public, that we should give some account of the phrenological developments of so conspicuous a public man as was Dr. Samuel Thompson. Now that he is dead—now that those party asperities are partially subsided which existed when he lived—it is desirable to put on record the true *phrenological* character of this renowned man. And

the more so, because these developments will not budge one hair's breadth to the favorable estimation of friends, or the violent hostilities of enemies.

His *character* I shall not attempt to give; but simply his *organization*. What he was, and what he was not, is left for others to say. The *developments alone* concern us.

In preparing this article, reference can be had only to the accompanying cut, copied from a tolerably correct likeness prefixed to his works, and the recollections of a personal examination made in 1838 or '9, in Philadelphia.* In smaller matters, therefore, I may err. A bust would be of great value; but, unfortunately, it was never obtained.

But, to his organization. His head was about average in point of size; I think, 21½. (It might have been larger or smaller by a quarter of an inch.) In person, he was rather large; at least, of full size, full chested, and rather stout built; weighing about 150 pounds. His organization indicated great compactness, density, and vigor, as well as capacity to endure and accomplish. His hair was rather thin, and his organization not as fine as it was powerful. Hence, while he would secure friends, and make impressions, he would yet sometimes offend a refined taste. His three largest organs were Firmness, Approbativeness, and Causality. To say that he was obstinate, even to mulishness, is strictly correct. This organ was supported by large Combaticiveness. His organs say, that he courted opposition. His anger, owing to the same cause, was powerful and quick, and his hatred cordial and powerful. He had all the organs that contributed to give force of character. Difficulties only stimulated him. Nothing daunted him. He looked upon nothing as too great to be accomplished. This was a remarkable element of his character, judging from his head. Severity, it also indicated.

All the social organs were large; Amativeness particularly so. This, combined with the last point, would render him beloved or hated in the *extreme*; because his likes and dislikes partook of the same character—a two-edged sword, that cut one way or the other. Appetite was strong. So were the organs of making money. Secretiveness, according to the best of my recollection, was small; so much so as to render him blunt; and Ideality being deficient, rather uncouth—not qualified, and too sweeping and positive. Cautiousness was not extreme. Self-esteem was small. This would seem to conflict with the general impression entertained of his character in this respect. I recollect that it was small, and that I was surprised at finding it so. But, his Approbativeness was enormous. This, next to Firmness, was his ruling faculty. He did love to be praised exceedingly. On this point, he was weak, (I speak of the organs, and not of his actual character, when I say what he was, and what not.) He was very vain, and praised himself and his system beyond account.

I do not remember *certainly* about the size of Conscientiousness; but my impression is pretty distinct that he had it large. If so, it worked with Approbativeness, to give him regard for his moral character, and, with Combaticiveness, to make him defend the right. At all events, he had no

* If this should meet the eye of the one who has the chart made out at that time, by O. S. Fowler, and will forward it to 131 Nassau Street, N. Y., he will do a favor to those who desire a more correct phenological examination of him. With that, I could give his character minutely and accurately. If its possessor wishes to retain it, it will be copied and sent back. We want it in order to multiply.

deception; loved and spoke the *truth*, and was not naturally cunning, or double faced.

Veneration and Marvellousness were both small—too small to exert any perceptible influence in his character. He was sceptical and radical, and had no regard for the old or sacred. Nor was he particularly religious. Any thing else sooner.

Benevolence stood out conspicuously, indicating that he had the good of his fellow-men at heart. He would make men happier and better. Mechanical ingenuity was good. Imitation was small, but Causality, as is seen in the above cut, was large. Hence, he would strike out a new track of his own—would follow no pattern; would exhibit an original, inventive genius.

The general cast, tone, and tenor of his genius, was that of a plain, practical, common sense man. He saw things in a correct light. He exhibited great judgment, and power of *creating*, as well as of adapting ways and means to ends. Still, his talents were of the sound, deep, reasoning cast, rather than of the brilliant, showy, or glaring. He resembled a fire made of hard wood, or of hard coal, but not that made of shavings or pine wood. His discriminating faculties were also great: his power of analysis, discernment, generalization, &c., was great, and constituted a leading element of his talents.

He had a very uneven head, which indicated an uneven, strongly marked, peculiar, striking, original, eccentric character, and one that would make some noise in the world. He could not live in a corner, or die unknown.

Conclusion: A head thus organized, would be given to excesses in some quarters and deficiencies in others. Many of the former would result from mere impulses that did not enter into the constituent elements of his character. More blame, therefore, would be laid on him than really belonged to him, and less allowances made than were proper and due. He could not labor in vain, but would effect some great work, in whatever direction he expended his powers. He would be likely to live to a good age, for his constitution was powerful, and be able to go through with what would kill most men.* Extraordinary vigor and elasticity are always imparted by this temperament, and more of the powerful than of the attractive, or the smooth and pretty.

In the preceding description, we leave his *real* character to speak for itself. That it will now soon do. And it is quite possible, that if both friend and foe, should take his phrenological developments, as the basis of their judgment of him, they would probably form a much more correct, and much less dissimilar, opinion of the real merits and demerits of this certainly most remarkable man, than they now do.—*Phren. Al.* for 1845.

* It is said of him, that though apparently in good health, and without any thing to justify the opinion, yet, that he long entertained the impression, that he should not live to be 75 years old. He did not, but dropped off suddenly, not long before the ill-fated period.

MISCELLANY.

An Article, prepared for this Number, on the Philosophy of Muscular Motion, or its instrumentality, was sent by mail from Patterson to New-York city, and miscarried, much to the Editor's regret, for he may not be able to re-write it a second time equally well. The post-office ought to be *obliged* to deliver what they receive, or become responsible for all damages.

A Course of Fourteen Lectures on Phrenology, Physiology, and Physiognomy, will be commenced by the Editor at Washington Hall, Newark, N. J., on *Tuesday evening*, April 1, and be continued every *Tuesday* and *Wednesday evening* till completed.

The Lectures at Clinton Hall, will be continued till the first of May. Subjects for April, Hereditary Descent, and Religion; two Lectures to each; probably the four most valuable Lectures of the course.

An Advanced Class, for learning how to apply Phrenology to the examination of heads, will be formed at 34 Vesey-street—the Editor's present residence—early in April, to consist of eight Lectures. Terms, two dollars for males, and one dollar for females. The new organs, combinations of organs, &c., will be the subjects presented.

Phrenology in Patterson.—An unusually successful course of ten lectures on Phrenology has just closed in Patterson, N. J., a manufacturing town of some eleven thousand inhabitants; the average attendance exceeding five hundred. It contains many old countrymen, who generally, particularly those from the land of Combe, take a deep and scientific interest in this science. One probable reason is this: they are trained to *think*, and this science commends itself to such in a pre-eminent degree.

E. Dayton is mistaken, in his of Feb. 15, in supposing that, in penning the Dec. No of Vol. VI., the Editor "*truckled*" to the religions that are, or to any thing. Considered philosophically merely, the doctrines of Jesus Christ *merit* all there said in their favor. If Vol. VI. had allowed room sufficient for a full discussion of these subjects, he *might* have changed his mind in regard to this number, as he did in regard to the second number of Religion, by reading subsequent ones. At all events, be more *specific*. Wholesale criticism or denunciation is not the thing. If he will show *wherein* the views therein presented are erroneous, the columns of the Journal are at his service, provided he manifests the right spirit. No "apology" is necessary for his "plainness of speech," so that he but *sustains* his strictures. Is he not also a *sectarian*, only that it is of the *ultra* school?

The English Phrenological Journal for Jan. 1845, has been received. As usual, it contains a good share of science, along with some speculation,

but without much that, in this country, would be considered *practical* information. Its first paper is entitled, "Illustrations of the Functions of the Organ of Size, by Mr. E. J. Hytche." It is good, but contains little that is new, or particularly impressive. Its second paper an "Outline of a Lecture, delivered by Gordon Thompson, is excellent, and may perhaps be deemed worthy of a transfer to our pages. Its principal value consists in its tracing the connexion existing between organization and mentality, with more particular reference to the various periods of life, with educational inferences. Article third, discusses Phreno-Mesmeric Manifestations, but seriously detracts from its character and credit, by its referring to Collyer as the first *discoverer* of Phreno-Magnetism. It attempts—no great addition to its credit either—to throw *discredit* on Phreno Magnetism. The next Article, is on the Organ and Function of Language.

"*Cases and Facts*" constitute its second department:—I. "Case of Vision-seeing, accompanied with headache and a sense of pressure in the region of the Perceptive Organs, and rendered more vivid by the application of the finger over those organs," furnishes some very good Phreno-Magnetic experiments, or something closely resembling them. It is good. II. "On the Character and Scull of Sir Thomas Brown," is well done, and to the purpose. III. "Cases of imperfect perception of Colors," is what it purports to be. IV: "The Cerebral Development of Dr. Justus Leibig, with remarks by William Gregory," is a superior paper, and may perhaps be laid before our readers. It gives a just view of Leibig's character, and shows its coincidence with his organization.

Its third department is, Review of Books, but the above must suffice, at least for the present. It contains less matter than our Journal per year, but costs from three to five times more.

Love and Parentage.—The first number of this work has already been sent to subscribers. The following, from its Preface and Introduction, may serve to convey some idea of its purport:—

"Early impressions are indelible, are all powerful; and the earlier, the more so. Yet, how few carry this principle back to PARENTAGE, its first and most eventful application—to the influences, on progeny, of the several conditions of parents at the time the former receives its existence and original impress from the latter? And the object of this work is to show *what* parental conditions, physical and mental, will stamp the most favorable impress upon the organization, health, virtues, talents, &c., of offspring, and what will entail on them physical disease, mental maladies, and vicious inclinations—a subject affecting not their *animal* life and death merely, but also their *moral and spiritual* being, and therefore among the most important that can possibly engage human attention. Hence, if this work should enable only a few parents even, to beget a healthy physical, a highly moral, and powerfully intellectual, organization in their children, infinitude alone can measure the good that will result therefrom, not merely to these children themselves, but mainly to those thousands of generations of their descendants, who will reap rich harvests of happiness therefrom.

"A tributary object is, to show lovers, and the married, how to cement, perpetuate, or re-kindle, as occasion may require, those tender feelings of connubial love on which so much of both their own happiness, and the talents and virtues of their offspring, depend; thus covering the whole ground of man's sexual relations."

"That its PARENTAGE determines whatever is original in the nature of every herb, tree, fruit, animal, and thing endowed with life—its form, texture, aptitudes, qualities, &c., as well as whether it is to be strong or weak, sweet or sour, good or bad, &c., throughout all that is primitive in its nature, is a *law of things*, governing man as well as brute and herb. In and by that very act which gives existence to offspring, does it determine all that is constitutional in them—whether they shall be human beings rather than other animals or things; their anatomical structure and physiological constitution; their original strength or feebleness of body and mind; their predispositions to virtue or hankerings after vice—all that goes to make up the sum total of their nature; for, in begetting any *part* of our primitive constitution, it begets it *all*. The *whole*, or *nothing*, is the only correct philosophy, the only matter-of-fact; every other doctrine being too self-evidently absurd to require refutation. Education may modify, but remodel what is *constitutional*, it never can; nor either create or eradicate any primary capability or quality of any animal or thing. Though,

‘Just as the twig is bent, the tree’s inclined,’

yet the bramble cannot be *bent* so as to bear delicious peaches, nor can a sycamore be bent into an apple tree. True, education is something, but parentage is every thing. The former only increases or diminishes, while the latter, ‘*DYES IN THE WOOL*,’ and thereby exerts an almost infinitely more powerful influence on character than all other influences whatever, maternal before and after birth not excepted. This is the ‘Adam’s fall,’ the ‘*original sin*,’ to which is justly but blindly ascribed the most of that depravity in children over which parents mourn, most of the sinfulness and consequent suffering of mankind. It is the great sower of humanity. If it sow tares, humanity reaps depravity—reaps the whirlwind when it sows the wind, while its *good* seed bears fruit to the glory of God in the highest happiness of his creatures, here and hereafter; for, parentage determines our characters in this life, and they affect our condition in that which is to come. Parentage alone can lay the axe of reform at the root of the tree of all sin, and replant again those trees of Eden which shall bring forth fruit for the salvation of the world! Nor can that corrupt and bitter stream of human depravity and woe now bearing on its dark waters the imperfections, the sinfulness, or the miseries of most mankind, be purified and sweetened, except at its *fountain head*. There, it may be—*will* be, if at all. Morality may weep in anguish; Christianity may pray; and philanthropy may labor, but comparatively in vain, until *parentage* takes up the work of human reform and perfection.

“Its law is: ‘*Each after its kind*.’ Like parents, like children. ‘In their own image beget’ they them. In what other can they? Nor do any but *parental* influences enter into the formation of their *constitutional* character. ‘How can a corrupt tree bring forth good fruit?’ How can animal propensity in parents generate other than depraved children? Or can moral purity beget other than beings as holy by nature as those at whose hands they received existence and constitution? And not only ‘each after its kind,’ but ‘after its kind’ *at the time* the being or thing was generated. That is, as are parents, mentally and morally, when they stamp their ‘own image and likeness’ upon their progeny, so the constitution of that progeny.”

Communicated for the Journal.

I have lately read your work, entitled, "Hereditary Descent," and I feel it a duty I owe, not only to you, but to society in general, to bear my humble testimony to its worth and excellency. Perhaps you will oblige me by inserting the following narration of a fact bearing upon that important subject, and clearly illustrating some of the principles laid down in your work.

About nine years ago, I knew a lady and gentleman who had both been engaged for a long period in tuition, and different literary pursuits. At the time they married, both of them bore the marks or consequences of violating those unchangeable laws by which our physical organization is regulated. They were nervous, irritable, and frequently suffering from those fashionable complaints which are produced by the present customs and modes of living among genteel society. The first year of their married life passed away without the prospect of any family—but at this crisis, the attention of the husband was directed to the phrenology of human nature, and of the baneful effects of alcoholic drinks upon the system. He became a total abstainer from such beverages, and followed other similar rules, as taught by you, and soon had the pleasure of finding his health materially improved. Shortly after, his wife followed his example, with the same salutary result, and they are now the father and mother of a fine healthy family, consisting of three sons and two daughters. The following circumstance connected with it is especially worthy of the thoughtful attention of females. When the first child was born, the mother, biassed by the kind advice of her matronly friends and the physician, not only thought that wine and porter were absolutely necessary to enable her to nurse her babe, but that an increased supply was required for this new demand: the error of this proceeding was partially seen in seven or eight months, and the mother, contrary to her inclination, was obliged to wean her son. But the consummate folly of it was entirely detected, when she was called upon a second time to nourish her offspring, and to find that she could do so, with more ease and comfort to herself, and with greater benefit to her child, by adopting a course the very reverse of the former. She was cheerful, her health good, and both mother and daughter blessed with the inestimable reward of being guided by nature and common sense in these matters, instead of following the fashionable prejudices and customs of ignorance.

This is a very interesting family, and much that is pleasing and instructive might be said about them, but suffice it to state that the parents and all the children abstain from alcoholic drinks, use plain and good food, and consequently enjoy excellent health, an even and agreeable state of mind, and, in all probability, will escape many of those ills which flesh is said to be heir to.

Report of the Bloomingdale Lunatic Asylum—This report pleases us very much, particularly its assiduous employment of the principle of *diversion* as a remedial agent. We had marked, for insertion in this number, two or three quotations, on account both of their intrinsic value, and also as giving an account of the method employed, but inadvertently our space is filled without it. We shall present them hereafter. Meanwhile, we cordially commend this institution to those whose friends may stand in need of the aid it is designed to afford.

A Blind Man Cured by Magnetism.—A correspondent of the Montpelier (Vt.) Repository and Watchman, says:—"On the first of June last, Mr. Joseph Lane, of Barre, Vt., requested me to undertake the cure of his son John, a lad of 18 years, as all means which they had employed had failed, and the physicians advised him to send his son to the eye infirmary as the last resort. He had the erysipelas 18 months since, which impaired his health generally, and especially the nerves of his eyes, so much that he could not bear a single ray of light, and the last six months had been kept in a dark room, suffering severe pain, and continually growing worse. I magnetized (or pathetized) him twice a day, and at the end of two weeks, he was able to bear the light in a cloudy day, and could see the distant hills. The expression of joy which lit up his countenance, may be better imagined than described. I magnetized him occasionally for six weeks longer, when he was able to ride or walk about town. Then I instructed his brother how to treat him, who took him home and magnetized him several times. I called to see him on the 30th of October, and found him at work on his father's farm, suffering no inconvenience from his eyes, except wearing glasses a part of the time to favor them.

Habits of Howard, the Philanthropist.—The habits of all distinguished men, have always deeply interested the Editor. On these habits depend, more than is generally supposed, both the degree and the character of their talents. Hence the interest connected with a knowledge of them. Listeners to the Editor's Lectures for a year past, and readers of "Education and Self-Improvement," will recognize the same doctrines recommended which, in regard to wet, rain, umbrellas, &c., he carried out in practice, and doubtless with great benefit. Wet will not hurt any one whose circulation is as vigorous as it might be, and should be. So far therefrom, it will be found most refreshing. Mark, delicate reader! what he says about the enervating influences of luxuries; and go and "*season*" yourself as he seasoned himself. And, over tender parent! be careful how you *season* your children to those enervating habits which will certainly, and necessarily, enfeeble them, both mentally and physically, for life. And ye, who would be or do any thing in the world, or have your children become conspicuous, observe the remark made by him, that—"Such a thing as obstruction, was out of the question"—[*Ed. Am. Phren. Jour.*

"Howard was a singular being in many of the common habits of life; he bathed daily in cold water; and both on rising and going to bed swathed himself in coarse towels, wet with the coldest water; in that state he remained half an hour or more, and then threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries; nor was ever a minute under or over the time of an appointment for 26 years. He never continued at a place, or with a person a single day beyond the period prefixed for going, in his life; he had not, for the last 10 years of his existence, ate any fish flesh, or fowl; nor sat down to his simple fare of tea, milk, and rusks, all that time. His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage he would walk. Such a thing as an obstruction was out of the question.

"Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and

had yielded up the hope of expecting him. Twelve at noon was the hour; exactly as the clock struck, he entered the room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having sat himself with the utmost composure, and begun conversation, had I not made an offer of dry clothes. ‘Yes,’ said he, smiling, ‘I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which, though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought, is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck’s in the world, and indeed gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commiserate the common beggars, who being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to shiver at a breeze. All this is the work of art, my good friend; nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapt in wool or silk; we must tread upon carpets, breathe as it were in fire, and fear the least change in the weather.’ ‘You smile, said Mr. Howard, after a pause, ‘but I am a living instance of the truths I insist on. A more puny youngster than myself, was never seen. If I wet my feet, I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced that what *emasculates* the body *debilitates* the mind, and renders both unfit for those exercises which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. Formerly, mulled wines and spirits, and great fires, were to comfort me, and to keep out the cold, as it is called; the perils of the day were to be baffled by something taken hot on going to bed; and, before I pursued my journey the next morning, a *dram* was to be swallowed to fortify the stomach!’ ‘Believe me,’ said Mr. Howard, ‘we are too apt to *invert* the remedies which we ought to prescribe for ourselves. Thus we are forever giving *hot* things when we should administer *cold*. We bathe in hot instead of cold water; we use a dry bandage when we should use a wet one, and we increase our food and clothing when we should, by degrees, diminish both.

“If we would trust more to Nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one half, at least, of their present number.”—*Pratt’s Gleanings*.

A grave schoolmaster once, during a heavy snowfall, uttered a prohibition against “rolling in the snow,” a sport the boys never thought of before. The suggestion, however, was too powerful to be resisted, and the whole school soon realized the forbidden enjoyment. Such is the effect of laws too critical and meddlesome upon young spirits.—*Exchange paper*.

Maternity. Mr. Editor—About two years ago, I visited a town in which resided a family, consisting of the man, his wife, and several children, two of whom (sons) were deaf and dumb, and of a remarkable phrenological organization. I was requested by a medical man, and other intelligent persons, to examine the boys, and to report to them my opinion. And, if I mistake not, it goes far to prove the important influence the habits and feelings of the mother, during gestation, have upon the formation of her offspring. Upon examination, I could detect no deficiency or malformation of the organs of the senses referred to. Both the heads very much resembled each other, and had the animal propensities largely developed, especially the younger; clearly showing, in my opinion, what I suspected, that the mother, during the time she bore and nursed them, had been in the habit of intemperance—which was really the fact. And, further, it shows that the longer such habits are continued by the mother, the greater will be the evils inflicted upon her helpless offspring; for the younger boy not only possessed less intellect than his brother, but manifested greater sensual and evil propensities, particularly Combativeness and Acquisitiveness. Soon after, in the same place, I was called upon to behold one of the most disgusting and heart-rending sights that could possibly meet the eyes of a sensible and benevolent man—and that caused by the ignorance and drunkenness of parents. A woman, who, by her vicious conduct, had driven her children from their home, and hurried her husband to his grave, was pregnant, but still continued her intemperance, one morning was passing along the road when a partial idiot, to escape the brutality of some one who was beating him, rushed from the house, and frightened her. In due time, the child entered the world, resembling the idiot, and also suffering the consequences of her mother's misconduct. At the time I saw her, she was 18 years of age, not larger than children ought to be at one fourth of that period, tied in a little chair—and deaf, dumb, and blind. This is the fruit of the wickedness of its parents, and of their deplorable ignorance of the momentous relation existing between them and their offspring. Go on then, thou friend of humanity, and may society soon be filled with a knowledge of these awful truths.

The Law of Kindness.—The following article, which appeared in the *New-York Tribune* a few days ago, is so well calculated to exemplify the practical good effects of this law when brought into successful operation, that we copy it as another evidence of the importance of the doctrines we have endeavored to inculcate upon this subject:—

“Having been much interested, at a recent examination by the county superintendent of District School No. 3, Tenth Ward, I desire through the medium of your paper, to give publicity to a few facts. There were present 1030 children, 464 of whom were in the Primary Department. The examination of the several departments was highly satisfactory, giving evidence that the children were well instructed by their respective teachers. The happy countenances of the children spoke volumes in favor of the discipline of the school, which is that of *moral suasion*. Corporeal punishment has been banished from most of the departments, proving indisputably that the *law of kindness* will prevail. This is to me a most interesting fact, and one which I believe will give pleasure to those who desire to see children treated as *reasoning creatures*. This is one of the few schools where the monitorial system is not in force; each child is under the instruction

of teachers carefully selected. The school-house, (one of the finest in the city,) proves that the ward officers are faithful, and deserve the thanks of the community for the able manner in which they have discharged their duty. If by these remarks I shall incite one hitherto indifferent to look into the matter, or, by well merited approbation, sustain those who are laboring in the work of Common School Education, I shall have accomplished my object.

PARENT."

The wasted Flowers.—On a velvet bank of a rivulet sat a rosy child. Her lap was filled with flowers, and a garland of rose-buds was twined around her neck. Her face was as radiant as the sunshine that fell upon it; and her voice was as clear as that of the bird which warbled at her side.

The little stream went singing, and with every gush of its music the child lifted a flower in its dimpled hand, and with a merry laugh threw it upon its surface. In her glee she forgot that her treasures were growing less, and with the swift motion of childhood she flung them upon the sparkling tide, until every bud and blossom had disappeared. Then, seeing her loss, she sprang to her feet, and bursting into tears, called aloud to the stream—"Bring back my flowers!" But the stream danced along, regardless of her tears; and as it bore the blooming burden away, her words came back in the taunting echo along its reedy margin. And long after, amid the wailing of the breeze, and the fitful bursts of childish grief, was heard the fitful cry—"Bring back my flowers!"

Merry maiden! who art idly wasting the precious moments so bountifully bestowed upon thee—see in the thoughtless, impulsive child, an emblem of thyself. Each moment is a perfumed flower. Let its fragrance be dispensed in blessings on all around thee, and ascend, as sweet incense to its beneficent Giver.

Else, when thou hast carelessly flung them from thee, and seest them receding on the swift waters of Time, thou wilt cry in tones more sorrowful than those of the weeping child—"Bring back my flowers!" And the only answer will be an echo from the shadowy past—"Bring back my flowers!"—*Lowell Offering.*

These flowers, gentle readers, are the gifts and the capabilities of thy nature. Waste them not, therefore, for, once destroyed, they are gone forever. We have but one earthly life to live, and living it well, consists in wasting nothing of the precious gifts our nature imparts, but in improving them all economically in the promotion of both our own happiness and that of our fellow-men.

Coffee Electricity.—A correspondent of the Scotsman says, that a "large coffee mill, driven by a steam engine, was grinding coffee into a huge barrel. In the barrel stood a copper scoop, directly under the fall of the fresh ground coffee. An iron rod being held within an inch or so of the copper scoop, an instantaneous flash of lightning, or stream of electric fluid, was attracted by the iron. The same result followed when a finger was employed instead of the rod, and a slight shock like the puncture of a pin was quite perceptible. By a rude contrivance, a shock was also communicated from the ground coffee to the tail of a cat, when off scampered the bewildered animal, in a state of the most earnest astonishment. Altogether, he adds, the matter is curious, and not beneath the attention of the philosopher."

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ARTICLE I.

THE PHILOSOPHY OF LIFE ; ITS FUNCTIONS, AND THEIR RATIONALE, OR CAUSES,
AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM. NO. 3.

WHAT is life? Composed of what elements? Consisting in what function or functions? Effected by what instrumentality? What is its *rationale* and *modus operandi*?

Life consists in magnetic evolutions. It does not consist in a single function, but is made up of a great number and variety of concurring exercises, or functions. And the more multifarious, and complicated, and perfect, these functions, the higher the order of life. Vegetable life consists in but a few functions—these pertaining mostly to growth and procreation. It has no locomotion, no sensation, at least none of note. The *proof* that vegetable life consists in magnetic combinations or evolutions, is, that magnetism so wonderfully accelerates their growth, and develops and perfects their qualities. Thus: furnish any kind of plant or tree with magnetism, (or galvanism, for they are both precisely the same thing,) and they grow up like Jonah's gourd. Tomatoes, vegetables of any kind that usually require a whole summer to mature, when furnished with a constant supply of galvanism, sprout from the seed, grow up, blow, and mature in a few days, producing both seed and fruit. The same means may be used to cause fruit-trees to put forth leaves, blows, and fruit, in a similar ratio of

precocious growth. In short, it is settled by experiment, that galvanism embodies the principle of vegetable life and growth.

Animal life, also, consists in the secretion and expenditure (or, in imbibing and evolving) of this same element of magnetism. All forms of animal growth, and all kinds and degrees of animal life and action, are but so many magnetic phenomena—the action of magnetic forces. This is established by two unanswerable arguments, or, rather, established *facts*.

First: By the gradation that obtains between animal and vegetable life. Between the higher orders of vegetable, and the lower of animal, life, scarcely the least difference exists—certainly not as much as between different species of vegetable life. Indeed, the gradation, from the lower orders of vegetable life, all along up to the higher, and then on through the lower species of animal life, along up through all grades of the latter, till we arrive at our own species, and even to the most gifted of that species, is so gradual, and so perfectly analogous to all the other gradations, as to leave no reasonable doubt but that the vital principle of vegetable life, is the same with that of animal life; and that the phenomena of the latter are produced by the action of those same great principles of things which cause the former. So perfect is this gradation, that even now, among the most scientific, it is disputed where vegetable life ceases, and animal commences. And well it may, because they are but different gradations of perfection, or accumulation, or condensation, or intensity in action, of the same great element, and author of all life—Magnetism. They are all but different manifestations or conditions of action, of the magnetic forces that appertain to matter in all its forms, inorganic as well as organized—to the earth as a mass, and to all its parts, as well as to the universe of worlds and things.

Secondly: By the fact, that every animal, man included, contains within itself all the elements of the galvanic battery, and actually secretes and evolves the galvanic (that is, magnetic) fluids or forces. (See Liebig's Chemistry.) Now, *why* is the galvanic battery a universal accompaniment of animal life, in all its forms and degrees? Because all animal life consists in the *expenditure* of these forces, and hence the necessity of an ever-present galvanic battery, to be perpetually re-supplying the waste of magnetism given off in and by the process of life. Nor must this battery be allowed to get out of order; for then life itself either flags or becomes deranged; and the more perfect this battery, the more perfect, other things being equal, the vital functions.

This battery consists of two surfaces, the serous, and the mucous—the former secreting, or furnishing, one magnetic force, and the latter the other; for galvanism, magnetism, or electricity, consist each of two forces, called the positive and the negative; the former attracting and contracting—the other, repelling and expanding; and it is this continual attraction and repulsion of these forces which produces all the functions and manifestations of

life, from its most simple, to its most complex, forms; and the more concentrated these forces, (that is, the more accumulated they become,) the more intense their action, and the more life—all the phenomena of life, vegetable and animal, consisting solely in the *expenditure*, or *working up*, of these magnetic forces.

Another proof that animal life is carried on by magnetism, or electricity, (both being different terms for the same thing,) is the fact, that, on a clear cold night, (when the magnetism of the atmosphere is greatest, and also the vital property is the most active in man, in order to resist the cold,) on removing the under garments, electric sparks occur, often by hundreds, in those clothes. Especially is this the case when silk is worn next to the under garment. The reason is this: The skin, or serous surface, secretes the *positive* electrical force, and the mucous surface, (including the alimentary canal,) the negative. This positive electricity, therefore, gathers upon the skin and the adjoining clothes, so that the friction consequent on their removal, causes the electrical sparks referred to. That these sparks (which every reader has doubtless observed) *are* electrical, is not a matter of doubt. Now, what has all this electricity to do here? What causes its accumulation in such force, and that *spontaneously*, unless the cause here assigned is the true one? And what is more, those who occasion the most of this electrical discharge, will generally be found to be the most warm-blooded and healthy, or, at least, most excitable; because the more galvanism their batteries provide, the more healthy, warm, and animated—this same electricity occasioning both animal warmth, the circulation of the blood, and general animal vigor. These electrical sparks or discharges created by stroking the back of a cat, in cold weather, proceed upon this same law, and are explained by the same principle, which also shows that animal and human life proceed upon the same principle. See how all these facts harmonize with the principle here presented, that magnetism is the grand element or supporter of life in all its forms.

The reason for the greater accumulation of electricity in cold weather—when, also, the electric machine works best—is, that the system then *requires* more to resist the cold, and is known to be more intensely active; and is on a par with that philosophical arrangement which occasions fuel to burn faster and better in cold weather than in warm, merely because more heat is then needed.

Both another proof and an illustration of the law we are now urging, that both animal and vegetable life consists of magnetic changes, is to be found in the fact, that all animals and vegetables perform the analogous functions of growth, secretion, assimilation, nutrition, respiration, absorption, &c.—all which are but either the action of the same galvanic battery already seen to appertain to man, or else the expenditure of the galvanism thereby furnished. Thus: the respiration of plants, analogous to the breath-

ing of man and animals, is as essential to the life of the plant as breathing is to that of animal life. True, they can live longer without breath; because they expend magnetism more slowly, and can do longer without it; just as white-blood animals—being of a lower order, and therefore expending less vitality—require less frequent and copious supplies. Thus, the toad, lizard, &c., can live a long time with little, if any, breath, because in a state of comparative torpidity; whereas animals more highly organized, require to breathe oftener and more copiously, because they expend animal life so rapidly that, unless a constant re-supply is kept up, they exhaust it almost instantaneously, and die immediately. And the longer any person or thing can go without breath, the lower the order of their magnetic organization, and the feebler their mentality. Now, the *leaves* of plants, trees, &c., serve them the same purpose—perform the same great office—that the lungs perform for animals possessing them. This is a fully established principle of botanical science.*

Plants also have circulation, (trees, vines, &c., included,) as seen when the maple and other trees are tapped in the spring; when vines are trimmed late, they often bleed to death; when plants are cut or broken, (vide the poppy,) and thus of all departments of vegetable life; the sap that circulates through them performing an office akin to that performed by the circulation of the blood in animals. Nor can vegetable life continue without it any more than animal. Still, in this case as in that of respiration, it is less than in animals, and its suspension less suddenly fatal, and for the same reason. Blood in animals, and the sap in plants and trees, convey *magnetism* in the one case from the mother earth; in the other, from the galvanic battery already described—throughout all departments of both plants and animals.

Animal and vegetable life both require sustenance, and exhaust or extract it—the former, from food, and the latter, from mother earth. Thus *all* the great functions of life essential to either, are so also to the other, showing that the same great *principle* of life governs both. Does any reflecting mind require additional proof that the same great *elements* which

* At the first commencement of his literary career, the Editor (having to earn the means of prosecuting his academic studies by manual labor) selected, from a fine lot of rutabagas, which he had planted, and was hoeing a few of the finest of the whole lot, and carefully cut off their tops; thinking, thereby, to cause the whole nourishment to go to the roots, and thus to render them enormously large, at the same time also sticking stakes by them, to distinguish them in the fall. But what was his surprise, on pulling them, to find these very ones the most inferior of the whole lot, though originally the finest of all! This fact, taken in connection with subsequent investigation, led him to the conclusion, that the tops were as essential to the growth of the roots, as the latter are to the growth of the former; and that a proportion must always exist between the two.

compose or constitute life in either, also constitutes life in the other, or that magnetism embodies that principle?

If additional evidence should be required, in proof of the leading doctrine of this article, namely, that magnetism is the great element and supporter of all life, vegetable and animal, it is to be found in the fact, that the application of galvanism immediately after death, momentarily re-animates the corpse, and produces muscular motion, sensation, &c.—in short, the principal functions of life. Thus: the galvanic battery was applied to a pirate executed in Philadelphia, some years ago, after he had been dead about fifteen minutes, and produced sufficient muscular action to enable him to raise partially up, and strike two or three smart blows—the striking being very natural, in order to retaliate for the injury done him in the taking of his life. Throwing a current of magnetism, or the element of life, upon his nerves and muscles, caused their renewed, though transient, action, as above described. A great number of similar manifestations, of both muscular and nervous action, have been produced by applying galvanism to the dead bodies of criminals soon after they were taken down from the gallows.

A few months ago, a physician in New-York city who had a galvanic battery—and physicians are beginning to employ them quite extensively in their practice—was sent for to attend upon a dying child. He arrived, with his battery, fifteen minutes after its death, and applied one button over the child's heart, and the other, I think, on the head, but am not certain. Almost immediately, its heart began to evince a tremor, and finally to pulsate; and the child came to, breathed, and experienced a revival of all his functions, consciousness and mentality included, for some half an hour, until the battery gave out, the vitriol being too weak to keep it going any longer, when the child again died. Before a new and stronger solution of the vitriol could be again procured, the child had been dead too long for galvanism again to resuscitate him.

The inference from these cases would then seem to be this: The death of the criminal supervenes in consequence of the violence done to his vital principle; that is, to his vito-galvanic battery; so that it could not any longer furnish the nerves, muscles, &c., with their required magnetism. But, when a temporary re-supply was furnished, they experienced spasmodic and temporary action; which, however, could not be sustained, because the integrity of his vital apparatus had been destroyed by the execution, while the death of the child was occasioned by a want of vitality or magnetism. As soon, therefore, as this needed re-supply was furnished, life again returned, and it was the opinion of all present, that, if the battery had not given out, the child would have been so far restored to life as to have been able to have lived, and probably recovered his health; and all

because of the re-supply of that element, the deficiency of which occasioned his death.

This being so, the same laws which govern either, (that is, the laws which govern magnetism in general,) will of course be found also to govern the other. Nature does not operate in dribbles. All her works are on the most comprehensive scale—are universal, not partial. Since, therefore, an extra-supply of magnetism furnished to plants, can be made to accelerate their growth a thousand per centum, or more, cannot similar exotic results be induced by a similar application to man? At least, by furnishing to childhood and youth a full supply of magnetism, cannot their growth, both intellectual and moral, be vastly enhanced, so as to increase their physical and mental capabilities beyond account? And does not the want of a due supply of *magnetism* cause dwarfishness in men, as barrenness of soil causes dwarfishness in vegetable life? At all events, it is high time that parents understood the laws that govern the growth of their children, in order that they may apply these laws to their growth and full development; and, beyond all question, magnetism embodies the elements, conditions, and *modus operandi*, of all forms of life; and, therefore, a knowledge and proper application of its laws, can be made incalculably to promote human happiness.

If our premises are true, that magnetism embodies the principle of animal life, of course any derangement of the functions of life, (that is, physical debility, suffering, &c., occasioned simply by derangement in that magnetic element which constitutes life; and, moreover, health, that is, natural magnetic action,) can be restored, by simply removing the *magnetic* derangement or disorder, and restoring this galvanic battery to vigorous and normal action. And I am fully persuaded, that magnetism is yet to become the great remedial agent for the restoration of health. Indeed, all the effect medicines have, is of a magnetic nature. Medical *science* (a great *science* indeed that of medicine—considerably more certain than mathematical or philosophical—so certain that we can *never* calculate the effect it will have,) is utterly unworthy of confidence. It kills about as often as it cures. It is dangerous, whereas it might be safe. It is all guess-work—confessed to be such by its ablest teachers, and known to be such by its practitioners. Is life to be always thus sported with? Magnetism says, No—says that *science* (that is, absolute *certainly*) appertains to all departments of nature, and of course to the healing art. Magnetism will teach us both what *constitutes* life, and how its disordered action may be remedied. As soon as we can reach it, this subject will be presented in the Journal at length.

ARTICLE II.

COMMON SENSE PREFERABLE TO BOOK-LEARNING.

COMMUNICATED.

MANY deplore their want of EDUCATION, not knowing that strong native capability confers advantages on its possessor infinitely superior to those conferred on one of little mental calibre constitutionally. The following narrative—and probably similar cases abound in our country—will show how much more a man with strong native genius accomplishes without knowing how to read, write, or cipher, than many college learned gentry could begin to effect. Education—as now conducted—is greatly *over-rated*, while strong native talent is often allowed to pass unencouraged—is not unfrequently even spurned—but it at last comes off victorious.—ED.

The following anecdotes of a practical man of great energy of character, who is now about fifty years of age, may serve to encourage many of our youth whose advantages have been limited, but whose phrenological organs are well developed. His father was a boatman, and died, from exposure and fatigue, when the subject of this narrative was but an infant. His mother was poor, and he enjoyed no advantages of early instruction. He became a cabin-boy in a coaster when about nine years old. Here all the faculties which give vigor to the body, and practical power to the mind, were called into healthy action. His reflective organs sought for knowledge, of course; but he could gain none from books, and was therefore compelled to seek it through the perceptive faculties. These are now most strikingly prominent, and there is a fulness in all that portion of the brain above the eyes, which indicates tact, or practical skill. His *Locality* and *Time* are very large. Being governed by Conscientiousness, and stimulated by poverty and a love for his mother, (with whom he had been a companion in suffering,) he exerted himself to the utmost to please his employers. His immense *Locality* was gratified by constant change of place, and enabled him to imprint the picture of every coast he passed indelibly upon his memory. This admirably fitted him for a pilot, and, before he was twelve years old, he could manage a vessel from the harbors of New-Jersey to Albany, as well as the most experienced navigator. He was daily trusted more and more, and, as he was known to apply his money faithfully for his mother's benefit, his employers cheerfully increased his wages. His large perceptive organs enabled him to buy and sell with facility, and when he carried fruit up the Hudson, he found purchasers always ready to buy of him; for they were pleased with his cheerfulness, activity, honesty, and obliging manners: while those for whom he sold were no less pleased with his prompt and accurate returns. When he left home, he could not read a word, and he soon felt the inconvenience and embarrassment to which this ignorance subjected him; but his ingenuity and energy enabled him to acquire the knowledge he sought. He occasionally bought

a ballad of a woman who brought them to the wharf for sale. He would get this sung by one of the sailors, and when he lay down in his hammock at night, would think it over till he knew it by heart. The next day he would seize an opportunity to compare the words he had learned, with the printed song, and thus he soon became a tolerable reader.

At the age of twelve, he was made master of a coaster, and entrusted with its management, and the sale of its cargo. He pleased the owners by his fidelity, diligence, and skill, and, after a few years, became joint owner and next, sole proprietor of the vessel.

He established a store in New-Jersey, amassed property, which he used with benevolence, and has been an instrument for doing great good in the neighborhoods where he has resided.

As master of a vessel, he managed his business without writing, and, by retracing every transaction in his mind, he acquired such a wonderful memory of details that he was seldom confused. He proceeded thus for several years, before he learned even to write his name. But, one day, having delivered a lot of lumber to a merchant in Jersey City, he was told he should not have his money unless he signed a receipt for it. In vain he pleaded and offered to make his mark. The merchant was inexorable; but at length, he offered to write the name for a copy, if our hero would try to imitate it. Summoning all his courage, he took the pen, and succeeded much better than he expected. He never was instructed in the rules of Arithmetic, and knew nothing about adding and subtracting by the use of figures, and carrying for ten, till he had been for some time the proprietor of a store. He had a way of his own for reckoning in his head, and kept account books so as to settle with every customer satisfactorily. Having received a quantity of goods one day from New-York, with a bill, his curiosity was excited to learn how the large number of items had been added into one total. He reckoned in his own way, and found all right; but he knew there must be some other way easier and quicker. He asked no one for information, but, going into a room alone, he spent several hours in comparing the columns of figures with the total, and at length saw how the addition was made.

When his children began to grow up, there was no school in his neighborhood, and the rich people in the village were much opposed to the establishment of one. They were able to send their sons to boarding-schools, and they wished to keep their neighbors beneath them. He, of course, sympathised with the poor, but they were too indifferent or too timid to risk offending the aristocracy by attempting to educate their own children. Being thus discouraged on all sides, a man of less energy and benevolence would have contented himself by sending his own children away to school. But he determined to seek the good of his neighbors, and the permanent welfare of his family, by establishing one near home. He, accordingly, engaged a teacher, boarded him, and hired a room, throwing open the doors freely to all who might choose to send. One by one the neighbors, relaxing their prejudices or dismissing their fears, sent in their children, and finding them much benefited, freely contributed their share of the expense.

Much severer was the opposition he encountered in his early support of the temperance cause, but he persevered, and triumphed over all, and his benevolence was gratified by seeing a marked and delightful change in all the adjacent country. He has always acted as a reformer, but, having large Adhesiveness and Benevolence, he has secured friends, and overcome

evil with good, so that he has few, if any, enemies. He is now a farmer and a preacher, having relinquished the coasting business to his sons. He has exerted an influence for good among the common people in his native state, to an extent that few can lay claim.

His knowledge being practical, and his sympathies with the masses, he is able to move them, when those who have had greater advantages would utterly fail.

His history corresponds perfectly with his developments, and it admirably illustrates the principle of compensation, which runs through all nature. The road to knowledge and happiness is opened much more equally to all than we usually imagine. Those who faithfully use the talents given them will be sure to gain more: they will acquire sufficient knowledge for happiness, which consists in the appropriate and harmonious exercise of every faculty of the soul.

ARTICLE III.

ANALYSIS OF MIRTHFULNESS, AND ITS ADAPTATION TO MAN'S REQUISITION FOR AMUSEMENT; MAY-DAYS AND HOLY-DAY INCLUDED.* NO. I.

THE immortal Franklin defines or describes man as a TOOL-USING animal. Others, and among them is Grant, (the lecturer on Ethnology, or the generic characters of the race,) designates him as a swapping, trafficking, accumulating animal, saying, that this constitutes his distinguishing difference from the brute creation. Others, define man as a *laughing* animal, maintaining that he alone, of all animals, is ever known to laugh, though the orang outang, Madam Fanny, seems to contradict this doctrine, she having been known to smile.

At all events, it is as natural for man to laugh as to breathe. Indeed, the proverb is, (and these proverbs embody a great amount of practical fact and wisdom,) that "every hearty laugh draws a nail out of our coffin, while every sigh drives one in." The idea embodied in this trite saying, (namely, that it is healthy to laugh,) is true, to say nothing of the temporary pleasure enjoyed in and by the act of laughing itself. In other words, man is *constitutionally adapted to amusement*.

Phrenology both coincides with this doctrine, and also teaches some invaluable practical lessons concerning it. It points out and demonstrates the existence of a separate organ and faculty (that of Mirthfulness) adapted expressly to this one specific purpose; and, in so doing, puts amusement on

* The Editor feels it to be important that every number of the Journal should contain the analysis of one or more organs, and the location of their faculties, and will hereafter in general endeavor to secure so desirable an object.

an equal footing with eating, or reasoning, or loving, &c., thereby showing that the perfection of our nature demands amusement as much as it does food, or any other end secured by any other primitive faculty.

The organ of this laughing and mirth-making faculty, is located at the outer portion of the upper part of the forehead, adjoining Causality, though exterior to it; so that, in proportion as it is developed, the upper and lateral portion of the forehead is filled out, and the forehead widened and rendered broad and square, or straight across; at this point, instead of widening and retiring. Illustrative cuts will be given in the next number.

Combe has written at length, and well, touching the analysis of this organ, yet has failed, we think, to give a *precise* and complete idea of its true function. That can hardly be done, without referring to that end in the mental and animal economy subserved by this faculty; that is, to its *adaptation*.

The mind of man is so constituted that it cannot help regarding some things as ridiculous, calculated, in and of themselves, to excite laughter. But *what constitutes* an action or thing ridiculous? Absurdity is one constituent element in the ridiculous; but, in what consists absurdity? In the abnormal, or in a *departure* from nature? To the normal, natural, constitutional, no absurdity appertains; but, the unnatural, and therefore the *untrue*, is ridiculous. So is the exercise of any organ or faculty out of its primitive, or not in accordance with its primitive, function. Thus, to see a man having sound feet attempt to walk on his hands, or to use his feet where his hands were made to be used, and thus of any other departure from the normal exercise of his physical organs. So, of the abnormal exercise of any of his faculties: thus, if a man should chance to hurt himself against a stone or other inanimate thing, and then turn to and flog it, it would excite our risibles. So, to see mothers, when their darling baby has fallen over a chair or stick, to essay to whip that with which the child hurt itself. An anecdote:—An old neighbor of the Editor's father, a most violent tempered animal, had a yearling that died in the spring, of a disease called the *blackleg*, and, on hearing of its death, arming himself with a cow-hide, he sallied forth into the yard, and whipped the lifeless carcase by the hour together, often exclaiming—"There, live all winter and die in the spring, will ye?" Now, all will concur, that such exercises of Combativeness and Destructiveness as this and the two preceding cases, are supremely ridiculous. But *why* ridiculous? Simply because they are all the abnormal action, that is, departures from the natural function, of these faculties. So, any other departure from the abnormal exercise of any of the other faculties, constitutes that exercise equally ridiculous. Thus, to see a person quaking with fear of what is not in the least dangerous, or to see the Philoprogenitiveness of the maiden of forty, exercised in fondling and petting her lap-dog, whereas its legitimate function is to make her fond of nursing.

her own offspring; to see Approbateness, (which should be exercised in conjunction with sentiment and intellect, in seeking commendation for what is commendable in and of itself,) seek praise for inducing deformity, by girding the waists, or rendering one's self hump-backed, or covering up the ears, or following fantastic Fashion throughout all her ridiculous vagaries; to see Benevolence, instead of inducing to some manly effort to do good, under the guidance of enlightened intellect, crying over some imaginary scene of suffering, or nursing a well puppy as tenderly as if it were a sick child; and thus of any other erratic manifestation of any of the other faculties, excites our perception of the ridiculous, simply because the ridiculous thing done was a departure from nature.

This exercise of Mirthfulness, then, is a most essential aid to Causality, enabling it to discern what is true in discovering what is erroneous, by seeing what is ridiculous; accordingly, we find Mirthfulness located *by the side of Causality*, on the one side, and by that of Taste on the other, as well as by Imitation above, and Music below. Behold, how inimitable this location! Causality requires its assistance in discerning truth from error, by means of the ridiculousness of the latter; thus accounting for the almost universal custom of arguing by ridicule, that is, by showing the absurdity of the contrary supposition. Taste, the fore part of Ideality, requires Mirthfulness, and the latter the former; each, in order to perfect its own operations by means of the other; and Imitation, with Mirthfulness, giving zest to mimicry, and mimicry going along with Mirthfulness, and Music with Mirthfulness, that each may carry on and carry out the functions of the other.

But, added to this exercise of Mirthfulness, is another—that of laughter, which also presupposes amusement. It is this which laughs easily, heartily, and often; and which says what is intended, if not calculated, to make others laugh also. It seeks amusement, and makes amusement, giving itself up to buoyancy of spirit, fun, frolic, hilarity, &c., and then going in for having a real jolly time. Wine parties, in which story and song do their utmost (and the attendants of Bacchus are represented as smiling or laughing) to excite laughter, be it even boisterous, are one of the modes Mirthfulness assumes, but only in conjunction with a sensual, animal, temperament.*

With Time and Tune, it gives a love of the merry dance, in which all is hilarity, or at least pleasureable excitement. With Combativeness, it gives sarcasm; with Secretiveness added, irony, and practical jokes; with Benevolence, jokes that mingle good feeling with pleasant, facetious, strokes of humor; and thus of its other manifestations.

* The fact is both beautiful and instructive in itself, and also an honor to ancient painters, that the male worshippers of Bacchus are represented as a half savage race, and painted with long shaggy hair as covering the whole person; this extra growth of hair signifying a coarse temperament.

But, our leading design in this article, is to enforce the beneficial influence of amusement on both the animal and the mental economy. Man was *constituted* for amusement. He seeks it as he seeks food. Men *will* go where they can find something to laugh at, just as they will talk and breathe; and they ought to. No department of our nature was made in vain. No part can safely be left unexercised. To exercise *all* our faculties, is both our duty and our privilege. Duty, because we owe it to our God and our fellow-men, to bury none, but improve all, our talents. Our privilege, because every faculty was created to subserve a wise purpose in the mental economy—as wise as every physical organ in the animal. And this, in *addition* to the happiness experienced in its exercise. Nor can any faculty or organ remain unexercised or be even weakly exerted, without thereby causing corresponding imperfection—without leaving a great mental *hiatus*, the want of which no cluster of virtues can supply. How imperfect must that man be who has no Benevolence, no sense, no power of speech, no sense of moral obligation, no domestic affection, no appetite, no refinement, or wants any other faculty? So, those in whom Mirthfulness is small, are equally deficient, and this deficiency will impair health, diminish the action of all the faculties, and even shorten life.

Look again at sportive childhood. To them, play, recreation, amusement, laughter, are as essential as breath. They cannot live or grow without it. Parents who would suppress this buoyancy, and substitute therefor the demure, sedate demeanor of mature age, will spoil their children. No folly can be greater, except that of shutting them up within doors, or else burying them alive. Encourage this play as you would foster both their mental and physical growth.

The same law appertains equally to the growth of both sexes, especially to girls and young women. Youth seeks lively company, and shuns the gravity of age, and the austerity of acetic religion. Nor is it unlikely that many have become disgusted with religion solely because they associate therewith the monkish austerity of puritanical sobriety. Many professing Christians think it a sin to laugh. As much is it a sin to breathe, or sleep, for the former is equally constitutional with the latter, rendered, and proved to be, such by the existence of the laughing faculty. Such do not understand, that true religion requires, and consists in, the legitimate exercise of *all* our faculties, that of Mirthfulness of course included, and as a *part* of our religion. Does not David speak of “*making merry* before the Lord?” May not Mirthfulness blend with all our other faculties, the religious included? Is it not our duty thus to blend it—to exercise our *whole nature* to the glory of God, and the good of our own bodies and souls?

But it is its *beneficial influence on health* which especially recommends the exercise of this faculty, including the augmentation of the mental and moral faculties thereby effected. Health lies at the basis of all happiness,

of all mental capability, of all moral excellence. So intimately is health allied to circulation, that whatever promotes the latter, thereby augments the former. Scarcely any thing accelerates the whole circulatory action equally with a good hearty laugh, distending as it does every artery, and filling every vein, with that vital current which is laden with life and happiness. Behold the veins of the forehead, how distended, almost to bursting, by a round of merriment! Mark the glow of pleasurable excitement infused thereby throughout the entire system! See how perspiration, before insensible, is now accelerated beyond measure, moistening the whole surface, and thereby carrying off those humors which had otherwise remained within the system, to poison its vitality and hasten its dissolution. See, too, how laughter augments both the demand for breath and the inflation of the lungs, —that inflation of the latter consequent thereon, and even constituting it, being amongst the most health-promoting functions of our whole lives. The importance of fully and frequently inflating the lungs, both as a means of promoting their healthy action, and of preventing their becoming diseased by securing their expansion, is but little appreciated by many, and less practiced; but this can be effected by laughter better than by all other means whatever. Those whose lungs are weak, even consumptive patients included, will find this the best panacea in the world, and, with all, agreeable to the taste, as well as not very expensive; that manufactured at *home* being usually the best. Nor is digestion less facilitated. To banish dyspeptic affections, nothing equals it.* Dyspepsia and laughter are sworn enemies, but gravity and impaired digestion often go together, and help each other. Merriment at meals, and between them, will cure the most inveterate affections of the stomach, and both preserve health when it is good, and restore it after it has been broken down. For almost all complaints, it has no parallel; nor will it accelerate any. Sleep, nature's sweet and great restorer, it wonderfully promotes, as well as doubles and quadruples almost every vital function. Especially is it calculated to take the place of exercise, without which the glow of health is extinguished by the chills of debility, or the blasting sirocco of infirmity or death. To all whose occupation precludes abundant exercise, we say, take as its substitute abundance of the panacea in question, and your salvation is sure.

Nor would it be difficult to apply similar remarks to all the mental faculties—to show how greatly it facilitates nervous action and cerebral efficien-

* In Dec. 1843, the Editor occupied a seat at the table of Mrs. Brazier, of Lowell, Mass., whose guests were remarkable for lively conversation at table. Our meals usually occupied above an hour, because of the laughing and talking we all had to do; and it was a standing remark, that none of her boarders ever had the dyspepsia. If they had it when they came there, they soon laughed it off; though it sometimes returned after they left, only, however, to disappear when they returned to that laughter-moving atmosphere which surrounded them.

cy, that of the intellectual organs (among which Mirthfulness is located) in particular—to show how naturally and beautifully Language, Mirthfulness, and Eventuality, work together in the narration of mirthful anecdotes, and how aptly Causality and Comparison flow in the same channel, in telling stories that have a *moral*, and are instructive, as well as an appropriateness in connection with the subject in hand, and also how true wit augments the point and power of argument, and thus of its other applications; but, fully to present this matter will unduly protract this article. We shall therefore continue this subject in a subsequent number, and show some of the times, seasons, and modes of exercising this faculty. Still, we cannot close without exhorting our readers—our younger ones in particular—to make the most of that mirthful holiday with which custom has honored the first of May. Let parents send their children forth “a-Maying,” in merry, laughing, happy groups, “full of glee, singing merrily,” to pick flowers, and frisk sportively upon the green sod, till “tired nature seeks repose;” let our youth climb the hill and skim the dale, in search of flowers of amusement, perhaps of beauty and loveliness, as well as of green fields and flowery lawns, thereby the better to fit them to prosecute the more sober duties of life; nor will husband and wife find it an unfitting opportunity in which to sally forth in merry mood, both to renew the pleasures of by-gone days, and to seek relief from the toils of life, and that recreation which shall fit them the better for their renewal. Even declining age will find this a fitting opportunity to join in the general glee of Nature herself, and thereby season as well as prolong their descent down the declivity of life with those racy pleasures, the taste of which they have not yet forgotten, and the relish of which they have not lost. At least, let them gather youth and manhood around them, and tell some pleasing and instructive tale of olden times, and thus both contribute to, and join in, this merry chorus of universal nature.

ARTICLE IV.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL. NO. II.

BOTH Geology and the Bible inform us, that, at first, our earth brought forth nothing—neither plant, shrub, nor animal; it being “without form, and void.” After a succession of centuries more numerous than science has been able yet to number, it became consolidated from a semi-fluid state, probably one of fusion by intense heat, into that crusty formation of its ex-

surface, which, broken up at successive intervals by internal commotions, doubtless having an origin and causes akin to those which produce our earthquakes and volcanoes, occasioned our mountains, valleys, seas, lakes, and rivers.

Ultimately, animal life made its appearance; at first, in the lowest conceivable degrees of animation and sensation, in the form of zoophytes, polypes, and shell-fish—all animals of the sea. As untold ages rolled on, and the earth's capabilities for supporting animal life augmented, it brought forth still higher orders of animals; and the sea, in like manner, continued its creation of animal life, in the form of fishes, but of a most savage and ferocious species, (of the same genus with our sharks, but much coarser in organization and lower in the great scale of animated being,) strong in structure, but slow in motion, encased in bone, yet having but a very imperfect bony structure internally; so much so, that the earlier ones were wanting in the spinal column, with which, however, after ages, whose formations advanced in perfection, supplied to its more favored productions. Subsequent ages brought with them more perfect species of aquatic animals, till, at length, amphibious animals, fitted to inhabit both land and water, (analogous to the lizard, the alligator, and the reptile tribes,) made their appearance; which were succeeded by winged animals, (insects included,) and they, by animals of the mammalia order, to which belong all the animals of the higher grades. Progressing upward, link by link, we at length discover, in the last system of things before the present, distinct evidences of the monkey race—that connecting link between man and brute—and in the present, we find man, endowed an order of organization far higher than is possessed by any other animal, or by all combined; thus bringing that doctrine of progression which forms the theme of our present series of articles, on and up to the creation of that race of which we form a part. Behold the grand system of *progression*, as characterizing all nature! Behold man, the last, the greatest, work of God!*

* If the views here taken of the creation of different orders of animals at epochs separated from each other by vast periods of time, be construed to militate against the Mosaic account of creation, the answer is two-fold. First, Geology establishes the view here taken by evidence as clear as is the fact that the roof of a house is put on subsequently to the laying of its foundation. This great truth can neither be controverted nor evaded by any intelligent mind. All geologists, those who believe in the Bible included, regard its proof as overwhelming. If, therefore, the Bible conflicts with this fully established doctrine of science, it cannot be true; for, science must stand. But, secondly, Let the word rendered day, be rendered period of time (and it will bear this construction,) and that account harmonizes signally with this view of the subject, namely: light first; next, the firmament; third, the formation of sea and land, and the creation of plants; fourth, the creation of the sun, moon, and stars; fifth, that of sea animals, and fowls of the air; and, sixth, that of land animals, and man. Thus the gradations of the Bible and of Geology evince a harmony almost identi-

Cursory as this hasty sketch of the successive formation of higher and still higher orders of creation is, it is still sufficient to show that the leading doctrine of *progression* obtains throughout all departments of creation, and on a scale the most grand conceivable, as to both time and multiplicity of subjects. It is equally true of our race as a race, and of all its individual members. Take the race first. The Bible informs us that, for a long series of generations, the one great desire and ambition of "all flesh" was to "multiply." See how Eve exulted in her fruitfulness. See how strict the record of all their births. See how all-powerful the desire of Sarai for progeny, it forming the one idea of her mind, the all-engrossing desire of her soul. And how its ultimate appearance filled her with exultation the most exalted. Rebecca, Rachel, Tamar, Lott's daughters—nearly every man and woman of these olden times lived for offspring mainly. Take from the history of the first one half of our chronology and history of the world, all said about offspring, amours included, and how torn and meagre that page! The proof is indubitable, that Amativeness and Philoprogenitiveness were the two faculties that engrossed and ruled the world for the first two thousand years from Adam's existence. Mark: the organs of these faculties occupy the lowest and hindermost portion of the brain, and the various exercise of their faculties was what was then most demanded. Our race required to be *multiplied* before Adhesiveness, Language, Acquisitiveness, or any other faculty, could find scope for action, or incentives to effort. What could Acquisitiveness do by way of amassing wealth till Amativeness had begotten, and Parental Love had reared, both producers and consumers? Even now, property becomes enhanced in proportion to the number of human subjects occupying a given space. Inherent, in the very constitution of things, was this demand for the development of these lower and posterior organs first, in order to lay the foundation for that of all the rest of our faculties.

After some two thousand years, the ambition of the world changed from offspring to war—an exercise of Combativeness, Destructiveness, and love of power. Instead of Abrahams, renowned for being the "father of many nations," we have Nimrods, Semiramises, Cyruses, Alexanders, Hectors, Hannibals, &c., who were renowned for their deeds of cruelty and of blood. War and conquest have filled up the page of history almost wholly till within the present century, he being most honored who had butchered and

cal—that of the formation of sea animals before land plants being the only exception; a coincidence that certainly constitutes a scientific recommendation of the Bible, and inexplicable on any other supposition than that which admits, if not the plenary inspiration, at least the wonderful accuracy, of the Mosaic account of creation; and with this version, the Christian and Jewish world will do well to be content, lest, by avoiding Scylla, they fall into Charybdis; lest, by attempting to slay science, they break their own sword.

piundered the most. Still, in the midst of all the roar of battle and fervor of conquering heroes, a very important change is plainly perceptible, namely, that the cruelties of war and the proportionate number of *killed and wounded*, have been gradually diminishing from the earliest records of war till the present time. How gory the fields of Persian, Grecian, and Roman combat, compared with the battle-fields of the Revolution! How much more bloody the early English and Scottish wars than those of more recent date! Now, too, fighting is done more in the distance; formerly, it was hand to hand, and face to face, each cutting and slaying *in person*, and hewing down those whom he *saw and made* to fall: whereas now, men fight and shoot at random, and at a considerable distance. For the sword, spear, and battle-axe, we have the gun and the bombshell. Behold the *decreasing* virulence of Combativeness and Destructiveness as ages have rolled on, so much so as almost to have silenced the war spirit to the institution of peace principles in their stead. War cannot live much longer. In all civilized countries, military glory is becoming an empty sound: it will soon become a by-word and a reproach, over the whole earth. Soon, "the sword shall be beaten into plowshares, and the spears into pruning-hooks, and the nations shall learn war no more forever." And to provoke hostilities between nations in our day is folly without a parallel, and sin without a pardon!

These war organs are also in the back, lower, and animal range of organs, yet they are both farther forward and higher up than those of procreation already pointed out. This therefore shows an advance of our race in later ages compared with former ones. Still, it evinces the reign of the animal propensities,* of the *base* of the brain.

Coincident with this reign of the war spirit, is that of Bacchus, whose presiding organ is Alimentiveness, also located in the animal group, and in close proximity to the organs last named—an organ whose gormandizing and liquor-bibbing propensities are not yet wholly extinguished. Indeed, the several reigns of these faculties slide into each other, each higher, lapping back and down on its predecessor. Thus the reign of lust has not yet subsided, though moral purity is evidently on the increase, when our epoch is compared with others. Venus is now no where worshipped with that shameless public prostitution offered up at her temples ages ago. Banished, she is far from being, but, either driven into a dark and secret corner, or else subjected to the reign of moral purity and chaste wedlock. Nor will even the present amount of moral impurity now polluting our race, long be suffered to exist. A "moral reform" spirit is now at work, which will sooner or later chasten lust till it becomes pure and holy love, and obey that seventh command, which, practically, has been allowed to sleep

* A man's animality may always be accurately measured by the amount of this *war spirit* he evinces.

upon the tables of the decalogue almost unheeded. And I opine that this day is not as far distant as many might suppose, especially considering the great length of time taken to produce those transitions we are now endeavoring to describe. As it was one of the earliest and most flagrant sins committed by the race, may we not hope it will be one of the earliest that shall disappear, in giving place to that onward march of progression here shown to form a law of our race? Not that Amativeness should cease wholly to exist, but that its action should be controlled by intellect, purified by moral sentiment, and restricted within the prescribed limits of holy wedlock. And the Journal takes this occasion to commend the moral reform cause. This it has long wanted to do, and hereafter intends to bring forward still more prominently. Ye sisters of this great cause of human progression, be faithful and efficient. "God and virtue," for your motto, and the salvation of a polluted but valuable race for your incentives to labor, your ultimate triumph is certain. This great law of progression is the guarantee of that certainty, as is also the advancement it is now making, and the consciousness in every human soul that it is indeed a holy work.*

In subsequent articles, this subject will be treated in its application to religion, law, politics, or government, manufactures, the arts and sciences, and other similar departments, by showing that this is the *natural and necessary* order of things, as well as by what instrumentality it is effected. The precise state of progression in which our race now is, will be shown; that is, what organs and faculties are now exciting their desires and consuming their time; and then to what a state of progression and perfection our race will ultimately arrive, as well as its application to *individual* progression, and the means by which so desirable an end is to be secured; not omitting the answer to the important question involved in this great law of progression, namely: What period of life is most favorable to enjoyment? Indeed, it was reflecting on this question, with a view of presenting its full solution in the pages of the Journal, that first suggested the subject-matter of this series of articles. The comparative facilities afforded by the several periods of life for enjoyment, will be found both rich in causation and most useful in its practical application to individual happiness.

* The Editor cannot well refrain from expressing his cordial approbation of the moral reform movement as now conducted. He noticed one of its organs some months since, and is only waiting for more *time* and *room* in which to do it justice, to recommend to his readers the principal organ of that cause, "The Advocate of Moral Reform," published semi-monthly in this city, by the American Female Moral Reform Society. He is happy in being able to endorse its general tone and manner, as well as the great end—moral purity—it essays to accomplish. It is in right hands, and deserves the cordial support of every "friend of virtue" and humanity. May success equal to their deserts attend their efforts!

ARTICLE V.

THE INTELLECTUAL AND MORAL FACULTIES INNATE, THE SAME IN KIND IN ALL, BUT DIFFERING IN DEGREE.

We copy from the January number of the Edinburgh Phrenological Journal, the following "*Outline of a Lecture* delivered to the Sheffield Phrenological Society, at the commencement of the third session, October 9, 1844, by Corden Thompson, M. D., President of the Society, and Senior Physician to the Sheffield General Infirmary."

"Gentlemen—In a lecture delivered two years ago, before this Society, it was my object to show that the intellectual and moral faculties are innate, the same in kind in all, but differing in degree; and that, though they are susceptible of improvement by cultivation, all men are not capable of the same proficiency. Some have peculiar talents: education is not a creative, but a modifying power, and differences of character show themselves too early in life to be the result of such a cause. Each man, whatever his station, has his individual character, which nothing can destroy; it may be modified, however, and the main power is education. Education would be useless, if there were not faculties to draw forth. If all men were naturally alike, education ought to produce the same result in all. Goethe has remarked on the vast importance of industry, but yet its effects must depend on the pre-existence of innate faculties. Dr. Vicesimus Knox wrote in one of his *Winter Evenings* on the impolicy of introducing incorrigible dunces into the learned professions. Such dunces can no more be aroused by education, than the blind can avail themselves of light to see. Dr. Knox wrote from experience; but if he had been a phrenologist, what abuse would have been showered upon him for this remark, as if it were less wise to read the book of nature than the puny works of men! Mr. Wilderspin, the celebrated educator, also attests the necessity of innate genius to produce distinguished characters. But how are the innate faculties connected with the organization? This is the subject of the present lecture, and any view of man, that does not regard this connexion, must be imperfect. The innateness of the faculties, and their connexion with the organization, are fundamental principles of Phrenology, and this has given rise to the idle charge of materialism. The mutual influence of mind and body is admitted by all sorts of writers, theological and metaphysical. They all acknowledge also, that the brain is the organ of the mind; and the phrenologist adds, that the brain is not simple, but a combination of organs. In each case, so far as materiality of connexion is concerned, there is no difference, and, therefore, the opponents of Phrenology are as much chargeable with materialism as the phrenologists themselves. The phrenologist confines himself to the manifestations of mind through the bodily organs. He does not enter into the questions of the essence and nature of mind. The manifestations of mind must be affected by what affects its organs; and as they are perfect or defective, healthy or diseased, the manifestations must correspond. No changes affect the manifestations of mind more than the

stages of growth, maturity, and decay. The body and the manifestations of the mind grow, mature, and decay together. These changes steal upon us gradually and silently, so that from the ardor of youth to the imbecility of old age, the progress is almost imperceptible. Some have simply made two divisions of human life, into growth and decay. Aristotle adopted three stages—growth, maturity, and decay; while some of the Grecian philosophers divided life into periods of five, and others of seven years, which latter number has been recognised in our laws. The various transition periods follow each other with constancy, but the time of each is variable. In some, evolution is rapid, in others tardy, and in some it is affected by various circumstances. The life of the fœtus in the womb is that of mere vegetation. At birth, stimulated by light, oxygen, &c., the organs, prepared up to a certain point, are called into active exercise. Thus begins a state of partial consciousness. The being has undergone a complete revolution; sensation and voluntary motion appear, but consciousness, for some weeks, is but partial. The first mental manifestations are of a purely instinctive character. The hours are dozed away, but nature is busily at work, and rapid progress is made. Sight, hearing, and the other senses, only gradually acquire activity. The organs are perfect in form, but the nervous system within arrives only gradually at a proper development. Pleasure and pain, however, are from the first evinced in the grateful reception of the maternal breast, and in the struggles against the offices of the nurse. After some weeks, sight, touch, taste, smell, and hearing, begin to develop themselves with increasing power. The impressions of early infancy are so transient, that no recollection of them is retained; and yet what wonders does the infant perceive! In this stage of existence, mind and body are equally imbecile, and all men at that age are alike. So weak is the organization, that life is held by a thread, as is attested by the fact, that throughout Europe, one child in five perishes in the first year of life. At the end of six months, the child begins to recognise persons and objects, but scarcely an indication yet appears of the higher faculties of man. For some time, the child's expressions are by gestures only. About the end of the first year, the child begins to stand, and next to walk, which task in a few months is mastered. The first efforts to speak are contemporaneous with this. Sounds, at first inarticulate, but by imitation, begin to form words. When, by frequent efforts, power is acquired, its exercise is a great source of pleasure. The reasoning of infants is instinctive, like that of animals. Infancy, properly so called, lasts till the completion of the first dentition, about the third year. Then begins childhood, lasting till the completion of the second dentition; and this period, too, is marked by incessant activity, affording great gratification, and developing at once the body and mind. Reason advances slowly. To gain an acquaintance with objects and their relations, is the business of education at this period, and not to load the memory. The moral, as well as intellectual faculties, are to be cultivated. So great is the activity, at this time of life, that, as Mr. Wilderspin remarks, inactivity in a child under six years old is incompatible with health. The mere action of the mental and bodily faculties is the highest gratification to childhood. Its movements are the spontaneous joyous outbreak of conscious powers. The exercise of the faculties is a gratification independent of ulterior objects. In the third or fourth year, the different tastes of the different sexes become apparent. At seven or eight, the distinctive genius of the child begins to appear. Next is to be marked the transition from childhood to puerility, lasting to the period of puberty. In this period, in-

dividuality of character, and the divarication of the sexes, become daily more apparent. This, like childhood, is a joyous period. The feelings at this time, are strong impulses; and here is another proof of the powerful influence of organization. The characteristics of this period are the same in every sphere of life. The boy devoted to education in the dead languages, his memory loaded with abstractions, confined in an impure atmosphere, and subjected to the discipline of cramming, may well "creep, like a snail, unwillingly to school." Yet, the moment the school portals open, the natural impulses of the boy resume their sway. The same result is seen in those who, from their earliest years, have to work for scanty food and ragged clothing. All these manifestations naturally arise from the daily expansion of the organs with an energy irrepressible. The inward impulses rise superior to all outward impediments. The lower feelings are strong, but somewhat held in check by the desire of knowing. The destructive and opposive impulses are not yet strong, nor has the desire of acquisition acquired its full power. Youth succeeds, extended from puberty to manhood and womanhood, which arrives in the female at the twentieth, and the male at the twenty-fourth year. At this period, the organic development exercises a new and unwonted power. One great master passion rules, and makes a greater revolution than any before, except the change of birth. Feeling and thought now exercise activity unknown before. The imaginative and inventive genius awakes. Love and poetry walk hand in hand. There are dreams by day as well as by night. At the commencement of manhood, the muscular system acquires its greatest power, and there is a great advance in the moral and intellectual qualities. Bold and dangerous enterprise, generous sentiment, and the high spirit of independence, are the natural results of this change. At the twenty-fourth year, the frame, under ordinary circumstances, attains its highest power, and this is the period when conscious power puts forth its greatest energies for good or evil. At this period, whatever the object of life, there is a spirit of fervor and enthusiasm which no other period knows. This is the period of heroism, of the richest poetry, of scientific discovery. At this period, too, the tendency to crime exists in its highest energy. The greatest amount of crime is committed between twenty and thirty years of age. Before twenty years of age, crimes against property are in the greatest proportion; afterwards, crimes against the person predominate, and, as age advances, bold murder gives place to cunning and secret assassination. The statistics of insanity, as well as of crime, correspond with the laws of organic development. More men become insane from thirty to fifty than at any other period; and this is just the period when the mind, having acquired its full power, is subjected to the highest efforts. The same thing is true of suicide.

Having thus traced man to maturity, you have seen how the mind and the body advance together. The mind is unchangeable, but its organs are constantly undergoing change, and the manifestations of the mind are governed by specific laws, determinate and uniform as those which govern the world of matter. If this were not so, the foundations of society would be uprooted; all would become disorder, and social relations would be impossible. The latter part of the subject, the mental manifestations in the later years of life, I shall reserve for another lecture.

MISCELLANY.

Sample Numbers of the Journal.—The following, at the same time that it will explain the reason why we are thus free in our offers of sample numbers, will show how cheap, and yet how efficient, the Agency they render. We repeat, friends of the Journal, send in for sample numbers (using them *judiciously*, however, and sending them where they are most likely to tell) or send in the names of those you wish furnished with them, and thereby augment its influence and usefulness, not for this year merely, but for a long time to come. This single sample number, will perhaps secure hundreds of subscribers to this and coming volumes.

In answer to this, and other similar questions, Whether we can allow any compensation in this case? we will say, that, in offering twenty copies of the Journal for \$10, we have put it at the very lowest mark. This, all will see; so that those who labor to obtain subscriptions on these terms, must ask subscribers more than fifty cents, or else set it down to the account of a labor of love; and such will be remembered with gratitude by us, and doubtless by those whom they serve by furnishing them with the Journal.

"O. S. Fowler, Esq.—Sir: Mr. E. H. Day, a short time since, received from some one unknown to him, a January Number of Vol. VII. of your Phrenological Journal, and values it very highly; so much so, that we have procured twenty-four subscribers, which amount (\$12) I enclose; for which you will send twenty-four copies, commencing with the January Number of Volume VII, it being fifty cents per copy. If you could do any better by us than that, it would be duly appreciated. It has been with some difficulty that we have succeeded in getting as many as we have in a wooden country, as it is where we reside. But, we think with this circulation, it will be the means of getting more. If so, it will require some attention and time, as it has already; but, as your Journal is, as we think, highly valuable, we are willing to be at some trouble to see it prosper. Please send us, six or eight of the January No. for gratuitous circulation."

Copying from the Journal.—The Tocsin, and all other papers who desire so to do, are not only *allowed* to copy whatever they please from the Journal, but *invited* so to do. As to *do good* is the one object of all matter admitted into its pages, the more widely circulated, the more effectually will it secure the object sought in their publication. These remarks also appertain to the Editor's other works. Nor would he copy-right them at all, but that his family may possibly hereafter require from them that support which it is the duty of every father and husband to provide for them.

One thing, however, the Journal does ask—the credit for what is copied. An article from the pen of Rev. Wm. H. Beecher, on Magnetism, published in Vol. V., was original in the Journal, and yet is copied extensively, in both papers and monthlies, *without credit*. Still, no one need ever apprehend difficulty by copying any of the Editor's productions.

Love and Parentage.—The following, quoted from the first number of this work, besides its own intrinsic merits, will serve as practical samples of its style and manner of treating the subject in question.

"At first, love just softens, at the same time slightly subduing, the manners and expressions of each sex toward the other. Gradually, it creates a modest deference, accompanied by a slight attraction, in each sex towards the other; which, however, is more than counterbalanced by that feeling of native modesty with which it is always accompanied. And wo be to that youth whose *true* modesty is obliterated, or even essentially seared! Never should this feeling in youth be trifled with; because it imposes a much needed and almost insuperable barrier to both the undue familiarity, and the premature union, of the sexes.

"Love's second perceptible influence *augments the charms, and brings out the graces*, of each sex, in view of the other. It makes woman graceful, accomplished, elegant in motion, in every look, at the same time that it renders man polished, bland, elevated, and noble—the gross giving place to the refined, the low to the lofty, the rough to the smooth, the noisy to the subdued, the harsh to the mild, vulgarity to propriety, the boyish to the manly; while in woman, the trifling is superseded by the sedate, and the girlish by the womanly. Still, love modifies the graces of woman less than it augments those already existing, throwing a halo of loveliness and perfection around every motion, every act—the entire being.

"It was once our pleasing lot often to see and converse with a betrothed bride, both before her lover arrived in town preparatory to their happy union, and after his arrival, as well as at and after their marriage. Though she was charming and accomplished before, she was much more so afterwards. She walked with a lighter step; she moved with more grace and elegance, and gave to every motion an additional air of fascination and perfection, to behold which is rare, but most delightful. And thus far, every day but serves only to augment these heaven-like charms. Oh! if man but understood the law of love, or how to develop the natural enchantments of the female character—if man, as a sex, would but draw out and properly direct woman's affections, no words can portray the extent to which her improvement might be carried. In the most effectual manner possible, would he thereby promote both his own highest happiness, as well as that of woman. But, alas! her character he does not appreciate. Her virtues, her charms, he does not cultivate—and all for a miserable reason, which will be specified hereafter.

"Another illustration of the changes wrought by the magic power of love, is to be found in the influence on the voice—the charming notes of which, however, can be *heard and felt* better than described on paper. Its tones and variations in men, especially before love softens and subdues them, are neither smooth nor flexible, but uncouth, grating harshly upon the ear, being essentially defective in flexibility and expression; but the tones of love are always soft, subdued, insinuating, and tender. In proportion as one has loved, will these qualities be imparted. An anecdote: We said to a fellow-passenger, the tones of whose voice evinced this tenderness in an unusual degree,—“Will you allow me to ask a plain, perhaps impertinent, question?” “Most certainly,” was his courteous answer. “Have you not recently been disappointed in love?” He turned round with amazement, mingled with confusion, inquiring, “Pray, sir, how did you know it?” “Then you confess the *fact*, sir?” He then admitted that he had

just taken his leave of a young lady in the south, whom he loved devotedly, and who reciprocated his attachment, but their union was attended with difficulties apparently insuperable. We then analyzed the tones of his voice, pointing out to him both that subdued, almost plaintive, intonation of tenderness and pathos, accompanied with shadings of sadness, discouragement and disappointment, with which nearly every word was uttered. It might safely be averred, that the state of the affections of almost any person may be deciphered by means of these intonations. If the affections have been simply drawn out, but neither firmly riveted, nor disappointed, the voice becomes more rich, melodious, sweet, tender, and touching; yet, these qualities will by no means evince perfection. If they have been called out, but blasted, plaintive notes of sadness will be added to the above; and if this disappointment proceeds far, it necessarily produces irritability, by which the voice is rendered sharp, shrill and husky. Those readers who have loved or been beloved, will readily recall those delightful seasons when the voice of love fell softly and sweetly upon the ear like the touching notes of the *Æolian* harp; and also recollect, that those notes were low, perhaps uttered in a whisper, and both soft, flexible, and insinuating.

"A striking illustration of the effect of love on the tones of the voice, will be found in the difference between the intonation of the same speaker, when addressing a mixed assembly, composed of both sexes, and when composed exclusively of men; and all because the mere presence of woman—whom he loves—excites in him the tender, bland, persuasive, and insinuating, which always accompany love, and thereby infuses these qualities into his voice. Besides the influence which these intonations exert over woman, to whom they are especially adapted, they also find their way directly to the ear and the soul of man, thereby giving the speaker that command over the mind and conduct of his fellow men, which nothing else whatever would impart. Nor is a man fully fitted to become a public speaker till his voice has become smoothed, polished, attuned, and sweetened, by the soft influence of this tender passion.

"But it is, however, on the voice of woman that love expends its most delightful, most bewitching charms. True, the voice of the girl is sweet—but is yet light, young, and immature. Comparatively its notes are few. Its flexibility is limited; its tones are not mellowed by emotion, nor enriched with pathos. It is not till after the subdued, but beautiful, influences of love have opened every fountain of human feeling—bringing forth from the rich store-house of our nature, and spreading upon the table of life all the inexhaustible treasures of the soul of woman—that the female voice receives its last touches of perfection. Then it is, that its flexibility becomes delightfully diversified, its tones all exquisitely soft, rich, and tender, (every one exciting a thrill of delight,) and its modulation indeed angelic. Words are tame—paper is but a blank—in describing either their power or perfection. Oh! how infinitely thankful should we be for the bestowment of the purifying, softening, refining, elevating, perfecting, and indescribably enchanting voice of woman! May it be appreciated by us all! May it be perfected in her; for as yet, or at present, it is but as the voice of infancy, compared with what it might be, with what it will one day become!

"To appreciate the full force of this subject, contrast the intonations of the truly splendid woman whose affections have been called forth and delightfully reciprocated, with her whose love has been blasted—the irritable voice of the maiden of forty, dried up or parched by disappointment, or

rendered husky, or shrill, or piercing, by an excess of conflicting, but unhappy, feelings, with that of the loving, beloved, happy wife, whose affections are all at rest in the bosom of a fond husband, every sight of whom awakens a new thrill of pleasure in her soul, which thereby adds another note of charming sweetness and thrilling pathos to her already melodious voice. Still more in point: Analyze the voice of her who lives unhappily with her husband, (her man.) Shall we lift the veil? Reader, lift it for yourself. Take notes. Open your ears to the musical intonations of love, and then to the withered, grating, repulsive tones of reversed affection and unhappy wedlock. By the application of this principle, can the true conditions of the affections of husbands and wives be correctly deciphered; for, they will invariably speak the language of their existing feelings towards each other. Though the application of the principle will disclose discord between many husbands and wives, who have thus far contrived to hide it from the world, yet both the principle and its application are too valuable to be smothered.

"In like manner does love beautify the *expression of the countenance*. Beauty consists in *expression* more than in form, or feature—in the emanation of the *soul*, as seen in the sparkling eye, the glowing cheek, the whole aspect beaming with emotion, rather than in configuration, or arrangement of features. Contrast the same features when listlessness, vacuity, or lassitude, has banished expression from the countenance, with those same features when lighted up in conversation, by any strong gust of passion, or when beautified and adorned by the harmonious blending of the whole mind acting in concert.

"To confine our observations to one point, that of the *color* of the cheeks. No form, no symmetry of features, constitute true beauty without color. A pale countenance may, indeed, be rendered somewhat beautiful by its form merely, yet this species of beauty is of an order unspeakably lower than that of expression, which almost always heightens the color. Where no feeling is, color forsakes the cheeks, and the leaden hues of death brood darkly over the soulless face; but call out the intellect, and wake up the whole being by some powerful current of commingling passion, to the highest pitch of pleasureable action, and the countenance, before a vacuity, now beams with a most delightful and expressive play of the soul within. Hues and shades before unseen, now adorn the "human face divine, beyond the power of language to portray. Even ordinary features, lit up by an expressive intellect, become attractive and beautiful to behold, while we turn disappointed, if not dissatisfied, from features, however finely formed, but destitute of expression. By as much as mind and soul, the highest department of creation, are more interesting, more beautiful, and give us more pleasure in their contemplation, than inanimate shape merely, by so much is *expression* more beautiful than outline. Though finely formed features may essentially *aid* beauty of expression, yet they are infinitely its inferior. It would not be difficult to show the incalculable power of love in awakening and intensifying every other faculty, individually as well as collectively. And since it is this action of the faculties, which gives expression, love, by greatly *augmenting* the action of all the faculties, of course greatly augments their expression in the countenance, and this renders those features which would otherwise be insipid, deeply interesting to behold, and those almost superhuman which are *in and of themselves* beautiful."

A Surgical Operation performed without pain, during the Magnetic sleep.—Facts, fully authenticated, proving that surgical operations can be performed while the patient is rendered insensible to pain by being magnetised, are multiplying continually. It is the part of wisdom, therefore, to dismiss prejudice, and investigate candidly, as well as to avail ourselves, in case we stand in need, of the advantages offered by this important application of magnetism to the cure of diseases. As soon as he can find room, the Editor will commence a series of articles on the application of magnetism, both animal and terrestrial (or artificial,) to the cure of diseases.—*Ed. Am. Phren. Jour.*

Mesmerism.—The following authentic and minute description of an operation performed upon a Mrs. Clark, appears in the Southern Medical and Surgical Journal, written by Dr. L. A. Ducas, Professor of Physiology in the Medical College of Georgia, who performed the operation in the presence of several eminent physicians:—*N. Y. Sun.*

"On the 3d of January, 1845, Mrs. Clark (wife of Jesse Clark, of Columbia co., Geo.) came to this city, for the purpose of getting me to remove a schirrous tumor off her right mamma, which had been gradually increasing for the last three years, and which had now attained the size of a turkey's egg. The tumor had never caused any pain of consequence, was not adherent to the skin, nor did it implicate any of the auxiliary glands. Mrs. C. is about 47 years of age, has never borne a child, and her health, though by no means robust, was pretty good, and had not been impaired by the evolutions of the tumor. The operation having been determined upon for the following day, Mrs. C. remarked to me that she had been advised by Mr. Kenrick to be mesmerized, but as she knew nothing about it, she would like to have my advice, and would abide by it; to which I replied, that there were several well authenticated cases on record, in which surgical operations had been performed under mesmeric influence, without the consciousness of the patient; that I would be happy to test the subject in her case, and that I would endeavor to mesmerize her, instead of operating, as had been proposed, on the day following.

"On the 4th of January, at 11 o'clock, A. M., I called on Mrs. C. and was informed that on the preceding evening she had been put to sleep by Mr. B. F. Kenrick (at whose house she resided.) I then mesmerized her myself, and induced sleep in about fifteen minutes. Finding my patient susceptible to the mesmeric influence, and reflecting that it would not be convenient for the same person to maintain this influence and to perform a surgical operation at the same time, I requested Mr. Kenrick to mesmerize Mrs. C. morning and evening, at stated hours, until insensibility could be induced.

"This was regularly done, with gradually increasing effect, when, on the evening of January 5, sleep was induced in five minutes, and the prick of a pin was attended by no manifestation of pain. The sittings were continued, and the patient's insensibility daily tested by myself and others in various ways.

"On the 9th January, I invited Professor Ford to be present, and after pricking and pinching strongly the patient, without evidence of pain, the mesmerizer was requested to leave the room, when we exposed the breast, handled it roughly in examining the tumor, and readjusted the dress, without the consciousness of the patient. We then held to her nostrils a phial of strong spirits of hartshorn, which she breathed freely for a minute or two, without the least indication of sensation, unless the fact that she swallowed once be regarded as such, instead of a mere reflex action. On the 11th of January, in presence of Professors Ford and Means, in addition to the usual tests, I made, with my pocket knife, an incision about two inches in length, and half an inch thick in depth, into the patient's leg, without indication of sensation.

"Fully satisfied now that we had power to induce total insensibility, I determined to operate on her the next day at noon, but carefully concealed any such design from the patient and her friends, who did not expect its performance until several days later.

"On the 12th January, at twenty minutes past 11 A. M., Mrs. C. was put to sleep in forty-five seconds, without touch or pass of any kind, the facility of the mesmeric influence thus produced having gradually increased at each sitting. At 12 o'clock A. M., in presence of Professors Ford, Means, Garvin, and Newton, and Dr. Halsee, the patient being in a profound sleep, I prepared her dress for the operation, and requested my professional brethren to note her pulse, respiration, complexion, countenance, &c., before, during, and after the amputation, in order to detect any evidence of pain, or modification of the functions. As Mr. Kendrick had never witnessed a surgical operation, he feared he might lose his self-possession, and requested to be blindfolded, which was done. He now seated himself near the patient, and held her hand in his during the operation. This was accomplished in two elliptical incisions about eight inches in length, comprehending between them the nipple and a considerable portion of skin, after which the integuments were dissected up in the usual manner, and the entire mamma removed. It weighed sixteen ounces. The wound was then left open about three-quarters of an hour, in order to secure the bleeding vessels, six of which were ligated. The ordinary dressing was applied, and all appearance of blood carefully removed, so that they might not be seen by the patient when aroused. The amount of hemorrhage was rather more than is usual in such cases.

During the operation the patient gave no indication whatever of sensibility, nor were any of the functions observed by those present, modified in the least degree. She remained in the same sound and quiet sleep as before the use of the knife. Subsequently, the pectoral muscle, which had been laid bare, was twice or thrice seen to contract when touched with the sponge in removing the blood. About fifteen minutes after the operation, tremulous action was perceived in her lower jaw, which was instantaneously arrested by the application of the mesmerizer's hand to the patient's head. This phenomenon recurred in about ten minutes after, and was again in the same manner quieted. Professor Ford, who counted the pulse and respiration, states that before any preparation was made for the operation, the pulse was 96, and the respiration 16 per minute; that after moving the patient, to arrange her dress for the operation, and just before this commenced, the pulse was 98, and the respiration 17; that immediately after the detachment of the breast, the pulse was 96—respiration not counted;

and that after the final adjustment of the bandages and dress, which required the patient to be moved about, the pulse was 98, and the respiration 16. All present, concur in stating, that neither the placid countenance of the patient, nor the peculiar natural blush of the cheeks, experienced any change whatever during the whole process; that she continued in the same profound and quiet sleep, in which she was before noted, and that had they not been aware of what was being done, they would not have suspected it from any indications furnished by the patient's condition.

"The patient having been permitted to sleep on about half an hour after the final arrangement of her dress, the mesmerizer made passes over the seat of the operation in order to lessen its sensibility, and aroused her in the usual way, when she engaged in cheerful conversation with Mr. Kenrick and myself, as though she had no suspicion of what had taken place. I then introduced her to the gentlemen, who had placed themselves so as not to be seen by her on awaking, and observed that I had invited them to come in during her sleep, in order that we might fully test her insensibility, preparatory to the operation. After a few minutes of conversation, I asked her when she would like the operation performed. To which she replied, 'the sooner the better, as I am anxious to return home.' I added, 'Do you really think that I could remove your entire breast when asleep, without your knowledge?' Answer: 'Why, doctor, the fact is, that from the various experiments I am told you have made on me, I do not really know what to think of it.' 'Well, madam, suppose I were to perform the operation one of these days, and to inform you of it when you would awake, would you believe me, and could you control your feelings, on finding that it had been done?' Answer: 'I could not suppose that you would deceive me, and of course I would be very glad, but would try not to give way to my feelings.' 'Have you perceived, since your arrival here, or do you now perceive, any change in the ordinary sensations of the affected breast?' 'No sir, it feels about as it has done for some time back.'

"About a quarter of an hour having elapsed since she awoke, I then told her, that as we found her in a proper state for the operation, I had performed it, and that the breast was now removed. She expressed her incredulity—said we were certainly jesting, as it was impossible that it could have been done without her knowledge at the time, or feeling anything of it now. She became convinced only on carrying her hand to the part and finding that the breast was no longer there. She remained apparently unmoved for a few moments, when her friends approaching to congratulate her, her face became flushed, and she wept unaffectedly for some time. The wound healed by the first intention.

"In laying the above narrative before the profession, it is due to the cause of truth to state, that it has been submitted to all the physicians present at the operation, and that I am authorized by them to say, that it accords in every particular with their own observations so far as they were present. I should also add, that, having no other object in view than the establishment of the fact, that a surgical operation may be performed, under such circumstances, without the consciousness of the patient, I have designedly avoided any mention of the various and interesting mesmeric phenomena manifested prior and subsequent to the operation. These have been carefully and judiciously recorded by Mr. Kenrick, whose well-directed zeal has enabled him to collect a body of highly important facts, from a field unfortunately explored too exclusively in ignorance and charlatanism. Augusta, Geo. 1st Feb. 1845."

Female Education.—We are glad to perceive that at least some of the intelligent inquirers after truth, are waking up and taking correct views in relation to this highly important subject. We copy with pleasure the following inquiries and remarks, by a correspondent of the *Farmer and Advocate*, at Berlin, O., which are in accordance with the views we have so earnestly endeavored to awaken, and which we sincerely hope will ere long lead to those salutary reforms in this département which the present and future welfare of mankind so much demand.—*Ed. Jour.*

“If your paper cannot be better filled, will you allow a woman to make a few remarks upon the present system of Female Education? When we take a view of society as it is, and see the many evils under which it groans—the many stripes and contentions originating therefrom—can they not, in part if not wholly, be traced to the present order of female education? For, who has the making and training of the youthful mind? Who first instils principles, be they good or bad, in the youthful brain, and ‘teaches the young idea how to shoot?’ Is it not the mother? I answer, it is her who gives the first and greatest direction to the young and sensitive mind. How necessary it is, then, that she should understand the moral and physical laws, lest she might train up the child in the way he should *not* go? Is the present system of female education calculated to enhance the welfare of the human family? I am sorry to say that it is not. Can we expect better heads and honester hearts, so long as such an inequality of education is practiced amongst the human family? How strange that even men, who make such pretences to light and knowledge, should be so ignorant of their best and real interest: for, as long as the minds of females are turned aside from the course that nature designed for them, and filled with a notion that a few fine dresses, a little music, dancing, &c., are of the most importance, and the only things requisite to fit them for the market of marriage, just so long we may expect ignorance, superstition, and bigotry to prevail. Because the sons must suffer from such an imbecile origin,—and thus the weakness be increased two-fold with every succeeding age.

“Thine, for an equal distribution of knowledge among the human family.

M. E.

“*Berlin, Feb. 16, 1845.*”

Phrenological Developments of the Calculating Negro, (mentioned in the Jan. No. p. 21.)—The following is inserted as giving an idea of the phrenological organization of the calculating negro alluded to in No. 1. His “hair coming down within an inch and a half of his eye-brows,” and the depth from temple to temple, tell the Phrenologist pretty plainly, that he has immense calculation, but, otherwise, a miserably small intellectual lobe.—*Edit. Jour.*

“The Columbus (Tenn.) Observer gives an interesting account of a negro possessing an extraordinary faculty for numbers, who is the slave of a Mr. McLemore, of Madison county, Alabama. With his master, this negro has travelled north as far as Tennessee, where many persons have witnessed the calculating powers of this anomaly of mind, and where the annexed description of him was written:—

“He is an idiot in everything else, and for that reason has never performed any labor; though of stout person, weighing nearly 200. To the question, ‘how many are 153 multiplied by 359?’ he answered, ‘56,457,

almost without hesitation. So also, 976 by 837? answer, 182,671. He also solved questions in division, with a facility that beggars all counting-room calculation; such as, how many seventeens in 576? &c. To test his comprehension of numbers over a million, he was asked, how many were 1362 multiplied by 1267? During the pause of three or four minutes we were not able to detect any evidence of the mental effort, and doubted whether he was thinking at all. But, to the astonishment of all, he answered seventeen hundred twelve thousand and thirty-four.

"The negro does not know a letter or figure, or any other representation of numbers, or ideas. He speaks to no one, except when spoken to. His forehead is long and covered with hair within an inch and a half of the eye-brows. But the volume from temple to temple is deep beyond comparison. He is nineteen years old, but has the appearance of thirty. He has never been taught to understand, perhaps has never heard, (as he has never before been from home, where no one could teach him) the forms of mathematical questions, or problems, other than those of simple addition, multiplication and division. Superior even to Sir Isaac Newton in this single faculty, he is destitute of every other that is necessary to render it available for any practicable purpose.

"He is unable to communicate his process to others. The basis of his reckoning must be decimal, or some other even number, for questions involving odd numbers require a long time for their solution. When solving such he has a mysterious *mnemotechnic* sign by placing his left fore finger in the corner of his left eye, and then drawing it down across his mouth. Such is the 'scientific nigger' from Alabama—a being of one idea."

Another Magnetic Cure.—Mr. John Thomson, 2d, of South Barre, Vt., says:—"Last Spring, my daughter, aged nine years, jumped from a cart, and sprained her foot, which, in six hours, swelled to twice its usual size, followed by extreme pain and vomiting. I proposed pathetizing (magnetizing) her, to enable her to prescribe a remedy for her foot. This I was enabled to do in one minute, as she had previously been pathetized for the purpose of experimenting. While in a state of *somniphathy*, she examined her foot, and said, "There are no bones out—she has sprained it, and took cold in it. If you will pathetize it and keep it warm, it will be well." I then paralyzed her foot, by making a few passes over it, and in less than two minutes, she exclaimed, "My foot is well! wake me up, (that is, from a state of *somniphathy*), and let me go to sleep." She slept well that night, and had no more trouble with her foot. I have removed many complaints, and do not pen this case so much for the purpose of telling the wonders done, as to lead the public to investigate the subject of pathetism, and receive some of the benefits which it is destined to afford. I believe it to be one of the greatest gifts God ever conferred on man, and I am surprised to see men of character and intelligence refuse to investigate this subject, and ascribe its phenomena to the works of the *devil*. I anticipate the day is not far distant, when societies will be formed in every town, and be under the direction of practising physicians who are well versed in the study of human nature, and every science calculated to relieve suffering humanity; and that the mysteries of pathetism will be partially, if not fully, unfolded and generally understood."

COMMUNICATED FOR THE JOURNAL.

Phrenology and Materialism.—The erroneous opinion that some have entertained, that Phrenology favors Materialism, would seem to be supported by the fact that it shows that the mental and moral qualities of man depend phrenologically on the size of those parts of the brain demonstrated by it to be the material organs by which the several mental faculties act. If this were so, Phrenology would indeed represent *mind* as being a product of *matter*, and would involve itself in an absurdity of the most evident kind; for it would represent the moving power as being *produced* by the instrument which it uses in accomplishing its ends. Phrenology, however, does not teach this contradiction. It only asserts, that the *size*, and other circumstances, of the cerebral organ which are *used*, are an *index* of the capacity and power of the mental or moral faculties which *use* it; and the inference from this principle is, that the *size* of the material organs depends on the capacity and power of the spiritual faculties for the use of which they exist.

We seem here to be brought to the frontier of the spiritual world; for the next questions which naturally arise are, How is the size of the appropriated portion of the brain determined at the time of its organization? Has spirit length, breadth, thickness, and shape? Has a faculty or propensity form and dimensions, which regulate those of its material organs? An explanation of these things, would require a knowledge of the *nature* and (if I may use the expression) the *organic laws* of the "*living soul*," which evidently is not necessary to establish the truth of Phrenology, any more than is an exhibition of the causes which determine the structure, shape, or size of the eyes, lungs, bones, or muscles, necessary to prove the uses and capacities of those organs.

Moral character, then, does not depend on the size and structure of the cerebral organs which manifest it, but, on the contrary, the size and structure of the organs depend on the degree and power of the moral qualities; and the same with regard to the intellectual faculties. And, consequently, *the moral and intellectual faculties of man are originated by causes independent of the gross matter of the physical system by which they operate in the material world.*

We come, then, to this conclusion, that if a person's head indicates very strong animal and selfish propensities, and weak moral sentiments, and, consequently, a bad moral character, the badness thereof is not the effect of an accidental malformation of his brain, but of causes originating in the nature of the *spirit*, and operating in accordance with it; and the peculiar form of the brain results from his character, as a matter of course; being the effect of the operation of those natural laws which matter obeys in the process of its connexion with spirit.

This conclusion is confirmed by the well known fact, that when a person resolutely perseveres in repressing the action of some particular propensities, and exercising the opposite ones, and thus brings about a change of character, a gradual change takes place in the corresponding organs also; those of the restrained propensities diminishing in size, and those of the exercised ones increasing. As in such cases, a mental decision evidently *precedes*, and a continued effort of the will evidently *produces*, the change of character, and an accompanying change in the brain, it follows, that the brain is inferior and subservient to the spirit, and not the spirit to the brain.

A. H.

Pies.—*How they should be made, and when eaten.*—Pies are considered a luxury, and eaten not so much for the nourishment they yield, as for the gustatory pleasure they afford. Now, it is not impossible to *combine* the two. Nay, do not the two naturally go together? Does not that *taste* the best which best nourishes the system, both as a general principle, and applicable in all cases in which the appetite is unperverted?

But, to the pies themselves. They are generally considered *unhealthy*, yet they may be so made as to be as healthy as any other species of food whatever. And made to *taste better* than if so made as to be injurious. *Fruit* pies might always be rendered both palatable and wholesome. Indeed, the fruit part, whether made of apples, pears, cherries, or any species of fruit, may always be considered wholesome, as it is certainly palatable; the unwholesomeness consisting mainly in the *crust*, because it contains so much grease, often even saturated with fat, and the bottom frequently very imperfectly baked.

Reverse the *time* of eating it. If it is eaten merely as a dessert, and not as food, surely eat it when it will *taste* best; that is, when hungry; because "hunger is the best of sauce." That is, eat it at the *first* part of the meal, instead of the last; and eat *slowly*, so as to *enjoy* it.

Seldom or never should pie be eaten after a hearty meal; because, first, most men should leave off eating before their appetites are *satiated*; for reasons which we will not now stop to give; and, secondly, the pie even pampers and rekindles an appetite already *satiated*, so as to form a still additional motive for doubly over-loading the stomach.

The *summary* of this whole matter is: Eat pie that is wholesome, or none at all, and eat pie *only*, or eat the pie *first*.

Recipe.—The nails of the great toe, by being pressed perpetually by the shoe, often grow down into the flesh so as to become extremely painful; for which the following will be found an easy and effectual cure:—Pare the middle of the nail, from its root to its end, as thin as may be without giving pain, and the nail will gather itself up, or thicken in the middle, and thus draw it out of the bed it has made for itself.

Gall's Works.—The history of the discovery of any science, is always fraught with interest. Of that of the discovery of Phrenology, this is especially the case. Those successive advancements, step by step, from the discovery of one organ to that of another, and the *facts* that accompanied, or rather constituted, these discoveries, must ever remain an impregnable bulwark of argument for the truth of the science, and defend it against all attacks, and also be a durable monument of the indefatigable industry of its founders. Gall was an original thinker, and a profound philosopher. A vein of deep thought pervades every page of his writings. His works will be appreciated more and still more as time rolls on. An edition of them was published some years ago in this country, yet their sale is limited. Feeling that his collection of works would be incomplete without them, the Editor of the Journal has at length done what he should have done years ago—made arrangements for their sale at his counter. Their price is five dollars for six volumes, 340 pages each. A more extended notice hereafter, having room now only to add, that such works as he notices favorably in the Journal, he deems beneficial in their tendency, and on that account desires to promote their sale. Such works may usually be had at his office.

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ARTICLE I.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL. NO. III.

WE have thus far seen the application of this great law of Progression, first, to the earth itself, both in its gradual transitions from chaos till it became fit for the habitation, first, of the lowest species of organization, and then of a higher, and still higher, till it finally became fitted for the abode of man; secondly, to all things it produces (the still increasing fertility of the earth included); and, thirdly, to our race, as a race. We saw our race occupied and engrossed for nearly one-third of its career in *propagation*, or the gratification of the very lowest and most occipital organs. We then saw the race take a slow step upward, in its powerful and long continued exercise of Combativeness and Destructiveness, in that warlike thirst for war and dominion, in which the other two-thirds of the world's age has thus far been consumed. This martial spirit has involved the powerful action of Self-esteem, in its making dominion an object of conquests; of Approbativeness, in bestowing upon military prowess the highest meed of praise that either fame or glory metes out to its votaries; of Secretiveness, in its employing art and stratagem; of Acquisitiveness, in its making war in order to plunder and acquire tributary dominion which should augment the wealth of conquerors; a slight exercise of Constructiveness, in invent-

ing the sword, the trojan horse, the battering ram, and, finally, guns, and steamers, &c.; yet, till of late, little *intellect* has been bestowed thereon; whereas, within a few years, a considerable addition of Constructiveness and Intellect has been employed both in improving guns, the Paixhan, revolving rifle, &c., included, and nearly all that appertains to war, not omitting the employment of mathematics in military attacks, fortifications, &c. Still, the *ruling* passion of man for above three thousand years, has been for war as war, involving more or less the exercise of all the other faculties, with Combateness and Destructiveness as the *governing motive*. The other faculties helped these, not these the others. But each successive age has shown a greater and still greater exercise of the higher faculties in connexion with the war spirit, as implied in the military inventions just alluded to, as is seen in the fact, that latterly the motive for war has been less animal than formerly. Thus, plunder was once motive enough. Now, such a motive is not tolerated. The motive for our revolutionary war was, nominally at least, self-defence and liberty, a much less unjustifiable one than that of almost any preceding one. A few centuries ago, the North-eastern boundary question, or that of Texas, or Oregon, would have plunged two nations head-long into war; but it is too late in that day of Progression we are now tracing, for these questions to rouse the *people* to war. Though governments are always behind the people, yet it is hardly possible for even governments to encounter all the terrors of war from motives so insignificant, not to say wicked, at least on the side of the aggressor. It is not claimed that the war spirit is now wholly passed, for, the changes we are now pointing out, require many generations for their accomplishment. We may, therefore, yet have war, but it will be on the seas, and at arm's length. Eventually, however, the war spirit must cease. It is a violation of the order of nature. It belongs to barbarians only. It is a most barbarous, brutal resort. Sooner or later, the great law of human progression, which it is the object of this series of articles to present, will quench it forever. We may not live to see that day of universal peace, never to be broken in upon by the roar of cannon and the groans of the battle field, but our descendants will.

One evidence that it is nigh, even at the doors, is, that the first stages of this law of progression are always slow; but, after it has reached a certain point of acceleration, its speed is wonderfully increased, so that the cessation of the evil and the triumph of the good are comparatively speedy. I opine that the French revolution, and the wars of Bonaparte, were almost the last great struggles of this monster demon of hell. In dying, he may make a few more ineffectual throes, but his death warrant has gone forth from the court of the higher moral faculties, and die he must, and very likely some of our readers may live to rejoice over his last gasp.

The lenity with which prisoners are now treated, compared with their treatment centuries ago, is in point, showing that the remonstrances of Benevolence are already heard and felt, and the great peace-movement now making in various ways, also evinces a state of human progression which will not long tolerate those barbarities always and necessarily consequent on war. And, reader, let it be *our* aim to elevate our fellow-men to that standard of moral excellence which shall extinguish the war spirit by diffusing the spirit of love. Let us give no countenance to war of *any* kind. Let us frown down all encouragement of it, setting our faces like a flint against all that leads to and accompanies it. For one, if drafted for war, I would be shot rather than shoot—be killed in being made to fight, rather than kill others—such is my utter abhorrence of it. And I marvel, that any who claim to be *Christians* should render it any countenance. Think of it! praying before battle that God would help kill his own children! And each army praying to the same God of love to help them kill their enemies! Blasphemy, both! As though they could each coax God to carry the respective bullets of each to the hearts of the other, while they both are his creatures. But we shall touch this point in another connexion.

About three hundred years ago, the *commercial* spirit dawned upon our world. Columbus evinced it in his search for gold. This spirit settled Mexico and South America; and, though the Puritans were actuated mainly by other motives than mere gain, yet the trafficking spirit grew rapidly until the name *Yankee* came ultimately to signify a sharp, shrewd, money-making *trafficker*. Probably no nation but the Jews have ever evinced as conspicuously the elements of Acquisitiveness as the Anglo-American; and the Jew evinced this faculty thus early because he was more advanced—he having reached long ago that point in the scale of progression to which we are just now arriving.

It is not intended to say that Acquisitiveness was not exercised, or was but little exercised, before the sixteenth century. Far otherwise. The levying of tribute, the spoilage consequent on war, the immense sums levied by the Roman emperors, evince a love of money, but only as a means to an end, and then, not by the *masses*, only by the rulers. The people, as a whole, did not engage in *making property*. If ships were built, they were for war, not for commerce. The mercantile classes were comparatively few. Machinery was not invented nor encouraged. The conveniencies of life were not multiplied. In short, to *make money* was not *the one object of all flesh*. They did not worship the rich as they did the hero. They loved, sought, and lived for, other objects, and those were of a martial character. For example: The matrons of Rome trained their sons, not for the counter, but the field. The mighty current of the masses swept on to war, not towards luxurious wealth. Compare the dark ages and all pre-

ceding periods with succeeding ones, in this respect. Now, to *amass wealth*, is the object of the mass of mankind.

The precise point at issue can be better enforced by an illustration. Suppose a west wind to pass over a field of waving grain, it causes the heading grain to bend mostly one way, but slightly varying as different waves strike different parts of it in different ways; but the *general* bearing is eastward. Let the wind change to the south, and all heads bear off in the direction of north. So, the *heads* of the masses, up to the sixteenth century, bore off towards the battle field. About that period, a new breeze sprang up, or, rather, the war breeze veered round so as to blow the masses in the direction of property. And now, behold "all flesh" in full chase after riches! This wind has swept over the entire civilized *world*, though the still savage world is not sufficiently advanced yet in the scale of progression to know either the value or uses of money, or how to make it. It may take ages yet for them to become thoroughly imbued with the grand distinguishing passion of civic life. But this is both the *natural* and the *necessary* form assumed by that great principle of progression now under discussion. Before men can *fully* and *completely* enjoy either intellect or the moral faculties, they must be above pecuniary embarrassment. Indeed, the very collection of those materials in the form of specimens—geological, anatomical, philosophical, historical, botanical, &c.,—so essential to progression in science, whilst they must be made before our race can make much progress in science, will be the ultimate goal of this passion for property. By and by, it will take this direction—that of amassing materials for the prosecution of science. A part of the very property you and I, reader, are now amassing, will ultimately, though centuries may intervene, be converted into means of improving the intellect of mankind. For years, when I saw how crazy men were after property—how rapacious, shark-like, supremely selfish, and buried in the acquisition of dollars and cents—I felt indignant. But when the train of ideas I am now endeavoring to expound, unfolded to my contemplation, I saw in it a grand purpose. As they who crucified our great Exemplar, vainly *thought* to have extirpated his benign doctrines from the earth, whereas they only added new impulse thereto, so the selfishness of mankind, in this eager chase after wealth, though now prosecuted only for the sake of paltry pelf, will ultimately work out good. In this, as in every thing else, God maketh even the "wrath of man to praise him." The race is now amassing the *means* of its ultimate prosperity and happiness. Nor could it advance to that state of progression to which it is ultimately destined, without going through these intermediate and incipient stages of progression.

Another beautiful feature in this grand drama of human existence, has made its appearance within the recollection of most of us. Reference is had to the union of *Mechanics* with merchandise. This involves the con-

joint action of CONSTRUCTIVENESS—an organ situated still higher up and farther forward than ACQUISITIVENESS. Behold the advancement! We have all seen it, are daily seeing it, with our own eyes. We have *seen* the first important application of steam, both to the propelling of boats, and to manufactures of every description. Machinery is now at work for man in every city and hamlet. Look at Lowell! Its spindles, by the million, are at work manufacturing fabrics for the use of man. Machine-shops, all over the country, are multiplying machinery to an incalculable extent; and new inventions are constantly being made in the application of mechanism to the manufacture of property. And, what the *end* will be, time alone can reveal. All this having *accumulation* for its one specific object—accumulation to both the inventor and the user.

True, a considerable portion of the property thus amassed, is soon worn out, as is the case with fabrics, &c., yet a portion remains to become the property of generations yet unborn. Thus, the looking-glasses, the tables, and some other articles of furniture that we now use, will be transferred, in their present state, to posterity. So of the houses we are now building. Especially so the factories, and considerable of the machinery. So of very many other things we are now making. At least, it will not be doubted, that we are manufacturing faster than we are consuming. Behold, how our storehouses are filled up—what an *accumulation* of property is occurring daily before our own eyes. See how property is beginning to be diffused among the *masses*. Now the comforts of life, and even the luxuries, are not, as in former ages, confined to a select few. Thousands in our country now live in palaces as splendid as were those of the lords of the old world. Behold the accumulation of property in Great Britain. So much, that they hardly know how to spend it, and obtain only three or four per cent. interest. Interest in this country is on the decline, because money is becoming more plenty. A few generations, if not within the lifetime of some of us, scarce in comparison as money now is, it will doubtless be as abundant here as it now is in England, if not more so; because here we have not an enormously extravagant government to support, nor war to provide for, nor one drone, or non-producer, in the great hive of humanity, to their thousand.* We are all alive, either *making* property, or grabbing it out of our neighbors' hands.

Not that we are not extravagant. We are so. We spend a hundred times more than we need to—more than future ages will spend. Thus, all consumption of corsets, of bustle-materials, of tobacco, of liquor, and a thousand other things, is to be obviated. Manufactures are to be redoubled for the thousandth time, while consumption, in comparison to the number of consumers, is to be reduced a hundred fold—that is, to the standard of man's *actual* wants, not, as now, to be allowed that unbridled extravagance dictated by ignorance, fostered by false pride, formed by fashion, and

knowing no bounds but the grasping rapacity of the possessor of wealth. Then will the augmentation or accumulation of wealth be accelerated vastly beyond its present ratio of increase, and its amount vastly exceed what tongue can describe or imagination conceive! But, coincident therewith, that doctrine of progression we are now describing will put it to a use high and noble beyond any thing of which we can now form any idea.

Reflections like these, reconcile me in part to that grasping rapacity we now behold. Evil in itself, but a harbinger of ultimate good—a John, preparing the way for the coming of Salvation to our race. Though now a fruitful source of both poverty and crime, yet it will ultimately banish poverty, by filling the world with the comforts, and even the luxuries, of life, till *all* shall be clothed, and educated; and, relieved from want, be able to cultivate the higher faculties of our common nature. Ages may first intervene, but the time will come, and sooner, I think, than is now supposed. The harvest is whitening within our own days. Future ages will reap the golden harvest from what we are now sowing, just as we are now reaping the fruits of the Acquisitiveness of our forefathers. As individuals lay up property in youth and the prime of life, on which to live comfortably in after years, especially in its decline, so the race is now just entering upon the business of acquisition. The race is yet young—is still in its 'teens, but it will ripen. Progression is its destiny—stamped upon its very *constitution*. It *must* be thus.

Let us, then, apply ourselves to that stage of human progression in which our race now is. Still, let us take the *lead*. That lead consists in acquiring the means of *intellectual and moral progression*. The manufacture of books, therefore, and especially on the science of Phrenology, will accord perfectly with the present demands of our race, and the Editor feels that, in the composition and manufacture of this species of property, he is acting in keeping with the present requirements of the race, yet sufficiently in advance to give the requisite impetus to this progression. So, too, as to the manufacture of busts and Phrenological specimens. But, as the full force of these points cannot be appreciated till we have traced this doctrine of progression a little further, we dismiss it for the present, with this single remark, that, though ages intervene between the first steps of progression and any thing like perfection, yet that after the way is once prepared, and the reform or advancement has gathered momentum, it hurries on apace, and reaches its climax, or at least does up the burden of its work, in a mere moiety of the time required in preparing the way.

ARTICLE II.

MAGNETISM APPLIED TO THE CURE OF DISEASE. No. I.

HARRIET MARTINEAU'S LETTERS, WITH NOTES BY THE EDITOR. LETTER I.

IN this series of Articles, the Journal proceeds to fulfil its promise of applying Animal Magnetism to the cure of disease, and the preservation of health, which, in the language of its prospectus, "as a remedial agent, exceeds, and will eventually supersede, all others." Before proceeding to give its own views of either the theory, or the efficacy, or the manner, of such application, it will lay before its readers the excellent letters of Harriet Martineau. Their merits as to style, and the manner in which they are drawn, commend themselves. For one thing, they are somewhat remarkable—for the *amount*, the *variety*, and the *correctness* of their suggestions. One who has himself applied magnetism to the cure of diseases, will be struck with the fact, that nearly or quite every position taken in them is correct. It is a matter of some surprise, that, with so limited an experience—only her own—she should have embodied so much, and that so accurately.

As to the evasions and criticisms of the press, especially the English, little need be said, except that they are mere cavils, and that, too, by those who have no *practical* knowledge of the matter of which they treat—purely inferential theorising, and that without having any data or starting points. Not that she is infallible. In his notes, the Editor will, perhaps, point out one or two errors. Infallibility could hardly have been expected. But her critics have shown their *own* fallibility, not hers. At least, readers will now be allowed to make their own comments.

LETTER I.

Tynemouth, Nov. 12, 1844.

It is important to society to know whether Mesmerism is true. The revival of its pretensions from age to age makes the negative of this question appear so improbable, and the affirmative involves anticipations so vast, that no testimony of a conscientious witness can be unworthy of attention. I am now capable of affording testimony: and all personal considerations must give way before the social duty of imparting the facts of which I am possessed.

For some years before June last, I was in the class of believers upon testimony. I had witnessed no mesmeric facts whatever; but I could not doubt the existence of many which were related to me, without distrusting either the understanding or the integrity of some of the wisest and best

people I knew. Nor did I find it possible to resist the evidence of books, of details of many cases of protracted bodily and mental effects. Nor, if it had been possible, could I have thought it desirable or philosophical to set up my negative ignorance of the functions of the nerves and the powers of the mind, against the positive evidence of observers and recorders of new phenomena. People do not, or ought not, to reach my years without learning that the strangeness and absolute novelty of facts attested by more than one mind is rather a presumption of their truth than the contrary, as there would be something more familiar in any devices or conceptions of men; that our researches into the powers of nature, of human nature with the rest, have as yet gone such a little way, that many discoveries are yet to be looked for; and that, while we have hardly recovered from the surprise of the new lights thrown upon the functions and texture of the human frame by Harvey, Bell, and others, it is too soon to decide that there shall be no more as wonderful, and presumptuous in the extreme to predetermine what they shall or shall not be.

Such was the state of my mind on the subject of Mesmerism six years ago, when I related a series of facts, on the testimony of five persons whom I could trust, to one whose intellect I was accustomed to look up to, though I had had occasion to see that great discoveries were received or rejected by him on other grounds than the evidence on which their pretensions rested. He threw himself back in his chair when I began my story, exclaiming, "Is it possible that you are bit by that nonsense?" On my declaring the amount of testimony on which I believed what I was telling, he declared, as he frequently did afterwards, that if he saw the incidents himself, he would not believe them; he would sooner think himself and the whole company mad than admit them. (1.) This declaration did me good; though of course, it gave me concern. It showed me that I must keep my mind free, and must observe and decide independently, as there could be neither help nor hindrance from minds self-exiled in this way from the region of evidence. From that time till June last, I was, as I have said, a believer in Mesmerism on testimony.

The reason why I did not qualify myself for belief or disbelief on evidence was a substantial one. From the early summer of 1839, I was, till this autumn, a prisoner from illness. My recovery now, by means of mesmeric treatment alone, has given me the most thorough knowledge possible that Mesmerism is true.

Note 1.—Men of this mental stamp, can never arrive at truth. They pre-judge before they examine. They shut their eyes, therefore "having eyes, they see not" the light of truth. They must always remain practically ignorant, however learned in book-pendantry. Books, especially such as they study, were mostly composed long ago, or are only a new vamping of old literary rubbish; so that learned men are generally far behind the actual state of scientific advancement. Above all things, any man who is as bigotted as the friend referred to in the text, must of necessity be an ignoramus, at least as far as all *advancement* in science is concerned. Would that the opinions of such persons received no more consideration than that to which their true merits entitle them!

This is not the place to give any details of disease. It will be sufficient to explain briefly, in order to render my story intelligible, that the internal disease, under which I suffered, appears to have been coming on for many years; that after warnings of failing health, which I carelessly overlooked, I broke down, while travelling abroad, in June, 1839; that I sank lower and lower for three years after my return, and remained nearly stationary for two more preceding last June. During these five years, I never felt wholly at ease for one single hour. I seldom had severe pain; but never entire comfort. A besetting sickness, almost disabling me from taking food for two years, brought me very low; and, together with other evils, it confined me to a condition of almost entire stillness—to a life passed between my bed and my sofa. It was not till after many attempts at gentle exercise that my friends agreed with me that the cost was too great for any advantage gained: and at length it was clear that even going down one flight of stairs was imprudent. From that time I lay still; and by means of this undisturbed quiet, and such an increase of opiates as kept down my most urgent discomforts, I passed the last two years with less suffering than the three preceding. There was, however, no favorable change in the disease. Every thing was done for me that the best medical skill and science could suggest, and the most indefatigable humanity and family affection devise: But nothing could avail beyond mere alleviation. My dependence upon opiates was desperate. My kind and vigilant medical friend—the most sanguine man I know, and the most bent upon keeping his patients hopeful—avowed to me last Christmas, and twice afterwards, that he found himself compelled to give up all hope of affecting the disease—of doing more than keeping me up in collateral respects, to the highest practicable point. This was no surprise to me; for when any specific medicine is taken for above two years without affecting the disease, there is no more ground for hope in reason than in feeling. In June last, I suffered more than usual, and new measures of alleviation were resorted to. As to all the essential points of the disease, I was never lower than immediately before I made trial of Mesmerism.

If, at any time during my illness, I had been asked with serious purpose, whether I believed there was no resource for me, I should have replied, that Mesmerism might perhaps give me partial relief.

After my medical friend's avowal of his hopelessness, however, I felt myself not only at liberty, but in duty bound, to try, if possible, the only resource for alleviation. I felt then, as I feel now, that through all mortification of old prejudices, and all springing up of new, nobody in the world would undertake to say that I was wrong in seeking every recovery by any harmless means, when every other hope was given up by all: and it was not recovery that was in my thoughts, but only solace. It never presented itself to me as possible that disease so long and deeply fixed could be removed; and I was perfectly sincere in saying that the utmost I looked for was release from my miserable dependence on opiates. Deep as are my obligations to my faithful and skilful medical friend, for a long course of humane effort on his part, no one kindness of his has touched me so sensibly as the grace with which he met my desire to try a means of which he had no knowledge or opinion, and himself brought over the Mesmerist under whom the first trial of my susceptibility was made.

Last winter, I wrote to two friends in London, telling them of my desire to try Mesmerism, and entreating them to be on the watch to let me know if any one came this way of whose aid I might avail myself. They watch-

ed for me, and one made it a business to gain all the information she could on my behalf; but nothing was actually done, or seemed likely to be done. when, in June, a sudden opening for the experiment was made, without any effort of my own; and on the 22d, I found myself, for the first time, under the hands of a Mesmerist.

It all came about easily and naturally at last. Mr. Spencer T. Hall being at Newcastle lecturing, my medical friend went out of curiosity, was impressed by what he saw, and came to me very full on the subject. I told him what was in my mind; and I have said above with what a grace he met my wishes, and immediately set about gratifying them.

At the end of four months, I was, as far as my own feelings could give any warrant, quite well. My Mesmerist and I are not so precipitate as to conclude my disease yet extirpated, and my health established beyond all danger of relapse; because time only can prove such facts. We have not yet discontinued mesmeric treatment, and I have not re-entered upon the hurry and bustle of the world; the case is thus not complete enough for a professional statement. But as I am aware of no ailment, and am restored to the full enjoyment of active days and nights of rest, to the full use of the powers of body and mind, and as many invalids, still languishing in such illness as I have recovered from, are looking to me for guidance in the pursuit of health by the same means, I think it right not to delay giving a precise statement of my own mesmeric experience, and of my observation of some different manifestations in the instance of another patient in the same house.

On Saturday, June 22d, Mr. Spencer Hall and my medical friend came, as arranged, at my worst hour of the day, between the expiration of one opiate and the taking of another. By an accident, the gentlemen were rather in a hurry—a circumstance unfavorable to a first experiment. But, result enough was obtained to encourage a further trial, though it was of a nature entirely unanticipated by me. I had no other idea than that I should either drop asleep or feel nothing. I did not drop asleep, and I did feel something very strange.

Various passes were tried by Mr. Hall; the first of those that appeared effectual, and the most so for some time after, were passes over the head, made from behind—passes from the forehead to the back of the head and a little way down the spine. A very short time after these were tried, and twenty minutes from the beginning of the same, I became sensible of an extraordinary appearance, most unexpected, and wholly unlike anything I had ever conceived of. Something seemed to diffuse itself through the atmosphere—not like smoke, nor steam, nor haze—but most like a clear twilight, closing in from the windows and down from the ceiling, and in which one object after another melted away, till scarcely anything was left visible before my wide opened eyes. First, the outlines of all objects were blurred; then, a bust, standing on a pedestal in a strong light, melted quite away; then the opposite bust, then the table with its gay cover, then the floor, and the ceiling, till one small picture, high up on the opposite wall, only remained visible—like a patch of phosphoric light. I feared to move my eyes, lest the singular appearance should vanish; and I cried out, “O deepen it! deepen it!” supposing this the precursor of the sleep. It could not be deepened, however; and when I glanced aside from the luminous point, I found that I need not fear the return of objects to their ordinary appearance while the passes were continued. The busts re-appeared, ghost-like, in the dim twilight, like faint shadows, except their outlines, and the

parts in the highest relief, burned with the same phosphoric light. The features of one, an Isis, with bent head, seemed to be illuminated by a fire on the floor, though this bust has its back to the windows. Wherever I glanced, all outlines were dressed in this beautiful light: and so they have been at every seance, without exception, to this day; though the appearance has rather given way to drowsiness since I left off opiates entirely. This appearance continued during the remaining twenty minutes before the gentlemen were obliged to leave me. The other effects produced were, first, heat, oppression, and sickness, and, for a few hours after, disordered stomach; followed, in the course of the evening, by a feeling of lightness and relief, in which I thought I could hardly be mistaken. On occasions of a perfectly new experience, however, scepticism and self-distrust are very strong. I was aware of this beforehand, and also, of course, of the common sneer—that Mesmeric effects are “all imagination.” When the singular appearances presented themselves, I thought to myself—“Now, shall I ever believe that this was all fancy? When it is gone, and people laugh, shall I ever doubt having seen what is now as distinct to my waking eyes as the rolling waves of yonder sea, or the faces round my sofa?” I did a little doubt it in the course of the evening: I had some misgivings even so soon as that; and yet more the next morning, when it appeared like a dream.

Great was the comfort, therefore of recognizing the appearances on the second afternoon. “Now,” thought I, “can I again doubt?” I did, more faintly; but, before a week was over, I was certain of the fidelity of my own senses in regard to this, and more.

There was no other agreeable experience on this second afternoon. Mr. Hall was exhausted and unwell, from having mesmerized many patients; and I was more oppressed and disordered than on the preceding day, and the disorder continued for a longer time; but again, towards night, I felt refreshed and relieved. How much of my ease was to be attributed to Mesmerism, and how much to my accustomed opiate, there was no saying, in the then uncertain state of my mind.

The next day, however, left no doubt. Mr. Hall was prevented by illness from coming over too late to let me know. Unwilling to take my opiate while in expectation of his arrival, and too wretched to do without some other resource, I rang for my maid, and asked whether she had any objection to attempt what she saw Mr. Hall do the day before. With the greatest alacrity she complied. Within one minute, the twilight and phosphoric lights appeared; and in two or three more, a delicious sensation of ease spread through me—a cool comfort, before which all pain and disease gave way, oozing out, as it were, at the soles of my feet. During that hour, and almost the whole evening, I could no more help exclaiming with pleasure than a person in torture crying out with pain. I became hungry, and ate with relish for the first time in five years. There was no heat, oppression, or sickness during the seance, nor any disorder afterwards. During the whole evening, instead of the lazy hot ease of opiates, under which pain is felt to lie in wait, I experienced something of the indescribable sensation of health, which I had quite lost and forgotten. I walked about my rooms, and was gay and talkative. Something of this relief remained till the next morning; and then there was no re-action. I was no worse than usual; and perhaps rather better.

Nothing is to me more unquestionable and more striking about this influence than the absence of all reaction. Its highest exhilaration is follow-

ed, not by depression or exhaustion, but by a further renovation. From the first hour to the present, I have never fallen back a single step. Every point gained has been steadily held. Improved composure of nerve and spirits has followed upon every mesmeric exhilaration. I have been spared from all the weakness of convalescence, and have been carried through all the usually formidable enterprises of return from deep disease to health with a steadiness and tranquillity astonishing to all witnesses. At this time, before venturing to speak of my health as established, I believe myself more firm in nerve, more calm and steady in mind and spirits, than at any time of my life before. So much, in consideration of the natural and common fear of the mesmeric influence as pernicious excitement—as a kind of intoxication.

When Mr. Hall saw how congenial was the influence of this new Mesmerist, he advised our going on by ourselves, which we did until the 6th of September.

I owe much to Mr. Hall for his disinterested zeal and kindness. He did for me all he could; and it was much to make a beginning, and put us in the way of proceeding.

ARTICLE III.

CASES AND FACTS.

We copy from "The Edinburgh Phrenological Journal" of January last, the following article under this head, entitled, "Case of Vision-seeing, accompanied with Headache and a sense of Pressure in the region of the Perceptive Organs, and rendered more vivid by application of the finger over those organs, by William Gregory, M. D., F. R. S. E., Professor of Chemistry in the University of Edinburgh."

"A lady, recovering from a severe attack of general febrile cold or influenza, accompanied with sore throat and with severe headache, mentioned to me, that when in bed, with her eyes shut, she saw objects of the most vivid colors, and frequently of very distinct forms. I resolved to examine the phenomena, but first ascertained that the patient felt convalescent, but very weak; that the sore throat was not removed; and that there was still headache to some extent, with sensations of pressure in certain parts of the head. She stated, further, that she had all her life been subject to headache, and had very often noticed the visions when in indifferent health. She has a general acquaintance with phrenology, but is not able to point out the situation of the several organs in the anterior lobe correctly.

"It occurred to me that possibly the excited condition of certain organs might depend on a state analogous to the mesmeric state, and that it might be modified by the contact of the finger. I accordingly, after the patient

had closed her eyes, asked her what she saw. Her answer was, 'Beautiful colors.' She could not describe these, however, as floating before her; indicating the excitement of Color, without Form. I then applied the fingers over the organ of Color, without making any remark. At the first contact, she said, 'All the colors are gone;' but instantly added, 'They come back;—ah! they are now far more bright and beautiful—how exquisite!' Here I placed another finger on the organ of Number, when she at once exclaimed, 'I see the whole room full of things of the most brilliant rainbow colors; there must be a million of them!' I now touched Order also, when she said, 'I see a multitude of the most beautiful patterns of all colors, like the figures in the kaleidoscope.' The fingers were now removed, and after an interval of a second or two she declared, 'that all the colors had faded into a sombre grey,' and in no long time the patterns also vanished.

"I now touched Form, but could observe no distinct separate effect, the patient repeating that she saw nothing. The same took place with Individuality. But when I again touched Number and Order, she at once described multitudes of specific objects arranged with regularity; for instance, stones arranged on shelves, glass ornaments on shelves also; and when I added Color, the stones and glass acquired the most heavenly tints, set off by gilding—and after a very short period, numerous fruits of all colors, exquisitely arranged, presented themselves; a nursery garden, with numerous beds of brilliant flowers, appeared; and finally, a crowd of ladies in gaudy bonnets and dresses were described.

"I subsequently touched Number again, when a multitude of feathers appeared: Color again dressed them in splendid hues, and Order caused them instantly to arrange themselves into baskets of symmetrical form. Weight, when first touched, caused no change; but, on a subsequent trial, the objects instantly began tumbling down, one after the other, in endless succession. Size, being accidentally touched, caused the exclamation, 'Oh! what an immense cathedral, with beautiful colored windows! I cannot see to the end of it.' Then came interminable lines of the most gaudy fishes of all colors; gowns without end, marked with beautiful patterns; and other visions. When Locality was touched, either separately or along with other organs, no effect was perceptible; and the same negative result was obtained when Eventuality, Time, and Tune, were tried.

"I repeated the experiments above described several times, and always with the same success; and the removal of the finger was always instantly followed by the disappearance of the visions then present, although others, might afterwards arise without the finger when the eyes were shut, as was originally observed by the patient. The result of my observations on this occasion was, that the excitability was confined to the inferior range of the organs in the anterior lobe; and that of these, Color, Size, Order, and Number, were very highly excitable: Form, Individuality, and Weight, much less so; while Language was not examined.

"I was much struck with the fact, that the patient, before any experiments were made, when asked to point out those parts where a sense of pressure or fullness was felt, placed my finger first on a space including Color and Order, and after that on Individuality.

"I must not forget to mention that the variety of objects described were enormous, a few only being mentioned above; but that on no occasion was the same vision mentioned twice, that is, at two distinct touchings, during these experiments.

"The headache and fullness indicate increased circulation as the cause of the phenomena in this case; but the action of my finger, in exciting or exalting the visions, forms a link of connexion with the mesmero-phrenological phenomena which is worthy of careful investigation.

"Visions, such as occurred spontaneously to this patient, the eyes being shut, are far from rare; and I have no doubt that in many cases they will be found as much under the influence of the finger as was the case here. I heard, before this case occurred, of a gentleman, much engaged in intellectual pursuits, who is almost nightly in the habit of seeing, after he retires to bed, visions of various objects, which he describes minutely to his wife, which are often a source of amusement, from their unexpected nature. One, I recollect as described by him, was a large turkey-cock, strutting about in a very ludicrous manner. It is quite possible that his visions may be modified by the contact of the finger.

"Finally, I have simply described the facts as I observed them, or rather as they were described to me. I can answer for the entire trustworthiness of the patient; and, besides, I not only carefully abstained from leading questions, but frequently led her to suppose I was touching a different organ from that which was really tried at the moment. I also combined two, three, and four together, in different order, and suddenly, but the results were always equally distinct in the case of the excited organs; while the non-excitability of the others was quite unexpected by me, and, in fact, disappointed me a good deal.

"About a week after the above observations were made, I had an opportunity of confirming them again, and it further occurred to me to try the following experiment:—I made the lady apply her own finger to some of the organs, and found that they were excited exactly as when I myself touched them, at least in the case of several organs. Color, for example, was strongly excited in this way. Without entering into any theory of this fact, it must be admitted to be an interesting one, and worthy of more careful investigation. When the lady herself excited the organs, she did not know which she was touching."

ARTICLE IV.

THE LAW OF KINDNESS A FAR MORE EFFECTUAL PREVENTIVE OF CRIME THAN PUNITIVE MEASURES, CAPITAL PUNISHMENT INCLUDED. NO. 3.

CITY PRISON, N. Y., May 11th, 1845

Facts in relation to the Treatment of Seamen, communicated to S. R. Wells and B. J. Gray, by David Babe, who is charged with piracy and murder, and sentenced to be hung on the 20th of June next.

Babe has repeatedly reiterated in our hearing the same incidents, without a shadow of variation, and expressed the same views of the influence of such treatment as is below stated, upon the conduct and character of seamen. Nor is it probable that any man in his situation, just upon the threshold of death, would be influenced by any sinister motives to give a false

coloring to his statements. From among the cases of his own experience, the following are selected, and given in nearly his own words.

He says, "I was on board a ship of 1100 tons burthen, bound from N. Orleans to Liverpool. Crew consisted of eleven men. One night, after 14 days at sea, there were seven men on deck, and one at the wheel—my watch being below, with others of the crew. At 8 o'clock, the mate called us on deck. Accordingly, we went up, but found no more work to do than the watch on deck could have done with the greatest ease. Still, the mate refused to let us go below. After remaining in this idle and unpleasant condition till past 12 o'clock, we asked him again if we could not turn in; whereupon he knocked one of us down with a handspike, which is the argument generally used to convince seamen of their duty. The captain inquired into the circumstances, but the mate justifying himself, turned to the man who had complained to the captain, and beat him so severely that he was bruised and lame for some days afterwards. On seeing my fellow seaman ill-treated, I involuntarily resisted, as any man of ordinary spirit and fellow-feeling would have done, and was immediately put in irons. On arriving at Liverpool, the injured man sued the mate and recovered damages. He disliked the mate so much that he was determined not to sail under him again, and accordingly in his homeward voyage, shipped on board another vessel, where, to his astonishment, he found the veritable man whom he had tried to avoid, for *he* had changed *his* quarters also. But the mate having him again in his power, and being so displeased at having been obliged to pay damages for his former ill-usage, most sedulously improved this advantage, by repeatedly beating and flogging him during the passage. This, however, so incensed the poor sufferer that he presented a pistol and threatened to blow the mate's brains out; for which he was tried, and sentenced to two years' imprisonment, in Boston."

What egregious injustice! To provoke a man to resentment, and then, to bring him up before a court for trial, and sentence him to imprisonment, for having defended himself against so unjust and brutal oppression, is an act for which humanity should blush, and hide her face in sorrow. True, his presenting a pistol and threatening life, was a rash act, which no one would allow himself to do, until his animal passions had gained an ascendancy over his intellect. But, under similar circumstances, who will pretend to say that he would not have been tempted to do the same thing. It is human nature, and the very *best* man in christendom would have resisted *at* gross an invasion upon his natural rights. No wonder that seamen become hardened, and turn pirates! Babe gave it as his unqualified opinion, that, from what he had seen and experienced, the inhuman treatment of some ship-masters was the means of hardening their better feelings, and of debasing all that goes to constitute the man. He said he had always observed, that whatever might be the character of the crew, when the captain treated them kindly, his orders were cheerfully obeyed; but when the handspike was used as an argument, they were perverse and dilatory. It had this effect upon him, and all others with whom he had associated. As an illustration of this principle, he related the story of his having shipped on board a vessel bound from Liverpool to Savannah—having a mixed crew, consisting of Dutch, English, and Irish. Their food was of a very indifferent quality, and small in quantity. The Dutch, and most of the other hands, complained of their scanty fare, and said they could not do duty if they did not have something better, and their allowance increased. But no one dared mention it to the captain. So Babe, with his accustomed

frankness and independent spirit, took the "mess-kid" containing its scanty and unsavory morsel, and, presenting it before the captain, asked him if that was "fit for men to eat?" for which he was knocked down upon the spot, and bid go forward and do his duty. The matter being investigated, those who were loudest and most bitter in their complaints, denied having complained at all, in order to avoid similar treatment; so that the whole blame was charged upon Babe. "But inasmuch," said he, "as the captain was usually an agreeable and good natured man, and treated us well in other respects, he had so won upon my esteem and friendship that even this exhibition of his penuriousness and rash severity did not dispose me to harbor malice against him, nor cause me to neglect my accustomed labor." Here we see, that a man of unusually strong passions, and who is exceedingly warm in his feelings, whether of like or dislike, was disposed to brooke insult and abuse, and scanty living even, on account of other acts of kindness and good nature. It is not, that men who mutiny at sea and turn pirates, are naturally so much worse than the rest of mankind—for, the universally acknowledged kindness of seamen gives the lie to such an idea—but, that their treatment is calculated to lower their self-respect, and increase their animal passions. Seamen are proverbial, the world over, for their disinterested philanthropy, their artless and ingenuous dispositions, and un-failing friendship. As an illustration of this, we relate the following incident, which occurred in Philadelphia two years ago the ensuing summer.

Jack having returned from a long voyage, received a check on one of the city banks from his captain, for several hundred dollars, and proceeded to make his draft. The clerk having counted out the ready, Jack scraped it off the counter into his hat, and placing it under his arm, went on his way rejoicing. As he turned a corner of the street, in his careless and happy mood, whistling "Yankee doodle," his eyes rested upon a care-worn tar, bearing a sorrowful countenance, whom he accosted, "Hallo, there! what's in the wind?" After listening to his pitiful story, that "some land-shark had induced him to drink, and fleeced him of the avails of his last voyage, so that he was obliged to go home penniless to his wife and children," Jack held out his hat, and told him to "take a grab; for," said he, "I never allow a brother tar to suffer as long as I have plenty."

True, this is but a single instance; but, it exhibits the characteristic trait of sailors wherever they are found. The man does not live who has *ever* suffered for want of kindly treatment among seamen, when it was in their power to relieve, unless he had previously given *ample* cause of ill-usage, by attempting to tyrannize and domineer over them.

Now, wherein consists the difficulty of managing men who possess such nobleness of soul, and frankness of spirit, with perfect harmony and order? It consists in the *selfishness* and *domineering spirit* of their commanders. They do not seem to know that they can retain their authority, and at the same time give their orders in a kind and winning manner. The idea with some is, that they shall lower the dignity of their position unless they execute their orders with a "damn you, go forward there, to your duty." Now, it cannot be otherwise than that a course like this, will increase the animal nature of those who follow it, and necessarily excite a perverse disposition in those towards whom it is manifested; for, exercise is the law of increase, and like excites like. It has heretofore been a maxim, that soldiers and seamen *must* be governed by *force*. But men are beginning to learn that "*mollasses* will catch more flies than *vinegar*." A new era is dawning upon the *heathenism* of our boasted liberty and civilization.

Phrenology, the *day star* of human improvement, is approaching her zenith, and shedding her effulgent rays upon the mental horizon of our age; proclaiming and enforcing, as she advances, the universal and salvable efficacy of this great law of kindness.

The fact that the organs of Benevolence, and the other moral sentiments, together with Friendship, comprise a portion of the cerebral organization *much larger* than do the animal propensities, or any other class of organs, proves that the exercise of the moral and friendly feelings should constitute the *greatest part* of human enjoyment; and that, if these faculties were properly cultivated, and harmoniously developed, the law of kindness would always retain its ascendancy over the animal nature. If the principles of Phrenology were carried out in their application to human progression, it would be but the consummation of that heavenly doctrine which Christ taught in his injunction upon his disciples, to be forbearing and long suffering, to do good unto all men, to clothe the naked, to feed the hungry, &c. &c. Nor is it in the power of man to *resist* the salutary influences of this principle. It is sufficient to soften the obduracy of a demon. While, on the contrary, dictation, threats, and coercive measures excite the opposition of any one having the spirit of a man, and if he be compelled to comply, and perform all the requisitions imposed upon him through fear, it inevitably tends to lower his self-respect, and degrade him in all his feelings. Nature never designed men for pirates, land-sharks, and mutineers; but, unfortunately, the organization of society, and the false views which men who have others under their direction, entertain in regard to the conduct that should be manifested towards them, *make* them so.

B. J. G.

ARTICLE V.

ANALYSIS OF MIRTHFULNESS, AND ITS ADAPTATION TO MAN'S REQUISITION FOR AMUSEMENT; MAY-DAYS AND HOLY-DAYS INCLUDED. NO. II.

THE likeness on p. 178, is accurately drawn from a bust cast from the head and face of Gen. PETERS, a man of strong powers of mind, and remarkable for the brilliancy, and almost constant flow, of his witticisms; so much so, that, being religious, and feeling rather conscience-smitten for joking so much, he strove with might and main to restrain his scintillations, but to little account. His jokes, too, were instructive and full of sound sense, as well as calculated to excite pleasurable emotions. Indeed, this witty tendency seems to run in the Peters family. One of his daughters was celebrated for her witticisms, and so are some of his sons. No one can converse five minutes with his son Absalom, the former Editor of the quarterly periodical entitled "The Biblical Repository," now Pastor in Mass., without observing that he is full of it, and makes constant occasions for its exercise. In 1835, while Editor of the Home Missionary, he called upon the writer

for a professional examination, in the course of which his wit making propensity was dwelt upon with great emphasis. At its conclusion, in answer to the question, "How far has the examination been successful?"—a question then frequently put, in order to test the truth of the science—he stated, that "this joking propensity was his '*easily besetting sin*;' that his conscience tormented him perpetually because thereof, but that he found its

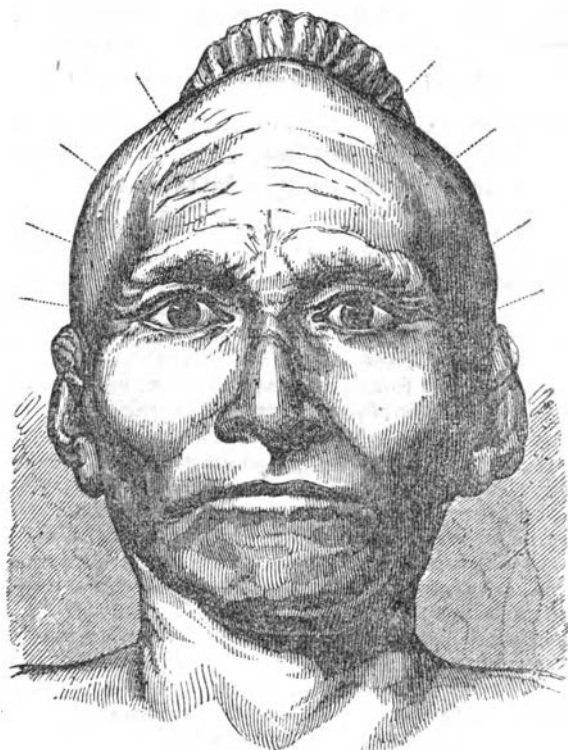


NO. 12. — GEN. PETERS.

restraint almost impossible." The shape of his forehead is like that of ~~an~~ father—wide and full at its upper and lateral parts, as represented in the accompanying cut. It is, however, exceedingly difficult to represent the appearance of this organ on paper. It was immensely large in the head of Franklin, and gave to it that squareness of aspect at the upper and outer part of his forehead, which all busts and engravings of him have copied. It is also very large in the head of Joseph C. Neal, author of "Charcoal Sketches," of whom, however, we will not now remark as fully as the great size of his Mirthfulness deserves, because we intend to give his phrenological developments and character in subsequent numbers of the Journal.

Mirthfulness is small in Black Hawk, as is seen in the rapid sloping of his head as you pass from Comparison (which is large) to Ideality, Causality retiring, and Mirthfulness being still more depressed. This sample furnishes, besides a desired specimen of small Mirthfulness, a concur-

ring proof of the truth of phrenological science ; first, in the fact that Black Hawk was remarkably sedate and sober, as seen from the accompanying



NO. 12.—BLACK HAWK.

but, and also that the Indians generally are exceedingly grave and serious, rarely being seen to smile ; and I have never seen the head, skull, or bust of an adult Indian in whom Mirthfulness was even tolerably full, though in two skulls and one bust of Indian *children* in my cabinet, it is large—a fact worthy of note, and rather going to show that it is larger by nature than by education—that, in short, their training diminishes the organ by repressing its faculty.

We next proceed to consider its various modifications of character produced by its combined action with other faculties ; from which, also, we shall derive important practical lessons touching its proper exercise.

First, then, as it is not all gold that shines, so it is not all Mirthfulness that excites laughter. Those are to be found who make “lots of fun” with but a comparatively small development of this organ. They are odd, not

witty, making a laughing stock of themselves, rather than of other persons or things. They are droll and grotesque, perhaps apt and sarcastic, but not truly witty. A story.*—The inhabitants of a certain town in Ireland, were in the habit of writing their own epitaphs before their death. Pat rick A—— wrote for his, to be inserted on his tombstone at his death,

“Here I lie, ‘as snug as a bug in a rug.’”

Pat. B—— directed that his tombstone be put opposite to that of A——, with the following inscription:—

“Here I lie, snugger than that t’other *bug*’er.”

This is odd, but not witty. The whole point of it turns on the last word of the second epitaph. It does not expose the ridiculousness of any thing ridiculous in itself, but is simply a pun, and puns are but a lower species of wit.

Others, again, excite laughter by the comicality of their mimicry. This is Imitation, not Mirthfulness.

Comparison, too, is a fruitful source of laughter, yet its productions cannot be called witty. Mirthfulness involves Comparison. Organs cannot well act separately. Hence the importance of analyzing mental operations, to see how much and what phrenological ingredients enter into them. The productions of Combativeness and Destructiveness, as manifested in the form of severe invective, sarcastic comparisons, and scorching epithets, are often mistaken for the effusions of Mirthfulness. Indeed, the term wit, as employed by English writers, would seem to involve a predominance of these organs, in combination with Mirthfulness; and this may be a correct use of the term wit; still, it is not pure Mirthfulness.

Grimes calls this faculty “Playfulness,” and ascribes it to all animals, saying, that it causes the kitten and the dog to play, the lamb to sport, the horse to prance, &c. If this analysis of the faculty is true, that contained in the May No. p. 138, is erroneous, or; rather, is performed by some other faculty. Then, by *what*? Is it then the same faculty which prances, and which detects absurdity by perceiving its incongruity to truth? Besides, all animals play according to their organs. Thus, the dog plays by making believe bite, because Destructiveness predominates; the kitten, by springing upon its make-believe prey, because Secretiveness prevails in action; the horse, by running or prancing, because the muscles predominate; the lamb, by jumping and frisking, for a similar reason. It is not Mirthfulness, then, in these and other similar cases, in animals or man, that plays; but it is the make-believe exercise of their largest organs, and might be easily resolved into the exercise of Imitation and a superabundance of animal life. They have an excess of animal energy, and *must* therefore work it off by indulgence in this playful exercise of their largest organs. That analysis of Mirthfulness given in p. 138, is unquestionably correct; and if so, invalidates the doctrine in question. Since one must be erroneous, *which* is so? Is it that referred to above? And if so, then what organ performs that mental function there ascribed to Mirthfulness? The outer portion of this organ, perhaps. At least, it is doubtless the *laughing* or-

* This story was given in Vol. IV.; but spoiled by a most miserable blunder of the printer. Besides, the readers of the Journal then were as one in twelve compared with its present number.

gan. The size of Mirthfulness is not always proportionate to what might be called "Ha-ha-ha-ativeness." Persons with large Mirthfulness of conception, often laugh but little, and *vice versa*. The outer portion of Mirthfulness doubtless laughs; the inner, discerns that abnormal exercise of the faculties which constitutes the ridiculous.

Having shown (p. 138) what constitutes the mirthful, and above, what does not, we proceed next to remark upon its combinations, its forms, and its most desirable modes, of action. Like all the other faculties, it cannot act singly. It *must* be accompanied in action by one or more of the other faculties, and the various degrees in which the other faculties combine in action therewith, gives it that variety of character seen among men. Combining with Language, Causality, and Comparison, it argues as to what is true by exposing what is absurd, and therefore erroneous; with Language, Comparison, and Eventuality, it relates mirthful anecdotes; with Benevolence and Friendship, it gives pleasing jokes, calculated to promote good feeling, and general good humour; with Ideality, it seeks and evinces chasteness, taste, and refinement, in all its mirthful effusions; with Philo-progenitiveness, it plays with children; while Secretiveness adds irony and slyness to its effusions, partly covering up their point, and leaving much to be guessed at, involving sometimes double-intendre; Cautiousness, combining with Constructiveness, constructing gimcracks, and with Imitation, drawing caricatures, &c., of its other combinations—each faculty throwing its own ingredient into the mirthful admixture.*

But what practical results, touching its exercise, grow out of its analysis and combinations, or how can it be exercised most profitably? Phrenology answers: By being exercised mainly in conjunction with the moral faculties and intellect, instead of with the propensities predominant. Propensity may be mingled with Mirthfulness, but never in predominance. Amativeness may be exercised in connexion with Mirthfulness, but not in telling obscene stories, nor in making vulgar allusions; because these offend both a refined taste and high-toned moral sentiments. Readers, answer to yourselves this question: "Does not your knowledge of those around you, warrant the declaration, that an unwarrantable, and even reprehensible vulgarity, if not obscenity, characterize the jokes of mankind in general?" Indeed, this might be inferred from the law of progression, considered in the series of articles on this subject in progress in the Journal. We should therefore restrain or moderate the combination of Mirthfulness with Amativeness, because it feeds a faculty already too strong. Still, a little rallying of those who are forming their matrimonial alliances, may not be unserviceable, provided it conveys useful suggestions.

Nor should irony or sarcasm predominate in our mirthful effusions. They may blend therewith as we blend the sour of the lemon with the sweet of the sugar cane, in order thereby to produce a relish, but the tart should not predominate. True, we may ridicule the errors of our erring fellow-men; that is, may tell them of their faults *jocosely*; yet, we may not wound their feelings. This playful manner of telling our fellow-men their

* The characters of men may be easily deciphered from that of their jokes. If a man always embitters his jokes by sarcasm, we rightfully infer his possession of predominant Combativeness and Destructiveness, with less moral sentiment. If he gives to his jokes an amorous turn, it is because Amativeness prevails. If his jokes are seasoned by refinement and courtesy, it is because Ideality prevails, and the temperament is fine; and thus of the other characteristics of the mirthfulness of men.

faults, is indeed most useful, yet it should be done in the spirit of love. Sarcasm and invective should give place to pleasant raillery, as the best means of telling them their faults; though those in whom this organ is small, who are apt to take jokes too seriously at heart, and become offended, should join in the general laugh against themselves, and thereby most effectually avert it. Large Mirthfulness is fond of *taking* jokes as well as of *giving* them; whereas small Mirthfulness is fond of neither.

Mirthfulness may and should be exercised in conjunction with appetite. We naturally joke at table, and ought to do so always. But, of this combination, mention has already been made.

We may also joke while bartering, it forming a convenient medium of driving a bargain. We may caution a person jocularly against dangers of every kind—this furnishing one of the very best means in the world of communicating warning where the danger is not serious, and appertains to mind or morals.

Approbativeness plays in delightful harmony with Mirthfulness, the latter paying those delicate and lively compliments which so abundantly gratifies the former. So may Friendship. We may, we should, laugh and joke with our friends, and even laugh *at* them by way of improving them; admonitory jokes coming from a *friend* being much better received than those administered by a casual acquaintance. Nor should we become angry at such jokes; though they, in turn, should not be too severe; some readers having doubtless often made enemies by their jokes, whereas they might and should only have augmented previously existing friendship.

Above all things, should *intellect* and *moral* sentiment pervade all our witticisms, and they be seasoned with the savor of both good feeling on the one hand, and good sense on the other. If a man's fun predominates over his sense, though we laugh at his humour, yet we feel a secret contempt for its flatness. There is a Phrenologist, of some note, whose fun and mimicry attract quite as many auditors as his philosophy, and the predominance of the former sometimes prevents the due exercise of the latter, leaving the nowise favorable impression, that, though Phrenology may be a pretty play-thing, it is not entitled to the dignified consideration of an established science. Phrenologists may crack jokes in their lectures or writings, so that they contain the nuts of sound sense and useful suggestion; but where fun prevails over thought, an impression of flatness supervenes, unfavorable both to the lecturer and the science. Still, one of the very best channels for conveying truth, is that of Mirthfulness. Of this, Franklin, Shakspeare, and others, afford illustrious examples, but their philosophy prevailed over their fun, the latter being but the medium of conveying the former. We may also argue by showing the ridiculousness of the opposite supposition, and should rarely perpetrate a joke without *meaning* something—without its having a *moral*. The jokes of the circus clown are not the jokes for Phrenology. Nor are the burlesques of the Museum; nor the grotesque antics of negro dancers, Jim Crow, etc.; nor many of the farces of the stage; they, for the most part, being deficient in the required *moral*, or *thought*. Still, they could be *made* useful. Phrenology does not object to merry singing, but rather sanctions it. It advocates the merry song and dance united; for, Mirth, Time, and Tune are located adjoining each other, thereby even *requiring* their conjoint action. Of all forms of amusement, dancing and singing united furnish probably about the very best; still, dances, as now conducted, Phrenology condemns. At least, it suggests important improvements. Mimicry naturally blends with Mirthful-

ness. We may make merry by taking off the oddities and eccentricities of others, though not to the injury of their feelings. Indeed, one indispensable condition of joking should be that it hurts the feelings of none, and does good to all.

Upon the importance of combining *good taste* with jocose effusions, we need not dwell. The juxta position of Ideality and Mirthfulness, enforces this conclusion. Let us all, then, gentle reader, cultivate the jocose spirit, but let it blend with our higher faculties, and endeavour thereby to promote both our own happiness and that of our fellow-men.

MISCELLANY.

G. W. Harpold is rendering us very efficient aid in procuring subscribers for the Journal, in Indiana and Illinois. We like his spirit, and wish him success in his efforts to promote the welfare of his fellow-men. He is an authorized Agent, for receiving subscriptions for the Journal, and for the sale of all our works.

Phrenological Societies.—A vigorous Phrenological Society is now being formed in New-York. The interest manifested in this science has never been at all to be compared with that now experienced. One new and most interesting feature now develops itself, never before apparent, at least to any perceptible extent, namely, a deep and abiding interest on the part of *woman*. She now furnishes about half the number of which the society is composed. This is as it should be. She will aid *any* Phrenological Society. Indeed, no one is at all perfect without her cordial co-operation. One year ago last winter, while lecturing in Lowell, Mass., I had a class in Phrenology, the members of which advanced so rapidly, and became so interested in the science, that after my departure, they formed themselves into a society. Since then, they have continued to meet weekly—have collected something of a library—read original articles, and have lectures upon the subject. The society was formed at the suggestion of some ladies of the place, and its interest and influence have been sustained mainly through their efforts, and is still increasing. They, as well as the male members, compose and read original articles before the society. Some of its officers are females. We shall hereafter offer some suggestions touching the formation of societies that may be of service. These societies have our cordial good wishes for their prosperity. Cannot the Lowell Society furnish some valuable communications or matter for the Journal, and also an official report of their proceedings?

Phrenology for Schools.—Long and anxiously has the Editor desired to see Phrenology introduced into our schools. He hopes before long to make some direct effort by way of securing an object every way so important and desirable. The Journal will take up this subject more at large hereafter; meanwhile, copying the following suggestions concerning it. As to laboring still to *prove* Phrenology, perhaps simply to promulgate knowledge concerning it, would be better. Still, we very much doubt whether too much space has been given to this matter in its pages. At least, but little has been said by way of proof merely.

“*Ridge Farm, (Verm. Co., Ill.) April 8, 1845.*

“*Mr. O. S. Fowler—Dear Sir: I have been a reader of the Phrenological Journal since Mr. Haworth has taken it at this office; and have,*

from the first, been surprised to see so much of the Journal devoted to the proof of the reality of the science. It appears to me, that at this day it is time wasted to argue and enumerate proofs of the reality of the science of Phrenology. True, a few may yet be found who deny the existence of the science; but, are there not as many who deny the globular shape of the earth, and other established facts of Astronomy and Geography? Yet, what respectable journal deigns to argue the truths of those sciences? Phrenology has not yet assumed and been honored with the rank of a profession in our colleges, yet, what gentleman would consider his education complete without some knowledge of Phrenology? I have, therefore, ventured to ask leave to suggest to the Editor and readers of the Journal, that all friends of the science make an untiring effort to introduce Phrenology into our common schools. It is certainly as capable of demonstration as Geography or Astronomy, and as useful to the man of business. While it is true, that few, if any, are competent to unerringly point out all the peculiarities of any one character by an examination of the head; yet, may we not say the same of Geography and Astronomy, of Anatomy and Botany, of Chemistry and Geology? In short, are not all the sciences liable to the same objection, though many of them have for hundreds of years been honored by colleges, and patronized and cultivated by the wisest heads, the most amply endowed universities, and the greatest nations? While Phrenology, in less than fifty years, unaided by any thing but individual enterprise, has struggled up, through all manner of opposition, to a stature and footing at least equal to any of the higher branches of learning. While it is a fact too self-evidently palpable to admit of further illustration, that no person can rationally be considered worthy to teach a common school who is entirely ignorant of Phrenology, is it not becoming too glaringly absurd to say that a college arrangement is complete without a professor and apparatus of Phrenology?

Yours, truly, ABRAHAM SMITH."

The Bloomingdale Asylum for the Insane.—This Number of the Journal fulfils the promise made in the April No. of making some extracts from the twenty-fourth Annual Report of this Institution. These extracts, besides evincing superior wisdom in the management of the Asylum, sustain with strong emphasis, the great doctrine advocated in the series of articles entitled, "The Law of Love a far more effectual Preventive of Crime than Punitive Measures, Capital Punishment included"—a doctrine which unquestionably embodies a law of mind.

"The curative management of the insane consists in a combination of two distinct and essentially different series of means, the first of which are those remedial agents strictly belonging to the art of medicine, and the second, a course of bodily and mental discipline, the tendency of which is to tranquilize the mind and restore it to its original integrity.

Among the most efficient moral means, "It has been discovered that kindness is more powerful than 'stripes and a dungeon' in the management of the insane. In short, it has been found that by treating them as honorable men and human beings, rather than as criminals and as brutes, by bringing around them a variety of objects and subjects, attractive to the senses and interesting to the mind, by pursuing towards them a course of conduct founded upon good will and sustained by firmness, the greatest degree of quiet and contentment is secured to the patient, and the utmost possible probability of recovery attained.

"The fundamental elements of moral treatment are kindness and benevolence; the means or agents employed in bringing its influence to act upon the patient, are—Religious Worship, Instruction, Manual Labor, recreation and amusements."

"Labor.—At a certain stage of the disorder, when medicine has exerted its influence to a degree sufficient to enable the person measurably to exercise his self-control, employment comes in as one of the most powerful of restorative measures. The requisite exercise enables the patient to *work off* the morbid excitement of the system, and consequently induces quiet, rest, and sleep; while the necessary mental attention prevents the distempered mind from brooding over imaginary ills, or indulging in the visionary fancies and absurd delusions to which it may be subject."

"Recreation and Amusement.—Convalescent patients and others, whose condition is such as to render it admissible, are permitted to go unrestrained upon the premises. Others walk out, accompanied by attendants, and occasionally go as far as the High bridge, Harlaem, or the receiving reservoir. Horses, and an accommodation carriage, are also devoted to the use of the inmates. Ordinarily, these go out four times in the day, taking six patients at each time. The numerous roads in the vicinity admit of diversifying the routes, so that they do not fall into the monotonous character of a routine. Riding and walking are very generally appreciated and enjoyed.

The bowling alley was much resorted to throughout the warm season, and the noise of the falling pins was generally among the cheerful sounds of the summer mornings. The quoits also afford their share of entertainment. The bagatelle table is one of the sources of amusement most frequently laid under contribution. There is one man who plays more or less every day, and sometimes for hours in succession. Chess, chequers, cards, dominoes, 'Doctor Busby,' and other games, severally contribute, in a greater or less degree, to cheerfulness and enjoyment within doors.

"On one evening in each week, a party assembles in the family parlor, for the purpose of social intercourse. The officers, and from fifteen to twenty of the patients, both ladies and gentlemen, are generally present. The ordinary refreshments of evening family parties, are served on these occasions. Balls are occasionally given, at which a greater number of the patients assemble than at the parties. At the last entertainment of this description, there were about thirty of each sex, which does not materially differ from the number ordinarily in attendance. The festivities of the evening afford very general satisfaction. There was cheerfulness, without extreme hilarity; gaiety, without boisterousness, and a pervading disposition to participate in the enjoyment—to please and to be pleased. Could a stranger, ignorant of the place, have looked upon the assembly, he would hardly have imagined himself to be within the walls of an Asylum for the Insane."

"Restraints.—In our individual experience, we have found that in proportion as we have become acquainted with the insane, with their tempers, dispositions, habits, powers of self-control, and capabilities of appreciating the ordinary motives which influence the conduct of mankind, has our opinion of the degree to which restraints are necessary been diminished. Our practice has corresponded with this change of opinion, and the results have been eminently satisfactory. At the present time, there is no patient in the Asylum upon whose body or limbs there is any apparatus of restraint.

In the men's department, no such means has in any instance been resorted to during the last six weeks, and in but a single instance during the last three months. In the case alluded to, a patient whose ordinary conduct is unexceptionable, but who is subject to sudden and uncontrollable impulses to destructiveness, acting under the influence of one of his paroxysms, broke a chair and some windows, and his hands were confined by wristbands two days.

"The so called 'tranquilizing chairs' which had for many years been among the means of restraint, were taken from the halls in April last, and neither of them has since been used.

"It has hitherto been customary to keep a supply of the other kinds of restraining apparatus in each hall throughout the establishment. About the 20th of November, every thing of the kind was removed from the men's department, and deposited in the Physician's office, where it has since remained undisturbed. And yet, during the period that we have been connected with the Asylum, there has been no equal extent of time in which there was so general a prevalence of quiet, order, good feeling, contentment, and reasonable conduct as during the last six weeks, and in support of this statement, an appeal may with confidence be made to the other officers and attendants of the institution. It is not asserted, for it is not our opinion, that restraints upon the limbs are never necessary. On the contrary, we believe there are cases in which the application of them is the most judicious course that can be pursued. We once heard a patient beg most earnestly to have her hands confined, lest she might injure herself. There is a female now in the Asylum who is subject to frequent and very violent spasmodic paroxysms, or 'fits,' in which there is an uncontrollable propensity to bite herself. If her hands be unconfined, she immediately plunges her teeth into the flesh of the forefinger, the upper portion of the thumb, or the arm. We have no hesitation in confining the hands in a case like this. One of the means of restraint among the most simple, effectual, and least offensive to the patient, is the *Camisole*, the only distinguishing peculiarity of which is, that the sleeves are about twice the length of those of other garments. This being on, the patient's arms are folded, in the manner frequently adopted by persons in health, and the two sleeves are tied together behind. Thus there is no pressure upon the body or limbs, no liability to abrasion of the skin, as with the wristbands and muffs, and the limbs are in a position as easy and agreeable as any in which they can be placed."

"The insane, as a class, require more food than other people. The organs of nutrition appear to be in a morbid state, somewhat analogous to that of the nervous system, which renders necessary a greater quantity of medicine to produce a given result, than other persons, and which also enables them to sustain, unaffected, remarkable degrees of heat and cold.

"It is required of each patient to take a warm bath as often as once every week, unless excused for sufficient reasons."

Mesmerism.—The correspondent of the National Intelligencer, writing from New-York, says in his letter of March 17 :—

The subject of Mesmerism is still attracting a good deal of attention here, and from the numerous advertisements of lecturers which appear in our journals, it is evident that inquiry is seriously and widely awakened. A young French surgeon, named Bodinier, who has recently established himself in this city, has done much towards conciliating the good opinion of the most intelligent portion of the community towards the new science.

Regarding it as the ally of medicine, and in the light of a curative agency, he has resorted to it only as a means of depriving difficult surgical operations of their terror, and of assuaging pain. I gave you an account some weeks since of the extirpation of a tumor by him in the presence of our first physicians—the patient being in the mesmeric sleep, and exhibiting no sign of emotion at the application of the knife. Another case more remarkable has taken place within a day or two, in which Dr. Bodinier won new laurels. An operation, which, it was admitted by some of the most eminent members of the faculty, could not be performed in the normal state of the patient without producing death, was successfully brought to a conclusion by the aid of mesmerism, the subject evincing no sign whatever of suffering, but, on being awakened, complaining that she had been roused from the sweetest slumber which she had enjoyed for a long time. This case was also witnessed by distinguished physicians, who, sceptical before, were now convinced that there “must be something in it.” These two cases seem to be the “town talk” at present.

Phonography, or Talking on Paper.—Of the principles of the art called Phonography, the Editor acknowledges his ignorance. Still, he cannot consider that art of communication, invented almost three thousand years ago, as too perfect to be capable of improvement. Shall an age so prolific in discoveries in science and in inventions of every description, make none in that of communication? Besides, the present art of writing is indeed and in truth most imperfect, as will be more fully seen in an article on spelling in this number. That defect phonography proposes to supply. Still, of the actual merits of this art, the Journal will speak more fully when it knows more thoroughly. The following is from the English Baptist Magazine for Oct. 1843 :—

“This is a ‘Wonder of Art,’ and one too of the highest order. The word Phonography, signifies the writing of sounds, or the writing of words exactly as they are spoken. It has been the object of the author (Mr. J. Pitman,) to exhibit upon paper, characters which shall convey an idea of every sound of the human voice. This he has successfully effected by representing each of them by a distinct sign or letter; consequently, as one sign represents only one sound, and every sound has its own appropriate sign, when these are written, and a word composed of any of them is presented to the eye, it is as easily recognized as if it had been spoken. We think, therefore, that an art based on such principles cannot have a more fitting designation than ‘*Talking on paper*’—for, as the ingenious and excellent author has observed, ‘It may almost be said that the ‘every sound of every word is made visible.’ The signs, too, are not thrown together without order, but are so arranged that they make a *natural alphabet of sounds*, in which each letter is in its proper place.

“We most earnestly recommend our readers, especially the senior portion of them, to learn this admirable system of writing; as it is remarkably easy, very, very interesting, and is attended with great advantages. Nothing worth possessing is to be acquired without *some* effort. Phonography, however, is so easy that very little study is required. The difficulty—if difficulty it may be called—attending it is the novelty of the characters and is very soon got over; and an individual may learn to read

and write it well in a *month*; but to learn to read and write well in the old way takes many years.

"The following facts will show how rapidly a knowledge of it is spreading. Since the system was first introduced, about six years ago, nearly a hundred thousand copies of it have been published, besides numerous other works on the same subject—last year about fifty thousand letters, all written in Phonography, passed the post-office—such is the demand for reading in the Phonographic character, that a portion of one of the monthly periodicals is printed in it. For the same reason, 'Charlotte Elizabeth,' the editor of the *Christian Lady's Magazine*, has written a book for the express purpose of appearing in the same character; and another lady, resident in America, the author of the beautiful lines on 'Heaven,' in the last number of this Magazine, has recently sent one to the 'Phonography Institution at Bath, for a similar purpose. Institutions are formed in many of the principal towns for teaching it.

"As to the interesting character of the art, we shall only say, that it is so easy, brief, and beautifully distinct and harmonious in all its parts, and has such a charm about it, that an individual only needs to know it to be delighted with it. Numerous Phonographic communications which we receive from persons who have learned it, indicate this most unequivocally, and we can say for ourselves, that we never learned any thing more interesting. Now, then, about its advantages. These are really so very numerous that our limited space will not admit of our enumerating a tenth part of them. We can briefly mention only one or two. It enables persons to write truthfully. This is the great fountain head whence spring all the important advantages derived from the practice of Phonography, and which like so many fertilizing streams, are destined to be a blessing to mankind, wherever they flow.

The principal benefit arising from this writing is an almost incalculable saving of time; it is much shorter than our present cumbrous long-hands, and the character is made so quickly, that as much may be written in *ten minutes*, in Phonography, as would require an hour by the ordinary method. Another important advantage of Phonography is, that by means of it, speeches, sermons, lectures, &c., can be taken down from the lips of the speaker.

"The study of Phonography, instead of being a task, is felt to be a delightful recreation; it is an excellent means of imparting a correct pronunciation; has a direct tendency to improve the memory; forms a valuable aid to the acquisition of knowledge, and is truly an admirable medium for letter-writing. We recommend our young readers to set about it immediately; if they once fairly begin, they will not easily be induced to give it up. Those who neglect it will find themselves behind hand.

Spelling.—That so much of the time of childhood as is now devoted to spelling should be wasted, and worse than wasted, and that on an art so imperfect in itself, and so soon forgotten, is indeed both pitiable and wicked. If, even, after devoting so many years in learning to spell, and that when the memory is thus retentive, men could spell correctly, it might possibly be called a miserable equivalent; but when, even after so much toil and time devoted to spelling, most men find themselves so miserably deficient in both facility and correctness, shall we not cast about for a "more excel-

lont way," or t least save our children the infliction of a task both so onerous and useless ?

"*Spelling* follows no rule, some words being spelled according to derivation, others according to sound, and others according to custom. The *phonographic* mode of writing, seriously proposed for universal adoption, preposes certain simple marks for the *natural* definite sounds produced by the organs of speech, and that these being used, and words spelled by them according to their sound or pronunciation, any language could be written or read in it, and a great facility afforded in the acquisition and practice of a language. It appears that many, if not most, short-hand writers in England, and perhaps in other countries, have adopted this plan. We have a pamphlet before us on this subject, by J. Pitman, which for its philosophy alone deserves examining. On the subject of spelling millions of persons are victimized ; there are persons who have frequently to look in the dictionary for words they have spelled a thousand times. We do not know whether the *e* comes before the *i*, in some words, or *i* before the *e*. An arbitrary rule, when uniform, carries with it the idea of a *capricious tyranny*, and is intuitively despised ; for it gives an advantage to the simple favorably formed for trifles, but of inferior formation or acquirements for all that is useful. We have seen a *thing*, of inferior capacity, affect contempt at the mis-spelling of a word arbitrary in its formation, or at a mispronunciation, equally arbitrary, and in a great measure depending on the *ear*, or a gift of nature ; while at the same time he was *innocent* of any real philosophical knowledge ; knew nothing of the philosophy of language ; could not trace a word to its derivation ; and did not know that it was as difficult for some to distinguish the nice differences in sounds, or pronunciation, as for others to distinguish colors. These nice distinctions present immense difficulties to foreigners : we discovered it in assisting a young Frenchman to learn English. "What a foolish language your's is," he said : " You say ship, for *un vaisseau* (vessel), and you say ship for *un animal*" (the sheep). Simple as the difference here is, and easy of explanation, it produced all manner of ridiculous contortions of the lips and teeth on our part, to convey the truth, and on his to practice it ;—confirming him for the time in the opinion that ours was a very "foolish language."

"We think it likely that *Phonography* will some day prevail as a universal writing ; for the short-hand writers in every country will adopt it ; and with the progress of rail-roads, steam, magnetism, telegraphs, cheap books, common schools, and universal learning, *all* will become short-hand writers.—*The Beacon*, N. Y.

Dr. Franklin on spelling.—Franklin says in one of his letters :—" You need not be concerned in writing to me, about bad spelling ; for, in my opinion, what is called bad spelling is generally the best, as conforming to the sound of the letter. To give you an instance :—A gentleman received a letter, in which were these words : ' Not finding Brown at home, I delivered my MESSEG to his YF.' The gentleman called his wife to read it. Between them, they picked out all but the YF, which they could not understand. The lady called Betsey, the chambermaid, who was much surprised that neither of them could tell what the YF was. ' Why,' says she, ' YF spells wife—what else can it spell ?' And indeed, it is a much better, as well as a shorter method than DOUBLEYOU I F E, which in reality spells *double-wife*."

Observation and reflection united.—Whether the following is true or fictitious, it furnishes a practical illustration of what can be known by the conjoint action of both the observing and reflecting faculties. Observation, without reflection, would have *seen* all that the dervise saw in the following case, but would not have drawn the least inference therefrom. Reflection, without observation, would have had no data from which to prognosticate those inferences, and therefore would have brought forth nothing. But the two united—observation to discover these indications, and reasoning intellect to put this and that together, and spell out results therefrom—lead to valuable and correct conclusions. One star, be it ever so bright, does not make a firmament. One quality, be it ever so good or great, does not make a perfect character, or even a useful one. It requires *combination*, whether of virtues or talents, to produce desirable results. That *harmonious, well balanced, proportionate, and united* action of all the faculties, which Phrenology so fully demonstrates and copiously illustrates, is alone compatible with perfection or success.

Lost Camel.—A dervise was journeying alone in the desert, when two merchants suddenly met him: "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervise. "He was," replied the merchants. "Had he lost a front tooth?" said the dervise. "He had," replied the merchants. "And was he not laden with honey on one side, and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and describe him so particularly, you can, in all probability, conduct us unto him." "My friends," said the dervise, "I have never seen your camel, nor ever heard of him, but from you." "A pretty story, truly!" said the merchants; "but where are the jewels which formed a part of his cargo?" "I have neither seen your camel nor your jewels," repeated the dervise. On this, they seized his person, and forthwith hurried him before the Cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood or of theft. They were then about to proceed against him as a sorcerer, when the dervise, with great calmness, thus addressed the court: "I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long, and alone; and I can find ample scope for observation in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no marks of human footstep on the same route; I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of the path; and I perceived that it was lame in one leg, from the faint impression which that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because wherever it had grazed, a small tuft of herbage was left uninjured in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies that it was honey on the other."

Peleg Clarke's Missing Letter was laid away so *very* carefully as to have been mislaid. It is now inserted on account of the warning it contains touching a Phrenological sect. God forbid that the Journal shall *ever* do *party* work! The whole brotherhood of man shall be its field, and the propagation of universal TRUTH its one idea. Our opinion in reference to social reform, has been given briefly in the March number, in answer to inquiries similar to those contained in this letter.

"Coventry, R. I., 9th Mo. 12th, 1844.

"*Friend Fowler*—I wish to know your opinion of Charles Fourier's Theory of 'Social Science,'—whether or not it is in accordance with the science of Phrenology. I am strongly impressed with the idea of a re-organization of society, that shall do away with sectarianism and partyism; though I have a very limited knowledge of Fourier's system, yet, so far as I understand it, it strikes me as very plausible. I wish to hear from you through the Journal, or otherwise, on the subject. Your Journal is doing a mighty work, and I rejoice in it; but, then, is it not doing the work of a party? Are we not raising up a phrenological sect? But, I will say no more—you understand my object.

"I subscribe myself your friend and co-adjutor, for the spread of peace on earth, and good will to man.

PELEG CLARKE."

Letter from A. Loveland, dated Hartford, March 17, 1845.

"It (Phrenology) is a cause boundless in its nature, and one in which every sincere lover of good morals should engage. Although the science of Phrenology is yet in its infancy, and although it now meets with unreasonable opposition, yet the time is not far distant when it is destined to be the governing science of the world—the mighty basis of perfection, on which every other science must be founded. Wigan, on the 'Durability of the Mind,' in reference to the phenomena of the brain, says:—'It is one of the most inconceivable things in the nature of man's wonderful structure. The greatest mystery is, that the organ of sensation should itself be insensible. To cut the brain, gives no pain; yet, in the brain alone resides the power of feeling pain in other parts of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. But there is a circumstance more wonderful still: the brain itself may be removed, may be cut away, down to the corpus calosum, without destroying life.' Can it be that after the intellectual lobe has been dismembered from the organs common to the animal creation, that the animal will then thrive and grow fat? Without making any comments on this subject, I submit it to the Editor of the Journal, as the most able person to do justice to so favorite a science. If it would not be out of the way, please to explain this subject in the columns of the Journal; I presume that the numerous readers of the same would be interested and instructed.*

"In your last communication, you speak of furnishing the Journal for fifty cents, and that consequently I might charge as much as I thought proper. I was aware that I could obtain \$1, or more; but I do not act as agent for the purpose of gaining any thing thereby, but the duty which I owe to my fellow-men, renders it necessary for me to engage in this glo-

* This point will be reached in that series of articles entitled, "*The Philosophy of Life*."—ED.

rious reform. It is true, that I have but little of this world's goods, but if I can be the means of redeeming one immortal mind from superstition, bigotry, and ignorance, it will be a consoling balm to soften the mouldering pillow of my last repose.'

Longevity.—Facts like the following, are worth recording, because they show that human life is capable of being prolonged much beyond the period usually supposed:—

A Frankfort paper says, there is now living at Moscow, the widow of a dealer in skins, who has attained her 157th year. When 123, she married her fifth husband. All her alliances have been prosperous and happy. She is still in full possession of all her mental faculties. She has never been attacked with any dangerous illness.

A colored woman, of Indian extraction, who is 122 years old, strong and active, still lives in Norfolk, Virginia.

In Falmouth, Mass., the Editor of the Journal saw and conversed with a woman aged 106 years. She remembered well the scenes of the war of 1756—the capture of Jemima Howe, at fort Hinsdale, (who was a great grandmother of the Editor,) included. She spake clearly, saw well, but heard with difficulty. Hereafter we shall give some account of her habits, physiology, &c.

The following lines, written by Rev. John Peirpont, of Boston, for the burial of Spurzheim, embody so much true poetry, and are withal so deserved by him whom they so meritoriously mention, that we give them, what their merits long ago entitled them to, a place in the pages of the Journal, which is devoted to the promulgation of that science of man, in which he lived and died.

ODE ON SPURZHEIM—BY THE REV. J. PIERPONT.

Stranger, there is bending o'er thee,
Many an eye with sorrow wet;
All our stricken hearts deplore thee;
Who that knew thee can forget?
Who forget what thou hast spoken?
Who, thine eye—thy noble frame?
But, that golden bowl is broken,
In the greatness of thy fame.

Autumn's leaves shall fall and wither
On the spot where thou dost rest;
'Tis in love we bear thee thither,
To thy mourning Mother's breast,
For the stores of science brought us,
For the charm thy goodness gave,
For the lessons thou hast taught us,
Can we give thee but a grave?

Nature's priest, how pure and fervent
Wast thou worship at her shrine,
Friend of man,—of God, the servant,
Advocate of truths Divine;
Taught and charm'd as by no other,
We have been, and hoped to be;
But while waiting round thee, brother,
For thy light—'tis dark with thee,

Dark with thee!—no, thy Creator,
All whose creatures and whose laws
Thou didst love—shall give thee greater
Light than earth's—as earth withdraws
To thy God, thy godlike spirit,
Back we give in filial trust:
Thy cold clay—we grieve to bear it
To its chamber—but we must.

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THE
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NO. 7.

ARTICLE I.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL. NO. III.

THE nineteenth century has ushered in a *new era* in the world's progress towards perfection. That state of transition—that passing away of the old, and adoption of the new, which characterizes our age—cannot but bring forth good. Conservatism is engrafted on the nature of man. We naturally love that to which from childhood we have become habituated, and cling to it, except when it becomes intolerable. Changes will not, therefore, be tolerated, till long and loud calls therefor go up from the masses. Those calls, past ages have sent up, and the present is sending up. They have been heard, and a mighty moral revolution is now going on. “Old things are passing away. Behold all things are becoming new;” and the result will be, incalculably to accelerate the advancement of mankind in happiness and goodness.

But to scan the *tone* and *drift* of this present era of transition. *From* what, *to* what, do these changes proceed? *From propensity to intellectual and moral attainments.* For a long succession of the primitive ages, the social propensities, in the form of unbridled licentiousness, desire for progeny, love of kindred, clanism, &c. governed the kingdom of *human*

desire and effort. After this condition of things began to "multiply and replenish the earth," its subjugation became necessary in order to render it productive, and a fit abode for man. This could be effected only by the powerful and long continued action of Combativeness and Destructiveness, these organs being those that "clear the track," "break ground," force through opposing obstacles, such as clear off the forest, level the land, destroy wild beasts, and subdue, subject, whatever intercepts our happiness. Hence nature provided for their powerful development, as next in order. But, instead of confining themselves within the sphere of their legitimate action, that of fitting the earth for the habitation of man, they turn against man himself, breaking forth into the shedding of blood and the horrors of war. Looking back into the history of the past, we are petrified with astonishment at the cold-blooded horrors, cruelty, tyranny, and violence of all kinds, which we there behold. To see men rush headlong into the bloody contest, and risk limb and life; to see on what slight occasions life is sacrificed; to see men lay down life without cause, and on the most frivolous occasions, astonishes us, whose higher faculties are more developed, till we remember that Combativeness and Destructiveness not only risk life, but take life, and allow the life of their possessor to be taken. Thus, that same destructive disposition in the criminal who takes the life of his enemy, prepares and enables him to walk firmly up to the gallows and undergo death, without a hundredth part of the terror at being killed which one experiences who has Destructiveness small. Past ages have lived mainly to destroy, or else to become the voluntary victims of destruction. For many ages, almost down to our own times, this martial spirit, at first held in check by the then reigning monarch of man—the social giant—and then only a junior partner on the throne, but at length the sole reigning monarch, ruled the whole human family with most despotic sway. Ultimately, they invited Acquisitiveness to sit as governing partner on the throne of the human soul. Gradually, but effectually, the latter stole the march of the former, and has almost driven the war spirit from our world. And by this means: War demolishes what Acquisitiveness accumulates; and the latter, now being the stronger passion, interdicts the former, on the ground of his interference with commerce. This single fact will soon banish war from our earth, because men *will* make money. This is the monster passion of the age. And war in any part of the earth, intercepts commerce, and thus breaks down manufactures, and destroys trade and confidence, thus literally breaking up most kinds of business, and absolutely precluding the accumulation of property. All this, besides the incalculable expense consequent on war, and the destruction of property caused thereby. Thus, it is hardly possible for our nation and England to engage in war, because this would interrupt our commerce, and the trade, commerce, and manufactures of the whole world, and thereby impoverish the

masses of both nations, and of the world. This, both nations know and feel. Hence, their own interests will prevent war. I would not guarantee a perpetual peace, because we have many reckless, leather heads among us, especially among politicians, who have neither intellect enough to foresee the impoverishing effects of war, nor moral feeling enough to be shocked thereby. But the war *spirit* is fast yielding to the commercial and money-making spirit.

Wealth is the God man now worships. Money buys every thing, does every thing. Man now lives and labors for *riches*—riches, both as a means and as an end. Acquisitiveness came to the throne first as a *junior partner* with War, but rose in power, till now, as just seen, she is absolutely *dethroning* her former partner; and, at the same time, is associating with herself a help-mate in the *Constructive* talent. Within the memory of most of us, *mechanics* have come to engage no small share of public attention,—as a means of amassing wealth, to be sure, but nevertheless it calls a higher faculty into action. Within a few years, too, railroads, steamboats, canals, and mechanical improvements and inventions of all kinds, have sprung up and become so important as to be indispensable. They have almost completely revolutionized the tone and aspect of society. Having rendered both transportation and travelling easy, cheap, safe, and expeditious, they have afforded boundless facilities to both emigration and enterprise, and thus bound together all parts of the civilized world, in strong ties both of friendship and community of interest. Some of the inhabitants of every state, if not town, in our vast country, have relatives, or the friends of relatives, or personal friends, in all parts of our country—of the world; so that no material good or evil can accrue to any part without partially affecting all parts. This is as it should be. Community of interest is a law of mankind. The condition of isolation is one of restriction and imperfection. The more perfectly and indissolubly the feelings and interests of society are interwoven, the greater their happiness and prosperity. “Live, and let live,” is written in living characters upon every department of the nature of man. Whether any one member suffers or enjoys, all partake thereof.* And, as nothing has promoted emigration and traffic, and thereby superinduced this community of interest, so every way desirable, equally with railroads, canals, steamboats, and machinery—the latter invention and application may fairly be considered as greatly accelerating the progress of mankind. They have so bound man together, and interwoven his dearest interests, as already to have almost, if not quite, excluded the spirit of war, and substituted that of peace—a stride in human advancement equalled only by the retarding power of war. What but a cessation

* Hence, in laboring for the common good, we promote our own happiness; but, in deteriorating mankind, we injure our own souls.

of war has allowed the introduction of so many and so great improvements within the last thirty years?—improvements which a state of war would not have discovered, or, if discovered, allowed to be carried into effect.

One or two items in the improvement effected by these inventions, must suffice, being too important not to be enumerated. Special allusion is had to the *saving of human time and labor*. Thus, a single locomotive, with some half a dozen men, are estimated to accomplish as much in the transportation of freight or passengers as *six hundred horses*. And this estimate has reference to a single train, irrespective of speed or the greater number of hours per day the former can run more than the latter. Hence, one engine will do more than fifteen hundred horses. Improvements will yet doubtless be made, by which one locomotive will outdo two or three thousand horses. Then there must be a driver to every four horses at least, exclusive of ostlers, innkeepers, &c. Hundreds of artificers must also be employed in making wagons, shoeing horses, tanning leather, making and mending harness, raising and transporting provender, &c., &c.; all of which railroads save, the diet of the locomotive being only wood or coal, and water, both of which are cheap and abundant. Railroad cars once well built, also last twenty or thirty years, and require but little repair. The same holds true in kind, though not quite in degree, of steamboats and canals.

All this, exclusive of the saving of *time*, effected in travelling and conveyance of freight. Franklin was thought to be chimerical when he prophesied that the time would come when the journey from Boston to Philadelphia, would be performed in *a week*! What would have been thought of *fifteen hours*? And that too with spring-cushioned seats, rendering it an easy and delightful excursion, instead of a toilsome journey of a month of days and nights of weariness which but few could endure; and all for five dollars instead of from twenty to forty, as well as with greater safety. Behold the acceleration of all the ends of life, and the promotion of human happiness, effected by these inventions!

Once more: Transport ourselves into the future an hundred years. Let both travelling and freight go on to increase in that comparative ratio in which they have done for the last thirty years. Then take any important railroad, say the Boston and Lowell, and tell me, how much land would be required to raise and feed the number of horses then demanded throughout our country. *It could hardly be had*. At least, not enough to raise and feed all the horses then demanded. They would eat man out of house and home, and breed a perfect famine. It requires little foresight to see that *horses would not answer*. Would they even now? How many millions of horses, in addition to those now employed, would be required to do what our railroads, steamboats, canals, and machine shops, are even

now doing? The thing is impossible, to say nothing of dispatch. • Freight and fares would then be enormous, and *unattainable* to the amount required. Without these horseflesh-saving inventions, the progress of mankind would be comparatively very slow, or else the world would be too full of horses; whereas, now, not only is the land and human toil then required to feed them, devoted to raising food for man, but humanity is thereby carried forward with a speed almost locomotive. Indeed, that law of human progression now under discussion, rendered these inventions, or some similar ones to fill their place, *indispensable*. Without them, our world must soon have come to a stand, and even now have begun to stagnate—rather, would not have taken its present start. *Wonderfully* have these inventions accelerated human improvement and happiness in every department, especially every thing appertaining to the acquisition of property, shown (in Article No. 3 of June No.) to be so essential ultimately to the happiness of our race.*

Look next at the *saving of human labor* effected by mechanical inventions for the last few years. Take the manufacture of cotton into cloth. Most of us can remember when cotton cloths, that we now get for eight and ten cents, were fifty cents; and yet, unwilling to depend on foreign manufactures, some of our mothers preferred, though dearer, to make rather than to buy.† Behold the saving of *time* effected by the invention and introduction of cotton mills,‡ the cotton-gin included! It is hardly possible to form a conception of the amount of *human time* saved by these inventions alone. Of woollens and other fabrics, the same is equally true.

To take another illustration from printing books, that were formerly multiplied with the pen, a most tedious process, are now multiplied by the

* In various parts of the country, particularly in New Hampshire, the Editor has encountered a determined hostility to railroads, on the ground of their *monopolizing* power. Imbued with this narrow-minded policy, they refuse to charter railroad companies, because they diminish the demand for hay and oats, and cut down the price of fare and freight. What stupidity! Rather devote their land to raising horse-feed than bread for their own children! for ultimately, this must become the only alternative. Rather go a bad, round-about road five miles to mill, than allow a good road to be made only one mile! Rather, even, have no mill, but every man pound his own grain into flour! for their argument interdicts labor-saving machines of every kind and degree!

† Of this class was the Editor's mother. She made it a settled principle to encourage *HOME* manufactures only.

‡ It is comparatively but a few years since this invention was made, and fewer still since its introduction into this country. The Editor recently saw in Rhode Island the man who introduced it in 1842. He has large Constructiveness, Causality, and Firmness. The English cotton interest offered a high price on his head, in order to prevent the emigration of the invention.

printing-press, on which improvements are still being made daily ; so that what was formerly done on a small-sized sheet with a bungling hand-press, is now done with machinery, on sheets of immense size, and with neatness, perfect precision, and great dispatch. Within a few months, an invention for casting type by machinery, by which one boy will do the work of several men, has been employed so effectually as greatly to reduce the price of type. A great saving of labor in setting type is now also effected by stereotyping. What the *Ultima Thule* is finally to be, it remains for time to disclose ; but the Editor would here renew a suggestion made in the June Number, that the whole frame-work of written and printed language, is to undergo revision and vast improvement. That law of progression, so rife in its other applications, cannot long allow a system of communication, especially of spelling, and particularly so miserable a *redundancy* of letters and words, go without being much shortened and simplified, so as to secure at once and easily both correctness and rapidity. By this means, too, is to be effected an invaluable saving of the *time and mental effort* of children now consumed in *trying* to learn to spell, which will then be devoted to much more agreeable and profitable mental attainments. Still, our world may not yet be ripe for such an improvement. Thus far these labor-savings have had reference to man's animal nature mainly, and the manufacture of physical comforts, or ornaments. Eventually, this onward march of improvement will reach the *moral and intellectual* man ; and this reached, efforts at improvements must exert their main energies and shed their main blessings on both these departments of our nature. But, this is anticipating.

But, why need we enlarge ? What reader does not see that mankind is advancing most rapidly to two important ends—that of *saving time*, and *augmenting efficiency*—ends now turned to the acquisition of property, and both important in themselves, and as stepping-stones to future results, great and glorious beyond expression or conception.

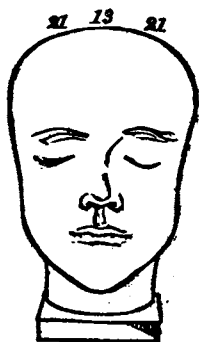
ARTICLE II.

ANALYSIS, LOCATION, ADAPTATION, AND USES OF IMITATION.

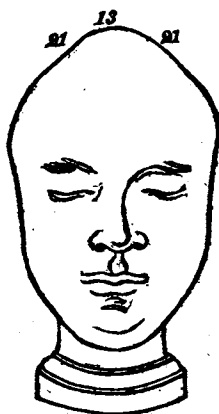
To take *pattern*—to do as others do—is as much a constitutional tendency of man's nature, as to eat or breathe. This important mental function is secured by a faculty called IMITATION. Its organ is located above Constructiveness, with Ideality below ; the moral affections behind, and the in-

collectual in front. This location affords us practical directions as to what we should copy; namely, mechanical improvements, works of art and taste, moral virtues, and the deductions of intellect. But as Imitation is separated from propensity, we should not copy the *animal* too freely. The reader is supposed to understand the phrenological law, that organs located together act most effectually and most frequently in concert. The location of this organ in close proximity to Causality, is in beautiful keeping with the philosophy involved in this beautiful principle, thereby inducing us to copy those inventions and discoveries made by this faculty.

The different appearances given to the head by different developments of this organ, will be found well illustrated in those engravings employed in the last number of the Journal, to illustrate Mirthfulness. In that of Gen. Peters, Imitation appears very marked, whilst it is miserably small in that of Black Hawk. This may be seen in the breadth of the head on each side of Benevolence in the former, and the want of it in the latter. Black Hawk's head on the top, resembles the roof of a house, in sliding down immediately from Benevolence to Constructiveness; while Gen. Peter's head evinces a great fulness and rounding out from one to two inches on each side of Benevolence. The same is true of the two accompanying cuts, the first being an outline of Clara Fisher, in whom Imitation is very large; the second, an outline of Jacob Jarvis, that organ being quite small.



No. 13.—*Clara Fisher.*



No. 14.—*Jacob Jarvis.*

Imitation goes just as far back as Benevolence; namely, when large, nearly to the middle of the sides of the top of the head. In direction, it runs downward towards Constructiveness, forming, when large, a distinct ridge, which may be found by standing in front of the

person observed, and placing the fingers upon the head about an inch each side of the middle line, and extending an inch or more breadth-wise, the ends of the fingers extending as far back as the middle of the head—the balls will then be on the main body of the organ. Its upper portion, next to Benevolence, mimics. Its outer or lower portion, towards Constructiveness and Ideality, copies works of art, those particularly which involve mechanical execution, such as using tools in making after a pattern, or copying on paper or canvass (that is, drawing); and, with Color added, painting. Indeed, in mechanics of all descriptions, needle-work included, this organ contributes quite as much to insure success as Constructiveness itself. I have often found those who had Constructiveness large, and Imitation small, incapable of using tools to much advantage; at least, but clumsy in mechanical *execution*; and less successful in *practical* mechanics than those in whom Constructiveness was less and Imitation more. If called on to select a good apprentice or workman with tools of any kind, I should look for large Constructiveness, but still larger Imitation.

There is, however, an organ between the two, which gives manual dexterity, or slight-of-hand, and enables one to use the hands with great nimbleness and precision; thereby greatly facilitating both mechanical execution and copying. Thus much of the location of this organ.

Its true function involves and facilitates the doing all we do *as others* do. Consequently, speaking as others speak, and writing as others write; that is, *imitating* the articulation, and the mode of forming letters and words; furnishes the main medium by which we communicate our ideas. That is, in both speaking and writing, we copy one common pattern, and thereby only are we enabled to understand each other. And the reason why we speak the English, French, German, Arabic, Chinese, or any other language in which we were educated, is because we copy the accents, tones, and brogue, of those around us. Good descriptive powers, especially good delivery, involves its powerful action, in personating by means of Individuality, and then copying by means of Imitation. It gives to speaking that *action* which Demosthenes said constituted the first, second, and third elements of good speaking. To this action, it also adds *expression*, or manner and intonation, as adapted to the sentiment uttered, thereby imparting both diversity and seeming reality, by enabling the speaker to smile or frown, weep or sing, as his subject may require. Still, too much of this faculty merges the orator into the buffoon; and though it provokes a smile, yet leaves the idea that the whole matter is but a humorous farce, pleasing, but destitute of sufficient merit to entitle it to serious notice.

Man is prone to imitate. It is well for him that he is so. But for this faculty, he would copy nothing; neither the vices nor the improvements of his fellow men. In this event, society would be resolved back into barbar-

ism at once ; each man being obliged to begin from the start, as if no one had ever gone before him in any thing—either in scientific explorations, or mechanical inventions. Indeed, without this faculty, it is difficult to conceive how man would get on at all. Mechanical inventions, and all forms and degrees of *improvement* whatever, would be wholly unknown, except as far as one individual could go without taking one single suggestion from any other individual, living or dead.

Besides inventions as such, we copy ten thousand little things throughout all that we do or say, and thereby both keep up and increase a *community* of interests, and a universality and sameness of opinion, (for we copy *doctrines* as well as actions,) of feelings, and of conduct, which goes far to keep mankind together.

A few illustrations will show more fully both the function of this faculty, and the benefits it confers on man, as well as present one great instrument employed by nature to effect that great law of *progression* embodied in the preceding article. Man instinctively copies, and thus both disseminates and perpetuates both his own virtues and vices, both improvements and evils. It is in part this copying instinct which disseminates and perpetuates the fashions—those pernicious evils on whose sinful altars are offered up so much time, and health, and sound sense. No sooner is any fashion published, be it even that of covering the ears, or wearing the bustle, or giving some fantastical shape to the bonnet, or gown, or coat, or hat, than all seem eager who shall be first and most zealous in exhibiting their vanity by *copying* the folly. We also copy the virtues of others. Indeed, these should be copied first, and most universally ; as is evinced by Imitation being located among the moral group. The follies, the vain parade of men, having no other merit than petty distinction or frivolous notoriety, should never be copied. They but degrade the servile copyist, and depose him from holding the honors of true manhood. Nor should we ever copy either the vices or the imperfections of men. And for this reason : Imitation is located between intellect and the moral sentiments, that the former may make a correct selection as to what may and may not be copied ; and the latter may induce us to imitate the *virtues* of men, and repudiate the repetition of their vices and infirmities. Nor can youth, in particular, be too careful whom and what they imitate. Let men illustrious for their virtues or their talents alone be set up as our patterns, and then let us select between their excellencies and blemishes ; for excellent and talented men, in this imperfect state of human nature, are often marred with some great blemish, some moral obliquity, some pernicious habit, either in their manner of delivery, or their style, or person, or opinions. Indeed, it has often been remarked, that great weaknesses are the universal accompaniments of great talents and virtues. This is too generally the case. The reason is obvious. That same exalted organization which produced their talents

or virtues, being in some respects defective, occasioned malformations as conspicuous as their virtues. Like Jeremiah's grapes—the good, most delicious ; but the bad, so *very* bad that they could not be eaten. Now, the error against which our young readers are warned, is this: That they copy only the *virtues* of distinguished men ; that they receive the *good*, and the good *only* in their vessels, but cast the bad away, and take great care lest in copying the good, they also insensibly slide into the evil. Copy we should, we must ; but, beware lest we abuse this gift, and thereby engraft evil upon ourselves.

Nor can public men, writers, speakers, and those to whom the masses look for guidance, be too careful what examples they set. In the present depraved state, mankind love evil more than good, and copy error sooner than truth. The responsibility of those who lead off the public mind, is great in proportion to the influence they wield. And, while the Journal acknowledges the responsibility of the position it occupies, and also that it is far from being perfect, let it earnestly beseech each reader to discriminate between the evil and the good, and profit by the one while he remains uninjured by the other.

Children copy. In them, Imitation is universally large—much larger relatively than in adults. This is as it should be. Before they can enter successfully upon the business of life, they have an almost incredible number of things to copy. They must learn to talk, write, spell, &c., as well as to execute as others do, things innumerable. Especially, must they pattern after their elders. It is the order of nature, that childhood and youth should copy after age and experience ; especially after their parents, whose example, whether good or bad, is perpetually before them. Has the reader never observed an innocent child busy at its play, immediately after a hearty laugh by those present, ha ha out with feigned laughter, not because he understood the joke, but because others laughed, and he followed their example ? Indeed, children are perpetually taking pattern. See how quickly they catch the speak-words they have heard uttered. If those around them swear, or scold, or are boisterous, or amiable, they do or are the same. If, on going into a house, you hear a little girl go scolding and fretting about the house, blaming or ordering the other children, you may know she is but doing as she has seen her mother do before her ; and *vice versa*, of sweetness and goodness. True, all is not imitation. Some is innate character. But yet much of the conduct is but a copied transcript of what children hear and see. Indeed, the proverb is, that “Example goes further than precept.” Commend amiableness to children, and exclaim against bad temper, and yet scold them yourself, and your examples will overcome your precepts. Your teachings are as the idle wind ; your practice is indelibly imprinted on their minds, and forms their conduct. Hence, let parents ~~be~~ what they would ~~have~~ their children become. If you want them to be turbulent and combative, scold and chastise them.

If you would make them sweet tempered and good, let all you say and do be characterised by these virtues. If you would even render them clear-headed and talented, "Be ye even so to them." Let what you say be characterised by thought and reason. If you would make them good speakers, speak before them with eloquence and perspicuity. Hence, let parents educate *themselves*, in order that they may educate their children.

To mothers, this principle applies with great force, But to apply it here in greater detail, though important in itself, is nevertheless foreign to our present purpose. Let mothers bear in mind the great *principle* of childhood here brought to view, namely, that, *constitutionally*, children are great copyists; and its reason, namely, that they are required to learn so much by example.*

Hoping to have impressed upon all, upon parents in particular, the importance of setting proper *examples*, we conclude this article by referring to the wonderful *accumulation* of both good and bad, effected by this imitative law of mind. Without this element, no valuable improvement would become disseminated among the masses; because no one would copy even what was good, to be transmitted to posterity. But by means of this principle, every valuable improvement is copied by all who can benefit themselves thereby; and also by posterity.

The working of this principle of copying cannot be fully shown, without coupling it with our remarks on the principle of *discoveries and inventions*, with which it is connected by nature. Causality perceives causes, and applies them to the production of effects. But, without Imitation to copy such applications, every invention would be confined to its inventor during life, and then descend with him to his grave; whereas this principle *copies* all valuable improvements, as well in science as in art, and, besides extending them perhaps over the whole earth, as has already been nearly done in the case of the art of printing, transmits them to posterity, there to be still farther improved, and again transmitted.

* Doubtless many parents deplore with me, the pernicious consequences in this respect, of their children attending school, that they too often copy the bad words and deeds of the bad children of their district. By our common school system, the vices of every bad boy in the district are taught and spread throughout that district. Our children often swear, as the parrot says "Pretty Polly," and mean no more thereby. They learn it at school, or at play. For this evil there is but one remedy—that is, for parents to become the educators of their own children. And this will ultimately be done. It is the true order of nature, and will both free them from the evils consequent on violating this law of nature, and be incomparably the best for the children and the parents.

If want of time is urged as a valid excuse, I ask, if laboring to leave them rich is at all to be compared with cultivating their minds and morals? Is even clothing and feeding their bodies more essential than feeding their intellects and adorning their characters? The education of children, both morally and intellectually, is yet to undergo a great revolution.

Take an illustration from the cotton-mill, an invention introduced into this country within the memory of most middle-aged readers. The improvements effected upon its machinery, are immense. Nearly every truly talented operative or agent has made some improvement or other by which given ends could be attained by a process shorter and still shorter; or else some preceding invention applied with still greater effect. Such it is the interest of all to copy; because, otherwise the inventor would soon command the market. Thus has been effected an accumulation, condensation, and concentration of all the talents and genius employed in this department of human industry; and thus will improvements continue to be made, until our world becomes old, and experiences that gradual decline which is the necessary successor of that period of growth now in progress.

Take another illustration of improvement from printing. What was formerly done on a bungling hand press, is now done on a many times larger surface of paper at once by machinery, with comparatively little tending, in an eighth of the time required at first, and in a much better style. Within a few months, an important improvement in casting type has been discovered; but as we have stated this more fully on p. 230, we will only add, that the great improvements which have been made within the last twenty years in this art "preservative of all arts," tend wonderfully to facilitate the spread of knowledge and the advancement of that far greater work—the reformation and exaltation of Man.

Of this accumulation of improvements effected by this imitative instinct, ship-building furnishes a fine example. The amount of *mind*, of *invention*, of real *genius* employed in building a ship so fleet and yet so strong, is wonderful. No one man, however talented, could ever have devised a hundredth part of the expedients therein employed to strengthen every part. This has been effected by the accumulated geniuses of ages. Ship-builders of real genius have, one after another, invented some new and useful method of securing various parts of the ship. All these, Imitation has, successively copied, till their sum total is incredible. And as future genius shall add new contrivances to those already made, Imitation will both disseminate and perpetuate them till the ships then built shall surpass those now constructed as far as ours do the clumsy barques of the Roman navigator, or even the Indian's canoe.

Of a similar accumulation effected by the conjoint action of invention to discover, and Imitation to disseminate, a most beautiful and forcible example is to be found in collieries. Their number of efficient and yet simple contrivances is almost incalculable, rendering a business otherwise all dangerous, now safe; otherwise most slow and tedious, now expeditious and easy; and otherwise most disagreeable, now comparatively pleasant.

Similar remarks apply to the iron-foundry, as well as to steamboat machinery—every truly ingenious engineer having added another to the many contrivances for securing the power, speed, or safety of the boat. Be-

hold the *growth* of that splendid and immensely powerful machine! At first, composed mainly of a simple pistern and crank; now, a truly wonderful accumulation of inventions, and even of human genius. The products of how many minds does it present! And all, because both the first invention itself, and all its subsequent improvements, have been *copied*, and thus disseminated and perpetuated. But why specify farther? Volumes would be insufficient to detail the innumerable like benefits conferred on man by the workings of that imitative principle—a principle by which is effected so vast an *accumulation* of improvement in every department of human necessity, comfort, or effort. Progression is the natural tendency—a *law of things*—and as universal as it is beneficial. Turn our eyes wherever we may, we behold, in almost infinite diversity, applications and illustrations of the workings of this principle, so that further detail would be unnecessary and clogging.

Behold, reader, in this simple but efficient contrivance, one great means, or instrument, in effecting that great law of progression, shown in the preceding article and the series to which it belongs, to be so amply secured throughout every department of Nature! *Human* progression is effected mainly by the instrumentality of invention, imitation, and one other faculty hereafter to be named.

Let us all, then, in harmony with its primitive constitution, employ this faculty vigorously in copying the good and the useful, but never in imitating the faults, vices, or errors, of others.

ARTICLE III.

MAGNETISM APPLIED TO THE CURE OF DISEASE. No. 2.

HARRIET MARTINEAU'S LETTERS, WITH NOTES BY THE EDITOR. LETTER

LETTER II.

Tynemouth, Nov. 13, 1844.

I next procured, for guidance, Deleuze's 'Instruction Partique, sur le Magnetisme Animal.' Out of this, I directed my maid: and for some weeks we went on pretty well. Finding my appetite and digestion sufficiently improved, I left off tonics, and also the medicine which I had taken for two years and four months, in obedience to my doctor's hope of affecting the disease—though the eminent physician who saw me before that time declared that he had tried it in an infinite number of such cases, and

never knew it to avail." (1) I never felt a want of those medicines, nor others which I afterwards discontinued. From the first week in August, I took no medicines but opiates; and these I was gradually reducing. These particulars are mentioned to show how early in the experiment Mesmerism became my sole reliance.

On four days, scattered through six weeks, our seance was prevented by visitors, or other accidents. On these four days, the old distress and pain recurred; but never on the days when I was mesmerized.

From the middle of August (after I had discontinued all medicines but opiates,) the departure of the pains and oppressions of my disease made me suspect that the complaint itself—the incurable, hopeless disease of so many years—was reached; and now I first began to glance towards the thought of recovery. In two or three weeks more, it became certain that I was not deceived; and the radical amendment has since gone on, without intermission.

Another thing, however, was also becoming clear: that more aid was necessary. My maid did for me whatever, under my own instructions, good will and affection could do. But the patience and strenuous purpose required in a case of such long and deep-seated disease, can only be looked for in an educated person, so familiar with the practice of Mesmerism as to be able to keep a steady eye on the end, through all delays and doubtful incidents. And it is also important, if not necessary, that the predominance of will should be in the Mesmerist, not the patient. The offices of an untrained servant may avail perfectly in a short case—for the removal of sudden pain, or a brief illness; but, from the subordination being in the wrong party, we found ourselves coming to a stand.

The difficulty was abolished by the kindness and sagacity of Mr. Atkinson, who had been my adviser throughout. He explained my position to a friend of his—a lady, the widow of a clergyman, deeply and practically interested in Mesmerism—possessed of a great Mesmeric power, and those high qualities of mind and heart which fortify and sanctify its influence. (2)

(1) So much for the wisdom and skill of doctors—the one, sure of success, though the medicine was ruining her constitution; the other, "never knew it to avail."

(2) Miss M.'s remarks here, deserve much commendation, and might have been extended. A person of low organization, or of vicious propensities, should never magnetize, at least except those like themselves. And for this reason: Those magnetized absorb the *mentality* as well as the physiology, of those who magnetize. Thus, let the former have the headache, or any other physical ailment, when he magnetizes, and the latter will imbibe them. And thus of the mental qualities. In the summer of 1843, the Editor was obliged to have recourse to magnetism to sustain him in the herculean labors he that year performed. Experiment taught him to be careful whom he allowed to magnetize him, and to employ different persons according as he required different effects. He found being magnetized by strong persons filled him with strength; by persons of a lower organization, always relaxed and unstrung him for effort; by intellectual persons, fitted him to lecture well; and thus of other qualities in the magnetizer.

In pure zeal and benevolence, this lady came to me, and has been with me ever since. When I found myself able to repose on the knowledge and power (mental and moral) of my Mesmerist, the last impediments to my progress were cleared away, and I improved accordingly.

A few days after the arrival of my kind Mesmerist, I had my foot on the grass for the first time for four years and a half. I went down to the little garden under my windows. I never before was in the open air, after an illness of merely a week or two, without feeling more or less overpowered: but now, under the open sky, after four years and a half spent between bed and a sofa, I felt no faintness, exhaustion, or nervousness of any kind. I was somewhat haunted a day or two by the stalks of the grass, which I had not seen growing for so long, (for, well supplied as I had been with flowers, rich and rare, I had seen no grass, except from my windows;) but at the time I was as self-possessed as any walker in the place. In a day or two, I walked round the garden, then down the lane, then to the haven, and so on, till now, in two months, five miles are no fatigue to me. At first, the evidences of the extent of the disease were so clear as to make me think that I had never before understood how ill I had been. They disappeared, one by one; and now I feel nothing of them.

The same fortifying influence carried me through the greatest effort of all—the final severance from opiates. What that struggle is, can be conceived only by those who have experienced, or watched it with solicitude in a case of desperate dependence on them for years. No previous reduction can bridge over the chasm which separates an opiated from the natu-

He had three persons who frequently magnetized him. One was fleshy and strong of constitution, but rather indolent. After being magnetized by this one, he found himself unable to write or speak, but relaxed and sleepy. This one had the vital temperament greatly predominant. The magnetism of another, rendered him strong, so that he could sustain a lengthy lecture, but neither *animated*, nor clear, nor free in delivery. In this one, the bilious or muscular temperament prevailed. Another magnetizer, in whom the mental organization greatly prevailed, rendered him clear-headed for both speaking and writing. These several effects were always uniform. Hence, when he wished to obtain rest, which it was sometimes difficult, in the excited state of his brain, to secure, he sought the magnetism of the former, but when he wished to write all night after a vigorous lecture, he sought the conjoint magnetism of the two latter. Sometimes, the two first mentioned best served his purpose. With the gradual diminution of his labors and improvement of his health, he has pretty much discontinued magnetism, but more, after all, because of the difficulty of obtaining proper magnetizers; for they are extremely scarce.

Woman, as implied in the text, doubtless makes the best magnetizer. In her organization, there is something bland and soothing, calculated to allay irritation and induce cheerfulness, as well as highly strengthening. A union of strength with elevation is required, and this is rarely seen, for women in general, at least American women, whose organization is suf-

ral state.(3) I see in my own experience a consoling promise for the diseased, and also for the intemperate, who may desire to regain a natural condition, but might fail through bodily suffering. Where the mesmeric sleep can be induced, the transition may be made considerably easy. It appears, however, that opiates are a great hindrance to the production of the sleep; but even so the mesmeric influence is an inestimable help, as I can testify. I gave all my opiates to my Mesmerist, desiring her not to let me have any on any entreaty; and during the day I scarcely felt the want of them. Her mesmerizing kept me up; and, much more, it intercepted the distress—obviated the accumulation of miseries under which the unaided sufferer is apt to sink. It enabled me to encounter every night afresh—acting as it does in cases of insanity, when it is all-important to suspend the irritation—to banish the haunting idea. What further aid I derived in this last struggle from Mesmerism in another form, I shall mention when I detail the other case with which my own became implicated, and in which, to myself at least, the interest of my own has completely merged.

It will be supposed that during the whole experiment, I longed to enjoy the mesmeric sleep, and was on the watch for some of the wonders which I knew to be common. The sleep never came, and except the great marvel of restored health, I have experienced less of the wonders than I have observed in another. Some curious particulars are, however, worth noting.

The first very striking circumstance to me, a novice, though familiar enough to be practised, was the power of my Mesmerist's volitions, with-

ficiently fine, are not strong enough physically. Most of our women are too nervous to do that good which being good magnetizers would enable them to do.

(3) The opiated state is always a state of partial derangement, and is always utterly incompatible with a return to health. For Miss M. opiates were the worst things that could have been administered. Her disease was a nervous disorder, and all opiates, though temporarily soothing, are always *irritating* to the nervous system, especially so to nerves already inflamed. That child who is quieted by opiates, is always crying except while rendered stupid by them. As soon as the effect of the opiate ceases, increased pain and nervous irritability take its place, and redoubles the disease for which it was given. Opiates, instead of aiding nature to throw off the disease, simply chain down, while their effects last, both the vitality of the system and the disease, and let both up only after they have weakened the former and strengthened the latter. *Extreme* cases may occur in which a *single* dose of opium may be of service, but *continued* opiates are always, and constitutionally, pernicious in their character. Physicians or nurses who administer them regularly, are either foolish or ignorant. I warn mothers not to administer it to their children, for it will only increase their crossness, if not disorder their bowels, induce brain fever and hasten death. In a single form, that of salad, eaten with food, they may be beneficial by inducing healthy sleep instead of that stupor brought on by opium proper, or its compounds. It is strange that its use should have become thus common.

out any co-operation on my part. One very warm morning in August, when every body else was oppressed with heat, I was shivering a little under the mesmeric influence of the maid—the influence, in those days, causing the sensation of cold currents running through me from head to foot. “This cold will not do for you ma’am,” said M. “O,” said I, “it is fresh, and I do not mind it;” and immediately my mind went off to something else. In a few minutes, I was surprised by a feeling as of warm water trickling through the channels of the late cold. In reply to my observation, that I was warm now, M. said, “Yes, ma’am, that is what I am doing. By inquiry and observation, it became clear to me, that her influence was, generally speaking, composing, just in proportion to her power of willing that it should be so. When I afterwards saw, in the case I shall relate, how the volition of the Mesmerist caused immediate waking from the deepest sleep, and a supposition that the same glass of water was now wine—now porter, &c.—I became too much familiarized with the effect to be as much astonished as many of my readers will doubtless be.(4)

Another striking incident occurred in one of the earliest of my walks. My Mesmerist and I had reached a headland nearly half a mile from home, and were resting there, when she proposed to mesmerize me a little—partly to refresh me for our return, and partly to see whether any effect would be produced in a new place, and while a fresh breeze was blowing. She merely laid her hand upon my forehead, and in a minute or two the usual appearances came, assuming a strange air of novelty from the scene in which I was. After the blurring of the outlines, which made all objects more dim than the dull gray day had already made them, the phosphoric lights appeared, glorifying every rock and headland, the horizon, and all the vessels in sight. One of the dirtiest and meanest of the steam tugs in the port was passing at the time, and it was all dressed in heavenly radiance—the last object that my imagination would select as an element of a vision. Then, and often before and since, did it occur to me, that if I had been a pious and very ignorant Catholic, I could not have escaped the persuasion that I had seen heavenly visions. Every glorified object before my open eyes would have been a revelation; and my Mesmerist, with the white halo round her head, and the illumined profile, would have been a saint or an angel.(5)

Sometimes the induced darkening has been so great, that I have seriously inquired whether the lamp was not out, when a few movements of the head convinced me that it was burning as brightly as ever. As the muscular power oozes away under the mesmeric influence, a strange inexplicable feeling ensues of the frame becoming transparent and ductile. My head has often appeared to be drawn out, to change its form, according to

(4) To the general truth here intended, that the will of the operator ever produces in the subject mesmerized those states of mind and body which he wills him or her to experience, the Editor can bear ample testimony. He has seen, experienced, and induced, similar states by the thousand. To do this subject justice, would require too much space for a note. It will therefore be deferred for the present, but brought forward hereafter.

(5) Much that would now be called visionary, touching the general subject here brought casually to notice, remains yet to be learned.

the traction of my Mesmerist, and an indescribable and exceedingly agreeable sensation of transparency and lightness, through a part or the whole of the frame, has followed. Then begins the moaning, of which so much has been made, as an indication of pain. I have often moaned, and much oftener have been disposed to do so, when the sensations have been most tranquil and agreeable. At such times, my Mesmerist has struggled not to disturb me by a laugh, when I have murmured, with a serious tone, "Here are my hands, but they have no arms to them;" "O dear! what shall I do? here is none of me left!" the intellect and moral powers being all the while at their strongest. Between this condition and the mesmeric sleep, there is a state, transient and rare, of which I have had experience, but of which I intend to give no account. A somnambule calls it a glimmering of the lights of somnambulism and clairvoyance. To me there appears nothing like glimmering in it. The ideas that I have snatched from it, and now retain, are, of all ideas that ever visited me, the most lucid, and impressive. It may be well that they are incommunicable—partly from their nature and relations, and partly from their unsuitness for translation into mere words. I will only say that the condition is one of "nervous excitement," as far as experience and outward indications can be taken as a test. Such a state of repose, of calm translucent intellectuality, I had never conceived of; and no re-action followed, no excitement but that which is natural to every one who finds himself in possession of a great new idea.(6)

Before leaving the narrative of my own case for that of another, widely different, I put in a claim for my experiment being considered rational. It surely was so, not only on account of my previous knowledge of facts, and of my hopelessness from any other resource, but on grounds which other sufferers may share with me; on the ground that though the science of medicine may be exhausted in any particular case, it does not follow that curative means are exhausted; on the ground of the ignorance of all men of the nature and extent of the reparative power which lies under our hand, and which is vaguely indicated by the term "Nature;" on the ground of the ignorance of all men regarding the very structure, and much more, the functions of the nervous system; and on the broad ultimate ground of our total ignorance of the principle of life—of what it is, and where it resides, and whether it can be reached, and in any way beneficially affected by a voluntary application of human energy.

It seems to me rational to seek a way to refreshment first, and then to health, amidst this wilderness of ignorances, rather than to lie perishing in their depths. The event seems to prove it so. The story appears to me to speak for itself. If it does not assert itself to all—if any should as is common in cases of restoration by Mesmerism—try to account for the result

(6) All good magnetic subjects concur in describing a similar state. It is analogous to that possessed by the very highest species of organization when the mental action is most exalted, only that it greatly transcends that state—a state in which the mind becomes all-seeing, and drinks in universal truth, not by means of any particular faculty, but by intuition. But this state is too high and holy to be transmitted to paper, and belongs to those only who "walk with God," in the very highest sense of that term. Still it is a state attainable to a considerable extent by most of us.

by any means but those which are obvious, supposing a host of moral impossibilities rather than admit a plain new fact, I have no concern with such objectors or objections.

In a case of blindness cured, once upon a time, and cavilled at and denied, from hostility to means, an answer was given which we are wont to consider sufficiently satisfactory: "One thing I know, that whereas I was blind, now I see." (7) Those who could dispute the fact after this must be left to their doubts. They could, it is true, cast out their restored brother; but they could not impair his joy in his new blessing, nor dispoil him of his far higher privileges of belief in an allegiance to his benefactor. Thus, whenever, under the Providence which leads on our race to knowledge and power, any new blessing of healing arises, it is little to one who enjoys it what disputes are caused among observers. To him, the privilege is clear and substantial.—Physically, having been diseased, he is now well. Intellectually, having been blind, he now sees.

For the wisest, this is enough. And for those of a somewhat lower order, who have a restless craving for human sympathy in their recovered relish of life, there is almost a certainty that somewhere near them there exist hearts susceptible of simple faith in the unexplored powers of nature, and minds capable of an ingenuous recognition of plain facts, though they be new, and must wait for a theoretical solution.

When I entered upon my lodgings here, nearly five years ago, I was waited upon by my landlady's niece, a girl of fourteen. From that time to this, she has been under my eye; and now, at the age of nineteen, she has all the ingenuousness and conscientiousness that won my respect at first, with an increased intelligence and activity of affections. I am aware that personal confidence, such as I feel for this girl, cannot be transferred to any other mind by testimony. Still, the testimony of an inmate of the same house for so many years, as to essential points of character, must have some weight: and therefore I preface my story with it. I would add that no wonders of Mesmerism could be greater than that a person of such character, age, and position should be able, for a long succession of weeks, to do and say things, every evening, unlike her ordinary sayings and doings, to tell things out of the scope of her ordinary knowledge, and to command her countenance and demeanor, so that no fear, no mirth, no anger, no doubt, should ever once make her move a muscle, or change a color, or swerve for an instant from the consistency of her assertions and denials on matters of fact or opinion. I am certain that it is not in human nature to keep up for seven weeks, without slip or trip, a series of deceptions so multifarious; and I should say so of a perfect stranger, as confidently as I say it of this girl, whom I know to be incapable of deception, as much from the character of her intellect as of her *morale*. When it is seen, as it will be, that she has also told incidents which it is impossible she could have known by ordinary means, every person who really wishes to study such a case, will think the present as worthy of attention as any that can be met with, though it offers no array of strange tricks, and few extreme marvels.

My Mesmerist and I were taken by surprise by the occurrence of this case. My friend's maid told her, on the 1st of October, that J. (our subject) had been suffering so much the day before, from pain in the head and inflamed eye, that she (the maid) had mesmerised her; that J. had gone off

(7) Most excellent, appropriate, and full of meaning. Further notes, though merited, must be deferred, lest we unduly prolong the article.

into the deep sleep in five minutes, and had slept for twenty minutes, when her aunt, in alarm, had desired that she should be awakened. J. found herself not only relieved from pain, but able to eat and sleep, and to set about her business the next day with a relish and vigor quite unusual. My friend saw at once what an opportunity might here offer for improving the girl's infirm health, and for obtaining light as to the state and management of my case, then advancing well, but still a subject of anxiety.

J. had for six years been subject to frequent severe pain in the left temple, and perpetually recurring inflammation of the eyes, with much disorder besides. She is active and stirring in her habits, patient and cheerful in illness, and disposed to make the least, rather than the most, of her complaints. She had, during these six years, been under the care of several doctors, and was at one time a patient at the Eye Infirmary at Newcastle; and the severe treatment she has undergone, is melancholy to think of, when most of it appears to have been almost or entirely in vain. She herself assigns, in the trance, a structural defect as the cause of her ailments, which will prevent their ever being entirely removed: but from the beginning of the mesmeric treatment, her health and looks have so greatly improved, that her acquaintance in the neighborhood stop her to ask how it is that her appearance is so amended. There was in her case, certainly no "imagination" to begin with; for she was wholly ignorant of Mesmerism, and had no more conception of the phenomena she was about to manifest than she has consciousness of them at this moment.

This unconsciousness we have guarded with the utmost care. We immediately resolved that, if possible, there should be one case of which no one could honestly say that the sleeping and waking states of mind were mixed. Our object has been, thus far, completely attained—one harmless exception only having occurred. This was when, speaking of the nature and destiny of man, an idea which she had "heard in church" intruded itself among some otherwise derived, and troubled her by the admixture. On that occasion, she remarked afterwards, that she had been dreaming, and, she thought, talking of the soul and the day of judgment. This is the only instance of her retaining any trace of any thing being said or done in the trance. Her surprise on two or three occasions, at finding herself, on awakening, in a different chair from the one she went to sleep in, must show her that she has walked, but we have every evidence from her reception of what we say to her, and from her ignorance of things of which she had previously informed us, that the time of her mesmeric sleep is afterwards an absolute blank to her. I asked her one evening lately, when she was in the deep sleep, what she should think of my publishing an account of her experience with my own—whether she would be vexed at it? She replied, that she should like it very much; she hoped some body would let her know of it, and show it to her—for, though she remembered when asleep every thing she had thought when asleep before, she could not keep any of it till she awoke. It was all regularly "blown away." But if it was printed, she should know; and she should like that.

To preserve the unconsciousness as long as possible, we have admitted no person whatever at our seances, from the first day till now, who could speak to her on the subject. We shut out our maids at once; and we two have been the constant witnesses, with a visitor, now and then, to the number of about twelve in the whole.

It is a memorable moment when one first hears the monosyllable, which tells that the true mesmeric trance has begun. "Are you asleep?" "Yes."

It is crossing the threshold of a new region of observation of human nature. Then it goes on:—"How long shall you sleep?" "Half an hour." "Shall you wake of yourself, or shall I wake you?" "I shall wake of myself." And so she did, to a second—no clock or watch being near, but the watch in my hand. For some weeks, she could always see the time, and foretell her own waking; but of late, in manifesting some new capabilities, she has lost much of this.

Nothing can induce her to say a word on a matter she is not perfectly sure of. She solemnly shakes her head, saying, "I won't guess: it won't do to guess." And sometimes, appealing, "I would tell you if I could." "I'll try to see." "I'll do all I can," &c. When sure of her point, nothing can move her from her declaration. Night after night, week after week, she sticks to her decisions, strangely enough sometimes, as it appears to us: but we are not aware of her ever yet having been mistaken on any point on which she had declared herself. We ascribe this to our having carefully kept apart the waking and sleeping ideas; for it is rare to find somnambules whose declarations can be at all confidently relied on. If any waking consciousness is mixed up with their sleeping faculties, they are apt to guess—to amuse their fancy, and to say things that they think will best please their Mesmerist. J.'s strict and uncompromising truthfulness forms a striking contrast with the vagaries of hackneyed, and otherwise mismanaged somnambules.

It soon became evident, that one of her strongest powers was the discernment of disease, its condition and remedies. She cleared up her own case first, prescribing for herself very fluently. It was curious to see, on her waking, the deference and obedience with which she received from us the prescriptions with which she herself had just furnished us. They succeeded, and so did several efforts on my behalf. I cannot here detail the wonderful accuracy with which she related, without any possible knowledge of my life ten and twenty years ago, the circumstances of the origin and progress of my ill-health, of the unavailing use of medical treatment for five years, and the operation of Mesmerism upon it too late. One little fact will serve my present purpose better. Soon after she was mesmerised, I was undergoing my final severance from opiates—a serious matter to one who had depended so long and so desperately upon them. As I have said, I got through the day pretty well; but the nights were intolerable, from pain and nervous irritations, which made it impossible to rest for two minutes together. After four such nights, I believe my Mesmerist's fortitude and my own would have given out together, and we should have brought the laudanum bottle to light again, but for the bright idea, "let us ask J!" She said at once what my sufferings had been, and declared that I should sleep more and more by degrees, if I took—(what was contrary to her ordinary ideas of what is right and rational, and to mine)—ale at dinner, and half a wine-glass full of brandy in water at night. I refused the prescription till reminded—"Remember, she has never been wrong." I obeyed; the fact being kept secret between us two, in order to try, every evening, J.'s knowledge and opinion. She always spoke and advised, in a confident familiarity with incidents known only to us two, and carried me steadily through the struggle. I lost my miseries, and recovered my sleep, night by night, till at the end of the week, I was quite well, without stimulant or sedative. Nothing can be more remote from J.'s ordinary knowledge and thought than the structure of the human body, and the remedies for disease; and, though I was well aware how common the exercise of

this kind of insight is in somnambules—how it is used abroad as an auxiliary to medical treatment—I was not the less surprised by the readiness and peremptoriness with which a person, in J.'s position, declared, and gave directions about things which she is wholly ignorant of an hour after, and was, during the whole of her life before.

Monday, Oct. 14th, J. did not come up as usual to our seance. There was affliction in the household. An aunt of J.'s, Mrs. A., a good woman I have long known, lives in a cottage at the bottom of our garden. Mrs. A.'s son, J.'s cousin, was one of the crew of a vessel which was this evening reported to have been wrecked near Hull. This was all that was known, except that the owner was gone to Hull to see about it. J. was about to walk to Shields with a companion to inquire, but the night was so tempestuous, and it was so evident that no news could be obtained, that she was persuaded not to go. But she was too much disturbed to think of being mesmerized. Next morning there was no news. All day there were flying reports,—that all hands were lost—that all were saved—but nothing like what afterwards proved to be the truth. In the afternoon (no tidings having arrived) we went for a long drive, and took J. with us. She was with us, in another direction, till tea-time; and then, on our return, there were still no tidings; but Mrs. A. was gone to Shields to inquire, and if letters had come, she would bring the news in the evening. J. went out on an errand, while we were at tea—no person then in the place having then any means of knowing about the wreck; and on her return, she came straight up to us for her seance. Two gentlemen were with us that evening, one from America, the other from the neighborhood. I may say here, that we note down at the moment what J. says: and that on this evening, there was an additional security of my American friend repeating to me on the instant, (on account of my deafness,) every word as it fell.

J. was presently asleep, and her Mesmerist, knowing the advantage of introducing subjects on which the mind had previously been excited, and how the inspiration follows the course of the affections, asked, as soon as the sleep was deep enough,

"Can you tell us about the wreck?" J. tranquilly replied, "O! yes, they're all safe; but the ship is all to pieces."

"Were they saved in their boat?" "No, that's all to pieces."

"How then?" "A queer boat took them off; not their boat."

"Are you sure they are all safe?" "Yes; all that were on board! but there *was* a boy killed. But I don't think it was my cousin."

"At the time of the wreck?" "No; before the storm,—by a fall."

"Down the hatchways?" "No, he fell through the rigging from the mast." She presently observed, "My aunt is below, telling them about it, and I shall hear it when I go down."

My rooms being a selection from two houses, this "below" meant two stories lower in the next house.

She continued talking of other things for an hour longer, and before she awoke, the gentlemen were gone. After inquiring whether she was refreshed by her sleep, and whether she had dreamed, ("No,") we desired her to let us know, if she heard news of the wreck; and she promised, in all simplicity, that she would. In another quarter of an hour, up she came, all animation, to tell us that her cousin and all the crew were safe, her aunt having returned from Shields with the news. The wreck had occurred between Elsinore and Gottenberg, and the crew had been taken off by a fishing-boat, after two days spent on the wreck, their own boat having

gone to pieces. She was turning away to leave the room, when she was asked—"So, all are saved—all who left the port?"

"No, ma'am," said she, "all who were on board at the time; but they had an accident—a boy fell from the mast, and was killed on the deck."

Besides having no doubt of the rectitude of the girl, we knew that she had not seen her aunt—the only person from whom tidings could have been obtained. But, to make all sure, I made an errand to the cottage the next morning, well knowing that the relieved mother would pour out her whole tale. My friend and I encouraged her; and she told us how she got the news, and when she brought it to Tynemouth—just as we knew before. "How glad they must have been to see you 'at ours'!" said I.

"O yes, ma'am:" and she declared my land-lady's delight.

"And J," said I. "Ma'am, I did not see J," said she, simply and rapidly, in her eagerness to tell. Then, presently—"They told me, ma'am, that J. was up stairs with you."

Two evenings afterwards, J. was asked, when in the sleep, whether she knew what she related to us by seeing her aunt telling the people below? to which she replied, "No; I saw the place and the people themselves—like a vision."

Such was her own idea, whatever may be the conjectures of others.

Phrenological Fact.—One of the strongest evidences of the truth of Phrenology rests in the fact, that under severe mental excitement, the hair is not unfrequently known to become gray. Indeed, there are several cases on record, in which the hair of the *whole* head has turned to a snowy white in the course of a few hours, in consequence of sudden fright, sufficient to produce a powerful and continuous agitation of the whole nervous system. Abercrombie mentions cases of this character. Facts like these, prove beyond the possibility of a doubt, that the brain is the *organ* of the mind, the *instrument* of thought and feeling. But this kind of evidence becomes far more specific when we find, that, after a given faculty of the mind has been called into vigorous or painful action, the hair over its corresponding organ changes its color. Among the numerous facts of this class, is the case of Mr. Christian Ernest Letzig, a young German, ten years since from Germany, but recently from St. Louis, who, having very large organs of Inhabitiveness and Adhesiveness, became exceedingly attached to the place and its associations; so much so, that in the space of two weeks after leaving St. Louis, a tuft of gray hair appeared upon the occipital portion of the head, covering the whole organ of Inhabitiveness, and the greater part of the two lobes of Adhesiveness. On arriving in this city, he called at Fowler's Phrenological Cabinet, and received a professional examination by Mr. S. R. Wells, who called his attention to the gray lock, and asked him if his separation from home and friends had not caused him many unpleasant and painful feelings. He replied in the affirmative, and added, that leaving St. Louis proved so sore a trial that his social feelings were far more keenly lacerated than when he first left his native country, and caused the gray hair in question to appear.

B. J. G.

New-York, 12th May, 1845.

ARTICLE IV.

PHRENOLOGICAL AND PHYSIOLOGICAL ORGANIZATION AND CHARACTER OF
ANDREW JACKSON.

The following analysis of the organization of Gen. Andrew Jackson, by the Editor, was published in the Phrenological Almanac for 1845. It deserves a place in the Journal, both as furnishing a strong proof and a forcible illustration of the truth of Phrenology, and as affording amateurs a *practical* illustration of the signs of character, and the best method of proceeding in making phrenological examinations.



NO. 15.—GEN. ANDREW JACKSON.

It is due to science, due to the man, that the Phrenological developments of the "Hero of New Orleans," and one of the most popular ex-Pre-

sidents of our nation, should be given to the public in the pages of this annual. That pleasurable task we propose to undertake; though it is rendered the more difficult, from our having no bust of him extant taken from life. Still, Power's bust is good, and that taken in 1812 is also tolerably correct; as are most of the prints of this remarkable man. His character speaks for itself. That, I shall not attempt to give, but only his phrenological and physiological *developments*.

First, then, he has one of the most powerful *temperaments* to be found—an organization of the greatest *power* and *activity combined*. That *prominence* of all his features, all his muscles, taken in connexion with their *sharpness*, constitutes our warrant for this inference. Rarely do we find the lines and lineaments of any one's face more distinctly marked, more easily recognized—a characteristic which appertains to most great men; because that very organization which gives them their power, also gives them marked features. Such a temperament not only drives all the time, but also drives all before it—goes fast, and goes with power—staving ahead Jehu-like, in the face of whatever opposes. Such a temperament also impresses others—magnetizes, charms, and commands and receives service. It is a common centre around which other influences cluster. It infuses its energies into others—imbues them with his spirit, and thus spreads the wings of its influence over vast numbers of his fellow-men, impregnating them with his own nature.

Such a character will be always full of its strong points, if not also weak ones. It has nothing so so, nothing medium and common-place; but all is bold, strong, determined, pithy, efficient, impressive, thorough-going. Such an organization knows nothing about *I can't*, or about difficulty or danger, but takes hold of all matters just as the steam-car takes hold of the train—as though it had *got* to come, and come *right along* too, and fast at that. The very highest kind of efficiency and energy go along with this temperament, and indeed are caused thereby. Not a lazy bone nor muscle is found in such a man's body, nor an idle *bump* in his head. Every organ and faculty works as faithfully as all the bees of an industrious hive work for one common end. And they all *accomplish*—they all work *together*—each helping on all the others.

But to his organs: His largest group is that situated in the crown of his head; which runs far up and back in the region of Firmness, Self-esteem, Approbativeness, and Conscientiousness. This governs him. This, with his predominant Adhesiveness, made him President of the United States, and gave him his overwhelming popularity. The philosophy of this matter is this: Friendship gathers friends around him, and then Firmness and Self-esteem take the helm and rule them. Friendship lies at the base—is the ground-work—of the popularity of all great men. Be it that a man is ever so talented, ever so worthy of public esteem, still, he needs

to *make friends* before his greatness can be acknowledged. Who does not know, that friendship esteems the talents, the virtues, of its friends much higher than they really deserve? Who does not also know, that friendship will do for its friend, what neither love of money, of fame, of justice, of doing good, of intellect, of any other element of our nature will do? In harmony with this principle it is, that woman does so much for those she fancies. Make, then, devoted *friends*. Bind them to you by the strong cords of *personal attachment*. They will work for you like horses. They will tackle themselves into your interests, and draw with all their might, and never tire. They not only do for you all in their power, but they enlist *their* friends, and they, their's; and thus the circle widens, and its waves roll and swell till they give their centre of influence any power, any influence it may please to wield. This element of Friendship is most powerful in Jackson. This gave him strong friends, and abundance of them. They obtained, the organs in the *crown* of his head took the lead, became the captain, and as the army enlarged, their *general*, and *this* made him President. This gave him his popularity. His strong, practical common sense, derived from his temperament, in conjunction with his large perceptive organs, then sustained him in those offices to which his friendship and aspiring organs elevated him. His intellect, pure talent, never gave him his station or influence, though they are by no means wanting.

Love of children is also large in General Jackson. A similar principle to that just shown to apply to Adhesiveness, applies also to this organ (Philoprogenitiveness.) Children soon grow up. Get their affections while they are children, and when they grow up they will exert a powerful influence in your favor. In old men, this feeling is often, and most profitably, exercised towards young men, just commencing in life, to encourage them onward, to set them up, or help them to start, &c. Do this to a young man, possessed of one spark of gratitude, and he will work for you all his life, and with all his might. This is another secret of the old General's popularity. A similar remark applies to Amativeness, but how this organ was developed in him, I cannot say; but judge it was large, both from his temperament and the general shape of his head. Love of home is probably large. It almost *certainly* accompanies that general form of the back head which he so eminently possesses. He, doubtless, was actuated by a purely patriotic spirit. Love of country, unquestionably, dictated most of his public acts.

Combativeness is decidedly large, and sharp at that, forming great ridges at the points of their location. This gives force, courage, resolution, energy, determination, positiveness of expression and action, and that impulse which forces its own way. It speaks in a short, sharp, emphatic, pithy manner,* which takes effect. It adds more to a man's efficiency than pro-

* In these descriptions, the Author's object is not merely to give the phrenological developments and characters delineated, but to give that practical exposi-

bably any other faculty. It puts in that *I can* and *I will*, that *you shall* or *I'll make you*, which does up the business. This, in conjunction with large Firmness and Self-esteem, gives a vigor to all the other faculties, which doubles their energy and power of function. All these, Jackson possesses in an eminent degree.

It should be added, that great Firmness, and usually Self-esteem, go along with this development, and, therewith, the powerful, the Roman, the bold, daring, indomitable and determined spirit, which difficulties only stimulate, and which success only renders still more insatiate.

Conscientiousness is large, and Secretiveness and Acquisitiveness are small. Hence, though his impulsive temperament, and the heat of his powerful feelings, might perhaps sometimes cause him to err, yet, in general, he will stand firmly by his convictions of *right*—will do *justice*, and never injure others to serve himself. Such an organization may be trusted with the helm of state, and when, as in him, large Benevolence stands ever ready to promote human happiness on a large scale, great good is sure to follow. Benevolence not only forms a leading element of his character, but few have it developed equally large. Beyond all question, he is a good man. His principles are correct. His motives pure. His aims and actions governed by the higher sentiments. He means to harm no one, but to benefit all: forgetting even his own interest to serve others. This organization—predominant Benevolence, with small Secretiveness and Acquisitiveness—should characterize all who occupy offices of public trust and influence. Then they will use their faculties for doing good and right with an effect commensurate with their sphere of action. Still in him it may have rendered too many *personal* services, and thereby have injured the common good. But, let a public man possess the *opposite* organization, and he will use all his power and influence to promote purely selfish ends. The greatest of curses, would be such a public man.

Ideality is not developed. He lacks refinement, taste, delicacy, propriety, polish, grace, ease, elegance, and the fine and sentimental.

His forehead is well developed. The reasoning faculties predominate in his bust taken in 1812; but his perceptive greatly predominate at the present time. To any who wish a proof of the real fact as to the extent of the increase of organs, I submit these two busts. Look, ye who would know whether your own organs are capable of being enlarged by their ex-

tion of the functions and combinations of organs and faculties, which can be better presented in this way than in any other, and surely no other way equals it, for teaching THE SCIENCE. It is left for the reader to say, whether the principles of human nature brought out in this single article, are or are not worth more than a hundred times the cost of this annual. Let the reader who would rise in politics, in religion, in business, in any way, practice the principle of Friendship above presented, and then say if thousands of dollars would not be cheap for a knowledge of it.

ercise—look, and learn what a surprising change is here seen—a change which you may produce in your own developments. Not that the reflectives are diminished, but that the percepts are enlarged—wonderfully enlarged. From average to *very large*. No resemblance in the forehead of the one to that of the other is noticed ; and all this difference is occasioned by the exercise of the percepts. The enlargement is immense. They give that practical common sense for which he is so remarkable.

But, we will not particularize farther. I regret the absence of a correct bust, taken from life. That of Powers, in the Capitel at Washington, is good, but one taken from life can alone suffice for phrenological purposes—the main ends that should be aimed at by the painter or the sculptor. If his friends will get his consent, I will see it taken, if it costs hundreds of dollars—so much do I wish to preserve a correct bust of this good man,*

* That opportunity is now lost forever. Every Phrenologist will lament the absence of such a **bust**, and as a belief in Phrenology becomes more diffused, the lament will increase. At least, such busts of distinguished men are invaluable. In 1838, the Editor entered most zealously into the taking of busts, but soon found it so **VERY** expensive as to **COMPEL** him to desist. He considers his cabinet invaluable.—Sold under the hammer, it might bring twenty doilars, perhaps a hundred, only. But, in it, in after ages—for these busts must live—future ages will read, in the language of demonstration, the true characters of many of the distinguished men of our age. Notwithstanding, however, that he has suffered so severely in his pecuniary affairs in consequence of his heavy expenditures in collecting his cabinet, the Editor's ardor remains unabated still. If he had the pecuniary means, he would take every prominent man in the church and state. He hopes soon so far to recover from his pecuniary embarrassment as to be able again to prosecute this his darling object. And if any one is curious to know what O. S. Fowler has done with all the money he has made, let his Journal and Cabinet answer. And let the public remember that he is no miser, no spendthrift, but returns to Phrenology all he receives therefrom.

MISCELLANY.

The New-York Phrenological Association, referred to in the number for June, holds its regular meetings at the "Marion Temperance Hall," No. 183 Canal-street, on every Thursday evening. Ladies and gentlemen who have attended either the Classes or Lectures of Mr. Fowler, are invited to attend.

The Editor of the Journal now contemplates spending the last week of July and the first of August at the Saratoga Springs; in which case, he will probably deliver a course of Lectures on Phrenology and Physiology.

Operations on the Teeth.—Dr. Pooley, Dentist and Operative Surgeon, 42 Dey-street, performed some of the most painful operations on the teeth and gums of a young lady, in the presence of several witnesses, on the 21st of June, without her feeling any pain or uneasiness, after magnetizing her only once—the particulars of which will be given in a future number. He has other cases of Chronic Disease under Magnetic treatment, which promise the beneficial results we predicted of this remedial agent.

Harrewaukay, the New Zealand Chief, now in the American Museum, affords a most intensely interesting subject for Phrenological observation. We saw the specimen too late to allow a full description of his developments to appear in this number. But we have the consent of Mr. Hitchcock, the present liberal Manager of the Museum, to take his bust, provided we can obtain the chief's consent, which, judging from his general appearance and the interview had when I examined his head, can doubtless be obtained. He submitted his head for examination very cheerfully, and even made some fun over it. To say *what* his developments are, is not our present purpose, but only to promise a full account hereafter, and as soon as it can well be prepared. His bust, we should deem invaluable, and shall get it if it is to be had; and, if obtained, we will of course give the full benefit thereof to our patrons.

Engraving.—This branch of the mechanic arts, though comparatively of recent origin, has finally become a highly important one. Men love pictures. Pictures they *will have*, and *should have*. It is a law of mind that instruction addressed to the *eye* should be much more effective than that which is addressed to any other sense. Individuality is stationed at the very threshold of intellect. All the other perceptive organs are located around it, and their respective faculties all revolve about it, and are fed by it. No one can make progress in Phrenology without *engravings*, and the Journal is well aware that its usefulness would be greatly enhanced by additional *cuts*. The readers will find a much greater number introduced this year than ever before. But they are very *expensive*. For the one of *Neal*, soon to be inserted, we pay twelve dollars, exclusive of the drawing, which costs several more. And yet, it is only an ordinary one. At this branch of business a good workman can probably *earn* more than at almost any other. Five dollars per day will not hire a first rate engraver. Nor is there any lack of employ. The Journal cannot find one engraver in the city not already over run with work, and is often obliged in consequence to pay enormously for illustrations or go without them, and some times cannot get them when wanted at *any* price. The reason is, that the *demand* for engravings is greater than the supply, because of late that demand has increased, and is still increasing rapidly. It must *go on* to increase. If the reason is asked, it will be found in the first article in this number. It is one of the mechanic arts, and is employed

expressly to aid intellect. Constructiveness as thus employed works with intellect more than in any other form of action. In the book *maker*, to be sure, it works with Acquisitiveness, but the *demand* in the reader comes mostly from *intellect*. Partly, perhaps, from taste and curiosity; but, to a greater extent, from a desire for that *instruction* which pictures alone can impart. And this will continue to increase. Hence, the demand consequent thereon, must also continue to increase. For every engraver now employed, hundreds must soon be in demand, and be pressed with labor. It is now among the most profitable of mechanical employments, and must become more so. The Journal would be glad to engage one constantly, in connexion with the Editor's other works. But one who understands Phrenology, would have a decided preference, and also great advantages over all others. Young men, therefore, in search of a profession will do well to consider the claims of this. It is better than that of law, and will soon be better than that of medicine, and as such we recommend it to the attention of all who are willing to *earn* a living by honest labor, well paid. We repeat, that we want a good wood engraver, who can also draw, and will give such a one full employ and good pay.

Water Cure in America.—We copy from the N. Y. Tribune, the following letter of Robert Wesselhoeft, M. D., addressed to the editor of that paper, from Boston, April 16, 1845:—

"*Dear Sir:*—Nearly three years ago, I was requested by several of your friends, to give them information about the establishment I wished to commence for curing diseases by *cold and pure cold water*, according to the method of Vincent Priessnitz, in Graefenberg, Germany. At that time I began to be aware of the great difficulties which such an enterprise might encounter in this country, the greatest of which very few may apprehend. This is the scarcity of such water as may be deemed *pure, cold, and never-failing*. Partly because of this difficulty, I had to give up the idea of establishing myself in the neighborhood of Boston. It was by accident, however, that I finally found what I sought in *Brattleboro'*, Vermont, near the Connecticut River.

"Aided by some distinguished friends, I am now establishing myself in said place for the purpose. I may be able to receive patients in the first part of May. Therefore, I now take the liberty to give you notice, in order to invite your friends, as many as may choose to be patients, and who are likely to be benefitted by the water-cure, to come to *Brattleboro'*."

"To decide whether their diseases are curable by water, I expect from all patients desirous of being placed under my care, a frank and lucid statement of the nature and symptoms of their ailments, in giving which they will do well to consult their physicians. I shall give them speedily an answer, and, if I find them probably curable by water, give notice at what time they may come to *Brattleboro'*, under what conditions I can receive and treat them, what they should bring with them, &c."

"*Brattleboro'* is beautifully situated, but it is a small place, and offers, besides a few taverns, not many facilities for boarding strangers. It would be therefore inconsiderate for patients to come to the place without having provided lodgings. From the limited number of rooms at my disposal, and from the number of applications already made, it appears advisable to make arrangement some time previous to the intended arrival. Letters (post paid) may be directed to me at *Brattleboro'*, Vt."

The following, from the same pen that wrote the Ode on the funeral of Spurzheim, beautifully embodies the spirit of that science at whose fountain its Author has so long and so deeply drank.

NOT ON THE BATTLE FIELD.

BY JOHN PIERPONT.

- To fall on the battle-field fighting for my dear country—that would not be hard.

O no, no—let *me* lie
 Not on a field of battle, when I die!
 Let not the iron tread
 Of the mad war-horse crush my helmed head:
 Nor let the reeking knife,
 That I have drawn against a brother's life,
 Be in my hand when death
 Thunders along, and tramples me beneath
 His heavy squadron's heels,
 Or gory folloes of his cannon's wheels.

From such a dying bed,
 Though o'er it float the stripes of white and red,
 And the bald eagle brings
 The clustered stars upon his wide spread wings,
 To sparkle in my sight,
 O, never let my spirit take her flight!

I know that beauty's eye
 Is all the brighter where gay pennants fly,
 And brazen helmets dance,
 And sunshine flashes on the lifted lance:
 I know that bards have sung,
 And people shouted till the welkin rung
 In honor of the brave
 Who on the battle-field have found a grave.
 I know that o'er their bones
 Have grateful hands piled monumental stones
 Some of those stones I've seen:
 The one at Lexington, upon the green
 Where the first blood was shed,
 That to my country's independence led;
 And others, on our shores:
 The "Battle Monument" at Baltimore,
 And that on Bunker's Hill.
 Ay, and abroad a few more famous still:
 Thy "tomb," Themistocles,
 That looks out yet upon the Grecian seas,
 And which the waters kiss
 That issue from the gulf of Salamis.
 And thine, too, have I seen,
 Thy mound of earth, Patroclus, robed in green,
 That, like a natural knoll
 Sheep climb and nibble over, as they stroll,
 Watched by some turban'd boy,
 Upon the margin of the plain of Troy.

Such honors grace the bed,
 I know, whereon the warrior lays his head,
 And hears, as life ebbs out,
 The conquered flying, and the conqueror's shout.
 But, as his eyes grows dim,
 What is a column or a mound to him?
 What, to the parting soul,
 The mellow note of bugles? What the roll
 Of drums? No: let me die
 Where the blue heaven bends o'er me lovingly,
 And the soft summer air,
 As it goes by me, stirs my thin white hair,
 And from my forehead dries
 The death-damp as it gathers, and the skies
 Seem waiting to receive
 My soul in their clear depths! Or let me leave
 The world, when round my bed
 Wife, children, weeping friends are gathered,
 And the calm voice of prayer
 And holy hymning shall my soul prepare
 To go and be at rest
 With kindred spirits—spirits who have blessed
 The human brotherhood
 By labors, cares and counsels for their good.

And in my dying hour,
 When riches, fame, and honors, have no power
 To bear the spirit up,
 Or from my lips to turn aside the cup
 That all must drink at last,
 O, let me draw refreshment from the past!
 Then let my soul run back,
 With peace and joy, along my early track,
 And see that all the seeds
 That I have scattered there, in virtuous deeds,
 Have sprung up, and have given,
 Already, fruits of which to taste in heaven!

And though no grassy mound
 Or granite pile say 'tis heroic ground
 Where my remains repose,
 Still will I hope—vain hope, perhaps! that those
 Whom I have striven to bless,
 The wanderer reclaimed, the fatherless,
 May stand around my grave,
 With the poor prisoner, and the poorest slave,
 And breathe an humble prayer,
 That they may die like him whose bones are mouldering there.

Specimen Numbers of the Journal, (of either Nos. now issued,) will be sent gratuitously, in any quantity ordered. We *desire* such orders; sample numbers making the cheapest and the best agents that can be employed

THE
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NO. 8.

ARTICLE I.

MENTALITY AS CONNECTED WITH ORGANIZATION; OR, AS INFLUENCED AND
INDICATED BY PHYSIOLOGICAL CONDITIONS. NO. III.

IN No. 1, of this series, p. 33 of this volume, will be found the general doctrine, that mental manifestation is as the organization, and that the latter is indicated by SHAPE—that coarseness of texture indicates coarseness of feeling, whilst delicacy and susceptibility of mind are accompanied by a fine organization; and that a fine organization is accompanied by a fineness of OUTLINE or shape; and *vive versa* of coarseness of texture and configuration. This law is both fundamental and universal, and lies at the basis of all phrenological and physiological signs of character; nor will any reflecting mind call in question the general FACT of a relation between shape and character. That, however, both the universality and application of this law may be more fully understood, and its correctness as a guide to character more fully appreciated, observe the fact in its widest range, namely, in the fact that trees have one general resemblance to each other, and a general difference from every thing else—all having roots, a trunk, branches, foliage, at the same time that

different kinds of trees differ in minor matters from each other, and yet those that are most alike in character, most closely resemble each other in shape; that water bears a general resemblance to water all over the globe; and thus of apples, thorn and crab included; of grains of all kinds; whilst those kinds most alike, as are wheat and rye, more closely resemble each other in shape; that all animals bear a general resemblance to each other, in their all having nerves, muscles, a stomach, a head, eyes, feet, &c. &c.; and that the more nearly alike their natures, the more closely they resemble each other; and those that differ most in character, differ most in shape. In other words, besides the general resemblance of every tree to every other tree, every apple tree resembles every other apple tree, every cherry tree every other; every oak, and pine, and cedar, every other; and thus throughout all other trees, and plants, and fruit. Besides the general resemblance of every animal to every other animal, every dog is like every other dog, every lion like any other lion, and thus throughout the whole kingdom of animal life.

The great law is this. The more nearly one thing in nature resembles any other in character, the more nearly it also does in shape; and the more unlike things are in nature, the more unlike they are in shape. In short, Infinite Wisdom has seen fit to choose certain general types of shape in nature, as best fitted to manifest certain general types of character and mental quality; and hence, wherever we find a general conformity to any given type in shape, we find a similar conformity to the accompanying character. This law will be found to embody an unfailing index of character.

Another important consecutive law is, that there exists a *ONENESS* between every part of every being and thing, and every other part. Thus, give a comparative anatomist a limb, or even a bone, or tooth, of any animal, and he will tell you accurately the size and shape of that animal, its genus and even species; its habits, character, and all about it: and all predicated in this general law of oneness. If the neck, or a limb, or any part, is long, *ALL* the limbs and parts will be long; the face long, the person tall, the phrenological organs tall, and the whole body built on the long principle; but if the neck or one limb is short, all the limbs will be short, the stature low, and the whole person built upon the short principle. Thus, also, of the size of one part, whether great or small, of any part compared with any other, or with that

of the whole man. And thus of any thing in nature touching any or all its characteristics.

Nor is this law true as applied to *SHAPE* merely. It applies equally to *PRODUCTS*. Thus, take different varieties of the apple tree. Not only is the tree of the Rhode Island greening always large, and its branches large and long, and the whole tree well proportioned, but the fruit, too, is large, fair, and well-proportioned. But both the bell-flower and the gill-flower apples are elongated and conical, and so are the trees, branching out tolerably broad at the base of the branches, and then running up in the form of a cone towards their tops. Their limbs, too, like their fruit, are long and pointed. Take any apple tree, however, whose fruit is flattened, and broader than long, and its tops will be low, but wide, just like the fruit. Trees that bear large apples will be large, bear large limbs and leaves; but, if the tree is tucked up, full of crags, and bears small leaves, its fruit will be small. Show me any tree, and I will tell you what shaped fruit it bears; or, show me an apple, and I will tell you what kind of a tree it grew on, provided the tree has had its full and natural growth. Even the leaves and twigs of any tree, will tell you what shape the fruit is; small leaves going along with small fruit, knurly leaves with knurly fruit, large open leaves with large open fruit, and thus of the other qualities.

A similar fact obtains in regard to peach trees. Thus, when the notches in the edges of the leaves of a tree are deep, its fruit will ripen early, and thus of other qualities of both the peach and of all trees. In short, if men fully understood these and other tangible signs of character, the qualities of all kinds of fruit could probably be told from the shapes of the tree, twigs, leaves, &c.—whether its fruit is sweet or sour, when its maturity may be expected; and thus throughout, as to the fruit trees, and all other trees and plants.

Having *demonstrated* the existence of reciprocal relation between shape and texture, and texture and character, that is, between character and shape, we proceed to inquire *WHAT* shapes indicated what characteristics. And first, *certain* shapes, as seen p. 33–37, are *adapted* to manifest *certain* characteristics. Thus, *length* is adapted to *flexibility*, and roundness to *resistance*, or *self-preservation*. Thus, if we wished to make a wad of clay into the firmest and strongest shape possible, we should not elongate it, but should round it up into a ball; but when we want to make a piece of

steel into as *flexible* and as *active* a shape as may be, we *draw it out*, as into a watch spring. If we wish a form suited to make *impressions*—to operate upon *foreign* substances, we make it either prominent or sharp: prominent when the forcible is required, pointed or sharp where *penetration* is required.

Now the fact is a little singular, that animals shaped in harmony with these forms, possess the qualities ascribed to these several shapes. Thus, the indian pony is thickset and broad built; that is, approaching the round, or resisting and enduring form; and, accordingly, the pony is tough, being able to go through an amount of labor, hardship and privation truly remarkable. So the bull-dog, is both broad built, tenacious of life, and exceedingly hardy; that is, endowed with a remarkable amount of vitality, or animal life. Now, are not *all* broad built animals also proportionably endowed with vitality?

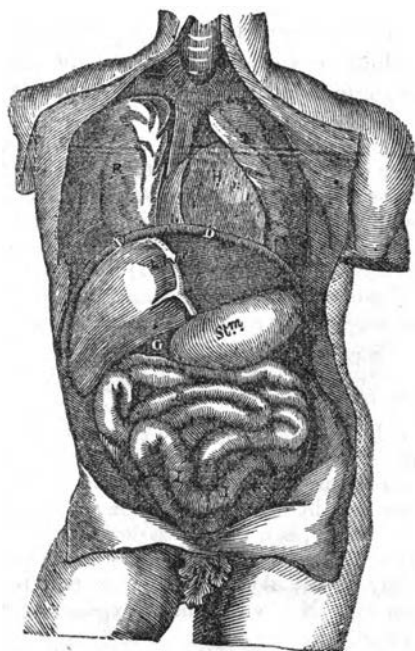
But slim built animals are more active, fleet, nimble, but less enduring. Thus, to be a good racer, a horse must not be thickset, but must be slim and gaunt. "A lean horse for a long pull," both embodies a general fact, and also the principle now before us, that length gives flexibility, with, in this case, ease of motion. So of the deer, gazelle, camel-leopard, crane, eel, &c. So equally of man. Long built men for suppleness, agility, motion, and rapidity of intellectual action; while broad built men, though generally stouter, and tougher, are less nimble in body, quick of perception, and intense in feeling.

But, sufficient has been said to establish the *general* fact, that certain shapes, both general and more minute, accompany certain leading and more minute mental characteristics. Let us proceed to inquire, next, into the causes involved in the production of these results.

First, then, the cause; and what is the *cause* of *all* animal shape, or, more properly, of that endless *diversity* in the shape of different individuals? Not to stop here to inquire why one animal differs from another in its general outline, (though the principle in hand will doubtless solve even this question,) *why* is one person thickset, another raw-boned, another spindling, and so on, throughout all varieties of shape? Because one set of physical organs predominates in one, and others in others. Thus, *breadth* in shape, that is, the thickset and stocky in person, accompanies a proportionate enlargement of the cavity of the chest and abdomen, which induces breadth both of shoulders and person, as well

as of head, and of all parts of the body. A stout, broad built person, therefore, is rendered so by the predominance of his heart, lungs, stomach, and other vital organs, over the others; and this predominance of these organs occasions that predominance of vitality or strength of constitution already shown to accompany this form of body. The reader now sees the connection of *cause and effect* existing between breadth of person and *animal power* or *vitality*. For the sake of distinction, then, we will call the predominance of this class of organs the predominance of the *vital* or *animal** *temperament*.†

The following engraving, besides showing *how* the predominance of the vital apparatus occasions *breadth* of the body and limbs, will show the position of the several organs that compose this temperament.



EXPLANATION OF THE ENGRAVING.

THE LETTERS R L and L L mark the right and left lungs, with the heart

* The term animal, as here employed, does not necessarily involve sensuality, or depravity, as the term animal is often employed to designate, but

H lying between them, but chiefly on the left side. V is not a very accurate representation of the large bloodvessels going to the head, neck, and superior extremities. Livr. is the liver, lying in the abdomen, or belly, and separated from the chest by the arched fleshy partition D D, called the diaphragm, or midriff. The stomach appears on the other side, marked Stm. but both it and the liver are removed a little from their natural situation. G. is the gall-bladder. I I I are the various parts of the intestinal canal, through which the food is passed on its way from the stomach, by means of what is called the *peristaltic* or *vermicular* motion of the bowels, one circle of fibres narrowing after another, so as to propel its contents slowly but steadily, and resembling, in some degree, the contraction of a common worm."

To take up in this connexion these organs severally, and the respective offices of each, would divert us too far from our present purpose, that of laying before the reader the *outline*, or landmarks of this subject. As soon as this is done, and those signs of the character contained therein, presented, both the anatomy and the physiology of these organs, will be given, with accompanying physiological information and advice.*

simply the ascendancy of the life manufacturing organs, or a strong constitution. The more powerful this animal temperament, therefore, the better, provided proper use is made of it; for the more *life* it furnishes, for expenditure by the other organs. Indeed, without this animality there can be no mentality in this life.

The term *temperament* is here used in a sense synonymous with that of apparatus or organization. The predominance, therefore, of the vital or animal temperament, signifies simply the predominance of those organs denominated the vital; and the predominance of the nervous temperament would, therefore, express the ascendancy of the brain and nervous system. And thus as to the other temperaments.

* Owing to our having been unable to effect a seasonable completion of all the cuts required fully to illustrate this temperament, we are obliged to lay over to the next number a more full description of the shape its predominance occasions, and the mental characteristics it occasions. This is the less unfortunate, however, as a full discussion of this subject would unduly protract this article. The reader will doubtless perceive that we are approaching a highly important subject, and one that reveals the outline of character at a glance. Nor will pains or expense necessary to its full development, be spared.

ARTICLE II.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF JAMES EAGER, EXECUTED
FOR THE MURDER OF PHILIP WILLIAMS, MAY 9, 1845.

THE execution of this unfortunate man (unfortunate because he had formed intemperate habits, and because he lived in an age and country in which they hang men because they get drunk, and are thereby excited to commit murder, and other crimes,) took place on the afternoon of Friday, May 9th.* After the execution, a bust of his head was taken by S. R. Wells (the business man in the Journal and Phrenological departments at 131 Nassau-st.) and Dr. Holmes, who, it will be recollected, took the bust of the Fegee Chief some years ago, and who obtained the body of Eager for dissection, and afterwards furnished us with his skull



NO. 16.—LIKENESS OF JAMES EAGER.

* This notice of him has been postponed thus long in order obtain his skull from the dissector, as a help in making out his developments.



NO. 17.—EAGER'S SKULL.

The above likeness, and the annexed skull, were drawn from the bust and skull thus obtained, and may be relied upon as both authentic and correct, though the manner in which the likeness was drawn, has rendered the apparent distance from the ear forward greater, and backward much less, than it really was.

In organization, he was somewhat gross and coarse, rather than fine, in cast; still, he had by no means a despicable head, or one out of which a good head could not have been made, as will be seen from the following:

The developments of his organs, in a scale graduated from 1 to 7, are exhibited in the following table:

Degree of Activity, 4	Strength of System, 6	Propelling Faculties, 6
Vital Temperament, 6	Motive Temperam't, 6	Mental Temperam't, 4
<i>Domestic Propensities.</i>		
Amativeness, - - -	7	
Philoprogenitiveness, - -	5	
Adhesiveness, - - -	6	
Inhabitiveness, - - -	3	
Concentrativeness, - -	6	
<i>Animal Propensities.</i>		
Combativeness, - - -	6	
Destructiveness, - - -	6	
Alimentiveness, - - -	6	
Acquisitiveness, - - -	3	
Secretiveness, - - -	6	
<i>Selfish Sentiments.</i>		
Cautiousness, - - -	5	
Approbativeness, - - -	6	
Self-esteem, - - -	3	
Firmness, - - -	6	
<i>Moral Sentiments.</i>		
Conscientiousness, - - -	2	
Hope, - - -	4	
Marvellousness, - - -	2	
Veneration, - - -	6	
Benevolence, - - -	6	
<i>Semi-Intellectual Sentiments.</i>		
Constructiveness, - - -	6	
Ideality, - - -	5	
Sublimity, - - -	5	
Imitation, - - -	6	
Mirthfulness, - - -	5	
<i>Perceptive Faculties.</i>		
Individuality, - - -	6	
Form, - - -	6	
Size, - - -	6 to 7	
Weight, - - -	6	
Color, - - -	3	
Calculation, - - -	5	
Locality, - - -	7	
Eventuality, - - -	5	
Time, - - -	3	
Language, - - -	5	
<i>Reflective Faculties.</i>		
Causality, - - -	5	
Comparison, - - -	6	
Agreeableness, - - -	3	
Human Nature, - - -	6	

The following measurements, in connexion with the above, will exhibit to the reader the true data upon which the subsequent illustrations are founded:

Calliper Measurement of the Skull.

	Inches. Tenths		Inches. Tenths
From Individ. to Philoprog.	7 7	From opening ear to Self-esteem,	5 1
" opening of ear to Individual.	4 6	From Destructiveness to Dest.	5 0
" " Comparison,	5 0	From Cautiousn. to Cautiousn.	5 5
" " Benevolence,	5 3	From Sublimity to Sublimity.	5 3
" " Veneration,	5 3	From Ideality to Ideality,	5 0
" " Firmness,	5 3	From Secretiven. to Secretiven.	5 7
<i>Tape Measurements.</i> —Circumference around Individ. and Philop.			
From ear to ear over Benevolence,	- - - -		13 0
From " Firmness,	- - - -		13 5
From " Causality,	- - - -		12 5
From " Individuality,	- - - -		11 3
From " Philoprogenitiveness,	- - - -		11 0

From this view of his developments and measurements, it will at once be seen, that he was by no means a murderer by *constitution*. So far therefrom, he *could* have been made a good citizen. Of his having committed the murder, there is no doubt; nor that revenge was the instigator. Still, his *drinking habits*, and his immense Amativeness, were the *causes* of the murder, and not a constitutionally murderous disposition. Many men go unhung who are worse by nature than James Eager. Indeed, judging from his developments, he could have been made a worthy citizen and an excellent man. He had the *elements*, but not the *culture*. Rather, his culture and all his associations, were of the worst possible character; and these, playing upon his Amativeness, naturally very large, and rendered diseased by intemperance, prompted the murderous act. Nor did his weak Cautiousness restrain him by pointing out the consequences of his rash intent; nor his weak Conscientiousness remonstrate, by arraying before him the *criminality* of such conduct. Still, but for his intemperance, these organs would not have rendered him a bad man. His organization was poised between the good and the bad, so that it depended on education and habit to strike the balance; and they struck it in favor of vice.

We will not stop here to explain the *principle*, or *law* of mind, which made him a murderer, but only to name it; and that is, the influence of alcoholic drinks in *perverting* the faculties, and thus converting into vice what would otherwise have been virtuous. The *fact* is before the reader, that alcoholic drinks *do* make men bad who were good before intemperate habits had been formed. Both Editor and reader, notwithstanding their love of morality, and all their intellectual capabilities, if intoxicated sufficiently often, would become bad enough to swear, quarrel, and, perhaps, if powerfully provoked when intoxicated, even commit murder. The influence of strong drink in diseasing the body, and thereby the brain, the animal propensities in particular—thus producing depravity—is great. Intemperance diseases the propensities, and this diseased action is depravity. To suppose that depraved conduct is always the product of depraved intentions, is incorrect. The madman who foams with rage, and would kill you if he could, is *sick*, not depraved; and so was Eager, and both equally deserve our pity, not the gallows. But, having remarks in reserve on the influence of the physical conditions on conduct, and on temperance in drink and diet as a means of promoting moral purity, we shall not prosecute this subject farther at present, except to repeat the main ideas of this

article, which are, that the grogshops caused the murder of Williams, and consequently the execution of Eager.

A farther inspection of Eager's phrenological organs, shows by no means a predominant basilar region, nor an inferior moral one, nor a particularly deficient intellect. Nor is his head uneven, nor wanting in Benevolence. On the other hand, Acquisitiveness is small—too small for an honest, industrious man, (for when this organ is small, in combination with a temperament as excitable and impulsive as his, it allows of prodigality, and thus induces poverty, which too often tempts the sufferer to the commission of crime.)* Secretiveness is large, and the circumstances of the murder show its activity; yet, it was unsupported by Cautiousness, which, compared with what it had to restrain, was inadequate to its task. This omission was fatal, and, in connexion with the seafaring life he lead, (and seamen are proverbially reckless of consequences, rendered so by the constant recurrence of danger, and demand for daring risks,) allowed his other faculties to commit the rash act for which he was executed.

"Misfortunes never come singly," is the proverb; for, if they did, they would not be misfortunes. So of organs. A single organ, however large or small, will rarely do essential damage. If his want of Cautiousness had been offset by large Conscientiousness, the latter would have so far supplied the place of the former as to have saved him. Or if he had been possessed of Cautiousness without Conscientiousness. But both occurring together, and that too in connexion with both an impulsive temperament and immense Amativeness, as well as intemperate habits, the whole combining, murdered Williams. 'This view of the combinations is essential in forming our estimates of character.

Benevolence was large. In what manner, and to what extent, he exhibited its action, I know not, except it be in his penitence, which this faculty probably occasioned. His firmness is one of his largest organs, and its action was manifested in a most striking manner, in his waiting all night for his victim; in his standing out to the last, and persisting in his desire to kill his wife; as well as in his conduct on the gallows. His countenance also evinces this quality. It is evident from the following extracts from his sentence:—

"You have throughout the whole of this case, I am sorry to say, maintained a stolid indifference, and if you have any hopes of escape from the sentence of the law, I caution you not to indulge in them, but prepare to meet your God.

"Without any provocation, and without taking any measures to know whether your suspicions were well or ill founded, you spent the whole night in watching for your victim, and without any provocation on his part, you followed him to his death, you stabbed him, not once, nor twice, but thrice, till you brought him to an awful and bloody end, and we can see nothing to extenuate or excuse the fatal act."

"The prisoner seemed to be very little moved by his sentence, and calmly conversed with one of his counsel."

* This idea may be new to some, but observation has thrust it upon me, and reason confirms it, that a goodly share of Acquisitiveness is indispensable to integrity and virtue. Men who are destitute of it, often do not pay their debts, because they have not the means; nor assume and maintain that elevation of character which their own happiness and the general good demand, on account of their poverty; nor are they prompted to put forth that effort which alone can banish both idleness and vice together. EVERY man requires a good supply of ALL the organs, and the absence of any leaves the character essentially defective.

Self Esteem is wanting, as is generally the case with those who abandon themselves to those low-lived pleasures. This organ is essential to elevation of character, it raising one above debasing indulgences. Continuity is also large in head, nor was it wanting in character.

Veneration was large, and harmonizes with his yielding to religious impressions when clergymen visited him, as seen from the following from the Extra N. Y. Sun, of May 9.

"He sought the consolations of religion, and was attended by several clergymen of the Roman Catholic Church, in which faith he had been instructed in his youth, but in mature years he neglected his Church and associated with those who despised religion. He was also attended by Ministers of other churches. The convict manifested contrition for his heinous offence, and expressed the greatest concern for his eternal welfare.

"The ministers of religion were daily attendants in his lonely cell, instructing him in the means of eternal salvation."

"Rev. George Hatt, a Baptist clergyman, has for some time been in constant attendance with him—last night he sat up all night, and the time was mostly employed in prayer and devotion. In reply to a question of the Rev. gentleman, if he was not tired and would not rest? "No," replied Eager, "*I will rest to-morrow night!*" Mr. Hatt informed us that the prisoner was truly penitent—that he acknowledged the justice of his dreadful doom, and that he was prepared to meet it with resignation."

"He was assisted by the Rev. Mr Camp and Rev. Mr. Harris, with whom the prisoner frequently joined in singing and prayer during the morning. He was ready in his reply to all questions, and seemed far removed from any thing like the feelings of despair, although he constantly expressed his remorse for the act, and seemed to look forward with much resignation to his future condition. In at least an hour before the ceremony, he spoke of little else than this subject, and manifested the utmost interest to learn any thing which could be told *him* of an *hereafter*."

The prisoner arrived at the gallows with Mr. W. Hatt and Camp at his side. On the way he looked around at the spectators, and then at the gallows. Mr. Hatt asked him to join in prayer, to which he assented, and the space of five minutes was thus occupied."

Hope was small in head. In character he evinced it in not even attempting to escape punishment, and indulging little hope of being able to do so.

Human nature, located above Combativeness, is large, and the scull thin there. This he evinced in its bloodshot action in his *suspiciousness*: this faculty giving both the disposition to ferret out character, and the "I'll-watch-you-sir," which is but a step from suspiciousness.

His intellect is not large, nor yet small. It is fair, but the whole drift of the organization, his coarse features, enormous mouth, great teeth, heavy scull, dissipated habits, and evident want of culture, shows it to have been wanting in action. Indeed, nothing will degrade the intellect like those drinking and other associations that surrounded him. Combativeness and Destructiveness are both large. The whole basilar region is large; yet, as remarked above, not so predominant but that it could have been controlled by the other organs, provided they had been cultivated, and thus been freed from artificial stimulants. These characteristics he evinced in his killing

Williams, and in his repeatedly expressed a desire to have killed his wife, as seen in the following extracts from the N. Y. Sun :—

"Williams went out, but instantly retreated back into one room, and exclaimed, 'Eager has stabbed me.' He fell and almost instantly died. The prisoner stated, on being accused of it, that he wanted to kill one more person, and then he would die happy."

"James Eager was a man in the prime of life, and arrived in this country about a year ago from Ireland, whence he fled, pursued by the officers of justice, having been connected with a brutal murder in that country.

"He was engaged a part of his time as coast sailor in Ireland, and was about going a sea voyage from this port at the time of the murder."

But, we repeat, it was his all-controlling *Amativeness*, goaded to madness by alcoholic drinks on the one hand, and a dissolute wife on the other, in connexion with the above described organization, that prompted the murderous deed. This faculty loves the opposite sex with a degree of intensity proportionate to its power. Being large, and then being still farther wrought up by artificial stimulants, he doubtless loved his wife to distraction. She then not only proved unfaithful, but proclaimed her own shame to him—persisted in doing so still farther, and with the man he was about to murder, and then even tantalized him with her own past and prospective infidelity—enough, surely, to craze almost any man, especially an intemperate one, and make him plan and perpetrate almost any thing. The more so, when it is remembered that he is from a nation proverbially irritable and impulsive.* That she led him a most miserable life is evident from his remark in regard to an hereafter, that he could not "be cast into a worse hell than he had experienced in this life." Words are utterly powerless in describing the wretchedness of a man married to a woman like his wife, especially if he ever had the least attachment to her. That she provoked him in the very worst possible manner, was abundantly proved on the trial. A man agonized as he was, cannot stand provocation. He should not have been outraged. On the principle that the partaker is as bad as the thief, she was at least as guilty as he was. He was a tool in her hands. She doubtless first debased his character by gathering evil persons around them both, who goaded him on to the commission of the fatal deed. *He* should have been sent to the insane hospital, and *she* to a moral reform asylum; and all the grogeries within his reach should have been emptied into the sea; for they were as much the *primum mobile* as he was the willing executor.

But, we forbear farther comment here, simply adding, that we most fully concur with those who sought the commutation of his sentence. If he could have been made a temperate man, and have had a good wife, he would this day have been a valuable citizen, and a happy man. Society *makes* men bad, and then hangs them.

* Query, Have the terms *IRE* and *IRISH* any original affinity or relationship? That is, did the name Irish spring from the fact that the people were *IRE-ish*?

ARTICLE III.

THE LAW OF LOVE A FAR MORE EFFECTUAL PREVENTIVE OF CRIME THAN
PUNITIVE MEASURES, CAPITAL PUNISHMENT INCLUDED. NO. 4.

It is not wished, in this series of articles, to excite the sympathies of our readers, by dwelling on the horrors of an execution, nor to use those startling epithets, such as "public murder," &c. &c., so often bandied by the advocates for the abolition of capital punishment; but to take a cool, intellectual view of this whole matter. In this article, it is intended to call attention to two points connected with this subject.

First, the possibility of the condemned man being innocent. 'That innocent men *are* sometimes hung, is an undoubted fact. English law, touching circumstantial evidence, mentions the execution of a daughter for the murder of her father, who, it was afterward ascertained, committed suicide. To be killed in battle, is comparatively an easy death, because the death wound is given while its subject is in a whirl of both action and excitement, with his courage screwed up so high that he boldly rushes on death, and that too when he glories in his valor. But, an execution is passive, and disgraceful. Now, reader, how would you feel if reputed as being guilty of killing a father whom you devotedly loved? And for a *woman* to suffer such ignominy, and to suffer public execution, when thus unjustly accused—words utterly beggar the description.

A man was executed in Cambridge some fifteen or twenty years ago, for a murder committed by the notorious Patty Cannon, (mentioned in the Journal and Almanac of 1841 and '5.) Still, he had committed another murder, and therefore had less reason to complain; but his case attests the "glorious uncertainty of the law."

The following cases, though horrible to contemplate, are nevertheless true:—

An exciting Interview in the State Prison at Auburn.—Green, the reformed gambler, recently made an excursion through this prison. He gives the following account of his interview with a murderer:—

"On my return to the prison office I was introduced to the chaplain, Rev. O. E. Morrill, which reverend gentleman informed me that a man by the name of Wyatt, then confined in one of the cells, for the murder of Gordon, on the 16th of March, in the Auburn State Prison, had confessed to him that he had lived a gambler several years in the south and west, and he would like I should call upon him. I accompanied him to the cell of the murderer. The door was thrown open on its grating hinges, when the reverend gentleman introduced me as an acquaintance of his who had travelled south several years, and thought that he (Wyatt) would be glad to converse with him. He said he was happy to see me, and asked me to

be seated. After a short discourse in reference to the different classes of men then in confinement. I asked him what he followed in his travels in the south. He told me gambling. I asked him how long he had been engaged in that nefarious business? He said twelve or thirteen years. I asked him if he knew many gamblers? He said he did.

"I asked him if he ever knew one by the name of Green? He said he did. I asked his name? He answered, 'John;' said he knew him in 1832, 3, 4, and 5, and saw him in 1842, in St. Louis. I asked him if he was intimate with Green? He said he knew him as one gambler knew another. I asked if I favored him! He said, if I would stand in the light he would tell me. I did so. He said I looked like the man. I told him I was the man, but that I never knew him by the name of Wyatt. He said I did not; that Wyatt was not his real name. He then told me another, which was not his real name, and asked me if I did not hear of a man being murdered near St. Louis in the year 1841, and of two men being arrested, both tried and convicted, one having a new trial granted him, the other being hung. I told him that I thought I had. He said he was the man that had the new trial granted, and was acquitted; "and," said he, "they hung the wrong man; he was innocent; I am the guilty man; but they hung him, and cleared me." "But," said I, "you were under a different name still, at that time." He said, "Yes, by none of those names do you know me, but my real name you are familiar with. Your name, said he, I knew in the year 1832; the gamblers called you John, but Jonathan is your real name." My curiosity was highly excited at the strange management of the murderer. But you may imagine the increase of it when he told me his real name.

"I looked at the murderer and could scarcely believe my own eyes; yet he stood before me a living marvel. I have pledged secrecy as to his real name until after his execution. I interrogated him on his first steps in vice, and how he became so hardened. He told me to remember the treatment he received from the Lynchers' lash at Vicksburg. I did, but my eyes could scarcely credit the reality. I had known him in 1832, 3, 4, and early in '35, as a barkeeper in Vicksburg. He was never a shrewd card-player, but at that time was considered an inoffensive youth. The coffee-house he kept was owned by North, who with four others were executed on the 5th of July, 1835, by Lynch law. Wyatt and three others were taken on the morning of the 7th, stripped and one thousand lashes given to the four, tarred and feathered, and put into a canoe, and set adrift on the Mississippi River. It makes my blood curdle and my flesh quiver to think of the suffering condition of these unfortunate men, set adrift on the morning of the 7th of July, with the broiling sun upon their mangled bodies. Two died in about two hours after they were set afloat. Wyatt and another remained with their hands and feet bound forty hours, suffering more than tongue can tell or pen describe, when they were picked up by some slave negroes, who started with the two survivors to their quarters. His companion died before they arrived. Wyatt survives to tell the horrors of the Lynchers' lash. He told me, that seven murders had been occasioned by their unmerciful treatment to him, and one innocent man hung. I know his statement to be true, for I had known him before 1835, and his truth in other particulars cannot be doubted. He murdered his seventh man, for which crime he will be executed. Yours, truly, J. H. GREEN."

"The St. Louis American of the 19th ult. says:—News was received in this city last evening of the death of the notorious Buffalo Bill, who made

confession that he and McLean, assisted by others, were the murderers of Major Floyd in August, 1842, for which Johnson, who was innocent, was hung in June, 1843.

"And yet another. It has been ascertained that the German, who was hung in New-York last year, was not only innocent, but meritoriously tried to save the murdered man, and for doing so he lost his life. This innocent man (we have forgotten his name) rented a room from another man, and while engaged in cooking for himself, (the landlord and his wife being engaged in a quarrel,) the wife snatched a knife out of the German's hand, stabbed her husband, and ran into the street crying murder. The poor German was found with the dead husband, and the bloody knife in his hand, convicted and hung; and now it is proved that the wife committed the murder."

Now it is submitted whether it is not more expedient to let hundreds of murderers go unhung, rather than to hang one innocent man? And yet, we ourselves have seen innocent men put to death by law. One who has sufficient Destructiveness to kill, is thereby rendered better able to endure *being* killed, this organ helping its possessor to brace himself against suffering and death, as well as to cause them. But, for an innocent man to be hung up between heaven and earth, to die by violent hands, and die ignominiously, perhaps also to deprive a loving wife and fond children of his affections and support, as well as to cover them with undeserved infamy! and all this to be borne, not by a brute, but by a man of keen sensibilities, is indeed terrible beyond conception.

If to all this, it is objected:—"You argue against the *abuses* of the system, and not against the *system* itself; and only show that greater care is needed in ascertaining the positive *guilt* of those we condemn to be hung"—I answer:

Secondly: These murders are generally committed by intemperate men, and, moreover, by men in a state of intoxication *at the time* of the murder. An intoxicated man is, to all practical purposes, deranged. He is not himself, nor fully accountable for his acts; though he is accountable for *becoming* intemperate. Eager was an habitual drunkard, and so was his wife, as appeared from the trial. So was De Wolf, who was recently executed at Worcester, Mass.* So was the one who was executed in Orange county last year. Indeed, the case can hardly be found in which a murderer was not a drunkard—in which the murder was not *caused* by intoxication. The position need not be argued, that alcoholic drinks furnish a most powerful incentive to vice in all its forms. Intoxication has been justly called the parent of all vices. A man was once condemned to choose between one of three sins—commit incest, or fratricide, or get drunk. He chose the latter, and while drunk committed the other two. Our criminal courts bear

* An engraving for this criminal is preparing, and will be given as soon as we can find room—possibly in the next Number.

ample testimony to the fact, that nine in every ten (I think a statistical examination made some time ago, rated the proportion still greater,) of the crimes committed, were clearly traceable to intemperance. Alcohol rouses every animal propensity to the highest pitch of diseased action, and this occasions crime. All who have noted either facts or the temperance movement—a movement which has not yet been, but soon will be, recommended in the Journal in a manner commensurate with its deserts—will concur in the statement that nearly all our murders are occasioned by liquor. Now since government licenses the manufacture of drunkards, and thereby the commission of murders caused thereby—that is, the *cause* of most of our murders—shall it punish with death those whom it has rendered murderers? Let government but interdict liquor selling, and it will thereby prevent almost every murder committed, and effectually abolish capital punishment.

Reader, candidly, are not these views correct? Shall government foster crime, and then hang the criminals its own laws helped to make?

This brings us to our next remark, that government should study *prevention*, not cure. As it is a thousand fold more easy to *prevent* the washing away of the dam, than to arrest its flow after it has broken away, and before its ruin is completed; so, if government would make the same amount of expenditure and effort to obviate the *causes* of murders, that they now do to punish the murderers, both the murderer and the murdered would be saved to the community. If the lawyers and judges, who try and sentence murderers, would do as the judge mentioned below, and if the community would second their efforts, all occasion for hanging would be completely abolished. Let us all do what we can to imitate his noble and well-directed example.

“*A Benevolent Judge.*—The following is selected from a great number of most interesting facts collected by Horace Mann, Esq. in his European tour during the last year, and published in his report to the Massachusetts Board of Education:

‘At the head of a private Orphan House in Potsdam, Prussia, is the venerable Von Turk. According to the laws of this country, Von Turk is a nobleman. His talents and acquisitions were such that at a very early age he was elevated to the bench. This was probably an office for life, and was attended with honors and emoluments. He officiated as Judge for fourteen years; but in the course of this time, so many criminal cases were brought before him for adjudication, whose only cause and origin were so plainly referable to early neglect in the culprit’s education, that the noble heart of the Judge could no longer bear to pronounce sentence of condemnation against the prisoners; for he looked upon them as men who, almost without a paradox, might be called guiltless offenders. While holding the office of Judge, he was appointed School Inspector. The paramount importance of the latter office grew upon his mind as he executed its duties, until at last he came to the full conception of the grand and sacred truth—how much more intrinsically honorable is the vocation of the teacher who saves from crime and from wrong, than of the magistrate who

waits till they are committed and then avenges them. He immediately resigned his office of Judge, with its tenure and its salary; travelled to Switzerland, where he placed himself under the care of Pestaluzzi, and after availing himself of three years' instruction of that celebrated teacher, he returned to take charge of the Orphan Asylum. Since that time he has devoted his whole life to the care of the neglected and destitute. He lives in as plain and unexpensive a style as our well-off farmers and mechanics, and devotes his income to the welfare of the needy. I was told by his personal friends that he not only deprived himself of the luxuries of life, but submitted to many privations, in order to appropriate his small income to others whom he considered more needy, and that his wife and family shared such privations with him for the same object. To what extent would our own community sympathise with, or appreciate the act, if one of the Judges of our higher courts, or any other official dignitary, should resign an office of honor and profit to become the instructor of children!

Even now, when the once active and vigorous frame of this patriarchal man is bending beneath the weight of years, he employs himself in teaching agriculture, together with the branches commonly taught in the Prussian schools, to a class of orphan boys. What warrior, who rests at last from the labors of the tented field after a life of victories—what statesman, whose name is familiar in all the Courts of the civilized world—what orator, who attracts towards himself tides of men wherever he moves in his splendid course—what one of all these would not at the sunset of life, exchange his fame and his clustering honors for that precious and abounding treasury of holy and benevolent deeds, the remembrance of which this good old man is about to carry into another world? Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth; and teach them that no height of official station; nor splendor of professional renown, can equal, in the eye of Heaven, and of all good men, the true glory of a life consecrated to the welfare of mankind?

The Friend of Virtue.

ARTICLE IV.

THE WATER CURE, BATHING INCLUDED.

It is a law of things, that every disorder and evil has its antidote at hand. Thus, wherever any venomous serpent is to be found, there will also be found an herb, the application of which will cure the venomous bite. Similar illustrations to any desired extent could be adduced.

So, too, wherever any disease prevails, may be found its cure—all—a provision beautifully in keeping with that benevolent tendency of every law of nature. Nor need this point be amplified. We may take it for granted, that nature has, in the first place, provided amply *against* disease, and, in the second, when we have induced it by violating her laws, she has kindly handed out to us a remedy adapted to the disease. Say, reader, is this proposition a correct one? If not, wherein consists its fallacy? But, if so, this importing and swallowing foreign and patent drugs, especially mineral poisons, must be pernicious to health and destructive of life, be-

cause it adds a second violation of nature's laws to the one already committed, and must redouble the consequent penalty. That the present mode of doctoring is most destructive of life, all who have eyes must see; and that it is most uncertain and imperfect, even their eminent professors most emphatically and publicly declare. Of this trifling with human life, there is no need. It is most wicked. Nothing is equally so. It should have the protest of every lover of his race, of the Journal especially.

It has that protest, but not without offering a substitute. And that substitute is, first, the old proverb, that, at thirty, every man has become his own doctor, or destroyer. Every man can and should *doctor himself*; first, by *preventives*, and secondly, by palliating disease in its *first stages*, and before it has prostrated the recuperative energies of the system. In this case, more than in any other whatever, does "a stitch in time save nine." A large proportion of those who die in childhood, youth, and the prime of life, might as well as not have saved themselves by some simple means, if applied *in season*. This relying on the doctor, and, to save expense, putting off his being called till disease has both prostrated the subject and become greatly augmented, is most suicidal. And then, after all, to rely on the miserable treatment of the faculty—no wonder so many die. More, most, would do so, if the power of their constitutions did not recover *in spite of both disease and medicine*!

But, thanks to our Great Benefactor, we live in an age of reform—rather of *revolution*—in which we do not wait to mend up old systems, but *supplant and demolish* them. Thompsonianism has done much to undermine the old calomel and lancet practice; but, though much better—rather, *less bad*—than the old practice, is destined soon to give way to a new and *complete* remedy, in that of the *water cure*. Some Thompsonian remedies are excellent—such as their *Composition*, in order to break up colds, by producing sweats, such as their No. 6, in cases of bruises, burns, sprains, &c., and their Lobelia, in order to produce vomiting. But a better than them all is here, and that is *water*. Every end served by their medicines, water can subserve, and that far more effectually, as well as reach cases which they cannot; and all without leaving any of those "after-claps," by way of impairing the constitution, which all medicines necessarily produce. Thus, if you take their "*course*," one cold is indeed cured, but you are thereby rendered more liable to contract another; and, as in the case of bleedings and all other medicines, the more we *do*, the more we *must*. We want something that shall, at the same time that it destroys disease, also *prevent its return*. This we have in the *water-cure*. Besides breaking of a cold, or fever, it prevents their recurrence by fortifying the system against them, in thoroughly cleansing, and effectually strengthening both the parts affected, and the entire system.

And then, it is so simple that any simpleton can learn at once to apply it effectually in all varieties of disease; and so universal, that little variation is required. All the operations of nature are both simple in character, and applicable on the broadest possible scale; and one great recommendation of the water-cure is, that of its simplicity and universality of application; each stamping it with the great seal of nature; at the same time condemning the old allopathic practice. The true restorative agent will be found to be a *panacea—a cure-every-thing* by one general remedy, variously applied, according to the various forms assumed by the disease.

What is more, disease is not as complicated in cause, or character, or symptom, as the old practice would make believe. Their fever and ague,

intermittent fever, remittent fever, pleurisy, &c. &c., are by no means different diseases, but slighter modifications of the same disease. They generally spring, together with rheumatism, croup, consumption, and numberless other diseases, from *colds*, and are in fact but advanced stages of a cold, or many successive colds flowing together. A majority of the diseases of our climate are the products of colds, or rather, are *colds themselves*, and the balance are the children of disordered digestion, brought on by gormandizing and cookery. Their *cure*, therefore, will be found to be equally universal.

Another recommendation of this new panacea, consists in its allowing all to become their own doctors, or at least, allows families to do their doctoring *within themselves*. Thompson labored hard and nobly (because against his own interests, but for that of others,) to render the heads of every family the doctors of their own families. This is the true system. It is *not* the order of nature that one class should fatten on the miseries of another, and that the larger; for then, it is to the interest of the few that disease should multiply its horrors, and that the masses should not inform themselves as to the way to preserve health. In harmony with this fact, how little, almost nothing, has the faculty done to disseminate a knowledge of the laws of life and health! Did they discover vaccination, by which the greatest scourge of humanity has been bound hand and foot, and will soon be cast out of the earth forever? What important health measure have they ever brought forward? Who of them have lectured or written on the laws of Physiology to the masses, in order to keep them well, and enable them to become their own physicians? To Thompsonians, these strictures apply, if at all, in a much lower degree than to the old blood and poison practice; and to them, because they are *in advance* of the bloody practice. And the coldwater-cure, in this respect, is before even the reform practice, because the patient is put to no expense, even for medicines, water being found in any abundance wherever disease can reach, or man exist.

Still another commendatory fact in favor of the water cure, is, that its application is *not painful*, as is that of both the old practice, and the reformed, though the latter is the least so. *Why*—by what necessary *law of things*—must remedial agents be painful in their action? Why should they not be *pleasurable*, even, and *always* so? If they are calculated to remove pain, why should they not be soothing and pleasurable *in the very act*, as well as in their ultimate effects? They come as *comforters*, and one of the *great* recommendations of water-cure is, that it is *pleasurable throughout*. All the operations of nature are pleasurable, even *her* remedial agents, and the coldwater-cure being thus in harmony with the operations of nature, is it not, therefore, one of *Nature's* restoratives, and hence as much above those of art, as the author of the former transcends that of the latter.

But, lastly, to the law and the testimony of *FACTS*. If *they* do not concur, it is because there is no truth in this new cure; but if they do, let us lose *no time in practising* it on ourselves and families.

On this point, the reader is referred to accounts of cure published by Presnitz, and also to Dr. Shew's Works, and Water-Cure Journal. The fact is a little remarkable, that it was discovered by a matter-of-fact *man*, and has been carried forward *solely* by its *facts*. Indeed, I have never seen a tenth part as much attempt at theorizing or argumentation as is contained in this article thus far. *All* that I have seen is its *FACTS*. It is *all* fact, and that the most forcible imaginable.

But, I have seen—all must have seen—facts in corroboration of this doctrine. Thus, long before I ever heard of this water-cure, it was the practice of my father, whenever any of us bruised, or burnt, or cut ourselves, to have us hold the wounded part in cold water, the beneficial effect of which has often astonished us. Last summer, in building my house, I smashed my finger almost flat. I at once immersed my whole hand in cold water, and held it in for half an hour at two several times, and the same day resumed my work, and continued at it till I hurt it again, when I resorted to the same method of removing the inflammation by giving it another protracted ducking. Last winter, I burnt my heel against a stove, so that in ten minutes the skin rose as if in the act of blistering. I resorted again to the cold-water bath, holding it in for half an hour, and retired, having first bound on a wet cloth, expecting that my boot would chafe it too much to allow of my going out the next day. In the morning, on drawing on my boot, I felt a little tenderness, and this was the only inconvenience I experienced. A child burnt her hand against a smoothing-iron so severely that in five minutes the skin puffed up preparatory to blistering. I could not at first get her to put it in the water, but I at length held it in for a moment, which eased it so much that she was glad to keep it in to soothe the pain. By playing in the water with her, I kept it in for half an hour, and afterwards heard no more of it. An older daughter, now seven years old, got poisoned with ivy. I advised holding it in water, but she did not keep it in till I got her and some other children playing barefoot in the water on the beach for an hour, which vastly relieved it; after that it began to heal, and she was glad to wrap it in a wet cloth every night till it was well. A mother in Newark, Mrs. Goodsell, brought her little girl to me to prescribe for a white swelling, which was very painful; it almost prevented her from walking, and grew larger and worse daily. It was pronounced incurable by the best New-York physicians she could hear of; they all agreeing that amputation was the only remedy, and *must* be the ultimate resort. I told her to lay on it a wet cloth, and wrap it up with flannel, so as to keep it very warm, and, if possible, to induce perspiration. She thought it too simple to be worth a trial, but finally did as directed. On the fourth of July, I met her and her daughter at Mr. Jones's School, Eatontown, N. J. (where I delivered a discourse on the true objects of government, particularly as furnishing the means of education, and a lecture on self-government in the evening,) and was rejoiced to find that her limb had so far recovered that she complained of no pain, and evinced no lameness, but was so far recovered that (though she attributed its cure solely to the cold-water application) she deemed it unnecessary to continue it. But I recommended its continuance till the disease was completely eradicated.

For some twenty years, the Editor has suffered under a disease of the heart; which his excessive labors at writing had greatly enhanced, till, in May and June 1844 it became almost insupportable, and seemed likely to wholly suspend the composition of the works he had already promised, (and indeed this explains the reason why he has not been enabled to fulfil all his numerous literary engagements as promptly as he desired,*) when,

* It will be found, on inquiry, that most authors and writers are similarly affected—Vide Bulwer, Irving, and scores of others that might be named. Writing much tends naturally and necessarily to induce it. For years, I have not sat down to write, without soon experiencing throbbing of the heart, extremely painful, and a laboring as if it would fain burst its walls. In consequence, my labors with the pen have been greatly retarded, and threatened to be suspended altogether.

hearing that the application of the wet cloth over the parts affected was beneficial for local disease, he wore a wet towel over his heart for several days in succession, from which he experienced great relief. Still, he did not wear it enough to do all the good it might have done; nor did he put on the bandages required to produce perspiration. Of late, he has gone into the wet sheets two or three times, with great benefit, and also worn a wet towel upon his chest at night for half a dozen times, bound on with bandages sufficient to cause a continual perspiration; in consequence of which his ability to write has been wonderfully increased, and the general tone of his health otherwise much improved. He noticed an improvement at every application. And then it is so comfortable, especially in warm weather, by inducing that cooling, refreshing sensation which the application of cold-water always induces. It also does more to induce sleep, (of which, in consequence of the excited state of his nervous system, he had not been able for years to obtain a due supply,) making him always sleep more soundly and sweetly when he wears it than when he does not; and this makes him feel much more brisk and happy, as well as better able to labor, the next day.

In the fall of 1844, my wife, during my absence from home, was attacked with the fever and ague, which clung to her for three months. I recommended her washing off in cold water while the fever was on; but fearing the consequences, she did not do it, till at last, as each fever was passing off, she washed herself all over in cold saleratus-water, and within a week was well.

A child then nursing, from being uncommonly healthy, became puny and poor in flesh, and remained so till June, when it was weaned and vaccinated. Both went hard with him, and the fever often attendant on vaccinations, blended doubtless with the fever and ague imbibed from his mother and still lurking in his system, he proved finally to have the real fever and ague in a malignant form. A friend suggested the wet sheet. An objection was raised that the wet sheet could not well be practised on *babes*, because they could not lie still. This was overruled, by averring that they would go right to sleep, and sleep till they were ready to come out. The mother hesitated, and finally yielded, after putting all the responsibility on the father's shoulders, and stipulating for *warm* water. Three blankets and a thick woollen sheet were spread in the cradle, and the sheet wet in tepid water and spread on the top of them all, and the babe stripped, its hands put down by its side, and wrapped up, blanket after blanket being drawn closely around and tucked under till he was wound up in them all. He fell asleep *immediately*, even before the wrapping was completed, and slept most of the time till he was ready to come out. This was his well day, but he was worse by far than he had been on any previous well day, and had a high fever at the time, not having been out of her arms during the whole of the day before, and but once this day. After he had remained in an hour and a half—an hour for children is doubtless better—he was taken out, and washed off in tepid water, though subsequent applications proved that cold water is the best. *He was decidedly better* all the rest of this day and the next; when, in the morning, about as his chill was returning—not the best time, however, but either an hour before the chill, or after the fever begins to abate, is preferable—he was put in again. *He had no chill that day*, though considerable fever.

The Editor then left for Poughkeepsie, and did not return till the first of the next week, when he found the child worse. The wet sheet had been

tried once or twice in his absence, but not properly. The fault was probably in washing off in water too warm, and in the *dressing*. Whatever the cause was, he was bad enough on Monday, so that all were alarmed, considering him dangerous. Mother and friends alarmed, for a physician had protested against the wet sheet. I replied—"As well die a *natural* death, as be killed *scientifically*. I will be doctor"—and recommended the wet sheet again. All objected, I *insisted*, and he was put in after noon, it being his well day, though he was indeed very sick, and his pulse 112 per minute. He came out not as bad as he went in. The next morning I again ordered the wet sheet, just as the chill was coming on. It *should* have been ordered *earlier* by an hour or two. After he came out, he had a slight chill, and a very high fever (this being his fever day,) his pulse being 150 per minute. He was better than the day before, though it was his sick day. Yet he was bad. All insisted that his profuse sweats would weaken him till he would be soon overcome with the disease. I must send for a doctor, or bury him within a week. Being better towards night, I took him into my carriage, and called on an herb doctor. He prescribed powders and fever breakers, drops, and worm medicines. On our return, I directed that the *warm tea* alone be given, and the other only when I ordered. The next day he was still better, and I ordered the wet sheet about eleven o'clock. His pulse 140, and he too weak to walk or go down. I was called a cruel father, but replied, that I loved my boy as well as any body, and knew quite as much as the doctor about curing disease; taking the ground that I had a *right* to control this matter, and *insisting* on so doing; and feeling that the case demanded promptness and firmness of action. He still mended. The next day, being his fever day, the sheet was omitted, but applied the next. He still mended, and began to gladden all our hearts by getting down and walking some, though weak, and occasionally smiling. For a week or more, of this time, he was out of his head more or less every day, but by this time this symptom disappeared, and he is now gaining slowly, though weak. His worms trouble him yet, and I have persuaded his mother to try injections twice or thrice per day, for a week; having perfect confidence that it will alleviate the only remaining trace of disease, the fever and ague having completely disappeared. The veins in his forehead, from having been *very* blue, are becoming quite red. His face, from having been very pale and ghastly, is becoming recolored with the flush of health, and his cheeks and person, from being very thin and flabby, are becoming plumper and harder. *The wet sheet HAS SAVED MY BOY.* I fully believe, that without it, he would have died; especially if doctors had been called. The cause lay in the previous sickness of his mother. But he is now restored.

A daughter, nearly four years old, very irritable and peevish, and full of sores, and becoming more so, and who has been more or less ailing for two years, and once quite sick, was put into the wet sheet, and has been better since, sweeter tempered, and less easily provoked, than before for two years; and the one who poisoned herself, as mentioned above, having complained for some two weeks of a headache, and having had more or less fever, was also put through, and equally benefited. Twice has the Editor gone into the sheet, and with signal benefit.

A friend, by injections, and the sitting cold bath, two or three times per week for four weeks, cured himself completely of the piles, which had sorely afflicted him for ten years, sometimes so much as to prevent his doing any kind of business, and often so as to prevent his walking.

Another friend, by wearing a wet bandage across his back, has cured himself entirely of a disease, more particular mention of which will be made in the work on love and parentage. Both these friends have, within a few weeks, had a serious attack of the dysentery, of which they cured themselves in half a day by water applications alone—the former by applying cloths wet in water as hot as he could bear to his bowels, and changing them every fifteen minutes, for a few hours, and by taking injections hourly, and the other by injections and going into the wet sheet.

A child of a cousin, in Hanover, Mich., had been given over by the physicians to die. Its uncle proposed the wet sheet, to which the mother assented, as all hope of her child's life had fled. It was tried, and from that hour the child began to mend, and is now well. An aggravated chronic complaint was cured in Great Falls, N. H., last summer. Dr. Shew, 63 Barclay street, and at Lebanon, N. Y., is curing people by hundreds, and curing all before him. Still, there is no need of going abroad. Readers, *cure yourselves*. The more immediate occasion of this article, consists in the prevalence, at this season of the year, of *summer complaints in children*—that annual slaughterer of infancy, but easily held at bay by the cold* water cure. *Any child can be cured in a day*. Reader, if any of your children are sick, or if any of your neighbors' children, read this article to them, and persuade the adoption of this remedy. The manner of proceeding is on this wise. Lay cloths, wet in water as warm as the patient can bear, on the bowels, changing them every few minutes, and give injections of cold or tepid water, as is most agreeable to the patient, every hour, and you will conquer the disease in a day. So, if adults are similarly affected, or costive, apply the same injections in particular, taking care, in all these cases, to employ the wet sheet once a day; choosing, for children, a time just before their usual time for a nap, so as to facilitate their sleeping. The Editor hopes, by this article, to save the lives of many children, and to be the means of restoring many to health, who are now sick.

Let no one apprehend any pain from the operation. *It is a comfortable one*. I would go into the cold wet sheet *for pleasure*, and as soon as go to my dinner. In fact it is PLEASURABLE. Drink water freely, and, if convenient, take an injection, beforehand.

At all events, there is *not the least danger* to be apprehended from taking it. Only *two* cautions are to be observed: first, to put on a great *abundance* of blankets, so as to produce perspiration; and, secondly, to wash off and rub quickly and freely, and then dress before becoming chilly.

The direct *means* by which this remedy performs its cures, is twofold—first, by inducing *profuse perspiration*. Upon the importance of perspiration as a means of carrying off disease, we have already protracted this article too long to enlarge. For the same reason, we cannot enlarge upon the importance of that *free circulation* induced by the wet sheet; but intend to follow up a subject, which we deem a panacea so simple, so potent, and so universal in its application. Meanwhile we refer for further direction and information, to Dr. Shew's Water-Cure Journal; orders for which we will gladly fill, and to works, which also can be obtained through the office of

* I say "COLD" water. Tepid water will do, and is at first more comfortable, but I think less efficacious. I have tried both on myself and children, and think the shock given by the sheet wet in water, cooler, at least, than the person, is better, than to wet the sheet in tepid water, which, however, may be best to BEGIN with. The latter is excellent.

the Journal; and shall content ourselves by transferring to our columns the following excellent and succinct directions of the mode of applying the wet sheet. It is from the Truth Seeker and Mona Journal of the Water-Cure, published by Dr. F. R. Lees, Douglas, Isle of Man.

James Wilson, M. D., M. R. C. S. L., author of 'The Practice of the Water Cure,' observes:—"It has given me much pleasure to find your new periodical open to a fair examination of the merits of the water-cure, and I trust it will be shown in your pages, that this admirable system of treating disease, as well as of preserving health, only requires an honest investigation, and sufficient time to allay prejudice, to gain for it the warm approval of the majority of our countrymen.

Notwithstanding the violent opposition it has had to encounter, it is making steady progress, and there are now many medical practitioners of talent and experience in this country, who are convinced of its excellence. In a few years, the different water-cure remedies will become as generally used in medical practice as the leech, the lancet, and the blister, are in the present day. Indeed, many are now using them, who *fear* to acknowledge the fact.

It was naturally to be expected that a large party would soon be formed to impede the progress of so great an innovation on ordinary medical practice, and this powerful opposition (composed of 20,000 practitioners of medicine, and 40,000 venders of the same, with many who never examine or think for themselves) would soon have overwhelmed the water-cure, but for its intrinsic merits,—added to the best of all evidence in its favor, that of the sick man, who, when in a forlorn state of bodily suffering, and often when standing on the brink of the grave, has found in it the means of restoration to health, and goes about a living witness of its efficacy and safety.

The *wet sheet* and *compress* are generally selected for animadversion by those who consider it advisable to oppose this system, and it may be said that prejudice has them for its own. For this reason I shall endeavor to show that they are neither dangerous nor disagreeable in their application, but on the contrary, that they are *invaluable remedies*, with the proper use of which the community ought to be made thoroughly acquainted.

I shall first describe how the *wet sheet* is made and applied, and its more immediate effects; then enumerate a sufficient number of facts to interest, and show the reader what extraordinary and admirable results may be produced by it; following which, will briefly be explained the mode of using it in fevers, inflammations, and slow or chronic diseases.

A strong linen sheet is dipped in cold water, and wrung until no more water can be expressed without difficulty. When this is done, the bedding is thrown off, and a large blanket laid out on the mattress; on this the sheet is smoothly placed. The patient lying down full length, nearly on his back, with his head as high as he pleases on the pillow, has the sheet wrapped round him, fitting close just above the collar bones, and down the feet, which are included. The blanket is then quickly applied by drawing first on one side, and tucking it in well about the neck, under one shoulder, and round the legs, and then the other side over in the same way as had been previously done with the sheet. Additional blankets may be laid on, if necessary. A light feather or down bed is then placed over all, and well tucked in from the neck to the feet. In this state the patient is allowed to remain for three-quarters of an hour, an hour, or more. For about five minutes the sensation cannot be called agreeable, but it goes off quickly,

and then it is anything but disagreeable, often very pleasant, producing a very soothing and calming effect. None of the heat of the body being able to escape, it is at first rapidly taken up by the cold sheet. If in a few minutes the hand be pressed over the body, and then applied to the sheet, the former will be found to be cold, and the latter quite warm. Matters are now changed—the surface of the body is cool, and the sheet warm; and so the struggle goes on between the two, till both are warm. When this takes place, the patients take the cold or chilled, the half or full bath, as may be,—dress quickly, walk for an hour or so, when the patient is not confined to the room, and drink some tumblers of water, and then to breakfast with what appetite they have.' The alderman who offered the ragged boy a guinea for his appetite, would have given a hundred for such a one as this, and something more for the good digestion, and absence of apoplectic symptoms, afterwards.

Independently of the *calming effect* which this mode of applying a wet sheet has on the nervous system and the internal organs, it has a great influence in improving the tone and texture of the skin, increasing its reactive power, and lessening the unfavorable influence that cold and damp, or sudden changes of temperature have upon it. It has a peculiar effect on the pores, difficult to describe. The cold bath is much more agreeable, and taken with much less reluctance after the wet sheet, for it removes that state of the surface which produces a state of chill or slight shudder on the application of cold water; it prevents that dry or rough state of the skin which sometimes takes place from applying cold water frequently in the day, and for a length of time. After a long journey, or travelling day and night, a wet sheet and cold or chilled bath remove every symptom of fatigue, and any disposition to cold or other inconvenience induced by exposure, &c. All this can be done in an hour any where, and the individual finds himself renovated, and in a fit state to undergo any exposure or exertion. After a feverish night, awaking with headache, malaise, or in what is called a state highly bilious, let this process be gone through, using at first a shallow bath, with 10 inches of water, at 65 or 70 deg. Fahrenheit, and a good rubbing for five or six minutes; and when sitting down to breakfast with a keen appetite, gay and exhilarated, it will be acknowledged that the wet sheet is worthy of all praise and remembrance!"

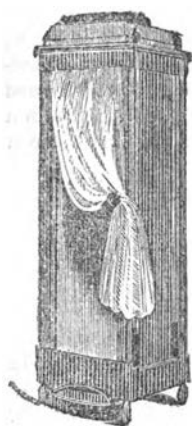
MISCELLANY.

Bathing, and Bates's Sliding Top Shower Bath.—Of all *preventives of disease*, the external application of cold water is the most effectual. Rarely will any man, who takes a cold bath daily and habitually, be sick. If those who are predisposed to dyspepsia, or consumption, or rheumatism, or scrofula, or insanity, will but *bathe* daily, they may laugh at all diseases, and defy malaria, fevers, &c., and all kindred ills "that flesh is heir to."

The reason is this. The pores of the skin (of which there are millions in every square inch,) carry off, in the form of perspiration, those humors, and poisons and diseases engendered in the system, in the process of life, or by careless exposure. Thus, after you have caught cold, and are oppressed and almost down sick, if you can induce a copious perspiration, you are relieved at once and restored, because this perspiration empties the sys-

tem of its foreign and poisonous ingredients. If you have dyspepsia, or nervous affections, or headache, or rheumatism, or fever, start the perspiration, and it will soon cure you. No medical prescriptions, nor all of them put together, at all compare, as a restorative agent, with bathing. Bathe daily, and you need never call the doctor, or lose time by sickness. Bathe *child en daily*.

Any thing, therefore, which *facilitates* bathing, furthers the happiness of man in the most effectual method possible. This, Bates's sliding top Shower Bath does, and may, therefore, fairly be regarded as a *public blessing*. Its merits consist, not in the amount of *mind* bestowed on the invention, for it is simple, (and this is one of its chief recommendations,) but in its rendering bathing convenient and accessible *at all times*, and particularly so *on rising*, when, of all other times, bathing is both most agreeable and beneficial, because the body is then in that moist, warm state best fitted to secure that *reaction* which alone can result beneficially. In warm seasons of the year, men can go to the river or sea to bathe, but these seasons do not last, and this consumes too much *time* to be resorted to as often as is desirable, and even indispensable. And, then, if it is cloudy, or windy, or cool, we do not go to the river; so that this bath is not taken, usually, more than a dozen times in the year. And, what is more, much cool wind blowing on us when undressed, and our bodies are wet, is not good. In short, we want *family* baths, where old and young, male and female, may resort daily, and both cool off, in warm weather, and warm up, in cold; for bathing, by regulating the circulation, does both. Children and females, in particular, require the family bath. And require, too, the *shower* bath, which, of all other forms of the bath, is unquestionably the best. Some may require the warm bath, but baths in our families are not large enough



to give the muscular *exercisc* required to produce reaction. This, however, the shower bath does, by the suddenness of the shock it imparts. To be at all beneficial, or rather, not to prove most *detrimental*, the bath must be succeeded by a glow of natural warmth, and no form of bath equals the shower, for securing this end.

But the objection to shower baths, is the difficulty of charging them, and their being in some out of the way part of the dwelling, which renders it less pleasant, and therefore less frequent. Bates's bath obviates all these difficulties. It consists, as will be seen from the annexed cut, of a sliding top, which can be lowered, charged, and raised in a quarter of a minute, and thus be always accessible. It can also stand in the bed-room, or any other most accessible part of the house; and, when not in use, becomes rather an ornament to a room than otherwise; and it can be used without wetting the floor or carpet.

It can thus be employed *on rising*, and *before dressing*; for if we do not take our bath till after we are dressed, we are very likely to be too busy to find time; whereas this bath enables us to take it without losing a minute's time in all, unless you can afford a few extra minutes, to be employed in friction, the *advantages* of which, in *connection* with the bath, are equalled only by those of the bath itself; each giving efficiency to the other, and the *materials* for which can always be kept in the bath-room. Our women

then can always take it without the least impropriety, and our children too can soon be induced to take it regularly, as a luxury and for *sport*, and thus grow up habitual bathers. Its advantages, too, in the cold water-cure, of going from the wet sheets into the bath, and thus arresting too copious a perspiration, are very great; as, also, in the Thompsonian practice, after perspiration.

An apparatus for taking the *vapor* bath has also been added to it, by which this invaluable form of bath, so generally employed by the Romans, and coming into vogue rapidly among us, can also be employed. In short, it seems to want *nothing* to render it a most complete bathing apparatus, that can be employed (as bathing should always be,) *winter and summer, rain and shine*. The Bostonians, among whom the patent was invented, have shown a decided *practical* preference for it in the purchase (as reported by the manufacturer) of *several thousand* within a year. It is manufactured in New-York, by John Locke, 31 Ann-street, near Nassau; where it can be examined and obtained. In order to facilitate its sale, the Editor has solicited one for exhibition in his office, where it can be seen. He has used it in his family a year, and therefore speaks *knowingly*, when he says, that he would almost as soon be without a table to eat on as without this article, or some other equally convenient. Every family should have and use one, and thereby dismiss the doctor.

Their price varies from ten to twenty-five dollars. Orders sent to John Locke, 31 Ann-street, containing \$12, (the present price of an article got up in good style, and perfect as to all practical purposes,) will receive one of the greatest personal comforts and family blessings that can well be obtained.

THE PHRENOLOGICAL ALMANAC for 1846 is now in press, and will soon be ready for sale, at the office of the Phrenological Journal, Clinton Hall, No. 131 Nassau-street; containing 48 pages of original and interesting matter, amply illustrated with the portraits of a number of eminent men, &c. &c. The price has been reduced to 6d, in order to give every one an opportunity to obtain it.

Mr. George A. Graves, of Bellows Falls, Vt., is an authorized Agent for the Journal, and also for the sale of our Books.

Hereditary Inquiry—"Attempt to Kill.—A man named Joseph Purrrington, a native of Swanzy, but lately residing at Central Falls, attempted to take the life of his wife on Monday last, at Olneyville, R. I. He first endeavored to shoot Mrs. P. in the back, but the pistol flashed; he then presented the same weapon to her breast, and again the pistol missed fire. The wife, after the second attempt, ran from him and raised an alarm, when Purrrington endeavored to shoot himself with the other pistol, which discharged without injury to any one, although many persons by this time were near. He was immediately arrested."

Query.—Was this Purrrington related to that Purrrington, who, in Augusta, Me., about forty years ago, killed his whole family, and several of whose relatives committed either suicide or murder? He and they were unquestionably *deranged* upon the organ of Destructiveness, and the above attempt to kill would show a similar species of monomania to have been

the exciting cause. If he had succeeded in his evil design, and been brought to trial for murder, in case he belongs to the above-named family, I should, if I had been judge or jury, have sent him—where most murderers ought to go—to the mad-house, instead of the gallows.

What is true and what false in Mesmerism.—An able brochure has just appeared, edited by John Forbes, entitled “Mesmerism false: a critical examination of the facts, claims, and pretensions of animal magnetism.” Of course we can only give a brief extract or two, and shall for the present confine ourselves to quoting one passage setting forth the canons of investigation, on which the writer proceeds to conduct his inquiry into the truth or falsehood of mesmerism. We may find another occasion on which to quote the conclusions at which he had arrived:—“The facts of mesmerism, as set forth by systematic writers, fairly admit of their division into two distinct classes: one includes phenomena, which, if true, do not violate any recognised analogy of nature; and the other comprehends circumstances which contravene, seemingly, at least, every admitted experience of the past and general judgment of mankind. Instances of the former kind—the *ordinary* manifestations of mesmerism—are represented as being of frequent occurrence, and as almost producible at pleasure, and thereby accessible to every inquirer; so that, with respect to their reality, any competent observer may come to a decision by personally examining them; and to this course, where practicable, every one is plainly bound, before an opinion upon the subject can justly be given. The *extraordinary* phenomena are stated to be comparatively rare, and not to be generally accessible; and, in the investigation of those, a scrutiny of the evidence is usually the only resource which is left. In dealing with the testimony relating to any branch of this subject, the rule, of course, is to be followed which would be deemed admissible in the investigation of any other philosophical question. The method of induction can alone lead to satisfactory results. The nature of the individual facts must be accurately appreciated, their authenticity must be carefully sifted, and the mental character of the witnesses must be rightly understood: in a word, correct premises must supply the materials for truthful inference. A *law of nature* can only be deduced by observation of natural operations; and when any novel fact arises, opposed to what had been previously deemed a fixed principle, the terms which express it must sustain modification, and not the fact itself receive a denial. But, maintaining this position most rigorously, we must insist upon the rule that evidence, tendered in support of whatever is new, must correspond in strength with the extent of its incompatibility, with doctrines generally admitted as true; and that, where statements obviously contravene all past experience, and the almost universal consent of mankind, any evidence is inadequate to the proof, which is not complete, beyond suspicion, and *absolutely incapable of being explained away*. We hold that here it is not necessary always to *prove* the accuracy of an explanation offered; the facts of the case are not always cognizable; it is enough that, in the case supposed, some phenomenon shall *allow* an interpretation which brings it into harmony with antecedent experience, for the opposite view to be rejected as *unproved*.”

Subscribers to Vol. VII. can also obtain Vol. VI. at the same rates, namely, at 50 cents when twenty copies of either volume are subscribed for; subscriptions to Vol. VI. counting just the same as those to Vol. VII. The two volumes will be intimately related to each other.

A *Central Phrenological and Magnetic Society* will soon be formed in New-York, by becoming auxiliary to which those societies, now forming in various portions of the country, can derive and impart that aid which organization alone can secure. It is intended to be rendered both efficient and thoroughly scientific, and designed, not only to prosecute those studies with untiring zeal, but also furnish a nucleus, or common centre, around which to gather both that knowledge and that influence which organization alone can furnish. We shall be able to be more specific next month.

Harrewaukay, the New Zealand Cannibal and Chief.—Hardly any acquisition to Phrenological science could be more valuable than that of this subject. The tribe to which he belongs is among the very lowest in the grade of intellect and moral feeling, and highest in that of barbarism, that inhabit our globe. As a contrast, therefore, of his extreme inferiority compared with the developments of our own race, a bust of his head excels in interest that of probably any other one that could be procured. And then, he is a chief, in whom the extreme of natural character is likely to be found. He is, moreover, a *cannibal*, and tells some thrilling stories of barbarism perpetrated under his own eye.

To one item of interest connected with his developments, special reference should be had; namely, he furnishes an *extreme* case as regards *character*, and if Phrenology is true, of course of *organization*—so extreme as to furnish a stronger proof, for or against the science, than a thousand ordinary heads. Where *extremes* of organization and character coincide, the evidence thereby afforded, whichever way it may bear, is as palpable as is the positiveness of the case. The bust, therefore of a character so completely out of the ordinary run, must be examined by Phrenologists with an interest which none but they can feel.

Such an interest the Editor felt in examining his head. No examination he ever made, interested him equally. *He has obtained his bust*, a likeness of which is now being engraved, with-a view to its presentation in the next number of the Journal. If the Editor shall succeed in interesting his readers, anything like as deeply as he has himself been interested in this subject, this single specimen of the barbarous race will exceed in value a score of subscriptions to the entire volume of the Journal.

The following is quoted, partly because it shows how much good a little effort may do, partly as illustrating the important doctrine, that persuasion is better than punishment; but especially as probably illustrating the doctrine of spiritual impressions, advocated under the head of *Spirituality*, in Vol. VI. What sent these women on their mission of mercy at this critical period? *Premonition.*

Temperance Anecdote.—A few months ago, two ladies, who are very active members of a temperance society, in this city, heard of a poor woman who was intemperate, but who was, notwithstanding, possessed of many highly estimable traits of character. They resolved immediately to call upon her, and if possible, get her signature to the temperance pledge. They set out in the afternoon on their message of mercy. With considerable difficulty they succeeded in finding the dwelling where she resided. Many poor families dwelt under the same roof. But at length they entered the door occupied by the family, the mother of which they sought. A wo-

man in middle life was seated in a chair in the middle of the floor, with two trunks before her, apparently engaged in arranging the clothes.

The ladies introduced themselves to the woman, and told her plainly, but kindly, of the object of their visit. For a moment the woman appeared perfectly amazed, her lips trembled, tears stood in her eyes, her cheeks turned pale, and then clasping her hands with fervor, she looked upward and exclaimed, 'My God is it possible!'

The ladies were uncertain what might be the cause of the manifestation of this deep emotion, when the woman put her hand into her bosom, and drawing out a shilling, showed it to the ladies, saying, "this money I had placed in my bosom, intending this afternoon to purchase poison with it, that I might to night put an end to my wretched existence. And I was just now engaged in sorting out the clothes of my poor children, to relieve my husband as much as possible from embarrassment after my death."

Encouraged by the interest which these benevolent ladies manifested in her behalf, this poor woman resolved to make a new effort. She said that she had endeavored again and again to escape from the thralldom of this terrible vice, but had been utterly unable to do so. But cheered and strengthened by the sympathy of those who had thus come to lend her a helping hand, she signed the pledge. Eighteen months have now passed away, and she is a temperate woman, and her home is the abode of frugality and peace.—*N. Y. Evangelist.*

When *will* men learn that war and Christianity are antipodes, are sworn enemies to each other? Note the following :

The Rev. Joseph Proctor, for thirty-six years a preacher of the gospel in Kentucky, died in December last, and was *buried with military honors!* He had been a noted Indian fighter in early times.

Electricity applied to Vegetation.—The following is the copy of a letter from H. Meigs, Secretary of the Farmers' Club of the American Institute.

AMERICAN INSTITUTE, April 26, 1845.

SIR:—The theory of the influence of Electricity on Vegetation is by no means new—but the methods of applying it are of recent discovery. The familiar process which you observed in Paris a few years ago—of causing seeds of Cress and some other plants to vegetate in a few hours—the establishing of poles in fields of grain and grass with pointed wires, by which a perceptible increase of growth and difference of color were remarked—have caused experiments to be tried here. You may recollect that at a meeting of our Farmers' Club on the 9th of July, 1844, Mr. William Ross, of Ravenswood, (near this City,) presented to the Club some Potatoes, of which he gave the following account :

The potatoes measure seven inches in circumference. He planted the seed potatoes on the fifth of May last, using *leaves only* for manure. To three rows of two hundred feet each in length, he applied at one end a plate of copper, and at the other end one of zinc, and connected the two plates by a copper wire, supported on an adjoining fence, so that with the moist earth of the three rows, the electric circuit was complete. All the potatoes of the field were planted at the same time, but having no galvanic apparatus attached, have small potatoes of the size of peas. I removed all the blossoms from all the potatoes, and the stems and leaves are all much alike; so that this enormous difference in the Tubers is due to galvanism.

Mr. Ross had succeeded also in a remarkable growth of Cucumbers—producing Cucumbers five inches long in thirty-seven days from planting the seed, by applying electricity three times from a common Leyden jar.

This interesting experiment was published on the 2d of July, 1844, in the papers of the Institute—republished in the *Mechanics' Magazine* in September, 1844—also in the report of Mr. Ellsworth, 50,000 copies were published by Congress; and is again presented in the *London Quarterly Electrical Magazine*, published in April, 1845—also in the *London Year Book of Facts*, and in many other publications, and is now on its progress in European publications, all giving credit to the American Institute. Since then experiments have been tried in small pots, in this city, and the rapid growth of plants exhibited by similar galvanic process.

It cannot yet be safely asserted that such a preternatural growth of plants will be found of any great utility, but it excites curiosity and will lead to full trials—and the influence of the fluid upon the growth of animals as well as vegetables will be tried. The use of electricity was applied by the late Dr. Felix Pascalis, Chairman of the Silk Committee of the American Institute, as long ago as the year 1828, to promote the growth of silk worms, he experimented and successfully applied it. These experiments of Doctor Pascalis were noticed by some of the most eminent French chemists, and commented upon by the scientific journals of France. We know that in Northern climates where the Summer season is short, and where the *Aurora Borealis* is almost a constant meteor, vegetation is nearly double in rapidity, of that in temperate latitudes.

I trust that some of our intelligent members will this summer try the galvanic circuit upon all our important vegetables, and that the fruit, grain, roots, &c. &c. will be subjected to comparative analysis with those grown in the natural way—so that it may be decided whether any chemical difference exists between the two.

You may remember that Mr. Morse tried some of his first electro-telegraphic experiments under the auspices of the Institute. Those wonderful first experiments are now about to find their growth like galvanic growth—spread over the Union.

I am truly yours,

H. MEIGS, Secretary of the Farmers' Club,
of the American Institute.

HON. JAMES TALLMADGE, President of the American Institute.

Feline.—The following deserves comment, but, without saying half as much as it deserves, let us ask what organic conditions in the cat gave this premonition of her death? her provision for her young being accounted for by her possessing philoprogenitiveness.

Extraordinary Sagacity of a Cat.—We have the following anecdote from an unquestionable source, and assure our readers that the statement may be relied on:—

A gentleman of this city had two cats upon his premises, related by the ties of mother and daughter—both of which were blessed with a litter of kittens at about the same time. Not many days after, the two mothers were observed sitting together in the shed, and intently eying each other, as if holding a consultation. After the lapse of several minutes thus spent, the younger cat returned to her kitten, one only having lived, and brought it towards the older cat, which still kept her place. This kitten she placed

directly before her mother, and then sat down not far from it. The two parents looked again at each other for some time, when the older retreated, leaving the kitten where the other had placed it.

The mother again took up her mewling offspring, and once more approached her recusant companion, when the same ceremony was repeated with similar effect. This occurred several times, when the older cat, as if influenced by the mute appeal of the mother, took up the strange kitten thus forced upon her charity, conveyed it to the spot where her darlings were deposited, and, to all appearance, adopted it as her own.

The younger cat, having thus seen the object of her solicitude provided for, retired slowly to her straw, where she was soon after taken with a fit, and almost immediately died. We leave it for naturalists to explain whether, what we call instinct, in the lower order of animals, does not occasionally approach very near to what is termed reason among the human species.

[*New Haven Courier.*]

Ancestry of Joe Smith, the Mormon Prophet.—Genealogical facts, concerning every man at all remarkable, whether for good or bad, are both interesting and valuable. The following is worthy of record, on two accounts; the first, as showing that Joe Smith was descended from a long lived ancestry—a fact shown in the last volume, to obtain in regard to all men at all distinguished; and the other, as throwing some light on his early associations and mode of education, mainly in a tavern.

Joe Smith's Mother.—Mrs. Joseph Smith, senior, mother of Joe, was born in Montague, Mass, is 93 years old, and her maiden name was Lucy Mack. Her father kept for several years the tavern in Montague, known afterwards as the "Gunn tavern," and afterwards kept public house in Keene, N. H. She also for a time before her marriage lived with a relation in South Hadley.

Though the Editor never examined the head of Joe Smith, he has minutely examined, and will sometime lay before his readers, the developments, phrenological and physiological, of Hiram Smith, which unquestionably were strongly allied to those of Joe, except less strongly marked

Farming is one of the most healthy and delightful occupations in the world. If any of the readers of the Journal should chance to pass "The Bird's Nest," they would find the editor planting, or hoeing, or digging and carting stones, or budding, (inoculating,) fruit trees, or something similar, except when employed in editing the Journal, or delivering an occasional Lecture. From the little experience he has thus far had, he entertains the highest hopes of greatly improving his health, and thereby fitting him to redouble his labors in the great field of science and humanity to which he has dedicated his life. He has found great pleasure in *inoculating fruit trees*, in hopes of ultimately succeeding in securing a variety of excellent fruit; though the best time to bud is the new of the moon in July or August, because of the freedom with which the sap flows at these periods. Still, he finds most of those thus far done, have taken. Farmers pay too little attention to procuring *good* fruit, which, excepting the trifling labor of inoculating or grafting, is as easily raised as poor. Of one thing the Editor feels perfectly certain, namely, that a knowledge of Phrenology and Magnetism will greatly aid the farmer: the former, as applicable, by means of hereditary descent, to improve his stock, and the latter to promote vegetation.

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NO. 9.

ARTICLE I.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT,
INDIVIDUAL AND COLLECTIVE. NO. V.

As Cautiousness, Approbativeness, Self-Esteem, and Firmness, are but the servants of the other faculties, simply furthering the accomplishment of their desires, application of this law of progression to them is less marked. Still, they furnish tests or milestones of the degree of progression attained by the other faculties. Thus, the CARE and ANXIETY of a man is as his other organs. With cautiousness large, and the domestic faculties predominant, a man's cares and anxieties centre in his family. With Acquisitiveness predominant, on his property; and thus of his other subjects of forethought and provision. Hence, by noting what the care of men has aimed at in different ages, it is easy to see to what state of progression they have attained. Almost the sole care of men in the earliest ages of the world's history, was to have LARGE FAMILIES.—Vide Sarai, Rebecca, Rachel, &c. Their anxiety next turned on conquest; particularly on the GLORY connected therewith.

Similar remarks apply to the AMBITION of men. It, also, is as their other faculties, and furnishes a sure index of what organs predominate. Thus, if the ambition of an age or an individual seeks military glory, we may know of a certain that Combative-ness and Destructiveness predominate in action. If that ambition centres on wealth, know surely that Acquisitiveness predominates. If you see a man priding himself on his dress, or hat,

or cane, or equipage, know that his own worth is inferior to that of dogs and external trappings. If you see a woman, also, particular to corset up, and bustle up, and rig herself off in the latest fashions, or hear her talk about her dresses, or her exterior, know then, that her DRESS is better than herself; otherwise, why pride herself thereon, unless they CONSTITUTED her worth. Those whose pride centres on what they wear, or possess, have little intellect, few virtues, and do not value what little they do possess, but put their CLOTHES and their EQUIPAGE above themselves. Now, how much must a woman think of herself when she thinks her gown, or bonnet, or bustle, more praiseworthy than her virtues—than herself? This every woman does, who regards her dress as at all essential to decency or respectability.

This principle, then, applied to the world's history, will tell the precise stage of the world's progression at given periods. Over that history we need not go. Its outline, every reader must know. The present stage of the world's progression is what mainly concerns us. Let the sight humble us. Behold and weep, that even yet, the world's ambition has reached no higher than wealth and worldly show! ANIMAL YET! Much as we pride ourselves on our civilization, refinement, intelligence, and the arts, behold the humiliating spectacle! Man's glory consisting in his WEALTH; or, if that is wanting, in his MAKE BELIEVE wealth: for if men and women can but keep up the APPEARANCES of wealth, even this practical falsehood serves the purpose! And why is dress thus worshipped? Partly, probably, because it tends to excite the animal passions of men, and get him in love with woman, but partly because of its representing and indicating WEALTH. That the world's ambition DOES fasten on wealth, there can be no doubt. It is the ONE object of man's desire and pursuit.

This, with much already said, enables us to fix the precise state of the world's present progression. I speak of the civilized world. The Indian's ambition still lingers on war. So does that of all savage nations. The ambition of the Chinese is on a par with our own—has advanced till it centres on WEALTH. In other respects we have out-stripped them, but in the great OUTLINE, we and they are on a par.

Bear in mind, then, gentle reader, that we, even we, with all our boasted liberty, and civilization, and science, are yet under the reign of the ANIMAL PROPENSITIES.

It remains, then, to show the PHRENOLOGY of all this. This we have already traced, from Amativeness up through Combativeness, and Destructiveness, to Acquisitiveness, and till we saw the latter calling Constructiveness to her aid. This defines the precise stage of progression in which the world now is. Though Acquisitiveness is the reigning monarch of our world, yet Constructiveness is coming into power very fast—so fast, that she promises soon to take the sceptre of dominion from her present

senior partner. It belongs to her. That same law of progression which first put Acquisitiveness on the throne as the junior and servant of Mars, and at last raised her to the chief rule, leaving the war spirit in the back ground, has gone on to call to its assistance the organ next higher up and further forward, namely, Constructiveness, and the latter has called in a partial action of Intellect—of Intellect in its lower cast of function or direction, to be sure—of intellect as directed by propensity, but still of intellect. To say that the last fifty years has called forth more intellectual effort than probably hundreds of preceding years, is an undoubted fact. Heretofore, intellect has been made the subject of propensity, and that in the greatest excess. It is yet; but of a propensity higher up, and that the LAST of the propensities. We need to make but one transition more. Calling each Propensity a Cæsar (and the Cæsars were mostly Propensities) we have gone through the reign of them all but one—Acquisitiveness. Go back, man cannot, except temporarily. Go FORWARD is the motto of our nature; and the very next step forward will deliver us from the reign of Propensity. Acquisitiveness is the last of the Cæsars. Dethrone it, and our race is free—emerged from the animal, and taking on the truly human. For the ultimate good of our race, it is probably best that its reign should continue yet for a few generations. We want more property of every kind. More machinery must be invented. Poverty must be banished, and universal plenty must be substituted. Labor-saving machines in countless array are yet to be multiplied. The face of the whole world is yet to be subdued and fertilized, and our earth rendered not only habitable, but a comparative PARADISE, and studded all over with substantial buildings, filled with tools, machinery, goods of all kinds, and property, for the subsistence of man. Beasts, domestic included, are ultimately to give place to man. A great preparation for posterity is yet to be made, and made by Acquisitiveness. In enriching ourselves, nature has provided an inheritance for posterity. As we are in fact enjoying the fruits of inventions, improvements, and fortunes made by our forefathers, so our descendants, to perhaps the thousandth and ten thousandth generation, are yet to enjoy the inventions of our own age, and of intervening ages, as well as of the fortunes now accumulating. These fortunes may pass into other, and still other hands. This does not concern our subject. We speak of man COLLECTIVELY. As thousands and tens of thousands of the nobility and gentry of England, and some of the nabobs of our own favored land, are now living in extravagant splendor upon the earnings of their ancestry, so will posterity live, not perhaps as lavishly and foolishly, but none the less really, on the income of the property we are now creating—in the houses we are now rearing—on the machinery we are now inventing and making—on the farms we are now clearing, and the fruit trees we are now planting and grafting. and what may spring there

from, &c. &c., throughout all the property Acquisitiveness is now creating, and may hereafter amass.

But as all the other propensities have had their day only to lay their **PREDOMINANT** action on the shelf, so Acquisitiveness must have its day, and in her turn be cast into the shade. Not to become extinct; for, none of our faculties can be obliterated; but, simply to retire from the **SUPREMACY**. Always will Amativeness be required to propagate our race. Always, Combativeness to defend and push forward plans through opposing difficulties. Always, Appetite to feed. Always, Acquisitiveness to prevent waste, and secure industry and competency;—but not their **PREDOMINANT, SOVEREIGN, ALL-ENGROSSING** action.

Not only, as just seen, is there transpiring a vast improvement in respect to the **PREDOMINANT** action of the propensities, but equally so in regard to the **TONE AND CHARACTER OF THEIR RESPECTIVE FUNCTIONS**. Thus, not only has Amativeness suffered great diminution as to power of function already described, but what power remains, has become vastly **PURIFIED**, and, to a considerable extent, converted, from gross, unbridled licentiousness, to pure connubial love. Every succeeding age has purified and sanctified its action more and more. Religion once **CONSISTED**, in part, in worshipping Venus by public and most loathsome prostitution. Now, religion interdicts it, and inculcates moral purity. If the change here noted is ascribed to the religion of Jesus Christ, I reply, granted; but it is the **FACT ONLY** which now concerns us, and of this, no doubt remains.

One of the greatest Grecian philosophers married a celebrated harlot, and that harlot was **HONORED** because of her looseness; and associated not only without a blush, but with **PRAISE**, with the greatest men of Greece. Look at Poppea, **RAISED BY HER AMATIVENESS SOLELY**, to the imperial dignity of the house of the Cæsars. Her perfection as a prostitute was her only recommendation. Behold the illustrious women of all Rome, so dressing as merely to shade, but not to hide, their entire persons, by the thinnest gauze, and connubial faithfulness held in respect by few, while a violation of the marriage relations was no disgrace to their most illustrious men or women. Hear Tacitus.—

“I shall here give a description of this celebrated entertainment, that the reader, from one example, may form his idea of the prodigality of the times, and that history may not be encumbered with a repetition of the same enormities. Tigellinus gave his banquet on the lake of Agrippa, on a platform of prodigious size, built for the reception of the guests.

“To move this magnificent edifice to and fro on the water, he prepared a number of boats superbly decorated with gold and ivory. The rowers were a band of Pathics. Each had his station, according to his age, or his skill in the science of debauchery. The country round was ransacked for game and animals of the chase. Fish was brought from every sea, and even from the ocean. On the borders of the lake brothels were erected, and filled with women of illustrious rank. On the opposite bank was seen a band of harlots, who made no secret of their vices, or their persons. In

wanton dance and lascivious attitudes they displayed their naked charms. When night came on, a sudden illumination from the adjacent groves and buildings blazed over the lake. A concert of music, vocal and instrumental, enlivened the scene. Nero rioted in all kinds of lascivious pleasure. Between lawful and unlawful gratifications he made no distinction. Corruption seemed to be at a stand, if, at the end of a few days, he had not devised a new abomination to fill the measure of his crimes. He personated a woman, and in that character was given in marriage to one of his infamous herd, a Pathic, named Pythagoras. The emperor of Rome, with the affected airs of female delicacy, put on the nuptial veil. The augurs assisted at the ceremony; the portion of the bride was openly paid; the genial bed was displayed to view; nuptial torches were lighted up; the whole was public, not even excepting the endearments which, in a natural marriage, decency reserves for the shades of night."

If they had done these things in a corner, this secrecy would have been a virtual repudiation; but, they were done openly, and tolerated, and repeated times without number; thereby proving that they formed a part and parcel of the public taste, and a sure index of the character and conduct of the times. Look around, and behold the improvement, for no part of the world would begin to tolerate what the most civilized nation of the earth perpetrated less than two thousand years ago!

The courts of Henry the Eighth and Charles the Second were less licentious than that of Cæsar or Nero, but far more openly profligate than that of any dynasty at present. Especially has great improvement taken place in the common people. Among them, impurity is more disgraceful, and faithfulness less uncommon, probably, than at any former period. Of this we have two tests—authors and artists. Would the writings of Horace be tolerated now? Webster undertook to expunge even from the Bible those passages, which were perfectly unexceptionable to the public taste when the Bible was written, and even translated, but which now many, with all their veneration for the good book, will not read or hear read aloud. Not that I arraign the taste of the Bible. The fact of a change in the public taste is what now concerns us, and what none will deny. Even the writings of a few centuries back, are too free for the present standard of public taste; and if modern authors would express the same ideas, they must at least clothe them in a more covert phraseology. From civilized life, polygamy is banished, and that open animal indulgence which once stalked unblushingly abroad, is now obliged to restrain its excesses, or, at least, to seek by stealth what was once tolerated openly.

Not, by any means, that victory is completed, or this organ completely purified from the dross of lust. But great advancement has been made. It is becoming purified, and more and more satisfied with chaste wedlock and pure connubial love. It will become still more so. We are on the eve of a great moral reformation in this respect. Men are now about ready to listen, and conform to, that analysis of this faculty given by

Phrenology and Physiology. Especially, they are about ready to learn and apply its exercise to the improvement of posterity. Reformers are at work in this field, all white for the harvest: and they have the hearty concurrence of at least the best men and women in all our towns and villages, if not of the leading ones. But above all, the true SCIENCE of this organ is just dawning upon our world. This will purify and spiritualize this faculty, and thereby banish animal indulgence. At least, will subject this faculty to the complete control of intellect and moral sentiment.

Take Combativeness and Destructiveness. To say nothing of those tragical deeds of oppression, and blood which they have wasted, they are beginning simply to impart force, and to inspire man with MORAL courage in place of physical. Thousands are now heroes FOR THE TRUTH, or what they consider such, instead of in the bloody conflict. Enterprize—surmounting obstacles, pressing forward in laudable undertakings has now become the tone and direction of these organs, and is taking the place of that brute force which once constituted the main manifestation of these faculties. From stirring up those deadly feuds, that so often ended in private murders or wars, these organs have subsided into those neighborhood animosities and private heart-burnings which now engender hatred, but rarely end in blood. They make no little mischief by talking, but do not foment civil war, or array faction against faction in deadly strife, or wade to thrones through scenes of blood. They will soon become still more subdued as to power, and chastened as to function, and will ultimately sink down into their legitimate channels. Especially, they are soon to be completely sanctified by that supremacy of the moral and intellectual, towards which this great law of progression is fast hastening man.

Acquisitiveness, besides delivering up the golden, and silver, and broadcloth, and bustled sceptre she is now wielding, is ultimately to take on its LEGITIMATE, NATURAL function. What that is, we shall see in another connexion.

We shall have passed into a world of spirits long before this faculty shall have fulfilled its great destiny of enriching our world, and thus preparing the way for a higher and a holier state in man. This may require ages. But those ages will come. Acquisitiveness is destined to lay down her sceptre; to be taken, not by Propensity, for she is the last of this animal family. By whom, or with what results, we shall see in subsequent articles.

ARTICLE II.

MAGNETISM APPLIED TO THE CURE OF DISEASE.

HARRIET MARTINEAU'S LETTERS, WITH NOTES BY THE EDITOR.

LETTER IV.

Tynemouth, Nov. 24, 1844.

I have too little knowledge of Mesmerism to be aware whether the more important powers of somnambulism and clairvoyance abide long in, or can be long exercised by, any individual. I have heard of several cases where the lucidity was lost after a rather short exercise; but in those cases there was room for a supposition of mismanagement. The temptation is strong to overwork a somnambule; and especially when the faculty of insight relates to diseases, and sufferers are languishing on every side. The temptation is also strong to prescribe the conditions,—to settle what the somnambule shall or shall not see or do, in order to convince oneself or somebody else, or to gratify some desire for information on a particular subject. It is hard to say who was most to blame with regard to Alexis,—the exhibitor who exposed him to the hardship of unphilosophical requirements, or the visitors who knew so little how to conduct an inquiry into the powers of Nature, as to prescribe what her manifestations should be. The “failures,” in such cases, go for nothing, in the presence of one new manifestation. They merely indicate that there is no reply to impertinent questions. The successes and failures together teach that the business of inquirers is to wait upon Nature, to take what she gives, and make the best they can of it, and not disown her because they cannot get from her what they have predetermined. Strongly as I was impressed by this, when reading about Alexis, from week to week last spring, I still needed a lesson myself,—a rebuke or two such as our somnambule has more than once given us here. As soon as her power of indicating and prescribing for disease was quite clear to us, we were naturally anxious to obtain replies to a few questions of practical importance. We expressed, I hope, no impatience at the often repeated “I’ll try to see: but I can’t make it out yet.” “I shall not get a sight of that again till Thursday.” “It’s all gone.—it’s all dark,—and I shall see no more to-night.” We reminded each other of the beauty and value of her truthfulness, from which she could not be turned aside by any pressure of our eagerness. But one evening out came an expression, which procured us a reproof which will not be lost upon us. She was very happy in the enjoyment of some of her favorite objects, crying out “Here come the lights! This is a beautiful light! It is the quiet, steady, *silent* light!” And then she described other kinds, and lastly, one leaping up behind the steady light, and shining like the rays of the sun before the sun itself is visible. When this rapture had gone on some time, she was asked, “What is the use of these lights, if they show us nothing of what we want?” In a tone of gentle remonstrance, she said earnestly, “Ah!—but you must have patience!”

And patience comes with experience. We soon find that such extraordinary things drop out when least expected, and all attempts to govern or lead the results and the power are so vain, that we learn to wait, and be thankful for what comes.

The first desire of every witness is to make out what the power of the Mesmerist is, and how it acts. J. seems to wish to discover these points; and she also struggles to convey what she knows upon them. She frequently uses the act of mesmerizing another person as soon as the sleep becomes deep; and if not deep enough to please her, she mesmerizes herself,—using manipulations which she can never have witnessed. Being asked about the nature of the best mesmeric efforts, she replied that every power of body and mind is used, more or less, in the operation; but that the main thing is to desire strongly the effect to be produced. The patient should do the same.

"People may be cured who do not believe in the influence; but much more easily if they do."

"What is the influence?"

"It is something which the Mesmerizer throws from him; but I cannot say what."

And this was all that evening; for she observed, (truly,) "It is a few minutes past the half hour; but I'll just sleep a few minutes longer."

"Shall I wake you then?"

"No, thank you; I'll wake myself." And she woke up accordingly, in four minutes more. Another evening, "Do the minds of the Mesmerist and the patient become one?"

"Sometimes, but not often."

"Is it then that they taste, feel, &c. the same things at the same moment?"

"Yes,"

"Will our minds become one?"

"I think not."

"What are your chief powers?"

"I like to look up, and see spiritual things. I can see diseases; and I like to see visions."

When asked repeatedly whether she could see with her eyes shut, see things behind her, &c., she has always replied that she does not like that sort of thing, and will not do it;—she likes "higher things." And when asked how she sees them—

"I see them, not like dreams of common sleep,—but things out of other worlds;—not the things themselves, but impressions of them. They come from my brain."

"Mesmerism composes the mind, and separates it from common things of every day."

"Will it hurt your Mesmerist?"

"It is good for her. It exercises some powers of body and mind, which would otherwise be dormant. It gives her mind occupation, and leads her to search into things."

"Can the mind hear otherwise than by the ear?"

"Not naturally; but a deaf person can hear the Mesmerist. when in the sleep;—not any body else, however."

"How is it that you can see without your eyes?"

"Ah! that is a curious thing. I have not found it out yet."—Again when she said her time was up, but she would sleep ten minutes longer.

"Shall I leave you, and mesmerize Miss M.?"

"No; I should jump about and follow you. I feel so queer when you go away; the influence goes all away.—It does so when you talk with another."

"What is the influence," &c. &c. as before.

"I have seen as many places since I was mesmerized; but they all go away when I wake. They are like a vision,—not a common dream."

"How do you see these? Does the influence separate soul and body?"

"No: it sets the body to rest; exalts and elevates the thinking powers."

When marking, from her attitude and expression of countenance, the eagerness of her mind, and vividness of her feelings, and when listening to the lively or solemn tones of her voice, I have often longed that she had a more copious vocabulary. Much has probably been lost under the words "queer," "beautiful," "something," "a thing," &c., which would have been clearly conveyed by an educated person. Yet some of her terms have surprised us, from their unsuitableness to her ordinary language; and particularly her understanding and use of some few, now almost appropriated by Mesmerism. On one of the earliest days of her sleep, before we learned her mesmeric powers and habits, she was asked one evening, after a good deal of questioning,

"Does it tire you to be asked questions?"

"No."

"Will it spoil your lucidity?"

"No."—Whereat I made a dumb sign to ask her what "lucidity," meant.

"Brightness," she instantly answered.

In the course of the day, her Mesmerist asked her carelessly, as if for present convenience, if she could tell her the meaning of the word "lucidity."

J. looked surprised, and said, "I am sure, ma'am, I don't know. I don't think I ever heard the word."

When asleep the next day, she was again asked,

Does it hurt your lucidity to be asked many questions?"

"When not very deep in sleep, it does."

"What is lucidity?"

"Brightness, clearness, light shining through. I told you that yesterday."

"Have you looked for the word since?"

"No: and I shall not know it when I am awake."

It struck us that we would try, another evening, whether her Mesmerist's will could affect her taste. In her absence, we agreed that the water should be silently willed to be sherry next night. To make the experiment as clear as possible, the water was first offered to her, and a little of it drank as water. Then the rest was, while still in her hands, silently willed to be sherry; she drank it off,—half a tumbler full—declared it very good; but, presently, that it made her tipsy. What was it? Wine—white wine." And she became exceedingly merry and voluble, but refused to rise from her chair, or dance any more, or go down stairs, for she could not walk steady, and should fall and spoil her face, and moreover, frighten them all below. I afterwards asked her Mesmerist to let it be porter the next night. J. knew nothing of porter, it seems, but called her refreshment a nasty sort of beer." Of late she has ceased to know and tell the time,—‘can't see the clock-face,’ as she declares. The greatest aptitude at present seems to be for being affected by metals, and for the singular muscular rigidity producible in the mesmeric sleep.

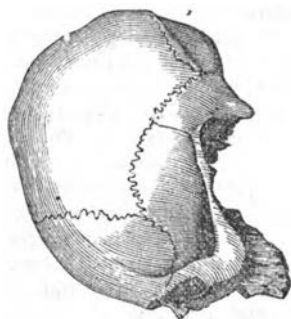
When her arms or hands are locked in this rigidity, no force used by any gentleman who has seen the case can separate them; and in her wak-

ing state she has certainly no such muscular form as could resist what has been ineffectually used in her sleeping state. The rigid limbs then appear like logs of wood, which might be broken, but not bent; but a breath from her Mesmerist on what is called by some phrenologists the muscular organ, causes her muscles to relax, the fingers to unclose, and the limbs to fall into the attitude of sleep. During these changes, the placid sleeping face seems not to belong to the owner of the distorted and rigid limbs, till these last slide into their natural positions, and restore the apparent harmony.

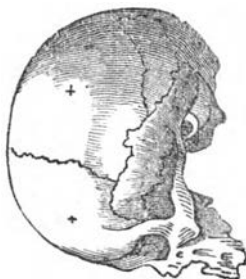
Not less curious is it to see her inextricable gripe of the steel snuffers, or the poker, detached by a silent touch of the steel with gold. When no force can wrench or draw the snuffers from her grasp, a gold pencil case or a sovereign stealthily made to touch the point of the snuffers, causes the fingers to unclasp and the hands to fall. We have often put a gold watch into her hands, and when the gripe is firm, her mesmerist winds the gold chain round something of steel. In a minute or less occurs the relaxation of the fingers, and the watch is dropped into the hand held beneath. While grasping these metals she sometimes complains that they have burnt her.

ARTICLE III.

'CONTINUITY—ITS LOCATION, ANALYSIS, ADAPTATION, AND THE PHILOSOPHY OF ITS LOCATION: BY B. J. GRAY.



NO. I.—CONTINUITY SMALL.



NO. II.—CONTINUITY LARGE.

THE organ of Concentrativeness, or more properly, Continuity, forms a sort of semicircle or half moon over and around the social group; the middle point of it being immediately above the organ of Inhabitativeness, and below Self-Esteem. It is near two inches in length, and about half an inch in width, just upon the Lambdoidal, which unites the Occipital with the Parietal bones, and separates the Social ~~Section~~ from the Animal and Selfish organs. The true function of this faculty is generally misapprehended; it being, by many, considered to be that power of the mind which gives stability and determination of purpose, whereas *this* is the *distinctive* function of Firmness. The true and legitimate office of Firmness, when chastened by a well regulated mind, embraces *only* that decision of charac

ter and fixedness of purpose required to perfect any plan devised by intellect, and sanctioned by moral principle. This regulating principle, however, has, very improperly, been ascribed, by those who know far *less* about Phrenology than it is both their duty and privilege to know, to Continuity. Yet, though the primary function of Continuity is very different from that of Firmness, it often aids the latter in perfecting its purpose; and, indeed, its action must precede almost every other operation of the mind. We cannot exercise our Benevolence, our Veneration, our Firmness, our Memory, nor think, nor love, nor hate, without a degree of mental concentration. Though Firmness enables us to accomplish the plans of Intellect, yet without Continuity those plans would not be properly matured or digested. For, there must, in the first place, be a *converging* power of the mind directed to this *one* purpose, so as to fix the attention sufficiently, not only to properly *conceive* the plan, but, to guard it against those contingent circumstances which are liable to work its failure. This may be said to involve Cautiousness. So it does, and also Causality, in order to ensure a judicious conclusion; but, there is first, a power of Concentration necessary to settle the mind upon the subject in question, before these other mental faculties, Firmness included, can be brought into action. This, then, is the true office of Continuity. Hence, it is a constituent element in, if not the basis of, every train of thought or purpose of life; and hence the *importance* of its cultivation. Continuity gives a power of application, or a concentration of thought or effort for the time in which the mind is occupied by any particular subject; or rather, it gives it the power of *being* thus occupied, and also embraces what is usually implied by the term patience. One with this organ large, can, without sensible effort, summon the whole energies of his mind to one subject, and give it his exclusive attention. He will be disposed to run out an idea in all its various windings and ramifications, and *patiently* consider *all* its relations and bearings. But he will be likely to dwell upon its different parts, and tributary branches, so long as to render it monotonous, and especially tedious, to one having a smaller development of the organ. He will bring what he *does* to a greater degree of perfection, and be more *thoroughly* proficient in what he knows, but will not acquire so great a *variety* of knowledge, nor possess so much *versatility* of talent, as one with it less. He will possess more profundity, with *less* brilliancy and practical tact. He will find it difficult to transfer his thoughts from thing to thing, and hence will be poorly fitted for attending to the multiplicity of circumstances, and the changing phases of business life; but will be well qualified, supposing him to have the requisite talents in other respects, to do the managing and planning of an operation having a regular and uniform character. Such an overweening love of novelty and change of scene, as is given by a small development of this organ, is likely to deter one from settling down upon one thing long enough to ensure success in that department; still, a large development of Firmness, with a well balanced intellect and an active Temperament, may, in part, make up this deficiency, and go *far* towards obviating the difficulty arising therefrom. For an active Temperament creates strong desires and great intensity of feeling; so that with moderate Continuity, there may be an intense mental action for the time being. Add to this a good degree of intellectual power, and the *interest* increases, which naturally demands an exercise of the power of Will, together with Firmness; thus *re-increasing* the capacity of the amount of Concentrativeness which the individual possesses. A person with this organization, will pos-

sess more brilliancy, and clearness of mental perception, than one with Continuity large; and though he will not so thoroughly perfect himself in any one branch of business, or science, he will have a wider range of thought and observation, and hence, make more *noise* in the world, and succeed better in turning to *practical* account what he *does* know. Yet, few important inventions or philosophical discoveries have been made in the physical world without large Continuity. Inventors, Machinists, and those who have devoted their lives exclusively to the prosecution of a favorite science, or to the development of any particular theory, will generally be found to have it large. It has been supposed to be requisite for a Mathematician, but facts prove to the contrary. The Principal of Eaton Town Social Institute, N. J., long and favorably known as a teacher of the higher department of mathematics, and who acquired his knowledge almost entirely by self-application and teaching, has a small development of this organ, and yet he possesses a remarkable power of concentration. But this depends upon the *interest* he feels in his subject resulting from a large brain, a large Intellectual lobe, and a predominance of the Mental Temperament. Though this organization gives an intense power of concentration for the time, it does not prevent, but *inspires* a love of a general and varied knowledge. I recently examined the head of a man who is noted as a Civil Engineer and a Surveyor of Public Lands, who also has the organ small. His organization and temperament are similar to those of the teacher above-mentioned. Mr. Fowler also mentions highly gifted Mathematicians who have small Continuity. It is usually large in the English and German head, for the good reason that they make one branch of business a steady occupation, especially among the mechanics and working classes, but moderate in the American head, especially among the Yankees, who are proverbial for having so many irons in the fire. It is usually large in the heads of the operatives in our factories; their business being such as to require its continual exercise. If they go there with it small, it soon becomes large—very marked changes having been produced in the short space of one year. The late management of factories, however, which requires one hand to attend to several looms at once, causes the organ to become less. In the heads of manufacturers, who have the management and oversight of the business, it is invariably much less than in the operatives, because their business requires their attention to be continually changing from one department to another. It is also small in the heads of those engaged in retail trade, in consequence of a rapid succession of one thing upon another, in attending to so many customers. This organ large will enable one to read or write in the midst of hurry and confusion, and at the same time understand his subject well, as long as he is not directly and personally interrupted. This will confuse him; and it will be with the greatest inconvenience and effort that he transfers his mind from the subject which has previously occupied it, to the new one just introduced. But, with Continuity small, he will do this with facility and comparative ease; and not only resume the subject at the point *where* he left it, but attend to a great multiplicity of things in a short time. It is said of Bonaparte, that he could *dictate* two letters to his amanuensis in and at the same time that he was *writing* a *third* himself. This requires great *intensity* of mental concentration, (for the moment,) together with a rapid transition of thought; the conditions of which are, both a powerful and an active organization, a highly wrought temperament, a large and harmoniously balanced intellect, and smaller Continuity. All of these are

fully conceded to him, by every record of his character, save the latter, in regard to which I am unacquainted with either any historical or person's testimony. But his wide range of thought, his remarkable versatility of talent, his energetic and active life, and the ever-varying scenes which his undying ambition brought in continual succession before him, *prove* to us that he must have possessed a moderate degree of this faculty. Franklin had a remarkable faculty for condensing his ideas into a terse, laconic, and expressive style. His maxims contain the essence, in few words, of a great amount of sound philosophical investigation. But, his being as much distinguished for the *variety* of his knowledge as for his philosophical inductions, will determine the point of his having moderate Continuity, together with his massive intellectual organs, a powerful physiology, and active temperament. Speakers, having an excess of Continuity, will be tedious and prolix; will reiterate the same ideas as though they would have it *impressed* upon the minds of their hearers, and will be wanting in that vivacity of mind so necessary to keep up an interest with their audience; whereas a marked deficiency will prevent their finishing one idea before another is introduced, so as to make it somewhat confused and incoherent. Still, a fine temperament, large comparison, and keen perceptions, will give *point* and *interest* to what they say.

The prosy, heavy, lumbering style of many English authors, on the one hand, and the nervous, sprightly, and terse style of American writers on the other, will present a fine contrast between larger and smaller Continuity. It has also much to do in causing a good or bad memory. Many, indeed *most* persons who complain of a poor memory, may safely ascribe its origin to a want of attention, growing out of small Continuity, in consequence of passing from thing to thing, and from thought to thought, so rapidly that it makes no permanent impression upon their mind; hence, the *organs* of memory, like the stomach of an epicure, continually glutted with variety, become impaired, lose their tone and vigor, and grow *less* in point of development; or, like a muscle or a limb, withered and perished for want of motion, they depreciate in function, for want of a *proper* and *healthy* exercise. Such persons, though they have the *whole world* spread out before them, *still* wish to see *more*, and yet will profit little or nothing by their observations; and will do well to set themselves about cultivating Continuity, as a *means* of strengthening their memories. Not that the exercise of this organ, *in and of itself*, will improve the *Memory*—for, in order to increase any organ or faculty, *it* must be directly exercised—but, that it will secure the *attention* necessary to its exercise, and consequent improvement. Again, *large* Continuity frequently erects a barrier to the acquirement of a *general* and *varied* memory, though the memory will be good as far as it extends. It prevents that variety and scope of observation *necessary* to a versatile memory, and confines the attention so *exclusively* to one thing, to one subject or class of subjects, that though there may be a retentive *conventional* memory, there cannot be an incidental memory, because those varied scenes and circumstances, upon which it depends, have not passed under the scrutiny of the observing faculties. *Such* persons, though they may have their eyes wide open, see and experience but little, comparatively; and, of course, they will not remember what they have not seen.

Now, having shown the specific difference between the distinctive functions of this faculty and Firmness, its analysis and adaptation, it is proposed to illustrate the *Philosophy* of its location. This is a task which no philo-

nological writer, to my knowledge, has attempted to perform ; but readers of the Journal, and other of Fowler's works, have already been furnished with a very interesting view of the philosophy of the location of most of the phrenological organs, except Continuity. Whether, or not, I shall succeed in clearing up this subject, according to its merits, there is, nevertheless, something in the *position*, not only of this faculty, but of every organ, of both the animal and mental economy, which bespeaks the importance and nature of its functions. For instance, the position of the feet is just where it should be, to enable us to walk with the most facility and ease. Nor could the head or hands, or any of the physical organs, be made to answer the ends of their respective functions, if their positions were changed. Analogous functions, throughout the whole animal kingdom, are performed, not only by similar organs, but, these organs are located, relatively, each to each, in a corresponding *part of all* animals, men included. These are facts which do not require to be demonstrated to those who know their A-B-C's in Physiology. Not only so, but organs adapted to *similar* functions, and between which there exists a reciprocity of action, are situated near together ; and, in *proportion* to their *need* of each other, is their proximity of position. The contiguity of the stomach and liver, and the consequent sympathy existing between them, in the process of digestion, is *clearly* illustrative of this principle.

According to this law of position, the Olfactory Nerves enter the brain near the internal termination of the organ of Appetite. Hence, the sense of Smell is calculated to excite Alimentiveness, as every one will testify, whose olfactories have come in contact with the minute particles contained in the savory odors of food preparing for the table. The sense of hearing stimulates the sense of sight, so as to enable the observing faculties to ascertain from whence the sound proceeded. So, also, *seeing* is the medium by which the mind is brought in communion with the external world, through the organs of the perceptive faculties. Hence, we find that the Optic Nerves, and also the Nerves of Hearing, meet in the cerebrum, nearly at the internal termination of that portion of it constituting the perceptive organs ; as any one may see, by the bare examination of a skull, however ignorant of anatomy he may be. The eyes, encircled by the perceptive organs, are located just where reason teaches every one they should be, to enable the mind to take cognizance of the locality, identity, configuration, size, color and qualities of material bodies, with the most facility and correctness. Nor does it require much intellect to perceive a philosophical beauty in this relation between reciprocity of action and proximity of location. Now, analogy *plainly* shows that, if it had been the design of nature, that Continuity should be exercised *most* in connection with intellect, it would have been placed among the intellectual organs. Hence, those Phrenologists who have considered Continuity as acting *chiefly* with the intellect, in giving concentration of thought, for the time being, upon one subject, are in error. True, this is an important function in the councils of mind, and *necessary* to a connected train of ideas, yet it is by no means its *only* function. Now, inasmuch as every faculty acts more powerfully with its contiguous faculties, and as this organ is located among the social organs, it is evident that it is *designed* to work *mainly* with the social feelings. This truth amounts to an axiom, which does not require demonstration. But *why* do the duties and relations of man, determined by his mental constitution, require that the *domestic* feelings should be the *principal* arena for the action of Continuity ? There *must* be some-

thing in his nature *adapted* to this phase of the mental phenomena. And what is it? It is this, that the organs of the social feelings occupy a much greater portion of the brain than any other class of organs; thus making his social nature the *basis* of most of his happiness. And this will be the *inevitable* conclusion of every *calm* observer of human nature; as also, the *universal* experience of *all* who know how to extract the sweet waters of life from the bitter. For, whenever friends or a family become estranged in their affections, and the cheerful current of social feeling broken up, even the higher enjoyment of the moral sentiments will lose its interest, and the supreme delights of intellectual effort cease to afford that *high* order of pleasure, otherwise consequent thereon. Hence it becomes *necessary* that there should be a continuity of action in the social feelings, in order to blunt the keen edge of the sword of dissension, so often sharpened by friction with the needless jars and ills of life; and, hence, the *location* of this organ among the domestic feelings. These faculties are the foundation of every species of improvement. Man cannot live alone. It is not his nature. The forest could not be subdued, nor houses nor cities built, nor commerce flourish, nor moral or intellectual reform go forward, without the *continued* exercise of the social nature. This is self-evident, and Continuity is placed as a guardian over the social organs. Thus it serves to render attachment to place permanent, and to continue the family relations without interruption. It also *cements* our friendship, so that the disinterested friends of youth, who have recommended themselves to our warmest regard, and become ingratiated into the best affections of our nature, by innumerable kind offices and self-sacrifice, should not be turned away with cold indifference, nor their *pure feelings rewarded with ungrateful neglect*. Not that this faculty *creates* friendly feelings, but that it helps to *continue* them in action, and the more so, in proportion to their ORIGINAL activity and power. A person with small Continuity may be as devoted a friend, and love with as much purity and fervor, as though it were large; but he will be more changeable in his attachments; and if circumstances require that he should exchange the society in which he moves for new associations, he can the more readily make a transfer of his social feelings. There is a sacred obligation in the social nature of man which should *never* be violated, and this organ helps to erect a barrier against the intrusion of unfaithfulness. True, the *character* of our friendships will be materially modified by the moral feelings. Hence, the location of Continuity between the social organs below, and the moral above; while the intellect is situated still beyond the moral organs, in a direct line with the social feelings. Now, how infinitely beautiful this arrangement. Intellect being placed forward to dictate to the moral sentiments what is right; the moral feelings coming next, to sanction the decisions of Intellect; and lastly, Continuity, to *continue* the friendships formed before this moral and intellectual tribunal. It works with Philoprogenitiveness, to enable the fond mother to exercise this faculty towards the endearing objects of her maternal charge. But it is most *immediately* connected with Inhabitiveness, Adhesiveness, and Connubial Love, both in location and in function; for, in its semicircular form, it broods over and embraces these organs, as a hen would gather her chickens under her wings, and terminates, on either side, near to Connubial Love, or Union for Life, which is just above Amativeness, and internally of Combaticiveness. Now, this arrangement plainly says, in the language of analogy, and in the spirit of high-toned moral purity, that our home should be permanent, our friend-

ship continuous, our affections centred upon one object; that there should be but one marriage, and that our love should contain *more* of friendship, or *Platonic* affection, than of animal passion, or the *ultimate* exercise of Amativeness: else, *why* is not this organ placed next to Amativeness, instead of Friendship and Union for Life?

The proverb, that "a rolling stone gathers no moss," has originated from the fact that the experience of mankind has shown that, in order to become successful, in almost any avocation, it is requisite to have a home; and hence, the contiguity of this organ to Inhabituveness. Again, we should always preserve true dignity of deportment, and not only *seek* the moral approbation of our friends, but strive to *perpetuate* our reputation by a continued propriety of conduct, because "one base act covers many virtues." Accordingly, Continuity is located between Self-Esteem, Approbativeness, and the Moral Sentiments, on the one hand, and the Social organs on the other. Now, it is necessary that *all these* faculties should be continuous in their action, in order to give purity and elevation to the character. But, we do not require to continually feed our Appetite, nor, like the miser, to devote all our time to Acquisitiveness; nor, can we continually exercise our intellect, or mechanical talent, for these need rest; but our moral and social nature is such, that the more it is exercised the *greater* our enjoyment, and hence the location of Continuity between these two classes of faculties, instead of among the intellectual organs.

Clinton Hall, N. Y., August, 1845.

ARTICLE IV.

MAGNETIC DEVELOPMENTS.

As chroniclers of magnetic occurrences, we cannot well refuse admission to our pages of an article as important as the *subject matter* of the following "MAGNETIC REVELATION," as it is headed, claims to be. In copying it, however, we must not be understood as endorsing it, nor yet as repudiating it. We simply lay it before our readers, soliciting that they do by it as we have done, *think it over fully*, and form own their conclusions.

Of one thing, however, the Editor is fully satisfied, namely, that a correct knowledge of *God* lies at the foundation of all correct knowledge of any thing and every thing. We must *first* know the *mode* of the being of God, in order to know his works; and as all science is but a delineation of these works, we must *know God* before we can comprehend science, or successfully prosecute its study. An atheist cannot be truly scientific; nor can a bigot. Dismissing both sectarian bigotry on the one hand, and atheism on the other, we *must*, in order to understand either the operations or the laws of Nature, *first* comprehend the being of her and our *AUTHOR*. Neither are now fully understood; as is evident from the *conflicting* notions respecting them generally entertained. Truth is one, and all who are

in the truth, will see *eye to eye*, and *face to face*. And when the true light *does* rise, and appear to men generally, all will, all *must*, see it, and see it *alike*. Not but that the Bible does reveal it; but such revelation is not generally understood.

The idea more particularly intended here is this. In order to arrive at a correct knowledge of Nature, we must begin *at the beginning*, and that beginning is God: Fully to know *Him*, is to know all about Nature; is to know *universal science*; for is there *any* knowledge which does not appertain to that which He has made and done? In what consists a knowledge of Chemistry, or Geology, or Natural History, or Botany, or Astronomy, or Anthropology, Phrenology, Physiology, Anatomy, and Magnetism, included, but in a knowledge of the various departments of his work? Even a knowledge of history, news, human nature, moral philosophy, &c., are but a knowledge of the constitution of man, and what he has done with or by means of such constitution. I repeat, therefore, "A knowledge of any, or of all science, is but a knowledge of the *works* of God," and, therefore of his *Character and Attributes*; for what better knowledge of the character, attributes, power, &c. of any being can be had than that furnished by a knowledge of his works? Are the works of any man (as are those of Colt, the gun inventor,) *destructive* in their designs and legitimate effects, we correctly infer that his *character* is also destructive, and so it is. Are they promotive of happiness, we argue correctly, that his character is Benevolent. Are they all wise, perfect in plan and operation, we infer correctly his possession of Causality, in just that proportion in which his works evince this quality. Are they beautiful and perfect, we argue therefrom that he, too, is perfect, and that exquisite beauty pervades his character. And thus if they evince mechanism, or mechanism which involves causation, or mechanism directed to the greatest good of the greatest number, or mechanism full of perfection, of causation, of beauty, general happiness, &c., all united. Thus Nature is but a transcript of its AUTHOR. And the true study of that Author, is in the study of its works, not separately from the study of its Author, but as a *part*—the *main inducement*—of such study. Religion and science are twin sisters—we mistake—are *husband and wife*—"ONE BONE AND ONE FLESH." The Schoolmaster and the Divine should be both *one and the same person*. This separating religion from science has engendered that sectarianism which bears the *name* of religion, without being the *thing*. Nor can those sectarian vagaries, which this division has engendered, be cured but by that *re-union* of divinity and science here contended for. This idea runs through the Editor's works, and deepens as they proceed. He therefore *urges* it upon his readers; and quotes this article, if, perchance, it shall lead inquiring minds to ruminate on this subject—the being and the character of a God.

It may with propriety be added, that the views of the character of God

asthma. In spasms such as these he had usually found relief from the application of mustard to the nervous centres, but to-night this had been attempted in vain.

As I entered his room, he greeted me with a cheerful smile, and although evidently in much bodily pain, appeared to be, mentally, quite at ease.

"I sent for you to-night," he said, "not so much to administer to my bodily ailment, as to satisfy me concerning certain physical impressions which, of late, have occasioned me much anxiety and surprise. I need not tell you how sceptical I have hitherto been on the topic of the soul's immortality. I cannot deny that there has always existed, as if in that very soul which I have been denying, a vague, half sentiment of its own existence. But this half sentiment at no time amounted to conviction. With it my reason had nothing to do. All attempts at logical inquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his own works, as well as in those of his European and American echoes. The 'Charles Elwood' of Mr. Brownson, for example, was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions which were not *merely* logical were unhappily the initial arguments of the disbelieving hero of the book. In the summing up, it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Trinculo. In short, I was not long in perceiving that if man is to be intellectually convinced of his own immortality, he will never be so convinced by the mere *abstractions* which have been so long the fashion of the moralists of England, of France and of Germany. Abstractions may amuse and exercise, but take no hold upon the mind. Here upon earth, at least, philosophy, I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent—the soul—the intellect, never.

"I repeat, then, that I only half felt, and never intellectually believed. But latterly there has been a certain deepening of the feeling, until it has come so nearly to resemble the acquiescence of reason, that I find it difficult to distinguish between the two. I am enabled, too, plainly to trace this effect to the mesmeric influence. I cannot better explain my meaning than by the hypothesis that the mesmeric exaltation enables me to perceive a train of convincing ratiocination—a train which, in my abnormal existence, convinces, but which, in full accordance with the mesmeric phenomena, does not extend, except through its *effect*, into my normal condition. In sleep-waking, the reasoning and its conclusion—the cause and its effect—are present together. In my natural state, the cause vanishing, the effect only, and perhaps only partially, remains.

"These considerations have led me to think that some good results might ensue from a series of well directed questions propounded to me while mesmerized. You have often observed the profound self-cognizance evinced by the sleep-waker—the extensive knowledge he displays upon all points relating to the mesmeric condition itself; and from this self-cognizance may be deduced hints for the proper conduct of a catechism."

I consented of course to make this experiment. A few passes threw Mr. Vankirk in the mesmeric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasiness. The following conversation then ensued. V. in the dialogue representing Mr. Vankirk, and P. myself.

P. Are you asleep?

V. Yes—no; I would rather sleep more soundly.

P. (*After a few more passes.*) Do you sleep now?

V. Yes.

P. Do you still feel a pain in your heart?

V. No.

P. How do you think your present illness will result?

V. (*After a long hesitation, and speaking as if with effort.*) I must die.

P. Does the idea of death afflict you?

V. (*Very quickly.*) No—no!

P. Are you pleased with the prospect?

V. If I were awake I should like to die, but now it is no matter. The mesmeric condition is so near death as to content me.

P. I wish you would explain yourself, Mr. Vankirk.

V. I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.

P. What then shall I ask?

V. You must begin at the beginning.

P. The beginning! but where is the beginning?

V. You know that the beginning is God. [This was said in a low, fluctuating tone, and with every sign of the most profound veneration.]

P. What then is God?

V. (*Hesitating for many minutes.*) I cannot tell.

P. Is not God spirit?

V. While I was awake I knew what you meant by "spirit," but now I seems only a word—such, for instance, as truth, beauty—a quality, I mean.

P. Is not God immaterial?

V. There is no immateriality—it is a mere word. That which is not matter is not at all, unless qualities are things.

P. Is God, then material?

V. No. [This reply startled me very much.]

P. What then is he?

V. (*After a long pause, and mutteringly.*) I see—but it is a thing difficult to tell. (*Another long pause.*) He is not spirit, for he exists. Nor is he matter, as you understand it. But there are *gradations* of matter of which man knows nothing; the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or modifies the electric principle, while the electric principle permeates the atmosphere. These gradations of matter increase in rarity or fineness, until we arrive at a matter *unparticled*—without particles—indivisible—*one*; and here the law of impulsion and permeation is modified. The ultimate, or unparticled matter, not only permeates all things, but impels all things—and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word "thought," is this matter in motion.

P. The metaphysicians maintain that all action is reducible to motion and thinking, and that the latter is the origin of the former.

V. Yes; and I now see the confusion of idea. Motion is the action of *mind*—not of *thinking*. The unparticled matter, or God, in quiescence, is (as nearly as we can conceive it) what men call *mind*. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omniprevalence; *how*, I know not, and

now clearly see that I shall never know. But the unparticled matter, set in motion by a law, or quality within itself, is thinking.

P. Can you give me no more precise idea of what you term the unparticled matter?

V. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace all matter in a general definition; but in spite of this, there can be no two ideas more essentially distinct than that which we attach to a metal; and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with spirit, or with nihility. The only consideration which restrains us is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom, possessing an infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution and we should no longer be able to regard the ether as an entity, or at least as matter. For want of a better word, we might term it spirit. Take, now, a step beyond the luminiferous ether—conceive a matter as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in spite of all the school dogmas) at a *unique* mass—at unparticled matter. For although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point—there will be a degree of rarity, at which, if the atoms are sufficiently numerous, the interspaces must vanish, and the mass absolutely coalesce. But the consideration of the atomic construction being now taken away, the nature of the mass inevitably glides into what we conceive of *spirit*. It is clear, however, that it is as fully *matter* as before. The truth is, it is impossible to conceive spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely rarefied matter.

P. But, in all this, is there nothing of irreverence? [I was forced to repeat this question, before the sleep-waker fully comprehended my meaning.]

V. Can you say *why* matter should be less revered than mind? But you forget that the matter of which I speak, is, in all respects, the very "mind" or spirit" of the schools, so far as regards its high capacities, and is, moreover, the "matter" of these schools at the same time. God, with all the powers attributed to spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter, in motion, is thought?

V. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say "in general."

V. Yes. The universal mind is God. For new individualities, *matter* is necessary.

P. But you now speak of "mind and matter," as do the metaphysicians.

V. Yes—to avoid confusion. When I say "mind," I mean the unparticled or, ultimate matter; by "matter," I intend all else.

P. You were saying that "for new individualities matter is necessary."

V. Yes; for mind, existing unincorporate, is merely God. To create individual, thinking beings, it was necessary to incarnate portions of the di-

vine mind. Thus man is individualized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God.

P. You say that, divested of the body, man will be God?

V. (*After much hesitation.*) I could not have said this; it is an absurdity.

P. [Referring to my notes.] You *did* say that "divested of corporate investiture, man were God."

V. And this is true. Man thus divested *would be* God—would be unindividualized. But he can never be thus divested—at least never *will be*—else we must imagine an action of God returning upon itself—a purposeless and futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrecoverable.

P. I do not comprehend. You say that man will never put off the body?

V. I say that he will never be bodiless.

P. Explain.

V. There are two bodies—the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call "death," is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design.

P. But of the worm's metamorphosis we are palpably cognizant.

V. *We*, certainly—but not the worm. The matter of which our rudimental body is composed is within the ken of the organs of that body; or more distinctly, our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls in decaying from the inner form; not that inner form itself; but this inner form, as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said that the mesmeric state very nearly resembled death. How is this?

V. When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life.

P. Unorganized?

V. Yes; organs are contrivances by which the individual is brought into sensible relation with particular classes and forms of matter to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited apprehension in all points but one—the nature of the volition, or motion of the unparticled matter. You will have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is *not*; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of

the rudimental life communicates with the external world; and this external world is limited, through the idiosyncrasy of the organs. But in the ultimate, unorganized life, the external world reaches the whole body, (which is of a substance having affinity to brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; and to this ether—in unison with it—the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited perception of the ultimate life. To rudimental beings, organs are the cages necessary to confine them until fledged.

P. You speak of rudimental "beings." Are there other rudimental thinking beings than man?

V. The multitudinous conglomeration of rare matter into nebulae, planets, suns and other bodies which are neither nebulae, suns, nor planets, is for the sole purpose of supplying *pabulum* for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the ultimate life, and cognizant of all secrets but *the one*, pervade at pleasure the weird dominions of the infinite.

As the sleep-waker pronounced these latter words, in a feeble tone, I observed upon his countenance a singular expression, which somewhat alarmed me, and induced me to awake him at once. No sooner had I done this, than, with a bright smile irradiating all his features, he fell back upon his pillow, and expired. I noticed that in less than a minute afterward his corpse had all the stern rigidity of stone.—*Columbian Magazine*.

MISCELLANY.

Eaton Town, N. J. July 7th, 1845.

FRIEND FOWLER:—

After you left us on the 5th instant, a considerable number of our party, at the Social Institute, proceeded to the N. A. Phalanx, or Fourier Association, where we were warmly urged to tarry till evening, but did not. However, having learned that Dr. Channing was to deliver a Lecture on Sunday, upon the subject of Association, we accordingly, the next morning, returned, only to find the same cordial sociality and unostentatious friendship extended towards us, as upon the day previous. The Lecture had been appointed at half past 10 A. M., but changed to 3 P. M. So we had the pleasure of partaking of the plain, wholesome, hospitable fare of our Association friends. An unaffected feeling of kindness seemed to pervade the whole Association. Their number, old and young, is said to be about eighty; and though some have heretofore been dissatisfied and left, yet all seem now to be well contented, and the institution in a flourishing condition. It cannot be expected that such an association, nor any other great project, involving different opinions and feelings, can be so conducted in the outset as to avoid *all* liabilities to inconvenience and dissatisfaction, but this is no good reason for abandoning the idea. Experience, in this, as in all

other matters, should adopt her improvements. Of Fourier's system, I know but little. Very likely it has its imperfections, and so far as he does not recognize Phrenology as the basis on which to bring men together, it must necessarily be imperfect. For any thing which is according to the nature of man will be according to Phrenology. *How far* their system deviates from this standard of human nature, I know not; but this much is certain, that a knowledge of this science will unfold the Social, Moral and Intellectual nature of man as it is, and hence enable men to come together on feasible grounds, and teach them how to adapt themselves to the nature of the circumstances under which they may be placed, and also how to make allowance for the faults and foibles of their fellows. Hence, if associationists wish a mighty auxiliary to their success, let them study and practice the principles of Phrenology. So far as I could observe the heads of the members, I discovered indications of strong common sense, and a predominance of the Social and Moral over the Selfish and Animal.

In the afternoon, Dr. Channing gave us an admirable lecture, the object of which was to show, that the association of men and women, having common interests and mutual feelings, *was* Christianity exemplified in its *simplicity*. For, said he, can charity, brotherly love, and the other Christian virtues be exercised, unless men congregate together, in a social compact of common interests? But I cannot particularize upon the tenor of the lecture. I have only to say, that if pecuniary or selfish interests become the basis of such an association, it can *never* succeed. The Social nature of man, in its full and legitimate action, as guided and modified by the Moral Sentiments and Intellect, *must* become the centre of attraction. When this is the case, I do not believe the system is impracticable, nor opposed to our nature; provided, that nature is brought up to its proper standard.

B. J. G.

The following, from a lady in Nantucket, bespeaks the march of improvement among the hardy and enterprising population of that "*sea-girt isle*." Classes in Phrenology are springing up in various sections of the country; one we have recently heard from at Franklin College, Kentucky, and another in Ohio, in addition to those noticed in the last number of the Journal. These, are indeed favorable omens, and augur well for the renovation of society and the downfall of bigotry and ignorance, in regard to the laws of our nature, and the ends of our being.

"The ball of Phrenology is rolling onward in our midst, and is gaining ground. We meet regularly in a class, once in a fortnight, for reading, discussion, finding the location of the organs, &c.; and many who, but a year since spoke of the subject with derision, are now looking into it with interest and pleasure. This is, indeed, a happy omen."

The water in which Potatoes have been boiled, sprinkled over grain, plants, &c., completely destroys all insects in every stage of their existence, from the egg to the fly.

Phreno-Magnetic Experiments.—In giving publicity to the following letter, the Journal does not wish to array against it the individual criticised: not that it *fears* such array; but yet it will not knowingly, introduce *any* personalities, pro or con, into its pages. If it had loved war, it would have exposed the *fallacy* of some of Grimes' doctrines, or at least parried those personal attacks aimed by him at its Editor. But PHRENO-MAGNETISM IS TRUE, J. Stanley Grimes to the contrary notwithstanding; and the ridicule he casts at the Editor and others, on account of it, will one day *re-act on its author*, and show those who may chance to read his strictures, that he is not infallible. At some future time, the Journal may quote and attempt to refute his views; though it may, after all, be best for *time*, that ablest of all journals, to affect, as it surely will, such refutation; not perhaps, of his doctrines touching Phreno-Magnetism merely, but much else in his writings that is more specious than sound. We give place to the following because it narrates an experiment made without the will, and independent of all influences from the will of the operator, and such experiments alone can be relied upon to settle this matter; and it *will* settle it both in point of truth, and in the minds of the intelligent generally.

Suffice it to add, that the Editor did not carelessly examine this matter of Phreno-Magnetism, nor advocate it without being *satisfied* of its truth. If his compositions bear the marks of haste, yet this haste does not apply to the *doctrines* thus brought forward. Though he often *writes* in haste, yet the *subject matter* of all he writes is abundantly canvassed before he *begins* to commit it to paper. He feels that the confidence reposed in him is not to be mislaid. He should deem it culpable in him to lead his fellow men into error. Acting on this principle, he scans thoroughly all that he brings forward. Of the truthfulness of Phreno-Magnetism, he had the most indubitable proof before he gave it his sanction; and especially, before he opened the pages of the Journal to its propagation. Nor has he given to the public a tithing of the reasons that demonstrate the truth of Phreno-Magnetism. That, by powerful *willing*, the action of one organ can be excited, though the operator touches some other part or organ, is not doubted; for, will is one means by which organs can be excited, and contact is another. The power of the former may prevail over that of the latter. Hence, Grimes argues, that Phreno-Magnetism is untrue. But the question is, not whether the phrenological organs of the subject can or can not be excited by means of powerful willing on the part of the operator; nor whether the power of will is greater than that of contact, *but*, whether the organs of the former can be excited *independently* of the will of the operator, and without his having any will about it. I have thoroughly *tested* this matter, and *know* that it can. Where the will of the operator is not *particularly* powerful, if he magnetizes one organ and touches another, the power of contact will be far greater than that of will. Grimes has an uncommon power of will.* Hence, in *his own* experiments, his power of will rules the power of contact. But that is not true *as a whole* which is true of him *individually*. Independent truth, and not truth touching persons, is what we want.

Still, not deeming either the strictures or the ridicule of Grimes, on the Editor's view of Phreno-Magnetism, worthy of an extended notice, and recommending every one to examine this matter for himself, and also soliciting more light, especially more *experimental* information, touching this

* Hence, when he makes up his mind that a thing is not true, it is not, *whether* it is so or not.

important subject, we let the following excellent experimental test of this matter speak for itself.

Dudleyville, Tallapoosa County, Ala., June 29th, 1845.

MR. FOWLER:—

A few days ago I accidentally got hold of "*Etherology, or The Philosophy of Mesmerism and Phrenology; by J. Stanley Grimes;*" and in perusing it, I find the following reasons, among others, why Mr. Grimes cannot believe in that "*egregious tissue of moonshine,*" as he calls it, the excitement of the Phreno-organs by Mesmerism. "1st. When the subject is *Clairvoyante*, he knows the intention of the operator, or of any third person who instructs the operator how to proceed; so that no contrivance can deceive him; and therefore in *Clairvoyante* subjects, touching is a mere farce." "4th. When neither *Clairvoyance*, will, nor the subject's previous knowledge can be brought to bear, the result cannot be produced." The power of the operator to excite the cerebral organs by will, when he intends it, I do not deny; nor do I say that the organs may not be excited by the subject's knowledge of the mind of the operator. I furthermore acknowledge, that experiments by those that understand the location of the organs, upon *Clairvoyante* subjects, may not be sufficient to convince sceptical bigots; but to all candid men, it seems to me, that they should be "confirmation strong as proof of holy writ," of the truth of Phrenology. But I most flatly and unequivocally deny Mr. Grimes' fourth reason, and will prove my denial by stern, indubitable facts. Mr. Grimes really assumes much in making his fourth assertion. He speaks as if he had, by a kind of universal *clairvoyance*, probed the thoughts of all the world, and found out the impossibility of such a thing. Mr. Grimes did not find it impossible to have a work printed on *Etherology*; but that all the hallucinations of his credence imagination will be received, is a most improbable possibility. In my childhood I was taught to consider Phrenology a humbug; and concluding that my first impressions were true, I never read one line in favor of it, nor did I ever know the names or locations of the organs until within a few years past. Several years ago, when Mesmerism was first agitated in this country, I concluded, that if there was any truth in it, I could mesmerize; and so going to my boarding house, I prevailed upon a young lady, daughter of the gentleman with whom I was boarding, to submit to the experiment. After a considerable time, I succeeded in putting her to sleep. After trying a variety of experiments, sufficient to convince any reasonable man of the truth of Mesmerism, I found that the lady was not in as sound a sleep as when I first commenced experimenting; so I concluded to make more passes. Having done so, I put my hand on her forehead for the purpose of deepening the sleep, and directly she commenced laughing immoderately. I asked the cause. She replied, "You made me laugh by pressing on my head." "How?" "I don't know; but when you pressed with your forefinger I could not resist my inclination to laugh." Upon noticing, I found my finger where I afterwards learned Mirthfulness to be located. I then remembered, having heard that the organs could be excited by Mesmerism. I concluded to press different parts of the head, and see what effect it would have, and then to get a work on Phrenology, and see if the manifestations corresponded with the locations. I did so, and there was a perfect coincidence. On touching Tune, she sang; Tune and Mirth combined, she sang a lively air; Tune and Reverence, a spiritual song; Tune and Combateness, a patriotic air; Combateness and Destructiveness, she commenced a pugilistic exercise on myself; Reverence

alone, she raised her hands in the attitude of devotion, and whispered a prayer; Philoprogenitiveness, she fancied she had a lap full of children: and by thus continuing to press on different portions of the brain, I actually found out the location of most of the organs; and remembering the manifestations, I found, upon referring to Phrenology, that they corresponded with the locations there given. There were only three persons present besides myself—the subject, her father, and sister—neither of which knew any thing about Phrenology; and had, like myself, condemned it up to that time, without investigation. These experiments convinced me of the truth of Mesmerism and Phrenology, and for several years I have been a practical Phrenologist and Mesmerizer.

W. G. WEBB.

Life Insurance.—The *principle* or policy of Life Insurance, is much the same as that on property, namely, you pay a given sum, while alive, or during a specified time, to insure you, not against death, but to insure a certain sum to your family after you die. This is, without doubt, an excellent plan—that is, if *any* insurance is excellent; for the *principle* involved is substantially the same—but a far better one is just beginning to be put on foot. To insure a certain sum to one's family in case of their death, is perhaps a good way for a father to “*insure*” a provision for his family in case he dies; but to *insure his life*, is altogether better. Till lately, this has been thought absolutely impossible, and its attempt, even, solemn mockery; but, of late, a new discovery has been made, (it is still in progress,) by which *life itself* has been both prolonged, and its further continuance insured, and that for many years to come. It is yet a comparative secret, but it bids fair to become the greatest discovery of the age. Think of it! A discovery by which *life* is lengthened out, not suspended merely, (which a recent German discovery is now doing,) but *prolonged*; and that, too, with a vast increase of all its powers.

“Another humbug,” exclaims one. No, reader, it is a veritable *discovery*. The Editor is in the secret, and is so confident—so *certain*—of its success, that he is now actually getting his own life insured in this life insurance office. Nor is it an expensive or painful operation. It is both agreeable itself, and a perpetual *saving* of expense; for the company is on the *mutual* plan; so that the profits, (and they promise to be truly *immense*,) of the society, are not put into the pockets of a few stock brokers, but returned directly—*all* returned—and with good interest, into the hands of those who effect the insurance;—a most excellent arrangement truly.

The arrangements of the company are not yet quite completed. Nor is this surprising, considering what they do; it being quite natural that the preparation for so great a work, should bear some relation to the magnitude of the work effected. The more so, as its members are widely spread. But this will only extend its usefulness. Measures are now being taken to have an office for taking out policies in nearly every town in the land, although its introduction is exceedingly difficult in certain pseudo-enlightened towns—towns so enlightened that they don't know that life *can* be either lengthened or shortened one hair's breath from the “*decrees*” of heaven.

The name of the company is to be called the PHYSIOLOGICAL-LAW-OBE-
DIENCE and Life-Insurance Society. We are not permitted to divulge any more of the *secrets** of this society than merely to allude to the *direction* in

* It is a great pity that societies must have secrets. Still, as the objects of this society are not SELFISH, the injunction of secrecy, always the offspring of exclusiveness or selfishness, will soon be removed.

which its proposed measures point. One of its measures, or recipes, is "*mountain rambling*," and another, "*berry picking*," especially for the sedentary, and those confined much within doors. These, however, are only two among a thousand *means* of attaining one all essential end—"fresh air in abundance." This is its motto. Doctor Temperance is to be the chief physician to the institution. But we must not transcend our limits. A work, containing full particulars of the whole plan, with directions for effecting these life insurances to almost any desirable age, will, ere long, be published, and the society go into full and effectual operation. Meanwhile, those who are *especially* anxious to effect the insurance of their own or children's lives, can do so immediately, though less effectually than hereafter. Still, effecting insurances now, will vastly facilitate the obtaining of future policies, both as to extent of time, and cheapness of premium.

We therefore cordially recommend our readers to learn all they can concerning this matter, and also to improve every opportunity, (and if they should *make* frequent opportunities all the better,) for both securing and extending, severally, the insurance of their own lives, and those of their families.

War, is directly at variance with all the higher faculties of our nature—is the offspring of pure animal propensity, and calculated to *animalize* all those engaged therein, nations as well as individuals. Indeed, no plague, no calamity, no other thing is as great a curse to man, in every conceivable aspect. None so completely outrages Benevolence, or Veneration, or Conscientiousness, or Ideality, or Intellect, or so completely brutalizes every animal propensity; and, surely, nothing is more utterly at war with every principle, every precept, of christianity. Phrenology protests, in the most emphatic manner, against war, and all that tends to induce it; and therefore protests against that recent political move which endangers the peace of our country. Especially is it *dastardly* to tread upon the corns of a nation weaker than ourselves. A strong man generally has too much *magnanimity* to impose upon, and then fight, a weak one; but our nation takes advantage of the distraction and destitution of a sister republic. And all to subserve a most wicked end. But it won't do. The war spirit, and this wicked end must both fall before that law of progression which governs our race, our world, and probably all worlds.

The following, from the Advocate of Peace—a contemporary which we have not seen, but should like to see—is appropriate, and therefore inserted. Phrenology is a peacemaker.

EXPLOSION OF A BOMB-SHELL—BY JOHN S. C. ABBOT.

A few weeks ago there was an accidental explosion of a bomb-shell in Charlton-street, New-York. And as I chanced to be at the spot but a few moments after the explosion, I will give you a description of the terrific scene, as it met my eye. I was sitting in my house, about a quarter of a mile from the place of the explosion, at 4 o'clock, P. M. when the whole house was shaken by the report of apparently the heaviest piece of artillery. I was just preparing to go down town, and taking an omnibus, soon saw a multitude of men and boys running towards Charlton-street. In a moment more a crowd came around the corner of Charlton-street into Hudson-street, bearing the body of a well dressed man, upon a window shutter. They crossed the street directly by the omnibus, and I observed that the whole back side of the head was blown off, and the blood and brains were

dripping down upon the shutter. Perceiving indications of great excitement in the rapidly gathering crowd, and hearing exclamations of 'explosion,' 'terrible explosion,' I left the omnibus to hear the cause of the disaster. Entering Charlton Street, guided by hundreds who were rushing to that point from all quarters, I observed on both sides of the street, for a little distance, that the windows were entirely demolished, the frames in places blown in, doors shattered, and holes blown actually through the sides of houses. In one place, forty rods, I should judge, from the place where the explosion took place, a hole was blown through the front of a frame house, large enough for a man to enter. Upon the side walk, in front of a shop of old iron, lay in disorder, some thirty or forty bomb-shells, about eight inches in diameter. It was said by the crowd that a man had one of these between his knees, endeavoring to loosen the charge with a stick, when it exploded, producing this scene of destruction and carnage. The body of this man was torn to pieces, scattered in fragments through the streets. Observing a crowd gathered around an object in the street at a little distance, I approached it, and saw apparently, a large piece of butcher's meat, which a boy was pushing about with his foot. On examining it, it proved to be the lower portion of a man's leg, with the crushed bones, and mangled flesh. 'The other leg,' said a by-stander, 'was blown over into Hudson-street.' A crowd was collected round a window-sill, gazing at some object. It was a man's hand, the fingers burnt, and crushed, and blackened, having been torn from the body, and thrown with violence against the brick wall. The mangled trunk of the unfortunate man, headless and limbless, had been carried into the house, and the shrieks of his wife were heard over the bloody remains. Upon an iron window frame lay the torn and bloody body of another man. A fragment of the shell had torn away one half of his head. He was dead. His blood and brains were dripping down upon the pavement, and a day laborer had thumb and finger upon his eyes, to close them forever. Two young men who happened to be passing by, in the middle of the street, were literally blown up into the air, and fell, with broken and mangled limbs, upon the pavement. They both died, I believe, the next day. In the street lay a horse dead, and it was singular that he also had the whole of the back of his head torn off by a fragment of the shell. A beautiful wagon to which he was attached, was also demolished, the spokes of the wheels broken, and the vehicle almost torn to pieces.

Such was the devastation produced by the explosion of a single shell. And yet this shell did but perform its function. It was made for this very purpose—to destroy property and life. It was made to be thrown into the crowded streets of a city, there to explode, and blow up houses, and tear limb from limb. This was the function of the instrument. And this is war. To throw such missiles as these into the crowded streets of a city, is the business of war. As I looked upon this scene, and witnessed its carnage and woe, and reflected that it was the work of one single shell, and then reflected upon the consternation and horror which must be produced, by raining down a shower of these shells upon a city, crushing their way through the roofs of the houses, exploding in the chambers of the dying, or in parlors, where mothers, and daughters, and infant children, are gathered in terror, never did I so deeply feel before the horrors,—the unmitigated iniquity of war; never before did I so deeply feel that it was the duty of every one who has a voice to speak, or a pen with which to write, to devote all his influence to promote the abolition of this fiend-like work.

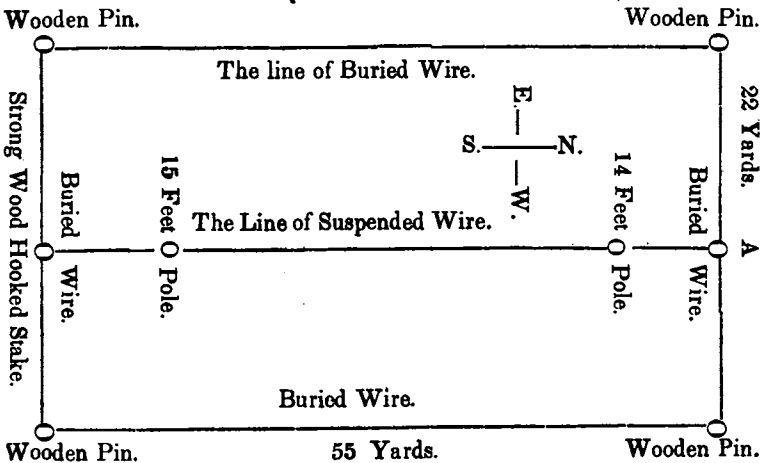
When Napoleon, with his blood stained-army, arrived before the walls of Vienna, he planted his batteries, and in less than ten hours three thousand of these bomb-shells exploded—five every minute—in the streets and dwellings of this crowded metropolis. Who can imagine the terrors of that dreadful night when, amid the thunders of artillery, the cry and uproar of contending armies, and conflagrations breaking out on every side, these terrible shells, like fiery meteors with portentous glare, were streaking the air, and descending like hail stones upon the doomed city. Crashing through the roofs of the dwellings, they exploded at the fire-side, in the very cradle of the Infant, blowing their mangled limbs, with fragments of their demolished homes, far and wide into the air. In this way Napoleon conquered Vienna. In this way England conquered Canton. And in this demoniac work thousands of our countrymen are now ready to engage for the acquisition of Texas and Oregon. The whole city of New-York was thrown into excitement by the tale of the explosion of this one shell, and there is scarcely a newspaper in the land which did not record the dreadful story. And yet it is the business of war to cast these shells by thousands among the men and boys who crowd the ships of the navy and the merchant fleet, and among the aged men, the mothers, the maidens, and the children who throng the dwellings and the pavements of the city. O merciful God, save the nations from the horrors of war.

The piety of the Rogers Family.—Readers of vol. V. of the Journal will remember, that, among other instances of the transmission of hereditary qualities, the descendants of John Rogers, who was burnt at the stake, the first martyr of Queen Mary's persecution, were mentioned, as noted to this day for their piety, and especially for their *reform* efforts. Of the views there taken, the following epitaph of one of his descendants furnishes a beautiful illustration, as well as an indisputable proof of the doctrine of hereditary transmission of qualities. It will thus be seen that *every ancestor* of the subject of this epitaph was a *preacher*, except possibly the *son* of the martyr, concerning whom nothing is said.

Epitaph of the Rev. Daniel Rogers, of Exeter, N. H.—"Here lie the remains of the Rev. Daniel Rogers, Pastor of a Church gathered in this place in 1748, who died December 9th, aged 78 years. He had been for many years a tutor in Harvard College; was a pious and faithful minister of Jesus Christ, and a worthy son of the Rev. John Rogers, Pastor of the first church in Ipswich, who died Dec. 28th, 1745; who was son of John Rogers of the same place, physician and preacher of *God's* word, and President of Harvard College, who died July 2d, 1684, aged 54 years; who was the eldest son of the Rev. Nathaniel Rogers, who came from England in 1636, and settled in Ipswich, as College Pastor, with the Rev. Nathaniel Ward, and died July 12th, 1655, aged 57 years; who was son of the Rev. John Rogers, a famous minister of God's word at Dedham, England, who died Oct. 18, 1639, aged 67 years; who was grandson of John Rogers, of London, Prebendary of St. Paul's, Vicar of St. Sepulchres, and reader of Divinity; who was burned at Smithfield, February 14, 1555, first martyr of Queen Mary's reign."

Astonishing Experiment in Corn Growing.—An interesting and numerous meeting of the Geological and Polytechnic Society of the West Riding, took place on Thursday, the 13th, at Halifax, on which occasion the *savans* from Leeds, Bradford, Chesterfield, and Halifax were present. John Waterhouse, Esq. F. R. S., presided. The following papers were read and discussed:—"On the Vibrations producing Sound," by Wm. Sykes Ward, Esq., of Leeds. "The Geology of the District of Wentworth," by Henry Hartop, Esq. "On the Relations between the animal and Vegetable Organization," by Dr. Heaton. "On Lime, and its Uses in Agriculture," by Henry Briggs, Esq. The author of this paper, at the request of the Rev. W. Thorp, stated the *result of the free electricity of the atmosphere* to the cultivation of corn. Dr. Forster, of Findrassie House, near Elgin, had thrashed, weighed, and measured his electro-cultured chevalier barley, and the product was the enormous quantity of 104 bushels, or THIRTEEN QUARTERS per acre!! The tail corn was not measured, and each bushel weighed 54½lbs. The weight of the straw was 9,300lbs. per acre. The cost of the electric apparatus is £1 per acre, which will last for 20 years.

The following is the Plan of a Plot for a Quarter of an Acre:—



COST.

	s.	d.
6lb. of iron wire, at 4d. per lb. for buried wire,	2	0
4lb. of ditto, at 3d. per lb. for suspended wire,	1	0
2 poles of dry wood at 6d. each,	1	0
Labor, &c.	1	0
	5	0

As the area increases the cost diminishes rapidly. Convenient and desirable areas are for—

Two acres,	127 by 75 yards,	1-2 of an acre,	73 1-3 by 33 yards.
One acre,	80 by 55 do.	1-4 of ditto,	55 by 22 do.
3-4 of an acre,	82 1-2 by 44 do.	1-8 of ditto,	36 by 16 1-3 do.

The mode in which the plot is laid out is as follows :—With a mariner's compass and measured lengths of common string, lay out the places for the wooden pins, to which the *buried* wire is attached (by passing through a small staple.) Care must be taken to lay the length of the buried wire due north and south by compass, and the breadth due east and west. *This wire must be placed from two to three inches deep* in the soil. The lines of the buried wire are then completed. The *suspended* wire must be attached and in contact with the buried wires at both of its ends. A wooden pin with a staple must therefore be driven in at A., and the two poles (one 14 feet and the other 15 feet) being placed by the compass due north and south, the wire is placed over them and fastened to the wooden stake, but touching likewise at this point the buried wire. The suspended wire must not be drawn too tight, otherwise the wind will break it.

The Rev. W. Thorp remarked that the application of the electricity of the atmosphere upon a large scale, for the purpose of agriculture, is a discovery which, if successful, (and there is every theoretical reason that it should be) will exercise a most important influence upon its interests. Dr. Förster here has obtained more than three times the average amount of both barley and straw, (four to five quarters being the average, while he has 13 quarters; and about 3000 lbs of straw while he has 9,300 lbs.) The condition of the air in regard to electricity has evidently a most striking influence on the rapidity of the growth of plants, most of which increase in the most extraordinary manner during thundery weather. Nitric acid, a most important element in the food of plants, is formed in the atmosphere during thunder storms; and at these periods, free electricity, in considerable quantity, can be drawn from the air by flying kites with wire strings. There is also a general electric current over the earth's surface from east to west, and both the terrestrial and ærial currents are here collected by the suspended and buried wires, and is again abstracted by the moist earth and the roots, which when wet become conductors of electricity. The application of electricity to field culture is quite in its infancy, and probably many improvements will be discovered. Whether one or more suspended wires should be added, or galvanic troughs placed in the field to supply additional electric fluid, are yet subjects to be determined. It is unnecessary to add that the electric fluid acts as a stimulant, and therefore the usual quantity of manures must be applied. Under the direction of Mr. Gordon, the president of the Tring Agricultural Association, many of its members are trying the experiment; Mr. Mechi, at Tip-tree Hall, is trying 50 acres; Mr. Briggs, at Overton, near Wakefield; Captain Newton, of Womersley Grove; are likewise about to try it upon their barley crops. One word with regard to Mr. Briggs' remedy for "*clover sickness*." He (Mr. T.) had long since proved that clover is killed by the frost, and that manuring will ensure its continuance on "*puffy soils*," and these late frosts are now affording a melancholy proof of the truth of the assertion.

Electric Clock—Mr. Bain, the inventor of electric clocks, has presented a clock of that construction to the city of Edinburgh, to keep time by electricity, generated by plates of copper and zinc buried in the ground, without the aid of a voltaic battery.

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ARTICLE I.

MENTALITY AS CONNECTED WITH ORGANIZATION; OR, AS INFLUENCED AND
INDICATED BY PHYSIOLOGICAL CONDITIONS. NO. IV.

In order fully to understand the influence of *shape* as indicating texture, and thereby character, we must inquire still farther, What conditions *govern* shape? The answer is, the size and shape of the bones, muscles, nerves, and vital apparatus; and their size and shape are in part as their respective constitutional power; which also includes their several states of predominance and deficiency. We have already seen that the predominance of the *vital* apparatus, or the animal temperament, gives fulness of person, and breadth and depth between the shoulders. Next comes the influence on the shape of BONES AND MUSCLES. To their exposition we therefore pass.

The bones are those long and hard substances found throughout the body, on which the muscles attach themselves, and which mainly give size and shape to their possessor. They lie at the very foundation of all organization, and are indispensable to the efficiency of every function of animal life. Their number, in all human beings, is two hundred and twenty-seven, occasionally

varying one or two from this number in some, having a greater or less number of ribs, or bones of the ear, &c.

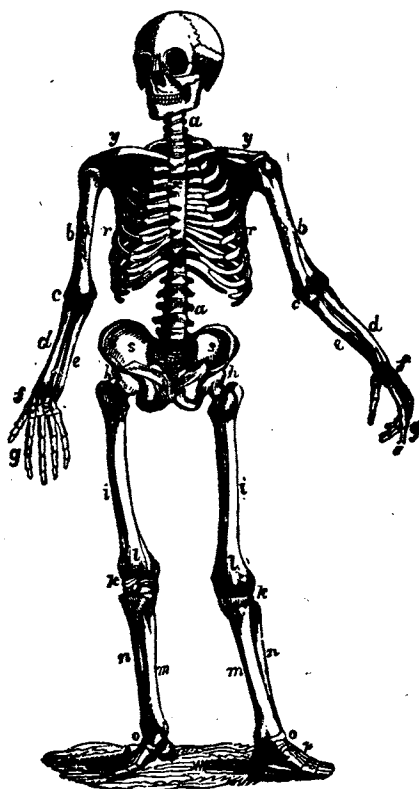
They are not thrown in together at random, but each has its own place, and is so related to others—like the various timbers of a well-framed edifice—as collectively to form one connected whole, no one of which could be spared without destroying the integrity of the whole structure and greatly weakening its efficiency.

The accompanying engraving of their position, looks, and adaptation to each other, in one connected whole, as they exist in all undeformed bodies, will give an accurate idea of the *human skeleton*, which signifies the bony system and structure throughout. It, and the accompanying naming and description of them, and their uses, are copied from COMBE'S PHYSIOLOGY, page 144 of that edition published in connection with volume iv. of the Journal, and to be had at its office. It is by far the most *practical* treatise on the organs and functions of the human body, and the laws of health extant. It should be in every family in the union, and if read and practiced would take the place of the family physician, the pains, expense, and other numberless evils attendant on sickness and premature death.

"The great divisions of the skeleton recognised by anatomists are the head, trunk, and extremities. The first is well known; the second includes the two great cavities, the thorax or chest, and the abdomen or belly; and the third comprises the arms and legs, or upper and lower extremities.

"Each of these presents a structure beautifully adapted to the purposes for which it is destined. The head consists of the skull and bones of the face. The skull affords complete protection to the brain from all ordinary accidents, and also to the organs of hearing, seeing, smelling and tasting. Protection and not motion being the sole object of its construction, the numerous bones of which it is composed are joined to each other, not by moveable joints like other bones, but by a kind of dovetailing, which combines the solidity of continuous structure with the advantages which their separation gives in facilitating growth, and interrupting the extension to all, of the injuries inflicted on one.

"The trunk, as will be seen from the annexed cut, consists of the spine *a a*, the ribs *r r*, the sternum *x*, and the pelvis *s s*. The spine, vertebral column, or back-bone, *a a*, which supports all the upper parts, is a very remarkable piece of mechanism. It is composed in all of twenty-four separate bones, called VERTEBRÆ, from the latin word VERTERE to turn, as the body turns upon them as on a pivot. Of these, seven, called cervical vertebræ, belong



to the neck ; twelve, connected with the ribs, and called dorsal, to the back ; and five, called lumbar, to the loins. The base of the column rests on the sacrum *w*, which is closely compacted between the bones of the pelvis *s s*. The vertebræ are firmly bound to each other in such a way as to admit of flexion and extension and a certain degree of rotation, while, by their solidity and firm attachment to each other, great strength is secured. Some conception of this strength may be formed, when we consider the enormous loads which some athletic men are able to carry on their shoulders, or raise in their hands ; the whole weight of which is necessarily borne by the vertebræ of the loins. As the space occupied by the abdomen gives large outward dimensions to this region of the body, it is only upon reflection that we perceive that the whole force exerted by the human frame in its most strenuous efforts centres in the bony column we are now examining.

“ While the smooth or rounded forepart or body of the vertebræ affords support to the superincumbent parts, the projecting

ridge behind, and rugged processes at the sides, combine with it to form a large tube or canal, extending from the top to the bottom of the column, and in which the spinal marrow is contained and protected. Between each of the vertebræ a thick compressible cushion of cartilage and ligament is interposed, which serves the triple purpose of uniting the bones to each other, of diminishing and diffusing shocks received in walking or leaping, and of admitting a greater extent of motion than if the bones were in more immediate contact.

"The ribs *rr*, twelve in number on each side, are attached by their heads to the spine, and by their other (cartilaginous) extremities to the sternum or breast-bone *x*. The seven uppermost are called true ribs, because each of them is connected directly with the sternum, by means of a separate cartilage. The five lower ribs are called FALSE, because one or two of them are loose at one end, and the cartilages of the rest run into each other, instead of being separately prolonged to the breast-bone. The use of the ribs is to form the cavity of the chest for the reception and protection of the lungs, heart, and great bloodvessels, and to assist in respiration by their alternate rising and falling. This action enlarges and diminishes by turns the size of the chest and the capacity of the lungs.

"The pelvis *s s*, is formed by the broad flat bones which support the bowels, and serve for the articulation of the thigh. A general notion of their appearance and uses may be obtained from inspection of the cut, which, however, does not represent with perfect accuracy the minuter structure.

"The bones of the upper extremities are, the scapula or shoulder-blade; the clavicle or collar-bone *y*; the humerus or arm-bone *b*; the radius *d*, and ulna *e*, or bones of the forearm; and the small carpal and metacarpal bones *f* and phalanges *g*, forming the wrist, hand and fingers.

"The scapula is the broad flat bone lying at the upper part of the back, familiarly known as the shoulder-blade, and so troublesome to many young ladies by its unseemly projection. It serves to connect the arm with the trunk of the body, and gives origin to many of the muscles by which the former is put in motion. The collar-bone *y*, extends from the breast-bone outwards to the scapula. Its chief use is to prevent the arms from falling forward in front of the body; and hence it is wanting in the lower animals, whose superior extremities are much closer to each other than those of man.

"The humerus or arm-bone *b* is adapted by a kind of ball and socket joint to a corresponding surface in the scapula, and hence enjoys great latitude of motion, and, from the shallowness of the receptacle, is somewhat liable to dislocation. The radius and ulna *d e* constituting the forearm, are connected with the humerus by a hinge-like joint, which admits readily of flexion and extension, but not of rotation; and as the articulation is of a

peculiar construction, it is rarely dislocated. The movements of pronation and supination, or turning round the hand are effected, not by the elbow joint, but by the radius *d* moving upon the ulna *e*, by means of joints formed for this purpose. The wrist and finger-joints are too complicated to admit of explanation here.

"The lower extremities consist of the os femoros or thigh-bone *i*; the patella or knee-pan *l*; the tibia *m*, and fibula *n*, or leg bones; and the tarsal and metatarsal bones *o*, and phalanges *p*, composing the ancle, foot, and toes.

"The thigh-bone *i* is articulated by means of a large round head deeply sunk into a corresponding hollow in the pelvis at *h*; freedom of motion being thus combined with great security. The thigh may be moved backwards and forwards as in walking; and also outwards and inwards, as when sitting on horse-back, or with the legs crossed. The socket being much deeper than that of the shoulder-joint, the thigh-bone has not the same range of motion as the humerus, but it has proportionally greater security.

"The patella or knee-pan *l* is well known. It is a small bone constituting the projection of the knee. It increases the power of the muscles which extend the leg, and protects the front of the knee-joint. The tibia *m* is the principal bone of the leg, and is the only one articulated with that of the thigh. Its lower end forms the projection at the inner ancle. The fibula *n* is the long slender bone at the outer side of the leg, the lower end of which forms the outer ancle. The tibia and fibula both contribute to the formation of the ancle-joint, which, like that of the knee, is almost limited to flexion and extension.

"The tarsal bones constituting the foot display an admirable mechanism, but without plates any description of them would be unintelligible. My present aim being practical utility, I shall, therefore, pass over these details, and rather lay before the reader several considerations of a more general and directly useful nature.

"Bones consists of two kinds of substances, viz. those of an animal, and those of an earthy, nature. To the former belongs every thing connected with the life and growth of bones, and to the latter the hardness and power of resistance by which they are characterised.

"The animal portion of bones constitutes, according to the analysis of Berzelius, about 32. 17 per cent. of their substance, and consists chiefly of albumen, gelatine, cellular membrane, blood-vessels, nerves, and absorbents. Of the remaining 67 per cent. of earthy matter, nearly 52 parts consist of phosphate, and 11 of carbonate, of lime. The relative proportions of the animal and earthy constituents vary, however, according to the period of life. In infancy, the animal portion greatly predominates, and consequently the bones are at that age comparatively

soft, yielding, and elastic. In middle life, the portions are more equally balanced, and while the bones thereby acquire great hardness and solidity, they still preserve some elasticity. In old age, on the contrary, when the earthy constituents predominate, they become dry, brittle, and comparatively lifeless."

The most remarkable feature of this structure is that *series* of bones called the *spinal* column. These bones also *articulate* or *move* on each other at what are called *joints*, so arranged as to allow perfect ease of motion, and yet to prevent that *slipping* which would be fatal to their ease and power of function, as seen when we *sprain* or *dislocate* a joint. Against these slippings, nature has amply provided, by rendering them almost impossible; first, in the *mode* of their articulation; they being so arranged on each other by means of certain projections in one, and corresponding grooves in the other, called *hinge* joints, or else by a hollow in one and rounding projection in the other, called the *ball* and *socket* joint, as almost to produce dislocation, especially after having been tied together by those stringy substances called *muscles* and *tendons*, of which we shall speak in our next number.

Nor are these bones lifeless, and always the same, as one would suppose on looking at them when removed from the body. So far therefrom, they *grow* and *decay* in common with every other portion of the animal structure. Touching this subject, Combe remarks as follows:—

"To carry on the processes of waste and renovation, by which every living structure is distinguished, all parts of the body are provided, 1st, with arteries conveying to them red or nutritive blood; 2dly, with exhalants, by which the new matter is deposited, and which are believed to be the minute terminations of the arteries; 3dly, with veins by which the blood is carried back to the heart; 4thly, with absorbent vessels, which take up and carry away the waste particles to be thrown out of the system; and, lastly, with nerves to supply all these vessels and the organs on which they are distributed, with that nervous energy which is essential to their vitality, and to their connection with other parts of the system. The bones, insensible as they may seem, possess all these attributes of living and organized parts. They are all provided with bloodvessels, with nerves, and with exhaling and absorbing vessels; and they are constantly undergoing the same process of decay and of renovation, to which all other living parts are subjected.

"That bones are provided with bloodvessels, is shown by the fact, that anatomists are able to trace these vessels into their substance, and to inject those of a young subject with wax, so

minuteiy as to make the bones appear of a lively red colour. That they are provided also with nerves, is evident, both from dissection and from the effects of injuries and disease. A healthy bone may be cut or sawn across without causing pain, but when the same bone becomes inflamed, the most excruciating torture is felt. And, as sensation is the exclusive attribute of the nervous system, this fact alone would authorize us to assume their existence, even although nervous fibres could not be traced entering the osseous substance.

"That the substance of the bones is continually undergoing a change, and that, while the old particles are withdrawn by absorbents, new particles are constantly deposited by the nutrient or exhalant vessels, is abundantly proved by the often repeated experiments of Duhamel. If madder be mixed with the food of fowls for a few days, and the fowls be then killed, the colouring matter deposited by the nutrient vessels will invariably be found to have dyed the bones of a deep red; and if the madder be withdrawn, the bones will then be found to be less and less red in proportion to the length of time which has been allowed to elapse—evidently showing that waste and renovation are constantly going on."

* * * * *

"Another advantage arising from the vitality of bones, is their susceptibility of change without injury to life. Thus it frequently happens, that, in infancy, water collects within the head in considerable quantity: but, in consequence of the law that the form of the skull accommodates itself to the form and dimensions of its soft contents, the bones yield to the pressure from within, become larger, and, by forming a larger cavity, permit the brain to execute its functions, and life to go on; whereas had the skull been incapable of undergoing change, death would have to a certainty ensued. The skull owes this power of adaptation entirely to its possessing vessels and nerves, and to its undergoing a constant decay and renewal, like the other parts of the system.

"The same phenomena are exhibited by the bones of the chest. When tumours arise, or collections of fluid take place within that cavity, there is a constant effort on the part of nature to take advantage of this constitution of the bones, and to cause them so to expand as to save the lungs and heart from hurtful pressure, and allow respiration and circulation to go on unimpaired.

"In the opposite circumstances of diminished volume of the soft contents of the cavities, the same law enables the bone to decrease in a corresponding proportion, and, consequently, to continue the protection which it affords to its contained organs.

* This important physiological principle obviates the objection that the exercise of the Phrenological organs cannot cause their enlargement, because prevented by the hardness of the skull. [ED. AM. EDIT.]

Thus, were the bone to remain unaltered, when, in cases of disease and in old age, the brain diminishes in size, the cavity of the skull would be only partially filled, and the brain, so far from being protected, would be jolted backwards and forwards, upwards and downwards, by every motion of the head or body, till its structure should be utterly destroyed, and life itself extinguished.

"To those who are unacquainted with the laws of nutrition of organized bodies, and who are accustomed to notice the hard and unyielding nature of bone, without having any adequate perception of the particular uses of the adaptation of the hard to the soft parts, this adaptation may seem strange and improbable; but a little consideration will satisfy every one that it could not have been otherwise.

"In infancy, when the lungs are imperfectly developed, the chest is narrow, flat, and confined, and the ribs almost in close juxtaposition. In youth and in middle age, when force and activity require fulness and vigour of respiration, the lungs enlarge, and to give them scope, the chest becomes full, broad, and capacious. In old age, again, when the season of active exertion is over, and the strength decays, the broad shoulders and capacious chest of manhood gradually disappear, and a totally different form occupies its place. Now, at all these periods, the BONES are the parts which, by their alteration, serve as an index of the changes going on within; and, on this large scale, the difference in their form is so great that it must be obvious to all.

"Where the whole of the soft contents of a bony cavity to increase in size, as happens in the case of water in the head, the result is, as already mentioned, an expansion from interstitial growth of the osseous covering. But where the tumour or pressure is limited to a small part, a process of a different kind often takes place, which also has the preservation of life for its object, and which is accomplished by another of the natural actions—absorption. When a bone, say of four inches square, is required gradually to expand itself, so as to protect a surface of six inches, or of double the extent, this is accomplished by the gradual removal of the old, and the deposition of new and additional particles, on, as it were, a new and enlarged mould."

All nature is *full* in every corner and crevice of Divine Causation, but no part evinces more than does that of the human body, nor is this department of it without its ample complement. How an atheist can contemplate the structure without acknowledging its Architect to be Divine, cannot well be conceived. And let all STUDY ANATOMY, both as the first step in that great study of the laws of life and health, and as a study peculiarly instructive and philosophical *in* and of *itself*.

ARTICLE II.

THE PHRENOLOGICAL DEVELOPMENTS OF DR. JUSTUS LIEBIG.

To every lover of Phrenological science, the developments of Justus Liebig must be peculiarly interesting. If the following from the Edinburgh Phrenological Journal had been accompanied by an engraving, or if we could accompany it by one, its value would be greatly enhanced. In its absence, the extract from the Cultivator, in which his person is described, will be read with interest.

"To the vehicles of Germany, I intend to devote an entire letter; but I have already too long postponed an account of the mighty man whose genius has given such impulse to chemical and agricultural science—the teacher who has congregated in his laboratory, gentlemen from every kingdom in Europe, from Great Britain, the United States and Mexico—the man of whom something is known by every individual who speaks or reads the English language—who has been to organic chemistry, what Newton was to mathematics and astronomy—Justus Liebig. My first interview with him was in his private laboratory. The reception seemed to me rather that of a military officer than of a scientific man.* He was manifestly engrossed with some matters of thought, and while he conducted me through the different apartments of the great laboratory, I could but feel that working and thinking were the characteristic employments here. A gentleman to whom I was introduced, spake in an under tone, as if conversation were contraband. Liebig turns to me and says, "You may converse in English two or three days, but not more." All this without a smile; decidedly a German mode, thought I, of impressing upon a stranger the necessity of study. I went to seek my lodgings rather depressed. A few days rolled away, and I was one of an audience of about a hundred students assembled in the lecture room awaiting the entrance of the distinguished man. The course of organic chemistry was about to commence. Gentlemen in great variety of costume, with note books, pens and ink or pencils, were seated, conversing upon various topics, while before us, the assistant was just completing his arrangement of substances and apparatus to be employed in the lecture of the day. The hour of the lecture was on the point of striking—the murmur of conversation had subsided to a whisper—presently the whole audience by one impulse rose, and I saw entering and bowing to the salutation, Dr. Liebig. He had just returned from England, where the attentions of the most learned, most wealthy and most eminent had been lavished upon him, as they have been shared by no man in science in modern times. The published account of the great dinner at Glasgow, had reached Giessen. At Darmstadt, appropriate honors had

* Frequent personal interviews have shown me that the bearing observed on the morning of my first visit, belongs to the laboratory and the station of instructor alone. Every where in private life, either around his own board, or in assemblies with friends, or in skating on the Lahn, he is among the first in giving the impulse to pleasure.

signalized his return; and now, with the memory of all these things fresh in his mind and theirs, it was most interesting to look upon the scene which the lecture room presented.

The apartment in an instant was breathless, and the lecture commenced. What it was about, I was able to see from the formula on the black-board, and from a word now and then which I understood, but I was too much absorbed with the manner, to give much attention to what he said. He is perhaps two or three inches less than six feet, and stands quite erect, though a little rounding of the shoulders from much writing, labor and study, might be seen, if made the especial object of search. His figure is slender rather than stout, which makes him appear taller than he really is. All his movements, and particularly those connected with demonstration, experiment, or illustration, are graceful to a degree I have not seen equalled in any lecturer. To see him hold in the same hand three glass test-tubes and an equal number of stoppers, while with the other he pours from vessels containing re-agents, at first a little excited my surprise. The portrait that to some extent is circulated in America, represents him much younger than he appears. Another, a lithograph, has recently been published, which is better; but no picture can be made of him. There is an expression of thought in all his attitudes and movements, which I could have scarcely believed upon the mere relation, and which the crayon cannot commit to paper; whether with the chalk and sponge, or with the index finger along the chin and nose, presenting that most singular of all German attitudes, or in gesticulation, or with apparatus, it is all the same. He is all mind; and it beams as distinctly through its corporeal tenement, as his chemical compounds are seen through the vessels that contain them. His detail of chemical decompositions and recompositions is clear and expressed without any circumlocution in terms, comprehended by every one. Occasionally these details bring him to review some investigations and theories of his own, and then a new animation is superadded to his ordinary bearing, and the illustrations are dramatic. His large eyes expand, and his features seem to glow. The gesticulations are sometimes so happy and so numerous, that I have fancied one might understand some of his themes even if he were unable to hear.

His notes consist of a few formula, written out upon two or three little strips of paper; and yet his lectures are as systematic as if elaborated with the greatest care. I have heard the remark made that Liebig is not an expounder of chemistry or an operator in chemistry, but is chemistry itself. I am inclined to think the remark encases a German idea, for it has quite eluded my humble American apparatus for sounding. Still, it is not difficult to see some of the probable data upon which this notion is founded. For example, he enters the laboratory, where he is surrounded by gentlemen engaged in a great variety of investigations. Here is one upon Benzoic acid, there one upon Hippuric acid, there one upon Allantoin; there one upon the Cyanogen compounds, here one upon a new gum, here one upon cheese, there others upon bread—and so on, all of them engaged in original investigation. He is ready to tell them the results for which they may look. Such is his familiarity with every fact in known chemistry, that its analogies are perpetually present, and enable him to premise almost any thing with regard to problematical investigations.

He comes to a gentleman who has a new substance. The professor directs him to bring a dozen test tubes, and perhaps an equal number of re-agents. The unknown substance is in a few moments distributed among

the test tubes awaiting the re-actions. He goes on through the laboratory repeating similar experiments with other gentlemen; and the next day when he comes round again, if a test tube has been removed from its place, he knows it; moreover, the gentleman who by mistake leaves a process for a night, which ought to have been concluded at once, not unfrequently finds it, on his return the next morning, removed to the Professor's private laboratory. This vigilant surveillance, this powerful local memory, this readiness in affording explanation in all difficult matters connected with chemistry, have induced the above opinion. However, Liebig has quite deprived the opinion of its poetry, for he has said, for the encouragement of all his pupils, that every fact in the science cost him labor to acquire and labor to retain; and though now ready to pronounce upon the history and properties of every known organic and inorganic compound, he has acquired this prodigious mass of scientific information, only with prodigious labor.

Respectfully &c.

E. N. HORSFORD."

From the *Edinburgh Phrenological Journal*, for January.

The Cerebral Development of Dr. Justus Liebig; with Remarks, by William Gregory, M. D., F. R. S. E., Professor of Chemistry in the University of Edinburgh.

During Professor Liebig's late visit to Edinburgh, I was fortunately enabled to have his cerebral development examined, under very favorable circumstances. As he was staying in my house, I had opportunities of knowing that his mind was quite unprejudiced, and prepared to receive information on the subject of Phrenology candidly and with interest, showing an obvious desire to be made acquainted with facts. I therefore introduced him to Mr. Combe, Dr. A. Combe, Mr. Simpson, Mr. R. Cox, and other phrenologists; and as it was arranged that he should meet Dr. A. Combe at Mr. Combe's house, I requested him to allow his head to be manipulated there, to which he immediately agreed, and the examination was accordingly made by Mr. Combe, Dr. A. Combe, Mr. R. Cox, and myself, with the utmost care. Knowing his dispositions so well as I have long done, my judgment of the development might have been suspected; but I was much pleased to find that the other gentlemen agreed both among themselves and with me, in regard to the actual development; and the names of those three phrenologists will, I am sure, be considered a sufficient guarantee for the accuracy of the following details. It may even be considered by many that a development so guaranteed is preferable to a cast of the head, inasmuch as no cast is free from a certain amount of error in size, whether general or partial. I have made these observations because it appears to me, that the cerebral development of one who has stamped its peculiar character on the Chemistry of the last twenty years, and whose writings are exercising a daily increasing influence, not only among scientific men, but among all who are interested in the useful arts, forms a most interesting study for the Phrenologist, as on the character of this development will depend whether the impression made by Liebig in science is to be a permanent or only a passing one.

	Inches
Greatest circumference of head, - - - -	22 7-8
From ear to ear vertically over the top of the head, -	14 3-4
" Occipital spine to Individuality, - - -	7 5-8

			Inches.
From Concentrativeness to Comparison,	-	-	6 5-8
" Ear to Occipital spine,	-	-	4 1-4
" " Individuality,	-	-	5 1-4
" " Firmness,	-	-	6 1-8
" Destructiveness to Destructiveness,	-	-	6 5-8
" Secretiveness to Secretiveness,	-	-	6 3-8
" Cautiousness to Cautiousness,	-	-	6 1-8
" Ideality to Ideality,	-	-	5 1-2
" Constructiveness to Constructiveness,	-	-	6
Size of anterior lobe very large, the lower region predominating.			
Portion of brain above Cautiousness, large.			
" " Causality, large.			
Temperament, bilious nervous, with a little sanguine.			
1. Amativeness rather large,	16	17. Hope, rather large,	16
2. Philoprogenitiveness, full or		18. Wonder, large,	18
rather large,	15	19. Ideality, large,	18
3. Concentrativeness, rather large,		20. Wit, or Mirthfulness, full,	14
or large,	17	21. Imitation, rather large,	16
4. Adhesiveness, large,	18	22. Individuality, large,	18
5. Combaticiveness, full,	14	23. Form, very large,	20
6. Destructiveness, very large,	20	24. Size, large,	18
Alimentiveness, large,	18	25. Weight, large,	18
7. Secretiveness, large,	18	26. Colouring, rather large,	16
8. Acquisitiveness, rather large,	16	27. Locality, large,	18
9. Constructiveness, rather large,		28. Number, full,	14
or large,	17	29. Order, rather large,	16
10. Self-Esteem, rather large,	16	30. Eventuality, large,	18
11. Love of Approbation, large,	18	31. Time, large,	18
12. Cautiousness, large,	18	32. Tune, full,	14
13. Benevolence, large,	18	33. Language, full,	14
14. Veneration, very large,	20	34. Comparison, large,	18
15. Firmness, very large,	20	35. Causality, large,	18
16. Conscientiousness, large,	18		

The foregoing must strike every Phrenologist as a remarkable development. In the first place, although from its fine proportions, the head does not at first strike the eye as unusually large. It is in reality one of great size, as proved by the measurements; farther, as the measurements also show, the great mass of brain lies in the anterior lobe and coronal region. Secondly, The temperament is of the first quality, both for activity and endurance; and, taking these things together, we may safely say, that it would be difficult to find a more favourable combination of moral and intellectual power, or one better calculated to take and preserve a place in the highest rank among men of science. The size of the anterior lobe is unusually great. It is long, high, and broad; the latter dimension especially is remarkable, as is shown by the measurements, from Ideality to Ideality, from Constructiveness to Constructiveness, and others.

In the German head, the upper (reflective) region of the anterior lobe often predominates over the lower (perceptive) region; and the result is obvious in the speculative and reflective character of German writings in general, and their frequent deficiency in practical observation. In this head, although the reflecting region is well developed, the *predominance*

lies in the knowing organs; and there can be little doubt, that to this combination may be traced the success of Liebig as a chemist. His acuteness of observation is unrivalled, and his chemical papers are models of accurate description of facts and phenomena, as well as of profound and logical reasoning from these.

It will be seen, that all the perceptive organs are largely developed, only Number, Tune, and Language, being in some degree inferior to the rest. Of the singular acuteness of observation arising from the great Individuality, Form, Size, Weight, Colour, and Order, I may mention the following illustration. A good many years ago, Liebig had occasion to make some observations on, and an analysis of, a chrystallized substance which occurs in the allantoic fluid of the foetal calf, and which had been called Allantoic acid. Long afterwards, when engaged, along with Wohler, in the celebrated researches on Uric acid, he obtained chrystals, which, being analyzed, gave a result very different from that of the analysis of Allantoic acid, and which were therefore supposed not to be at all connected with that substance, although containing the same elements in different proportions. But on looking at these latter chrystals, which were very small, Liebig observed, in their form, lustre, and general characters, so great a resemblance to the chrystals of Allantoic acid, which he had not seen for several years, that, in spite of the discordant results of analysis, he expressed his conviction that they were the same substance. This opinion he was soon after enabled to test, by finding a few grains of the former Allantoic acid; which, when thoroughly purified, and analyzed by the more accurate method now introduced, finally gave the very same analytical results, and which was thus proved to be the same compound. In the hands of ninety-nine men out of a hundred, the similarity in minute points of external character would have been overlooked, or, if observed, would not have been attended to in the face of the two first analyses; whereas the accuracy of Liebig's observations made him feel confident, even against his own analyses.

With reference to the reflective faculties, the whole works of Liebig are full of striking examples of their power and activity. It is a leading characteristic of his mind, never to look on an experiment, save as the means of answering some question put by the reflecting faculties; and never to make experiments blindfolded, for the chance of stumbling on some new phenomenon. The latter practice is common enough, when the reflecting faculties are deficient; but it is their vigour in Liebig, which, by giving to all his resources a definite object, has rendered them so fruitful in important practical results. As fine examples of the action of this invaluable mental quality, may be mentioned his splendid researches on the urine, and those which he has caused to be made on the bile, which alone are sufficient to stamp him as the founder of true physiological chemistry.

It is also to the great activity of the reflective and perceptive faculties combined, that we must attribute the fertility of his mind in original discovery. Subjects which, in other hands, have appeared exhausted and uninteresting, have often, in his, turned out to be rich mines of discovery. He is himself so little aware of the real source of his original sagacity, that he has often repeated, in his writings, as well as verbally, that any man who chooses may make discoveries in chemistry; that we have only to stoop down and pick up discoveries from the ground. But before we can follow his example in this respect, we must have an organization similar to his; and this is an advantage enjoyed by few.

I might expatiate much longer on Liebig's intellectual character, which I have long carefully studied; but space fails, and I rather proceed to some other points. I shall only add here, that, as a lecturer, Liebig is unsurpassed. Without the least pretensions to eloquence; nay, with no great fluency of speech, he has the inestimable gift, as a teacher, of never using a superfluous word, and of adducing illustrations at once beautiful and apposite in the highest degree.

Looking to the moral faculties, we find a very fine organization. Benevolence, Veneration, and Conscientiousness, are all very largely developed; and perhaps one of his most striking features is the pure and intense love of truth,—a quality which, even in a scientific point of view, is invaluable, shining brightly forth in the minute accuracy of his researches, and giving double value to all his statements. In his dealings with others, he is equally distinguished for kindness, liberality, generosity, and justice, and is a friend on whom the most perfect reliance may be placed. Perhaps the high tone of moral feeling which pervades his conduct, is best seen in his relations to his pupils. Instead of showing jealousy of them, and concealing his ideas from them, as many not undistinguished chemists have done, he systematically furnishes those who are qualified for the task with interesting subjects of research, guides and assists them with his advice, and thus is enabled to point, every year, to a new series of important practical papers, produced by his pupils. By this liberal treatment, he has the advantage also of retaining the warmest attachment on the part of his pupils, whose views in life he is always ready to promote, when they have shown themselves men of capacity.

The very large Veneration gives a peculiarly strong feeling or instinct of natural religion; and Liebig's works on Agricultural and Animal Chemistry are full of the most striking illustrations of the Divine power and wisdom, as manifested in the laws of animal and vegetable life. These works, indeed, furnish an inexhaustible store of new illustrations of the adaptation of means to ends, and of the infinite simplicity of the laws established by the all-wise Creator.

It will be observed, that the development of Self-Esteem is considerably below that of the moral feelings above mentioned, as well as below that of Love of Approbation; which is in beautiful harmony with the unselfish liberality I have above described, and which I have personally experienced on many occasions. The great development of Firmness equally agrees with his uncommon perseverance in the pursuit of his researches. That his conclusions, on practical points, have rarely been altered, or required alteration, has arisen, no doubt, partly from the very prominent Cautiousness.

Coming now to the propensities, we find Destructiveness very large; and that this corresponds with the character, must be admitted by all who have ever read any of his critical writings, which are often fearfully severe, even although just. Combativeness is much less developed; and all who know Liebig personally, will allow that he is not a combative man. It is true, that, as a journalist, he is frequently engaged in controversies; but it is certain that he hates controversy, and often endures a great deal rather than engage in it. I have had many opportunities of knowing the truth of what I have just stated. Once engaged in a dispute, he is severe enough, but this arises from Destructiveness; and I may say, that he would never voluntarily enter on a controversial discussion.

The domestic group of faculties is well developed, and form the charac-

ter of an excellent son, husband, father, and friend. Concentrativeness is also powerful; and it may be mentioned in illustration of this, that once, when engaged in some interesting researches, he dropt some oil of vitriol on his hand, and did not notice the accident, which occurred in the morning, till he had finished his experiments towards evening. The instant he withdrew his mind from his studies, he felt a most severe pain, and on looking, found his hand corroded to the bone, without his having noticed the pain during the whole time his mind was occupied.

Of the warmth and steadiness of his friendship, I could give many examples, but this one may suffice. At the death of Professor Geiger, his very intimate friend, Liebig, finding that the family of Geiger was but ill provided for, undertook to complete the chemical part of the fifth edition of Geiger's Manual of Pharmacy, which its author had just commenced before his death. In the execution of this gratuitous labour, he re-wrote the whole work, and enormously increased it both in extent and in value. In this he was occupied almost exclusively for several years, and had the satisfaction of saving a valuable property for his friend's family, and even rendering it much more valuable.

It may, perhaps, be interesting to many to know, that owing to his moderate organ of Language, Liebig was distinguished at school as booby,—the only talent then cultivated in German schools being verbal memory. On one occasion, being sneeringly asked by the master what he proposed to become, since he was so bad a scholar, and answering that he would be a chemist, the whole school burst into a laugh of derision. Not long ago, Liebig saw his old schoolmaster, who feelingly lamented his own former blindness. The only boy in the same school, who ever disputed with Liebig the station of booby, was one who never could learn his lesson by heart, but was continually composing music, and writing it down by stealth, in school. This same individual Liebig lately found at Vienna, distinguished as a composer, and conductor of the Imperial Opera House. I think his name is Reuling. It is to be hoped, that a more rational system of school instruction is now gaining ground. Can anything be more absurd or detestable, than a system which made Walter Scott and Justus Liebig boobies at school; and so effectually concealed their natural talents, that, for example, Liebig was often lectured before the whole school, on his being sure to cause misery and broken hearts to his parents, while he was all the time conscious, as the above anecdote proves, of the possession of talents similar in kind to those he has since displayed, and while he felt entirely unable, from a natural defect, to perform the allotted tasks of verbal memory, even when trying his utmost? This defect of verbal memory has adhered to him ever since; and is now frequently a cause of great annoyance. I may add, that he suffers also considerable inconvenience from his deficient Number, which leads to frequent errors in the details of his numerical calculations.

I may seem to some to have spoken too highly of the subject of these remarks; but I am sure that two classes of persons will not think so, namely, those who know Liebig well, and have had opportunities of judging of his character; and those who are sufficiently acquainted with Phrenology to appreciate the full meaning and value of such a development as I have laid before them.

NOTE.—The preceding measurements, on page 332, are arranged on a scale of from 1 to 20, instead of from 1 to 7 according to our system.

[ED AM. JOUR.]

ARTICLE III.

HARRIET MARTINEAU'S LETTERS, WITH NOTES BY THE EDITOR

LETTER VII.

Tynemouth, Nov. 28, 1844.

MANY persons suppose that when the truth, use, and beauty of Mesmerism are established, all is settled; that no further ground remains for a rejection of it. My own late experience, and my observation of what is passing abroad, convince me that this is a mistake. I know that there are many who admit the truth and function of Mesmerism; who yet discountenance it. I know that the repudiation of it is far more extensive than the denial. It gives me pain to hear this fact made the occasion of contemptuous remark, as it is too often by such as know Mesmerism to be true. The repudiation I speak of proceeds from minds of a high order; and their superstition (if superstition it be) should be encountered with better weapons than the arrogant compassion which I have heard expressed.

I own I have less sympathy with those who throw down their facts before the world, and then despise all who will not be in haste to take them up, than with some I know of, who would seriously rather suffer to any extent, than have recourse to relief which they believe unauthorized; who would rather that a mystery remained sacred than have it divulged for their own benefit; who tell me to my face that they would rather see me sent back to my couch of pain than witness any tampering with the hidden things of Providence. There is a sublime rectitude of sentiment here, which commands and wins one's reverence and sympathy; and if the facts of the history and condition of Mesmerism would bear out the sentiment, no one would more cordially respond to it than I—no one would have recoiled with more fear and disgust from the work of making known what I have experienced and learned. But I am persuaded that a knowledge of existing facts clears up the duty of the case, so as to prove that the sentiment must, while preserving all its veneration and tenderness, take a new direction for the honour of God and the safety of man.

Granting to all who wish that the powers and practice of mesmerism (for which a better name is sadly wanted) are as old as man and society; that from age to age, there have been endowments and functions sacred from popular use, and therefore committed by providential authority to the hands of a sacred class; that the existence of mysteries ever has been, and probably must ever be, essential to the spiritual welfare of man; that there should ever be a powerful sentiment of sanctity investing the subject of the ulterior powers of immortal beings in their mortal state; that it is extremely awful to witness, and much more to elicit, hidden faculties, and to penetrate by their agency into regions of knowledge otherwise unattainable;—admitting all these things, still the facts of the present condition of Mesmerism in this country, and on two continents, leave to those who know them, no doubt of the folly and sin of turning away from the study of the subject. It is no matter of choice whether the subject shall remain sacred—a deposit of mystery in the hands of the Church—as it was in the Middle Ages, and as the Pope and many Protestants would have it still. The

Pope has issued an edict against the study and practice of Mesmerism in his dominions; and there are some members of the Church of England who would have the same suppression attempted by means of ecclesiastical and civil law at home. But for this it is too late; the knowledge and practice are all abroad in society; and they are no more to be reclaimed than the waters, when out in floods, can be gathered back into reservoirs. The only effect of such prohibitions would be to deter from the study of Mesmerism, the very class who should assume its administration, and to drive disease, compassion, and curiosity into holes and corners to practice as a sin what is now done openly and guiltlessly, however recklessly, through an ignorance for which the educated are responsible. The time is past for facts of natural philosophy to be held at discretion by priesthoods; for any facts which concern all human beings to be a deposit in the hands of any social class. Instead of re-enacting the scenes of old—setting up temples with secret chambers, oracles, and miraculous ministrations—instead of reviving the factitious sin and cruel penalties of witchcraft, (all forms assumed by mesmeric powers and faculties in different times,) instead of exhibiting false mysteries in an age of investigation, it is clearly our business to strip false mysteries of their falseness, in order to secure due reverence to the true, of which there will ever be no lack. Mystery can never fail while man is finite: his highest faculties of faith will, through all time and all eternity, find ample exercise in waiting on truths above his ken; there will ever be in advance of the human soul, a region “dark through excess of light;” while all labor spent on surrounding clear facts with artificial mystery is just so much profane effort spent in drawing mind away from the genuine objects of faith. And look at the consequences? Because philosophers will not study the facts of that mental rapport which takes place in Mesmerism, whereby the mind of the ignorant often gives out in echo the knowledge of the informed, we have claims of inspiration springing up right and left. Because medical men will not study the facts of the mesmeric trance, nor ascertain the extremest of its singularities, we have tales of Estaticas, and of sane men going into the Tyrol and elsewhere to contemplate, as a sign from heaven, what their physicians ought to be able to report of at home as natural phenomena easily producible in certain states of disease. Because physiologists and mental philosophers will not attend to facts from whose vastness they pusillanimously shrink, the infinitely delicate mechanism and organization of brain, nerves and mind are thrown as a toy into the hands of children and other ignorant persons, and of the base. What, again, can follow from this but the desecration, in the eyes of the many, of things which ought to command their reverence? What becomes of really divine inspiration when the commonest people find they can elicit marvels of prevision and insight? What becomes of the veneration for religious contemplation when Estaticas are found to be at the command of very unhallowed—wholly unauthorized hands? What becomes of the respect in which the medical profession ought to be held, when the friends of the sick and suffering, with their feelings all alive, see the doctors’ skill and science overborne and set aside by means at the command of an ignorant neighbor—means which are all ease and pleasantness? How can the profession hold its dominion over minds, however backed by law and the opinion of the educated, when the vulgar see and know that limbs are removed without pain, in opposition to the will of the doctors, and in spite of their denial of the facts? What avails the decision of a whole College of Surgeons that

such a thing could not be, when a whole town full of people know that it was? Which must succumb, the learned body or the fact? Thus are objects of reverence desecrated, not sanctified, by attempted restriction of truth, or of research into it. Thus are human passions and human destinies committed to reckless hands, for sport or abuse. No wonder if somnambules are made into fortune-tellers—no wonder if they are made into prophets of fear, malice and revenge of their questioners; no wonder if they are made even ministers of death, by being led from sick-bed to sick-bed in the dim and dreary alleys of our towns, to declare which of the sick will recover, and which will die! Does any one suppose that powers so popular, and now so diffused, can be interdicted by law—such oracles silenced by the reserve of the squeamish—such appeals to human passions hushed—in an age of universal communication, by the choice of a class or two to be themselves dumb? No: this is not the way. It is terribly late to be setting about choosing a way, but something must be done; and that something is clearly for those whose studies and art relate to the human frame to take up, earnestly and avowedly, the investigation of this weighty matter; to take its practice into their own hands, in virtue of the irresistible claim of qualification. When they become the wisest and most skilful in the administration of Mesmerism, others, even the most reckless vulgar, will no more think of interfering than they now do of using the lancet, or operating on the eye. Here, as elsewhere, knowledge is power. The greater knowledge will ever insure the superior power. At present, the knowledge of Mesmerism, superficial and scanty as it is, is out of the professional pale. When it is excelled by that which issues from within the professional pale, the remedial and authoritative power will reside where it ought: and not till then. These are the chief considerations which have caused me to put forth these letters in this place;—an act which may seem rash to all who are unaware of the extent of the popular knowledge of Mesmerism. The *Athenæum** is not likely to reach the ignorant classes of our towns; and if it did, the cases I have related would be less striking to them than numbers they have learned by the means of itinerant Mesmerists. The *Athenæum* does reach large numbers of educated and professional men; and I trust some of them may possibly be aroused to consideration of the part it behoves them to take.

As for the frequent objection brought against inquiry into Mesmerism, that there should be no countenance of an influence which gives human beings such powers over one another, I really think a moment's reflection, and a very slight knowledge of Mesmerism would supply both the answers which the objection requires. First, it is too late, as I have said above; the power is abroad, and ought to be guided and controlled. Next, this is but one addition to the powers we have over one another already; and a far more slow and difficult one than many which are safely enough possessed. Every apothecary's shop is full of deadly weapons—wherever we go, there are plenty of people who could knock us down, rob, and murder us; wherever we live there are plenty of people who could defame and ruin us. Why do they not? Because moral considerations deter them. Then bring the same moral considerations to bear on the subject of Mesmerism. If the fear is of laying victims prostrate in trance, and exercising spells over them, the answer is, that this is done with infinitely greater

* The Letters were first published in London, in the "*Athenæum, a Journal of English and Foreign Literature and the Fine Arts.*"

case and certainty by drugs than it can ever be by Mesmerism; by drugs which are to be had in every street. And as sensible people do not let narcotic drugs lie about in their houses, within reach of the ignorant and mischievous, so would they see that mesmerism was not practised without witnesses and proper superintendence. It is a mistake, too, to suppose that Mesmerism can be used at will to strike down victims, helpless and unconscious, as laudanum does, except in cases of excessive susceptibility from disease; cases which are of course under proper ward. The concurrence of two parties is needful in the first place, which is not the case in the administration of narcotics; and then the practice is very uncertain in its results on most single occasions; and again, in the majority of instances, it appears that the intellectual and moral powers are more, and not less vigorous than in the ordinary state. As far as I have any means of judging, the highest faculties are seen in their utmost perfection during the mesmeric sleep; the innocent are stronger in their rectitude than ever, rebuking levity, reproving falsehood and flattery, and indignantly refusing to tell secrets, or say or do any thing they ought not; while the more faulty confess their sins, and grieve over and ask pardon for their offences. The volitions of the Mesmerist may actuate the movements of the patient's limbs, and suggest the material of his ideas; but they seem unable to touch his *morale*. In this state the *morale* appears supreme, as it is rarely found in the ordinary condition. If this view is mistaken, if it is founded on too small a collection of facts, let it be brought to the test and corrected. Let the truth be ascertained and established; for it cannot be extinguished, and it is too important to be neglected.

And now one word of respectful and sympathizing accost unto those reverent and humble spirits who painfully question men's right to exercise faculties whose scope is a new region of insight and foresight. They ask whether to use these faculties be not to encroach upon holy ground, to trespass on the precincts of the future and higher life. May I inquire of these in reply, what they conceive to be the divinely appointed boundary of our knowledge and our powers? Can they establish, or indicate, any other boundary than the limit of the knowledge and powers themselves? Has not the attempt to do so failed from age to age? Is it not the most remarkable feature of the progress of Time that, in handing over the future into the past, he transmutes its material, incessantly, and without pause, converting what truth was mysterious, fearful, impious to glance at, into that which is safe, beautiful and beneficent to contemplate and use,—a clearly consecrated gift from the Father of all to the children who seek the light of his countenance. Where is his pleasure to be ascertained but in the ascertainment of what he gives and permits, in the proof and verification of what powers he has bestowed on us, and what knowledge he has placed within our reach? While regarding with shame all pride of intellect, and with fear the presumption of ignorance, I deeply feel that the truest humility is evinced by those who most simply accept and use the talents placed in their hands; and that the most childlike dependence upon their Creator appears in those who fearlessly apply the knowledge he discloses to the furtherance of that great consecrated object the welfare of the family of man.

HARRIET MARTINEAU.

MISCELLANY.

Errata.—In an article on "Continuity," page 298, in the September Number, a most important mistake occurred. In the sixth line, the word "section," after social, should be omitted, and the term "suture" introduced after Lambdoidal, in the fifth line from the commencement of the Article. The skulls, also, should have been reversed so as to appear in a natural position. These mistakes were owing to an accidental omission on the part of the compositor to correct the proof of that page, it being overlooked or forgotten in the hurry of the moment.

Boston, May 25, 1845

Mr. Editor—Being much interested in Phrenology, I have been led to think much on the same, and while thus engaged in taking a retrospective and prospective view of this noble science, seeing the great good that has been accomplished by the diffusion of the principles therein contained, as well as the vast amount of misery and degradation that must inevitably follow a want of information on this all-important subject, I have been led to make the following suggestions or inquiries. Can there not be some effort made, or standard raised, by which Phrenology can be more effectually established, or its principles more generally applied to society? (1) If the sciences of Phrenology and Physiology are founded in the nature of man, why should not its principles be applied to the educating and training of that nature? What would be the difference between a system of education based on strictly Phrenological and Physiological principles, and our present system? (2) If this important end cannot be attained without the establishment of schools, can we not have Phrenological schools? (3) Does not the state of society and the cause of humanity require such?

The above is for the consideration of the Journal, and if approved by the same, please give us some account, if possible, in the next number.

A Friend of Man.

Notes by the Editor.—(1) Yes: a proposition will be brought forward in the Journal as soon as it can be matured, for an extensive and efficient organization, and the co-operation of all who are disposed to assemble under this standard of humanity, are cordially invited.

(2) Physiology and Phrenology would seek to educate the *whole* man, in harmony with the laws of mentality as taught by these sciences; while our present system educates only a *part*, and that without any reference to these laws.

(3) Yes; if any one will get them up. For many years, the formation of such schools, or at least one as a model, has been contemplated by the Editor; but his hands have been too full of other matters to find time to accomplish it. Now a plan is being matured which will serve his long-cherished purpose. At his earnest recommendation, and even solicitation,

his friend B. J. GRAY, whose able articles have appeared in this and previous volumes of the Journal, has just purchased a splendid location and buildings, in Eatontown, Monmouth county, N. J., (three hours sail from New-York,) for the express purpose of establishing a school to be called THE EATONTOWN INSTITUTE, and to be conducted on strictly Phrenological and Physiological principles. As a teacher, he is thoroughly qualified by long experience, high mental attainments, and a superior Phrenological organization, for this purpose. To this, he adds a thorough acquaintance with Phrenology, having practiced it some three years; above two, under the instruction, and in the office of the Editor, which probably offers greater facilities than can be found any where else, for prosecuting this subject. These facilities Mr. G. has faithfully improved, and is, doubtless, as well qualified to conduct a school on Phrenological principles, as any other person. Besides, he has drank deeply of the *spirit* of this science, so that he will govern by appeals to the *higher FACULTIES* of the pupil, which also, *cultivates* them. Besides *teaching* Physiology, he will *see* that his pupils practice it. Besides a Gymnasium fitted up for the use of *all*, and every thing being done to secure *abundant* and *pleasureable* exercise, and having shower-baths, which *all* are recommended to use, they all usually go twice a week, and *always* once, (during the summer,) when the weather permits, to the celebrated watering-place on the sea-beach, called Long Branch, distant some three miles, the younger ones in an omnibus belonging to the Institute; besides, frequent sailing excursions in a neighboring river. Mr. G. feels the full importance of physical and mental culture *combined*—a point now neglected, but one of the first importance; nor will any pains be spared to recommend and secure *correct physiological habits*. Lectures on Physiology, illustrated with the Manikin, will also be given. The educational department will embody the study of nature, and more especially that of *man*.

To be at all successful, a Phrenological school must possess an extensive cabinet of specimens, illustrative of all the Natural sciences; so that the pupil can be taught *Nature*, and taught from observation more than from books. This cabinet, Mr. G. proposes to augment and extend as fast as possible, and make it *the* means of instruction and also, to rely more on familiar lectures—on *talking* it into pupils, than on “setting them on the bench,” with a book.

This feature, it is, which most merits the approbation of the Editor. Mr. G. has already collected an interesting Phrenological cabinet, and will accumulate specimens in Natural History, Geology, Mineralogy, Anatomy, and Physiology, the Manikin included, as fast as possible. Nor can we too highly commend this plan. In another Number, we may, perhaps, give some account of the building, and its admirable facilities for the *display* of such a cabinet.

Desirous of conducting it as nearly and fully as possible, in harmony with Phrenological and Physiological principles, Mr. Gray has thought best to consult the Editor and his brother, in maturing his plan, and give us an opportunity, by our advice and suggestions, to render it as perfect as possible, making us, as it were, its god-fathers and counsellors—a trust which gives us the greatest pleasure to fulfil according to the very best of our ability; because of the deep and permanent interest we take in there being a school conducted in harmony with the doctrines of education we have so long labored to inculcate. For many years, the cry has been from all quarters, for such a school, and it gives us great pleasure that we can now recommend one proposing to meet this long desired end. It will, of course, require time to get fully started, but our readers may rest assured that nothing will be omitted which can render it what Phrenology and Physiology require it to be. Pecuniarily, we have no interest in this enterprise whatever, but we most cordially wish it success for the sake of the principles of education which it proposes to carry out. The winter term commences first Monday in November. Farther, and more specific information, can be had at the office of the Journal; and circulars sent to order.

Nature in the State's Prison.—The following is copied, in order to show that those unhappy beings who are incarcerated within the gloomy walls of the state's prison, possess nevertheless, that social feeling, which properly cultivated, would restore them to society and happiness. If these feelings were cultivated more, we should require fewer legal restraints, and punishments

The Prison Pet.—The warden of the Eastern Penitentiary at Philadelphia, asked me whether I had ever seen their prison pet, born in the Penitentiary? I answered in the negative, asking at the same time whether it was some rare animal, when he requested the matron to bring the pet to us. She went into one of the lonely cells, and soon returned with a well-dressed, very handsome, bright, smiling, fat, delicately featured, yet rosy-cheeked girl of nine months, stretching out her little arms to every one who uttered the winning accents of playful caresses to her. She saw the first light in the solitary cell of her mother, an English woman, (sentenced for a grave crime, to seven years imprisonment,) and has never yet left the walls of the penitentiary, though the matron, an elderly lady, for whose arms she is rather a heavy burthen, kindly takes the babe daily on the balcony, if the weather is sufficiently fair. Every person in the penitentiary seems to take a lively interest in the infant, not unlike the affection sometimes shown during the campaign to an *enfant du regiment*, or *la petite de la campagne*. The matron as well as the warden told me that the female prisoners know of no greater reward for their exemplary conduct or assiduous application in learning to read or write, than the permission of having 'baby' for a quarter of an hour, thus exemplifying again, what indeed all those who have paid any attention to the psychology of criminals, know perfectly well, that every convict, however low he may have sunk, takes with him into the prison cell a certain amount of affections and elements of goodness, which wise treatment, with a gardener's care, may cultivate and cause to bring fruit.

The Water Cure.—The following from a private letter contains information concerning this method of cure, which entitles it to a place in our columns. Mr. C. is a worthy man.

"Visit to New Lebanon Springs, Aug. 28th, 1845.—It may not yet be generally known, that a Hydrotherapeutic or Water Cure Infirmary has lately been established at New Lebanon Springs. Last May, Mr. David Campbell came here and purchased a large house opposite the Columbian Hotel, and has been at great expense in fitting it up with baths, in all their variety, and in bringing down a large spring of cold and perfectly pure water from the mountain, one-fourth of a mile distant, to supply these baths. He has also erected two douche baths at some distance from the infirmary, so that patients, in going to and coming from those baths, will have about the amount of exercise they need, before and after taking this form of bath. The tepid spring, which has so long been the resort of the fashionable from all parts of the country, is within a few rods of the Infirmary; and is brought in pipes to supply the baths whenever it is needed. This spring, which discharges ten barrels of water per minute, is always at the temperature of 72 degrees Fah., and consequently does not freeze in the coldest weather.

Mr. Campbell's table is always furnished with a great variety of farinaceous vegetables and fruits. The beauty of the scenery here is probably equalled by few places in this country. Every thing here seems to render this an agreeable home for the invalid. There are multitudes in our land, who are suffering from chronic ailments of various kinds—many of whom have long sought relief from medicine in vain—who, if they would come here, and remain a few weeks or months, and eat and drink physiologically, and make diligent application of the cleansing virtues of water, combined with exercise and pure air, might be restored to health, and the enjoyments of life. The whole expense of the invalid here is about five dollars per week. Yours, &c.

HENRY H. BROWN.

Boston, September 18th, 1845.

"Mr. Fowler: Dear Sir—Having frequently seen in your Journal accounts of the progress of, and interest in, the science of Phrenology, I thought a line might not be amiss touching New England at the present time. This Yankee land is rarely in the back ground as regards agriculture, commerce, improvement, in the arts and sciences, &c. She always appears in the train, if she does not take the lead, of her sister states in the promulgation of science and truth.

"Yet a few years since, and the moral reforms of the day were passed unheeded, so much had bigotry, sectarianism, &c., crept into the public mind, particularly so with respect to Phrenology. The name of the word was followed by ridicule, contempt, or oblivion. Yet one by one began to examine its claims and truths, and gave their assent and influence to its doctrines until we may say *comparatively* the whole current of feeling has changed. My attention has been directed particularly to Massachusetts during this past year, and I have been pleased to see the curling smoke of prejudice rise to the clouds before the presentation of vital and important truths. Take the beautiful town of Lancaster, for instance: "Last June your brother, Mr. L. N. Fowler, stopped a few days in Clintonville, one of its villages, and crowds left their busy occupations to hear his message

The science had never been introduced there before, and an eager and listening audience assembled to hear him speak; and not only so, but came to be instructed respecting their developments, and, as you are aware, without solicitation, subscribed for nearly fifty numbers of your Journal. So great was their interest that they are now about forming a Phrenological and Physiological Society to study themselves, their natures, their peculiarities, and each other; and I will venture to say, that many a young man in the prime of manhood, will spend a happier and far more profitable hour in thus thirsting for knowledge, and will exert a more hallowed influence on society, than he would if he had never attended these practical, scientific lectures.

Then, in the immediate village of Lancaster, where it has always been considered a thing next to impossibility to draw out an audience, has your brother again lectured, and been well sustained, and listened to with attention. The same may be said of Chelmsford, Littleton, Westford, Groton, Fitchburg, Leominster, &c., which places he has visited. Why is it that in most of these old towns of the state, where public interest seems almost dead, and the individual member to think of scarcely aught but his land, his oxen, or merchandise, that so many converts should be gained to that science which was once considered unworthy of the public notice. Does it not carry an innate conviction of its truth when presented for consideration. Does it not come home to the heart with powerful force, that it is of vital importance to our interests.

"That the seed which has been and may be sown, may be wafted by propitious breezes through every village and town in our land, and spring up to bear fruits of virtue, truth, morality, and piety, is the wish of

A Friend to the Promotion of Truth and Science."

Physiological, Phrenological, and Magnetic Society, in Patterson, N. J.
—A society for prosecuting these studies conjointly, has been organized, and a pamphlet published, containing its by-laws, &c. We hear of many similar societies springing up in various places, yet do not often obtain that *specific* information required, in order to give due notice in the Journals, which looks upon them with great interest. In order to facilitate both their formation and progress, it offers its pages, whenever they can subserve so good a purpose. Dr. Sherwood also offers the columns of the New-York Dissector, a quarterly devoted to Magnetism, for the same purpose; and proposes that the two serve the place of a *central point*, or parent organization; as seen in the following, quoted from its July number. Is not the suggestion a good one; at least, till a better can be had? And let us hear *officially*, and as often as may be, from all societies formed for prosecuting these sciences.

IMPORTANT PROPOSAL.—The acknowledged importance of Magnetism and Phrenology, as physical and psychological sciences; the profound and fervent interest which they are exciting and maintaining in every section of this extensive country; and their manifest liability to ignorant desecration and mercenary charlatanism, forcibly appeal to all who desire the advancement of knowledge, to adopt some means by which these comprehensive sciences may be propagated with more systematic efficiency and greater security from perversion. To this end the undersigned have deemed it important, if not indeed essential, that a

central society, for the rigid investigation of the facts and inferences which these subjects involve, should be established in this metropolis, with the view of affording authentic information concerning them to the public in general, and to induce the formation of kindred associations, in fraternal alliance, in the principal cities and towns of the country.

Aiming at nothing but fair and honest inquiry, and the extension of useful knowledge for the benefit of mankind, they earnestly invite the many scientific and philanthropic individuals around them, who already concur in this object, to co-operate with them in forming the society here respectfully suggested. Ample intelligence and talent could readily be contributed for this purpose, without any serious sacrifice of time, or any hazard of reputation; while sciences, confessedly the most interesting and elevated of any now in active progress, would be rescued from the incompetent dissemination which now stamps them with but an equivocal authority and character.

Communications upon the subject, post paid, will be cheerfully received and published in the Journals, of which the undersigned are the editors.

H. H. SHERWOOD, M. D. Editor of N. Y. Dissector.

O. S. FOWLER, A. B. Editor Amer. Phrenological Journal.

Retraction, when convinced of error, is due on its own account, and avinces a highminded love of *truth*. The Editor intends to be so cautious as seldom to have occasion to make an apology now due to his readers. The article in his last number, quoted from Mr. Poe, proves not to be that "magnetic revelation" it claims for itself, but simply the production of its author's own brain.

The Editor was first led into the error of supposing it a veritable magnetic disclosure, by a verbal account given of it by a magnetizer; which was such as to induce him to procure and peruse it; and secondly, by knowing that the literary clique to which Poe belongs, Joseph C. Neal included, had given much attention to magnetism. Without the least suspicion, therefore, that it was not genuine—he did not examine it in this respect, but being obligated by his prospectus to lay before his readers whatever appeared to be *particularly* interesting or important—he gave it the insertion it really merited, provided it had been genuine. Still; not exactly liking to admit its conclusions, he put his readers on their guard, by telling them to judge of its merits *for themselves*, as he had done, thereby relieving himself of all responsibility by not *sanctioning* it. If he had *commended* as well as inserted, he would have had more to retract than he now has. As it is, he *takes back* all responsibility concerning it, and regrets its occupancy of his pages. Still, the Editor's *introductory* remarks to it are none the less valuable on account of the spuriousness of the article itself.

The true Phrenological spirit is firmly interwoven with the following.

C—, N. Y., July 20th, 1845.

FRIEND FOWLER:—Enclosed I send you two dollars, for three copies more of the Journal for this year. A year ago it was known to but few persons in this vicinity that such a periodical as the Journal was in existence. There are now several copies received. A friend of mine lent my father some of the numbers of last year's volume, which I had the privilege of reading, and afterwards I borrowed the remainder of the volume. I found that it contained the very information that I had long been wishing for, and which I had never been able to get. I determined at once to subscribe for the Journal, and persuade as many of my friends as I could to do the same. I soon set myself about it, but found that I labored to a disadvantage, as I had no specimen numbers to show. I succeeded in getting

nine subscriptions, including my own, which I handed to — another friend of reformation, to send to you. The numbers that have have been received are well liked by those who received them; and many who have seen them are greatly taken with them; and so soon as it was known that I would take subscriptions, several persons spoke to me about them, and gave me their names.

I am willing to take every opportunity, and give my time, to get subscribers, and if you will send me a few numbers, such as you think would be the best for specimens, I will try to make good use of them. I want very much to get a copy of your work on "Self Education," and one on "Hereditary Descent," also; as I am young, and have several brothers and sisters, some of whom have not arrived at *maturity*, in whose welfare I feel deeply interested. I am sure that the information they contain must be valuable. In your advertisement of those works in last year's volume the price of them is not given,* neither does it say whether they can be sent by mail or not; I therefore concluded that they were bound books. I think it would be to your advantage to state the above particulars in your advertisements. Wishing to do all in my power to get the Journal circulated, I send you the names of a few persons who I am sure would like to read it, and would be likely to procure some subscriptions for it; and I would be glad if you would forward some specimens to each, if you see fit, which will be doing me as well as them a kindness; and perhaps it will be a benefit to yourself and mankind, and succeeding generations.

I would like to give you a few Phrenological facts to which I am knowing, but I suppose you have enough, and from those more acquainted with the science, and who can express themselves better.

* See cover of the present No for a List of our Books, and their prices.

Aztalan, (Wisconsin,) August 16, 1845.

Friend Fowler—The following fact I send for insertion in your paper, if you think it worthy a place. In the fall of 1843, a Mr. P——, of Henderson, Jeff. co. N. Y., was getting sand for the purpose of plastering his house, and while thus engaged a superincumbent mass of earth slid upon him, smashing his head sidewise, besides bruising other parts of his body. About seven months from that date, his wife was accouched, and, strange to relate, the child was a literal picture of his father: his head was flattened the same and the scars of the bruises on the father's arms and body, appeared also, on the child's, in the same form and in the identical places throughout. This fact can be verified by numerous witnesses, if desired.

A. S. INGALLS.

Meadville, (Pa.,) August 14th, 1845.

Phrenology is exciting a steadily increasing interest in this region, and we hope by next year to send you forty or fifty names. Animal Magnetism is also being investigated some here. I have myself been enabled by it to do much seeming good. I have removed a seated headache at two or three sittings, and have greatly relieved a person with a diseased liver. I hope ultimately to cure him by this agency alone. In two cases of scrofulous affections, I have given relief without producing sleep in either. There is great inquiry for the best works on the subject. We have Hartshorn's translation of Deleuze, and a few numbers of the Magnet;* but we want to get something that will teach us the Polarity of the organs, and other new discoveries. The Journal, we hope, will inform us some in regard to the best works on this important science. Yours, &c.

THOMAS S. MINNIS.

* See cover of the present No for a List of our Books, and their prices.

Functions of Order, Constructiveness, Ideality, &c.—The suggestions contained in the following communication, touching the mental direction of these organs, are worthy of much consideration, and therefore inserted. Since the remarks quoted from *Order* were penned (1841) Magnetism, and further investigation, have satisfied the Editor that *all* the faculties have a two-fold function: one, physical; the other, mental or spiritual. Thus, as suggested below: *Order* refers to mental order—to method in arranging both ideas and words, and to orderly conduct and consistent behavior—as well as to physical arrangement. *Constructiveness*, besides using tools and imparting manual dexterity, also helps to put together both the different ideas, paragraphs, and sentences, which compose well written or spoken discourses. This duality of the functions of the various faculties, throws much light, and of a most interesting character, upon *Phrenology*, and will be more especially treated in Vol. VIII. See Prospectus on the cover.

Communicated for the Journal.

MR. FOWLER:—I have just finished perusing, for the second time, your highly interesting and very judicious work on “Education and Self-Improvement.” In my estimation it is a great book—full of ideas—and ideas, too, of paramount importance, involving thrilling and vital considerations; and which cogently recommend themselves to Philosophers, Reformers, Statesmen and Philanthropists; and is particularly worthy the attention of all who value present happiness, or who are in pursuit of future and permanent felicity. The idle dreams and hallucinated anticipations of Idealists and Theologians relative to milennial uniformity, and happiness and glory, can never be realised, until the old theories of mental philosophy, and the vague and contradictory principles upon which all investigations relative to *human nature* and the *constitution of society* have been based, shall be supplanted by the correct system of man’s *mental, physical* and *spiritual* organization, as inculcated in *Phrenological Philosophy*. The world is *old* in theories—old in many things—but it is yet in its *childhood*, so far as *true wisdom* and the highest happiness of the human family are concerned.

But I began this paper with the object of making a few remarks, or rather offering some hints upon the *functions* of certain *organs*. In your remarks on the organ of *order*, in the above-named work, you say, “Many are of opinion that this organ extends to the *mental* operations also; but I confess my conviction that its one specific function is *physical* system and arrangement. Still, I incline to the opinion that there is also an organ of *mental* order, and arrangements of *ideas*, located by the side of that of *physical* order.” I have observed that a number of young persons, with whom I am intimately acquainted, have a large organ of *order*; and though they are *in toto* ignorant of the *grammatical* principles that govern the construction of our language, yet they are *remarkable* for a correct, or grammatical use of words in the expression of their ideas. These persons have also large intellectual organs, generally, with large or very large *Ideality*! I have been long acquainted with a female, who, unaided by the *rules* of grammar, is famous for her *propriety* of expression; and she can easily, and readily, correct the most difficult specimens in false syntax. This female, with several others of like peculiarity, has large *Constructiveness*,

and is noted for the *cogency* of words with which her ideas are invested. If the organ of Order has no particular reference to, or influence upon, mental system and arrangement,—and if we reason from induction and *analogy*.—should it be inferential that *any* of the perceptive or intellectual faculties are connected with *functions* of a *different* character? Does not Calculation take notice of numbers, whether they be material or immaterial? Has it not to do with numbers, words, ideas, every thing, when considered *numerically*? Is not the function of every organ perfect in its sphere? Hope looks at *mental* and *physical* things! Marvellousness regards phenomena in connection with physical, mental and spiritual entities! But *I* am a mere novice in the noble science of Phrenology; and therefore wish these thoughts to be considered in the light of suggestions *merely*. Four different Phrenologists have examined my head; they all give me large or very large Locality, with large Ideality and Language; yet I can remember neither roads, streets nor lanes; nor, without great labor, a line of poetry, nor proper names. But I am passionately fond of *reading* poetry, and of travelling. I infer, from a great many *facts*, that Locality will not always remember roads, nor all *sorts* of *places*; but when unaccompanied with large intellectual faculties, especially Ideality, it will remember roads, lanes, streets, &c. correctly. I should state that I never forgot a beautiful *idea*, nor a grand *expression*; they sink into my soul instantly—even a *whole* discourse, if it be highly finished and elegant. Has not Constructiveness any part in the organization of an elegant and polished sentence? Is not the organ large in the head of Webster, Calhoun, Marryat, N. P. Willis, Milton? Does not Constructiveness organize and put together? Does it not aid the General in marshalling his host in splendid and efficient style? Does it not aid the Poet in the machinery of his productions? Is it not large in the head of Napoleon, Scott, Pollock, &c.?

Language:—This organ must have been small in the head of Goldsmith,—for he was wanting in colloquial or conversational ability. Yet few have equalled him in writing. It was not large in the head of Addison, (was it?) yet he is noted for his beautiful and elegant diction. Finally, I know a great number of mechanics, Tailors, Wheelwrights, Carpenters, &c., who have large Constructiveness and Language and Order; and they are natural grammarians and rhetoricians. Has there been any great writer or natural speaker, who had the organs both of *Constructiveness* and *Order* small? If so, then it would be evident to me that *they* are not essential to either elegance or cogency in speaking and writing?

J. N. T.

Longevity.—There are living within eighty yards of the Friend's Meeting House in Wilmington, Del., eight persons whose united ages count six hundred years. Six of them live in three adjoining houses, and the other two live directly across the street. They reside within fifty yards of each other.—Isaac H. Starr, aged 85; Margaret Rasin aged 82; Sarah Shipley, aged 76; Thomas Shipley, 74; John Clark, 74; Caleb Starr, 83; Sarah Wooley, 68; Ann Clark, 68;—600. [Balt. Visitor.]

Hereditary Query.—Are the above Clark's and Shipley's related by blood, or are any of the others?

The American Journal of Insanity for July is received. It takes true ground in regard to this melancholy disease. Among many other excellent remarks, it contains the following :

"This principle is, that there is no such thing as a just and proper curative or ameliorating treatment of the insane in cheaply constructed and cheaply managed institutions ; that the measure of expense of common paupers never should be regarded in providing for the insane ; that a better class of almshouses may be carried on for receiving lunatics, and dignified with the name of asylums or hospitals, with some degree of apparent success ; but to do the greatest amount of good to the insane, the mind of the tax-paying community must be trained to understand and admit the necessity of expensive arrangements, and that if it is worth while to have any institutions beyond these receptacles in which the most patients, or rather the most sufferers, can be crowded together at the least charge, it is worth while to establish such as will accomplish all of cure or relief which is practicable."

The following, from the same Journal, if accompanied by the designation of the *locality* of the depressed spot mentioned, would doubtless have furnished an excellent Phrenological fact, as it already does a *speaking* admonition to school-masters *not to strike the heads* of their children.

"A gentleman engaged in the higher departments of trade, a good man and an affectionate parent, had two sons, who, at the time I begin their history, were respectively of the ages of five and ten. The attachment between them was so remarkable as to be the common topic of conversation among their friends and acquaintance. The children were together ; and to see them walk round the garden, with the arm of the elder round the neck of the younger, while he who could not reach his neck, endeavored to clasp his waist—with their long auburn hair, in the fashion of the day, hanging down in ringlets, and as the elder stooped to kiss his little brother covering his face, those who had seen them thus occupied, their lovely features beaming with affection, would have said, that nothing on earth could give a more vivid idea of angels.

"The children when separated for a few hours, were miserable ; and, when the time arrived for sending the elder to school, it was a subject of serious reflection with the parents and friends, whether so intense an affection should be checked or encouraged ; the former was decided on, and the elder was sent to a distance.

"Both children were so exceedingly unhappy, that sleepless nights, loss of appetite, incessant weeping, and rapid wasting of body, made every one fearful of the consequences of prolonging their separation, and they were brought together again. Those who witnessed the tumultuous meeting, describe it as inexpressibly affecting. They soon recovered their health and spirits, and their mutual affection seemed if possible to be increased by their temporary separation.

"The experiment, after a while, was again made, and with similar results ; and it was decided never to risk another.

"An arrangement was now entered into with a school-master to receive both boys, although contrary to the regulations of his establishment, which professed to admit none under ten years of age.

"The two boys kept themselves almost entirely aloof from all the rest; the elder helped the younger in his education, watched him with a kind of parental solicitude, kept a vigilant eye upon the character of boys who sought his society, and admitted none to intimacy with his brother of whom he did not entirely approve. The slightest hint of his wish sufficed with the younger, who would almost as soon have contemplated deliberately breaking the Commandments as opposing his wishes in any degree.

"Both made rapid progress in their education, and their parents' hearts were filled with thankfulness for the blessing.

"In the midst of this happiness, news arrived from the school-master that, from some unexplained cause, the elder boy had begun to exercise a very unreasonable and tyrannical authority over the younger; that he had been repeatedly punished for it; but, although he always promised amendment, and could assign no cause, reasonable or unreasonable, for his conduct, he soon relapsed into his usual habits, and the school-master requested to know what was to be done. The father immediately sent for both boys, and entered upon a lengthy investigation. The little one was almost heart-broken, and exclaimed, "He might beat me every day if he would but love me; but he hates me, and I shall never be happy again."

"The elder could assign no reason for his animosity and ill-treatment; and the father, after many remonstrances, thought it right to inflict on him very severe corporeal chastisement, and confine him to his room for some days, with nothing but bread and water. The lad, on his liberation gave solemn promises of altered conduct, but showed little affection for his brother, although the latter used a thousand innocent stratagems to inspire him with tenderness. They returned to school. In a few days, similar scenes and worse occurred; the boy was again and again punished by the master, again and again promised amendment, but in vain, and he was at last taken away from school by his father.

"A repetition of severe punishment, long incarceration, and a rejection by all his relatives, had no effect in changing his disposition; his dislike to his brother became fixed animosity, and from animosity degenerated into the most deadly hatred: he made an attempt on the child's life: and if he saw him pass an open door, would throw a carving-knife at him with all the fury of a maniac.

"The family now resorted to medical advice, and years passed in hopeless endeavors to remove a disposition obviously depending on a diseased brain. Had they taken this step earlier, these floggings and imprisonments would have been spared, as well as the heart-sickening remorse of the father.

"Still the boy was not insane: on every topic but one he was reasonable; but torpid; it was only by the sight of his brother, or the sound of his name, that he was roused to madness. The youth now advanced towards manhood. When about the age of fifteen, he was taken with a violent but Platonic passion for a lady more than forty years of age, and the mother of five children, the eldest older than himself. His paroxysms of fury now became frightful; he made several attempts to destroy himself; but in the very torrent and worldwind of his rage, if this lady would allow him to sit at her feet and lay his head on her knee, he would burst into tears and go off into a sound sleep, wake up perfectly calm and composed.

and looking up in her face with lack-lustre eyes, would say, "Pity me; I can't help it."

"Soon after this period, he began to squint, and was rapidly passing into hopeless idiocy, when it was proposed by Mr. Cline to apply the trephine, and take away a piece of bone from the skull, in a place where there appeared to be a slight depression. 'The indication is very vague,' said he, 'and we should not be justified in performing the operation but in a case in which we cannot do any harm; he must otherwise soon fall a sacrifice.'

"It was done, and from under the surface, grew a long spicula of bone, piercing the brain! He recovered, resumed his attachment to his brother, and became indifferent to the lady.

"The disease which led to these terrible results had its origin in a blow on the head with the end of a round ruler—one of the gentle reprimands then so common with schoolmasters."

Brutal attack on the person of J. G. Forman, Esq., the Phrenologist.—

At Nashville, Tenn., this gentle, amiable, and truly excellent man, while lecturing in that city, was met in the streets, attacked and beaten, and his nose broken, and speech impaired, by Reuben F. Fultz and a Mr. Connor. Mr. Forman's high coronal region (his head is truly an excellent one) precludes the possibility of his having been the aggressor. He simply retained the money for a ticket to his class, paid by Fultz, and demanded back because he (Fultz) did not see fit to use it through the whole course. Connor was a looker on. We boast of our civilization, laws, and our ever glorious republican institutions. They are better than those of most of the world besides, but are nothing worthy of boasting. Even persons and life, in many parts of the country are not safe, to say nothing of property which is not safe any where, and equal justice secured to but few. Man, even in his most advanced stage, is but just merging from semi-barbarism. The best of us, are yet mostly under the reign of the animal nature. Some nations—some sections of the same country—are behind others. The sunny south, that *might* be the most favored and happy spot on earth, in the matter of personal security, is quite behind the northern states, where, owing to climate, peculiar institutions, or from whatever cause, a great many outrages on persons, and even cold-blooded murders, are committed in defiance of law, and not punished by law, even when it can reach the offenders.

Of Mr. Forman, it gives the Journal pleasure to re-attest what former volumes have said, that his intellectual capabilities are of a high order, and his moral worth among the highest. He is an honor to his profession, and bids fair to become a benefactor to his race. May he prosper. The friends of this science and of man, should give him the right hand of cordial support. Thereby they will aid a worthy man in advancing the most glorious cause on earth.

Practical Education.—The system of practical instruction introduced by Mr. Josiah Holbrook, has been tested in this city. About a year since, the trustees of the New-York Public School Society passed a resolution directing their schools to occupy a portion of their time in drawing and other exercises for the benefit of other schools in this and other States. Maps, illustrations in geometry, geology, &c., were consequently prepared by the schools and sent to the State Superintendent, to the members of the late Legislature, to the Convention of County Superintendants held in May

last in Syracuse, and to various schools and individuals in other States. A few weeks since, the Superintendent of the New-York County and City Schools, and the agent of the New-York Public School Society, invited the attention of the teachers especially to the subjects of geology and geometry in their relation to domestic education, as designed to secure the aid of parents in behalf of the schools. Since that, not less than ten thousand families in the city have been furnished with collections of a most interesting and instructive character, principally by the hands of the children, though frequently aided by parents and other friends.

Frewsburg, N. Y., July 10th. 1845.

MR. FOWLER:—The great causes which you advocate are on the advance; and though ignorance and superstition still brood, like a mighty incubus, upon the minds of many, causing blight and mildew to mar the brightest minds, still the cause of truth, the light of science, the genius of reason and philosophy, are beginning to dawn upon us; and the dark night of bigotry, the gloomy clouds of superstition are beginning to be dispelled, like the mists of the morning before the rising beams of the king of day.

I am happy that an opportunity has at length presented itself, in which much good may be done for a *little* money. The Journal is what I have long wished for; its extreme cheapness commends it to all at first sight; and to those searching after truth, its well filled pages of scientific and most invaluable matter, (matter which can be had no where else,) make it a companion, the value of which cannot be computed: and in your several enterprises of doing good to mankind, may God prosper you in health and knowledge, and in the power and the will to impart it to others; and may you be also prospered in obtaining a fair compensation for your arduous endeavours to ameliorate the condition of man; and, though but a feeble aid, I shall be happy gratuitously to render you all the assistance in my power. Yours truly,

JAMES PARKER, Ag't.

Aristocracy of Wealth.—Barnum, of the American Museum, thus writes in relation to the aristocracy of wealth. Well done Barnum! You evince a noble spirit, and deserve the *thanks* of both the poor and the rich, but especially of those who would break down this accursed aristocracy of gold, and substitute therefor that of *intellectual and moral worth*.

"A source of great amusement to me, on my return to New-York, was the discovery of so many *new* senses; when I discovered so many wealthy men, who compose the codfish aristocracy of New-York, extending their hands to me, and expressing their great delight at seeing me again, although before I left New-York those same nabobs would have looked down on me with disdain if I had presumed to have spoken to them. I really forgot, till they forced the truth upon my mind, that since I left them I had accumulated a few more dirty dollars, and that now, therefore, we were upon equal ground! Bah! the thought of money being the standard of merit makes me sick, and the fawning, canting obsequiousness which I witnessed from many during my flying visit to America, made me despise the sycophants, and almost wish I was not worth a shilling in the world! On the other hand, I met some good honest friends in humble circumstances, who almost appeared to approach me with awe—and then again I felt ashamed of human nature. What a miserable, pitiful and disgraceful state of society it is, which elevates a booby or a tyrant to its highest summit, provided he has more gold than others; while a good heart or a wise head is trampled in the dust, if their owner happens to be poor!"

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NO. 11.

ARTICLE I.

MENTALITY AS CONNECTED WITH ORGANIZATION; OR, AS INFLUENCED AND
INDICATED BY PHYSIOLOGICAL CONDITIONS. NO. V.

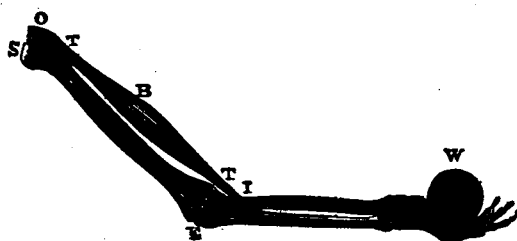
THE MUSCULAR SYSTEM.

THE bony structure was the subject of the preceding Article of this series. But, perfect as its adaptations were shown to be, it would, nevertheless, be useless but for the always accompanying muscular system—that arrangement of fibre, the contraction of which produces all motion and action. Muscle is the LEAN MEAT of animals, and is constructed of fibres or strings, so plainly seen in the breast of the chicken; separated from each other—first, into shreds, or small strings, and, secondly, into separate *bundles* of fibres, called the muscles. Their special function is *contractability*; and being generally attached, one to one bone, and another to another, across the several joints, so that their contraction moves the bones upon the joints, and this produces motion. Andrew Combe's description of the muscular system will doubtless be found as good as any other, and is therefore quoted.

“Every muscle or separate bundle of fleshy substance, is composed of innumerable small fibres or threads, each separated

from, and at the same time loosely connected with, the others, by a sheath of cellular membrane enveloping it, but which is so thin as not to obscure the colour of the fibre, or attract notice unless specially looked for. Each muscle is in its turn separated from the neighbouring muscles by thicker layers or sheaths of the same membrane, in some of the cells of which fat is deposited, especially where the interval between the muscles is considerable; and hence the elegantly rounded form of the limbs, which, without this fat, would present the rigid, sharp, and prominent outline which we see occasionally in strong persons of a spare habit of body. From the loose texture of the connecting cellular membrane, the muscles enjoy perfect freedom of motion during life, and admit of being easily separated from each other after death, either by the knife, or by simply tearing the cellular tissue.

"Muscles, speaking generally, may be divided into three parts, of which the middle fleshy portion, called the belly, is the most conspicuous and important. The other two are the opposite ends, commonly called the origin and insertion of the muscle. The belly is the bulky and fleshy part, by the contraction or shortening of the fibres of which, the two ends are brought nearer to each other, while the belly itself swells out in a lateral direction. When we attempt to lift a heavy weight in the hand, or to overcome any resistance, the muscles which bend the arm may be seen and felt to start out rigid and well defined in their whole extent, while their extremities tend powerfully to approach each other, and of course to carry along with them the bones to which



they are attached. In consequence of this tendency, if a weight be unexpectedly knocked out of the hand before we have time to obviate the result, the muscles, having then no resistance to overcome, will contract violently, and throw the hand up with a sudden jerk. Voluntary motion is, in fact, effected by the contraction of muscles acting upon, and changing the relative positions of the bones or solid support of the system, and therefore almost all muscles are attached to one bone by their *ORIGIN*, and to another by their *INSERTION*; the former being merely the fixed extremity, towards which the opposite and more moveable end,

called the INSERTION, is carried by the shortening of the intervening belly of the muscle.

If the muscles are in general attached to bones, it may be asked,—How can the bones, which present comparatively so small a surface, afford space enough for the attachments of muscles which are so much larger, and which even appear in successive layers above each other? This difficulty is obviated in two ways. In the first place, the heads and other parts of bones to which muscles are attached, are enlarged so as to present a greater surface than the body of the bone, and form what are called PROCESSES, for the express purpose of affording greater room; and, secondly, instead of all the fleshy fibres of a muscle being prolonged to its points of attachment at the bone, they, with a few exceptions, terminate gradually, as they proceed from the belly, in a white shining tendon, of a much smaller size than the muscle, but of great strength, which is inserted into the bone. These tendons, or sinews as they are occasionally named, conduce greatly to symmetry, elegance and freedom of motion; and may be traced under the skin, on the back of the hand, and in the very powerful specimen at the heel, called the tendon of Achilles. The hamstrings are another obvious example, and may be easily felt becoming tight when an effort is made to bend the knee. There are a few muscles not attached to bones by either extremity, and also a few which have no tendons. Those which surround the eye-brows, the mouth, the gullet, and some of the other natural passages, are of the former description; as is also the heart. Some of the muscles of the trunk have no tendons, but these are few in number, and may at present be considered exceptions to the general rule.

In man, and in most the animals with which we are familiar, the muscles are of a red colour. This, however, depends entirely on the blood which they contain; for so far is the colour from being essential to their constitution, that it may be destroyed by washing out the blood which produces it, the muscular substance remaining in other respects unchanged. Hence the color of the muscles varies with that of the blood—is dark where it is dark, pale where it is pale, and white where it is white. The true characteristic of muscular fibres is “contractility, or the power of shortening their substance on the application of stimuli, and again relaxing when the stimulus is withdrawn.”

“The direction in which the fleshy fibres run, determines the direction of the motion effected by their contraction. In some muscles the fibres are nearly parallel, and consequently act in a straight line. In others they run obliquely, producing a corresponding obliquity of motion, while in others they are disposed like feathers in relation to a quill, and are therefore styled penniform. A few are circularly disposed around openings, and contract towards a common centre, like the mouth of a purse closed by its strings. When the direction varies, it is always to effect

a particular kind of action. Remarkable contrivances appear for this end; one muscle of the lower jaw, for example, is divided into two distinct fleshy bellies by an intermediate thin strong tendon, which passes through and plays in a pulley adapted for its reception: its two portions being by this means enabled to operate with full effect almost at right angles to each other. A similar arrangement is found in the trochlearis or pulley-muscle of the eyeball; and modifications of a different kind occur in other muscles, as in those of the fingers and toes, wherever a particular object is to be accomplished.

The chief purpose of the muscles is obviously to enable us to carry into effect the various resolutions and designs—or volitions, as they are termed by philosophers,—which have been formed by the mind. But while fulfilling this grand object, their active exercise is at the same time highly conducive to the well-being of many other important functions. By muscular contraction, the blood is greatly assisted in its course through the smaller vessels and more distant parts of the body, and its undue accumulation in the internal organs is prevented. The important processes of digestion, respiration, secretion, absorption, and nutrition are promoted, and the health of the whole body immediately influenced. The mind itself is exhilarated or depressed by the proper or improper use of muscular exercise; and it thus becomes a point of no slight importance to establish general principles by which that exercise may be regulated.

The first requisite for healthy and vigorous muscular action, is the possession of strong and healthy muscular fibres. In every part of the animal economy, the muscles are proportionate in size and structure to the efforts required from them; and it is a law of nature, that whenever a muscle is called into frequent use, its fibres increase in thickness within certain limits, and become capable of acting with greater force and readiness; and that, on the other hand, when a muscle is little used, its volume and power decrease in a corresponding degree. When in a state of activity, the quantity of blood which muscles receive is considerably increased; and, in consequence, those which are much exercised become of a deeper red color than those which are less used. The reason of this will be evident, when we recollect that to every organ of the body arterial blood is an indispensable stimulus, and that its supply is, during health, always proportioned to the extent and energy of the action. When any part, therefore, is stinted of its usual quantity of blood, it very soon becomes weakened and at last loses its power of action, although every other condition required for its performance may remain unimpaired.

* * * * *

“Something more than mere muscle, however, is required for the production of regulated or voluntary motion. The muscle itself, though perfect in strength and in structure, would other-

wise remain inert. A stimulus is required to excite it to activity, and to direct its contraction; and this stimulus is conveyed to it by the nerves. As we write, the muscles which move the fingers and guide the pen obviously follow the commands of the will; and the moment the will is withdrawn, they cease to operate. If the will be feeble and undecided, the muscular movements will be equally weak and irresolute; whereas, if the mind be powerfully excited, and the will energetic, strength, rapidity, and decision will equally characterise all the movements of the body. Under the intense excitement and headlong fury of madness, the muscular action of an otherwise feeble man acquires a force often exceeding all our powers of control."

"It will be at once perceived from this description, that in effecting voluntary motion, we must have in operation, first, The brain, or organ of mind, as the source of the will; secondly, The nerves, which convey the intimations of the will to the muscles; and, thirdly, The muscles themselves, by whose contractile powers motion is produced. It will be understood, also, why the number and size of the nerves distributed to a muscle, are in proportion, not simply to its volume, but to the variety, frequency, and vivacity of the movements required from it; and why some small muscles employed in many combinations, are therefore supplied with a greater variety of nerves than others double their size, but with more simple functions."

*what's
paralysis
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"Muscular power is (other circumstances being equal), proportioned to the size of the muscle; but it often happens, that great power is required, where bulk of muscle would be inconvenient or cumbersome. In such cases, the muscle is supplied with an increased endowment of nervous filaments, which compensate by the strength of stimulus, for what it wants in bulk of fibre. Many birds, for example, require great muscular power to sustain them in their long and rapid flights through the air, and owe its possession chiefly to the strong stimulus imparted to moderate-sized muscles by large nerves, which add extremely little to their weight; whereas, had the greater power been obtainable only from an augmentation of fleshy fibres, the consequent addition of weight would, from the greatly increased difficulty the animal must have felt in raising and sustaining itself in the air, have gone far to counterbalance any advantage gained on the side of the power. But in fishes, which float without effort in their own element, size produces no such inconvenience, and their strength, accordingly, is made to depend more on the volume of the muscle than on its nervous endowment,—showing a beautiful adaptation to the mode of life and wants of the animal.

As voluntary motion depends as much on nervous stimulus as on muscular agency, it happens, that whatever interrupts the action of the nerves, puts a stop to motion as effectually as if the muscular fibre itself were divided. Injuries and diseases of the

brain, whence the will emanates, are well known to be accompanied with palsey, or want of power in the muscles, although in their own structure the latter remain sound. Sleep and narcotics, too, suspend voluntary motion, solely in consequence of their action on the nervous system. Ardent spirits, in like manner,

disturb the regularity of the muscular action in no other way than by previously disordering the brain; and hence the unsteady gait and faltering elocution of a semi-intoxicated person are sometimes removed in an instant by some powerful mental impression being suddenly made, sufficient to restore the brain to its natural state, and thereby to give unity and steadiness to the nervous impulse proceeding from it to the muscles. For the same reason, although the brain and muscles be perfectly sound, yet if the communion between them be impaired or destroyed by the compression or division of the nerves, the muscles cease to act.

The muscles of the human body are upwards of 400 in number, and form several layers lying over each other. That some conception may be formed of their arrangement and distribution, the superficial layer, or that which appears immediately on removing the skin, is represented in the annexed wood-cut, taken from a little volume entitled, "The Physician," published by the Society for the Diffusion of Useful Knowledge. To understand the uses of the various muscles, the reader has only to bear in mind that the object of muscular contraction is simply

to bring the two ends of the muscle, and the parts to which they are attached, nearer to each other,—the more moveable being always carried towards the more fixed point. Thus when the sterno-mastoid muscle *g* contracts, its extremities approximate, and the head, being the moveable point, is pulled down and turned to one side. This may be easily seen in the living subject, the muscle being not less conspicuous than beautiful in its outline. Again, when the powerful rectus or strait muscle *b*, on the front of the thigh, contracts with force, as in the act of kicking, its lower end attached to the knee-pan and leg, tends to approximate to the upper or more fixed point, and pulls the leg strongly forwards. This occurs also in walking. But when the sartorius or tailors' muscle *c* is put in action, its course being oblique, the movement of the leg is no longer in a straight line, but



in a cross direction, like that in which tailors sit; and hence the name *sartorius*.

Another variety of effects occur, when, as in the rectus or straight muscle of the belly *i i*, sometimes one end and sometimes both are the fixed points. When the lower end is fixed, the muscle bends the body forward, and pulls down the bones of the chest. When, as more rarely happens, the lower end is the moveable point, the effect is to bring forward and raise the pelvis and inferior extremities; and, when both ends are rendered immoveable, the contraction of the muscle tends to compress and diminish the size of the cavity of the belly, and thus not only assists the natural evacuations, but co-operates in the function of respiration.

In contemplating this arrangement, it is impossible not to be struck with the consummate skill with which every act of every organ is turned to account. When the chest is expanded by a full inspiration, the bowels are pushed downwards and forwards, to make way for the lungs; when the air is again expelled, and the cavity of the chest diminished, the very muscles *i i i*, which effect this by pulling down the ribs, contract the bowels also,—pushing them upwards and inwards, as can be plainly perceived by any one who attends to his own breathing. By this contrivance, a gentle and constant impulse is given to the stomach and bowels, which is of great importance to them in contributing to digestion and in propelling their contents; and one cause of the costiveness with which sedentary people are so habitually annoyed, is the diminution of this natural motion in consequence of bodily inactivity.

From the preceding exposition, the action of the muscles *a, k, l*, which bend the arm and forearm will be easily understood, and some notion may be formed of the innumerable combinations into which a system composed of nearly 400 pieces may be thrown, in effecting all the movements required from the human frame. In some of the operations in which we engage, nearly the whole, and in others only a part, of the muscles are thrown into action at one time. The simultaneousness of action which obtains in such instances,—which occurs in almost every act of life, however simple,—and without which no dictate of the will could be harmoniously and successfully obeyed,—depends solely on the distribution and connections of the nerves which animate the muscles. Every individual fibre of every muscle is supplied with nervous filaments, and different fibres of the same muscle are indebted for the simultaneousness of their excitement to the connection established between each of them by these filaments. Wherever many muscles combine to execute an important movement, they are uniformly found to be provided with, and connected by, branches from the same system of nerves; as, without this means, simultaneousness and harmony of action could not be insured. Thus the muscles which cover the upper part

of the chest co-operate in the voluntary movements of the arm, and at the same time in the respiratory movements of the chest; but these, being two distinct purposes, require different combinations of the muscles among themselves. To effect these combinations, two sets of nerves are provided, as has been shown by Sir Charles Bell; the one regulating the respiratory, and the other the purely voluntary movements of the muscles. This is the true reason why the same muscle sometimes receives nerves from two or three different quarters; a circumstance which, before the principle was discovered, and when all nerves were considered alike, was altogether inexplicable, and seemed a work of supererogation.

The influence of the nervous agency may be still farther illustrated. When the trunk of a muscular nerve is irritated by the contact of an external body, or by the electric spark, the muscles which it supplies instantly contract, but without either harmony or permanency of motion; the contraction is like the violent and ill-regulated start of convulsion. It is the influence of the brain and mind in the equal diffusion of the required stimulus to each muscle, in the exact proportion needful, that characterises healthy and sustained voluntary motion, as opposed to the irregular convulsive start. Nothing can be more wonderful than the accuracy with which, in the most delicate movements, this stimulus is adjusted and apportioned to such a variety of parts, particularly where practice, or in other words education, has rendered the combination of powers easy and certain. Not to mention the more obvious and graceful movements of dancing, fencing, and riding, we discover, in the management of the hand and fingers by engravers, sculptors, watch-makers, jugglers, and other artists and mechanics, a minute accuracy of muscular adjustment to effect a given end, which is the more surprising the more we consider the complicated means by which it is effected.

In consequence of the co-operation of both nerve and muscular fibre being required to effect motion, excess of action in each is followed by results peculiar to itself. If the NERVES preponderate, either constitutionally or from over-exercise,—as they are apt to do in highly nervous temperaments,—their excessive irritability renders them liable to be unduly excited by ordinary stimuli; and hence, as in hysteric and nervous females, a proneness to sudden starts, cramps, and convulsions, from causes which would scarcely affect an individual differently constituted. Such persons have little muscular power, except under excitement; they then become capable of great efforts of short duration, but sink proportionally low when the stimulus is past. If, on the other hand, the MUSCLES predominate, as in athletic strong-built men, the nervous system is generally dull and little susceptible of excitement, and the muscles which it animates are consequently little prone to the rapid and vicious action that accompanies the predominance of the nervous functions. Great

strength and capability of bodily labor are then the characteristics.

Great muscular power and intense nervous action are rarely conjoined in the same individual; but, when they do happen to meet, they constitute a perfect genius for muscular exertion, and enable their possessor to perform feats of strength and agility, which appear marvellous to those who are deficient in either condition. The most successful wrestlers and gladiators among the ancients seem to have owed their superiority chiefly to the possession of both endowments in a high degree; and among the moderns, the most remarkable combination of the two qualities is exhibited by some of our harlequins, clowns, rope-dancers, and equestrian performers, and also by those who display their strength and power of equilibrium in balancing, wheels, ladders, or other heavy bodies, on the chin; and whose performances require from the small muscles of the jaw and neck, a force of contraction which, when reduced to calculation, almost exceeds belief. Belzoni combined both conditions in a high degree.

The value of this muscular apparatus, is very great. Without it we could neither chew, nor swallow, nor digest, our food; could not breathe; could not move! In that case, of what value life, and all its other blessings? They would otherwise only tantalize us with the presence of objects most desirable, but to us utterly unattainable. But this motion-giving apparatus enables us to walk, talk, labor, prepare food, and carry out the other designs of our being. Who can measure, either the good attained by its instrumentality, or the amount of happiness experienced in its own independent action?

Hence the importance of perfecting it by culture. But of this in another connexion.

ARTICLE II.

THE PHILOSOPHY OF LIFE. ITS FUNCTIONS, AND THEIR RATIONALE, OR CAUSES, AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM. NO. IV.

In the preceding article of this number of the Journal, together with one on the osseous system, and another on the vital, we have the ORGANS of the human system, but not that vital principle which gives them ACTIVITY. Without this principle, though they present a beautiful adaptation of means to ends, yet they are utterly useless, as in cases of death, when this principle has left them. In short, the ORGANS of the body—the bones, muscles, skin,

cellular tissue, heart, lungs, stomach, liver, spleen, kidneys, intestinal canal, &c. throughout every physical organ, are only so many ROPES and PULLEYS. They are indeed PREPARED for action, but not *in* action. They are the machinery without the MOTIVE POWER—the steam engine without the steam.

What then is this motive power, this vital steam, which “let on” to this apparatus, of which the body is composed, sets it in action, and thus produces all the phenomena of life? That there is SOME instrumentality—something, some agent, or entity, or vital principle, which is to this apparatus of bones, muscles, and organs, what steam is to the machinery, namely, setting the whole in MOTION, is rendered evident by the settled principle observable throughout all nature, that every FUNCTION employed is effected by some INSTRUMENTALITY. This is fundamental truth—a philosophical axiom, or rather, a summary of nature’s *modus operandi*, on which we may rest as fully assured as on mathematical results, or any other first truth of nature. Since SOME INSTRUMENT is employed to effect every function of nature, shall this function of MENTALITY—the very highest function of life—form an exception? Life is but the *combination* and the *summary* of all functions. Shall some instrumentality be employed for them separately, and not for life, their aggregate? I envy not him his philosophy who supposes life an effect without its cause, a means without its end, a something produced by a nothing.

Nor need we despair of *ascertaining* this entity. It is *palpable*, and its laws and *modus operandi* cognizable. Life is *not* that *mystery* which we are generally told it is. Nor are its *whys* and *hows* those impenetrable secrets generally represented, locked up in the bosom of the Deity, so that the very attempt to descry them is blasphemy. No; they are plain truths cognizable by man. Future ages will yet read them as we read our alphabet.

Though the Editor does not claim to be fully informed touching this *quo modo* of life, yet he claims to know its *fundamentals*; and will now proceed to explain them.

Our last article on this subject attempted to prove that Magnetism was the agent or instrumentality of life in all its forms. And what instrumentality equally subtle, ductile, permeating, transferable, efficient, and all-pervading? What every way fitted for this great function of vitality—the function of all functions?

But how does this element proceed in its production and evolution of life? If Magnetism is the instrumentality of life, it of course carries its various laws into that life. These laws form a constituent part and parcel of its very nature, and are inseparable from it; and of course, magnetism being the instrumentality of life, the laws of either are the laws of the other. Moreover, the *modus operandi* of life, that is, the *how* it proceeds, is to be found in the laws of Magnetism. In what *way* then do they subserve the instrumentality of life?

A constituent characteristic of Magnetism is its divisibility into two primitive elements, called positive and negative poles, or forces. The same is true of Galvanism or electricity, only different modes of producing and applying magnetism. Precisely in what these two elements consist, it may perhaps, in the present limited knowledge of the science, be difficult to say. We will barely suggest, that one force is heat and the other cold; that the former is expansive and repulsive in its nature, and the latter attractive, and that it is the alternation and combinations of these forces which produce the motions of the heavenly bodies, and of course seasons, the growth of vegetables, and the growth and all the functions of animal life and of mind.

But, be this all theory—be the nature of these forces whatever it may—one thing is certain, that magnetism consists of said forces, and can never be produced without *both*, and their alternation. They are called the *positive* magnetic force and the *negative* magnetic force.

These forces have an attracting and repelling nature or property. Thus, positive poles always repel each other, and so do negative, but a positive pole always attracts a negative, and a negative always attracts a positive. That is, magnetize a knife-blade positively, and the point of a needle positively, and its eye negatively, and the knife-blade will always *drive* the point of the needle *from* itself, but *attract* the *eye* of the needle *to* itself. But magnetize another knife-blade, or any other piece of steel, with the *negative* pole, and it now *attracts* the *point* of the needle, but *repels* its *eye*—just the reverse of the positively magnetized blade or steel. Now this is *universal*. And this attraction is *powerful*. Magnets have been constructed so powerful as to attract, that is, lift, many hundred pounds, and repel as strongly.

Now, it is the action of this great principle—the attractiveness of opposite poles for each other, and the repulsiveness of similar ones, which embodies the *great* instrumentality of life and motion—the one attracting and contracting, the other repelling and expanding, and their alternate attractions and repulsions of course produce motion, sensation, and all the phenomena of life.

That the human system manufactures both of these forces, was proved in Article three of this series, which, if the reader does not fully remember, we beg him to read in connexion with this. The outer or serous surfaces of both the body, and of all its several organs, manufacture, or gather and supply, the positive force. The *inner* surfaces of the body and of these organs, or the *mucous* surface of the alimentary canal, and of the heart, lungs, stomach, liver, spleen, kidneys, &c., collect and supply the *negative* force. This is settled beyond a doubt. Now, the *negative* force manufactured at the *outer* surfaces of the body and inner organs, *attracts* the *negative* force supplied by the *inner* surfaces of the body and internal organs, and *in* thus seeking each

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P. 327

other they produce those alternate attractions and repulsions which effect sensation, motion, &c.

If this theory is called in question, we ask its opponent one question; namely, what that great quantity of one of these electric or magnetic forces, found so abundantly on the skin of man and animals, is put there for? Of what *use*? *Why* there? That is: On clothes from next the skin in winter, why these electric sparks generally observable? Why the same sparks when you stroke the back of the cat and dog? These sparks are of course electric. But if the two forces of which electricity is composed were equal, there would be no sparks. These sparks are *proof positive* of the *predominance* of one force at the skin. Oh, but it is in the *heat*. Then heat a log, or iron, or clay, or any inanimate thing you please, to a blood heat, wrap it up, and after a time remove the bandages with the same amount of friction, and find these sparks if you can. They are found *only* on the surface of *animals*, and *demonstrate* the presence of *one* electric or magnetic—both the same—force over the other. Now *why* this accumulation of one electric force at the *surface* of animals. Simply because the skin *secretes* one of these forces, and not the other; and on employing friction, that is, disturbing its quiet ingress to the skin, you remove the preponderating force from the skin, and it again seeks its equilibrium, and in doing so produces the sparks observed, which are like that equilibrium sought by these preponderating forces in the clouds, which produces thunder and lightning.

Fully attested cases are on medical record of persons exceedingly sick, and then in the act of dying, being all in a light flame, as if some inflammable gas were oozing forth through the pores of the skin and then burning up. It is the disengaging and returning of this positive force, and its again seeking its equilibrium; this producing a flame on the same principle with that which produced the sparks already explained. If magnetism is life, what is death but a returning equilibrium of these two positive and negative forces of which it is composed?

Once more: Since magnetism embodies the principle of life, the exercise of the functions of the latter expend the former. That is, *in and by* the expenditure of magnetism, it is, that we live, and move, and have our being. We are vital, self-acting galvanic bodies. We gather from food, and air, and sleep, that supply of magnetism which feeds muscle, nerve, and brain with that magnetism, or vitality, which they expend in every motion, sensation, feeling, and thought, experienced by man or brute. Hence, this vito-galvanic battery must be frequently supplied, or its supply of *magnetism* becomes exhausted, that is, as it were *burnt* up, and we become exhausted, and perhaps die. And we must have *both* forces, that derived from the skin, and that supplied by the mucous membrane from food and breath. See how all this tallies with the necessity of a frequent re-supply of materials to this galvanic battery.

Having found the philosophy of motion to be embodied in the

alternation, or attraction and repulsion, of these magnetic forces, let us proceed to look for some of its other modes of producing some of the other functions of life. And first, how is *concert* of action produced? Muscular, for example? As follows: These forces are each attracted, the one from the serous or outer membrane, the other from the mucous or inner membrane, along the nerves, to certain magnetic deposits, or centres, or stations, called poles. It should be observed that the nerves are the tracks or railroads of magnetic travel, and serve as its *conductors* to and from, or wherever its expenditure is demanded, and themselves exhaust much of it in experiencing sensation, directing motion, and performing their various functions. Many of these poles of both forces occur in the joints, and hence the pain experienced in the joints consequent on their disturbance or derangement. Added to this, they have other larger poles, which are to the smaller ones, what the sun is to the planets. Thus standing upon the earth, we can spring several feet into the air, or forward, or backward; that is, throw a weight of one hundred and fifty pounds, more or less according to the weight of our bodies, to a considerable distance. This requires both a powerful action of muscular energy, and at the same time, *concert* or *unity* of action. How is *this* effected? By a great central pole of the muscular system in the cerebellum, at its back and lower portion, and on its mesial or middle line. It is within the brain very near the middle of a line drawn from the lower portion of one ear to that of the other. Or thus: it is located just above, and behind the foramen magnum, or great opening in the base of the skull. The following engraving from Sherwood's Motive Power, though copied into volume four of the Journal, deserves re-inserting in this connexion. It is at the points marked B, and is on each side of the middle line of the cerebellum.



A. A. Basilar view of the Cerebellum. B. Organ of Motion.

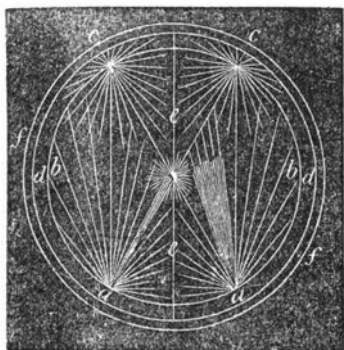
One proof of its existence as well as location at this point, is to be found in the fact, that patients afflicted with the St. Vitus dance, or spontaneous, involuntary, and uncontrollable, twitching of the voluntary muscles, are always tender at this point. This we should expect, in case of such disease, which consists in a derangement of the function ascribed to it. Clairvoyants by the score have been catechized touching its existence, and all agree in regard to its location.

Again: Amativeness or the cerebral organ of the reproductive system, is located in the cerebellum. And if *one* of the physical organs has its cerebral organ, they all have. Nature is not thus partial. For the same reason that one bodily organ must have its cerebral organ, all must. This is correct analogical inference. And that same inference would locate in the cerebellum evidently devoted to the bodily functions. A similar argument may be drawn from the fact that the stomach has also its cerebral organ. Why not the muscles, as well as the stomach, and re-productive system?

This organ, then, controls muscular motion, by sending off its mandates to the several muscles, when their action is required simultaneously. That is: it lets on to the muscles this vital stream, in the form of these magnetic forces, which, when thus let on, contracts them, that is, produces action in them; and their only action being to contract or expand, in producing such action it causes such contraction or expansion as occasion requires.

This principle explains the pulsations of the heart. They are involuntary; that is, independent of the human will. Some means must therefore be employed for effecting them spontaneously; and those means must be self-acting. We conclude this article by a quotation from a manual for magnetizers, by Dr. Sherwood, the first to demonstrate this theory of the magnetic organization of the human body.

"When the heart is laid open and distended in a circular manner (*d d*, walls of the heart; *e e*, septum of division between the auricles and ventricles; *f f*, pericardium, as seen in this figure,



it is found by the manner in which it is constructed to have four large poles in its circumference; *a a*, and *c c*, the axis of which cross each other in the centre pole of the heart, like those of the circumference of the brain. The forces from the poles, *a a* radiate along the ligaments or braces, called *calumna cornea*, to the sides of the ventricles; *b b*, and the forces also radiate from the poles in the auricles *c c*, along their ligaments, as seen in the

figure: all of which are first expanded and then contracted in the motions of the heart, by the action of the forces from the poles.

The number and situation of these poles are, from this view of the construction of the heart, so self-evident as to preclude the necessity of a solitary remark; but it may be asked, if the motions of the heart are produced by the action of these poles upon its muscles, from whence are the forces derived which sustain these poles?*

The answer is, from the serous and mucous surfaces of the body, which are maintained in negative and positive states, for such purposes—the serous, including the skin supplying the positive, and the mucous, including the alimentary canal, the negative force, which are conducted to the poles in the organs through the nerves in these surfaces—the negative poles attracting the positive force, and the positive poles the negative.

It is a matter of common observation that magnetic poles of the same denomination repel, and those of opposite denominations attract each other; and in order to ascertain the degree of force with which they repel and attract, it is found by experiments, conducted on the most rigid principles of inductive philosophy, that they repel and attract each other with a force proportioned to the quantity of these forces in given spaces, or the spaces they occupy. It is also ascertained, in the same manner, that when they repel, they expand, as seen in the case of iron filings, attached to poles of the same denomination.

And when they attract, they contract, as seen in the case of iron filings attached to poles of opposite denominations, with a force proportioned to their quantities in the spaces they occupy. The two poles, then, of the same denomination in the opposite hemispheres of the brain may, through the spinal nerves attached to these hemispheres, expand one set of muscles on one side of the body, limb, or organ, at the same time that those of the opposite denomination contract the antagonist muscles on the other; for the muscles, like the organs and nerves, are necessarily double, for the purpose of producing motion by their simultaneous action.

They may also expand one set of muscles by the repulsive, and contract their antagonists by the attractive force, in the same way that one metallic wire is expanded with the repulsive, and another contracted with the attractive force. Thus, when, by the mere exercise of an inclination, excited by a sensation, we incline to expand one set of muscles to extend a limb, we incline to contract their fellows at the same time; so that when one muscle expand, its fellow necessarily contracts; and when another contracts, its fellow expands.

These motions called attracting and repelling, are, in other words, the pushing and pulling motions; and if motion is produced in man and other animals by the action of these forces, we ought to be able to recognise the same motions in the fluids

of the body, whether æriform or aqueous, and also in the organs by which they are moved.

On a minute examination of this subject, we find that in the formation of the organs, the same order is observed in the distribution of the membraneous surfaces as in the formation of the external and internal surfaces of the body. The brain, heart, lungs, stomach, intestines, liver, spleen, kidneys, uterus, and cystis, are all covered with a serous membrane, and their inner surfaces are lined with a mucous membrane. On observing the action of the air and of the lungs in breathing, we instantly recognise those motions.

In reflecting on the great power which it was necessary to give to the heart, it was easy to see that the diagram or plan for its construction must conform to that necessity. This consideration, however, presented no difficulties; for the sources from which it might derive the necessary strength and durability, under the action of these forces, were abundant, and we accordingly find its strong muscles supported by braces and surrounded by additional membranes, presenting extensive surfaces for the accumulation of these forces.

On an attentive examination of the action of this organ, and of the motion of the blood in the arteries, we again recognised these motions in both, in the clearest manner.

The heart is constructed, and acts on the principle of the pump; the fluids being attracted through the veins and other absorbent vessels in steady streams to the heart, with an intensity of force equal to that with which the ventricles repel them through the arteries.

Every repulsion of the heart repels or pushes the fluids in the arteries, and every attraction pulls the fluids in the absorbent vessels.

The motions of the pulse correspond exactly with these laws and these motions; for every repulsion is succeeded by an expansion in the artery, and every attraction by a contraction of it. The same phenomenon is found in the hose of a fire engine when in motion. The water moves in the hose from the cistern or hydrant, in a steady stream to the engine, and from the engine through the hose, with the motions of the pulse.

Sensations and inclinations, like repulsions and expansions, and attractions, and contractions, are attributes of these forces. The inclinations belong to the sensations, whether repulsive or attractive, as the expansions do to the repulsions, and follow them in the same order.

These spiritual, or male and female forces are innate in every kind of matter, without possessing any character in common with it, whether it be ponderable or imponderable; and in their organized or magnetized state, they were the foundations on which matter was laid, in the formation of the solar system, and of the mineral, vegetable, and animal kingdoms. Repulsions, expansions, attractions, contractions, sensations, inclinations, *sympa-*

thetic action, motion, and form, ure then, in this order, the attributes of these forces, by which that system and these kingdoms were formed with a precision, and adorned with a beauty, that defy imitation.

Nothing can therefore equal the adaption of these forces to produce such results; for besides their unlimited power, which can make a world tremble like a leaf, the great velocity of their almost inconceivable tenuity, enable them to penetrate the most minute orifices, and construct an infinite variety of bodies of every form and size, and produce motion in the smallest structures with the same geometrical accuracy as in the largest.

These views of duodynamics, or moving powers in animate and inanimate matter, may at first appear very strange and unaccountable even to men of science who have little or no knowledge of this subject, and I may therefore direct their attention to another example of the repelling, and expanding, and attracting and contracting powers of those forces, in illustration of these views, and which may be seen and tested in the most satisfactory manner in the recently recovered process of gildidg metals by the action of these forces in solutions of gold,

I may also direct the attention of physicians and surgeons to the experiments of Doctors Laroche, and Crusell, of St. Petersburg, published in the Dissector, in which cataracts were formed in the eye with the attractive and constructive force, and were afterwards dispelled, in two minutes, with the repulsive and expansive force, and which cannot fail to suggest to them not only the great importance of a knowledge of the magnetic organization of the human system, but also of the magnetic character of their remedies for diseases.

Every repulsion of a fluid, in elastic bodies, produces expansions; and every attraction is succeeded by contractions of these bodies, according to a law of these forces, viz: repulsions expand, and attractions contract, with powers proportioned to their quantities in given spaces.

ARTICLE III.

WOMAN—HER CHARACTER, INFLUENCE, SPHERE, AND CONSEQUENT DUTIES AND EDUCATION. NO. II.

In form, the female head is higher and longer than that of the male, but less developed at the sides, or in the animal and selfish range. Hence force is not her nature, but kindness and goodness. She is not constituted to buffet the billows of adversity, to face enemies, and jostle and elbow her way through life. She is composed, rather, of the sweet and the good—is by nature more pure, and holy, and elevated than man. Hence, the term *angelic* often applied to her, but rarely to man. Her nature places her far above the turmoils and strifes of earth, and constitutes her the embodiment of amiableness and loveliness.

Not that she is necessarily tame and inefficient—qualities generally associated with goodness. Indeed, the moral affections are the very concentration of power, at least in the *moral world*. The most effectual method of conquering an enemy is, when he smites one cheek, to turn the other. Force may trample him in the dust even kill him, but it is *moral superiority*—it is *requiting evil with good*—that alone can completely subdue the *spirit* of enmity. Now, this constitutional element of female character puts on her head the *crown of the moral world*. Her persuasion is more efficacious than man's force.

Let no one accuse me of fulsome flattery of the sex. I build my inference on the two immutable truths, first, that the moral virtues are in truth more efficacious than brute propensity, especially on mind; and secondly, that these moral virtues are by constitution more fully developed in woman than in man. The first is a cardinal doctrine of both the Bible and man's nature, and the second is a clear deduction from her phrenological developments—her head being longer and higher than that of man in proportion to its width, and her temperament much superior in point of fineness, than man's. Both these positions are indisputable, and the inference obvious, that woman is more efficient than man.

This indisputable principle discloses both the true source of woman's power, and the impropriety and even weakness, of her attempts to effect by anger what she was made to effect by love. Woman should undertake nothing which requires anger, or scolding, or for a moment ruffles the serenity of her temper. Woman was never made to scold. She can *never* blame or punish without thereby violating her nature, not in one of its unimportant items, but *leading elements*. "The glory departs" from woman whenever she scolds, or frets, or flings, or punishes, or even blames. For the same reason that it shocks all the finer feelings more to hear a *woman* curse and swear than man, is it proportionally the more incongruous and shocking for woman to be rated a scold than man. *Man's* wrathfulness is bad enough. Woman's is intolerable. Him it depreciates; her it degrades. Elevated feeling and a high-toned sense of the female character are pained and shocked at every manifestation of female fretfulness, fault-finding, and the like, because incongruous in themselves, and a violation of her nature. But we delight in beholding her gentle and winning, mild and persuasive, and effecting her ends by appeals to the moral feelings and intellect.

To rebut the idea that woman *must* scold in order to accomplish much, is now not necessary. Our subject refutes it at once and completely, and shows that a scolding female is a *thing*, not the angelic *woman*. It shows that scolding and fretfulness deprive her of her power. The passionate woman is Sampson shorn. By a law of mind, we cease to *respect* a scolding, teasing woman, and *therefore* she loses her influence over us.

The wife who blames and reproaches her husband, has lost her power over him. He favors her as little as he can, and grudges that. So says *nature*. But she whose loveliness has won the *affections* of a husband, may make him the veriest slave on earth, and abuse him as she pleases, and yet bind him still the tighter in the silken bonds of her love. *This is human nature*.

Again, woman's *great* sphere is the family—her influence in perfecting the character of her husband, and in weaving the character and *embroidering the souls*, of her children. The former, we dismiss for another article, but invite *special* attention to her *power over the infantile* mind. Please note two points.

FIRST, the tenderness and flexibility of the infantile state. Its tenderness. Hark, how soft and tender that infant's tone! So smooth, so delicate, so lamblike, so gentle. The rough and boisterous has not yet been implanted. How sweet its looks! No sour scowl, no fierce grimace. And if it cries, it cries of *pain*, not wrath. As it begins to totter about, knowing no better, it picks up something it should not have. "Put that down!" exclaims the mother sternly. It looks a second, with inquiring surprise, to see whether she really meant it. Up turns his ruby lip. Out rushes a torrent of tears from his before beaming eye. Distortions convulse his face. His *soul* is smitten. You have hurt his delicate feelings more than words can express, and his grief is inconsolable till the paroxysm subsides. The mother spoke *sharply*. The older children spoken to thus would not have been thus grieved, or grieved at all. They have been already hardened by a similar process, and can now stand and hear one opprobrious epithet after another heaped upon them unmoved. At length, this infant will have become equally case-hardened. A few such cutting intonations will sear *his* feelings too. He is not conscious of having done wrong. He took up the bowl or plate as innocently as if it had been a toy, and now to have his tender feelings thus harrowed up, wears off, ay, *sears* those exquisite susceptibilities which ought never to be hardened, but only to increase. It is this very exquisiteness which, unperverted, renders him happy. But these searing applications frequently applied, his previous exquisiteness of feeling becomes benumbed, and his susceptibility for enjoyment blunted. Oh, mother! why did you do it? I know you did not mean it. Accustomed to severity of expression, and the sharp, harsh, grating language of that scolding habit you have been taught to consider a female *virtue*, you were little aware how deeply the barbed arrow, dipped in spleen, entered his soul. Oh! if you could simply have avoided thus piercing his tender susceptibilities, and opening the veins of his *soul*, how inexpressibly more happy he would have been. Dear mother! by all your yearning tenderness for your darling never do that again! Never more scathe and sear his delicate susceptibility.

"Oh, but its little feelings should not be so very tender." Yours should not be so very harsh. Did not *God* know how to construct them? They are the instruments of its enjoyment. Blunt them, and you thereby blunt its susceptibilities for enjoyment, as well as its moral sense. To be thus blamed when it was innocent as the lamb, and had not the least idea of doing wrong, deteriorates its finer moral feelings, wounds conscience, and creates the feeling that it has lost caste in your estimation.

The full force of this subject can be seen only in the light of that important law of mind, that the *powerful* action of any faculty *deteriorates* it. The painful action of Conscientiousness, that is, the compunctions of a guilty conscience, *sears* this faculty, lowers down its tone, and weakens its power, and hence the second offence can be committed with much less scruple and pain than the first. The *painful* action of the condemning conscience has blunted its sensibilities. In like manner, the *painful* action of any faculty equally deteriorates and weakens its acuteness and power, and proportionally diminishes its capability of subsequent enjoyment. Hence, the necessity of gentleness and softness in all our tones and words, and manners towards infants and young children, and the evils of harshness and unger.

Nature is always true to herself. In creating the fish adapted to the water, God has also created the water adapted to the fish. In creating a

demand for breath, He also creates breath adapted to this demand. So in creating this demand for gentleness in the education of the young scion of immortality, he has created woman adapted thereto, and placed the infant in her soft arms for the express purpose, among others, of thereby shielding it against those harsher, sterner, grating influences to which placing it in the arms of man for education would necessarily subject it.

Mothers, do be entreated to banish from your lips all tart remarks, all manifestations of anger, all peevishness, and fretfulness, and fault-finding, and let this *gentleness* of your nature have its perfect work. Oh! that mothers would be *persuaded* to crown by culture this brightest ornament of lovely woman, and wipe out that stain of passion which too often distorts their lovely faces, and degrades their angelic natures.

INFANTILE EDUCATION.

The following, received after the above was in type, is so excellent in itself, and so applicable to our subject that we append it with great pleasure, and wish the same pen would often discourse on this subject, for he *feels* right, and *thinks* right, in regard to it.

SIR,—This morning, the 20th Sept. 1840, says a correspondent of the Montreal Courier, I took up my pen to secure on paper, the idea contained in the paragraph at the head of the following effusion. I did not then intend to write more, but only to keep the paragraph as a text for a future publication, which has been for some time contemplated by me.

My mind becoming more intent upon the subject I wrote rapidly what follows, and I send it to you, Mr. Editor, requesting its early publication, in the hope that immediate good, even to a small extent, may be done thereby:—

“See the exertions which some men make and the great expenses incurred in breeding, rearing and training horses for racing, hunting, and for other unproductive purposes. See the like exertion made and expenses incurred in rearing and training dogs for sports and amusements.”

I mention these two items, only, for the present.

Were the young minds of the children of the rich carefully trained from the earliest dawn of feeling and reason, to gentleness, benevolence and piety, is it possible that such efforts and means would be so misapplied by them in after life, while innocent infant children were left suffering under poverty, and surrounded by vice and degradation only? Could the benevolent and pious mind of a high-souled and God-like man be so degradingly employed while myriads of children were left as it were, crying aloud to him from the depths of physical suffering and mental degradation? Beings who if charitably cared for, might be brought to the blessed condition of loving and beloved children of a pious and affectionate community.

I use the word “God-like” after the most serious reflection—for in this world I find nothing so God-like as the benevolent actions of a pious man. The God and Father of us all is pleased to manifest Himself to us in the most benign way through the agency of one another. He has told us that it is more blessed to give than to receive. Eighteen hundred years ago our Saviour gave us this assurance—and yet many of us who have the means to give still continue to feed and pamper dogs, and all the while they are doing so, they see or know that children are sunk in poverty, and consequent vice, who might be brought up to be gentle, generous, good; abounding in gratitude to their benefactors, and a blessing to all around them in their day and generation; instead of being vicious, degraded, criminal, a too many of them daily prove themselves to be.

Why are we so slow to strive for this blessing?—Chiefly because it is left to the school-master to teach the lesson in the school-house, and to the Clergyman to teach it in the church; whereas it should first of all be taught by the mother and the nurse—for they have the seed time, when the infant mind is not yet like the wayside—nor yet stony—nor yet scorched by the sun—nor yet covered with thorns—but free from tares, and then best fitted to receive the good seed, first of gentleness and love; next of benevolence, and in due time of piety and gratitude to God. After this early training will, profitably, come the labors of the school-master, and the higher and holier teachings of the Pastor, and they will bring forth a soil so prepared, and from seed so sown, some an hundred fold, some sixty fold, and some thirty.

Why has Christianity hitherto been so slow in preserving men from sin and its consequent misery? Chiefly because the man in his pride has not prepared woman to be the wisest, as she is the earliest, the purest, the most loving of all teachers. Would that I could proclaim to every living parent, that until woman shall be made the chief teacher and *former of the infant mind*, man's progress towards perfection will, as hitherto, continue slow in progress. If by woman sin came into the world, I proclaim that by woman, chiefly, can it be driven out.

I would call her the "*former*" of the infant mind, and if she but do that duty as no other human being can do it, we shall have no need of the distracting and peace-disturbing efforts of the modern *Reformer*. Then would the *love* commanded by our Saviour, and the *charity* described by St. Paul fill men's hearts with good will to one another, and each of us would ever strive to bless his neighbor rather than himself—for in truth men's chief blessing, and truest happiness can best be found in blessing one another.

I have no doubt, but, that every child born with a sound mind may, by proper mental and physical treatment, *from the day of birth*, be grown up to be a gentle, a benevolent, and a pious adult. And if every adult found his happiness to consist in blessing his neighbour, rather than by any other means in this world, would there not soon be, comparatively, an end of criminal legislation, and of armies, police, and of the countless numbers heretofore employed to restrain the vices and to punish the crimes of our hitherto ill-trained and, therefore, unhappy Race.

If this great truth were once but firmly believed by all, and universally acted upon, the hope of a millennium would be no longer classed among the phantoms of visionary men. The mere belief would encourage parents and nurses to redouble their efforts in the training and management of children.

Let us all, now, admit this as truth. THE BELIEF IN IT CAN LEAD TO GOOD ONLY, AND TO GOOD CONTINUALLY. THERE CAN NO HARM GROW OUT OF THIS BELIEF. Let the Clergy, above all men, inculcate this doctrine among their parishioners. Above all men they have the most power to do good. Above all men can they become the best benefactors of their people.

A FATHER.

MISCELLANY.

Phrenology in Connecticut.—We gladly open our columns to the following excellent communication from our cordial co-worker in the cause of science and of man, Nelson Sizer. Its suggestions touching the dissemination of Phrenology in small places, are truly excellent, and accord with our own experience. We hope he will write often for our Journal.

Those casts we will examine soon now. So completely has our energies been taxed to accelerate the completion of Love and Parentage, (Amativeness,) that we could not, in justice to justly complaining subscribers, attend to *any* thing till this most onerous task, now so nearly finished, was completed. We have delayed only to *perfect*.

Phrenology in Connecticut.—O. S. Fowler, Esq.: Dear Sir,—I often feel a desire to communicate to you, for the Journal, such thoughts and facts as are constantly transpiring in my peregrinations and intercourse with the good people of my adopted state, but prizing the columns of the Journal as I do, I fear that any thing from me might occupy space which ought to be filled by an abler head and pen. But I read with great interest the correspondence of our brethren in the Phrenological field, and wish we might exchange thoughts, compare notes, and communicate suggestions, through the Journal, relative to the most thorough and successful modes of conducting lectures and bringing our favorite science before the people. There are many worthy men in the field of labor, with whom I should be happy to form an acquaintance through your pages, and there are a *few* who only scatter *tares*, and prejudice the public mind against those who are worthy, and against the science itself. It is always more difficult to reclaim the public mind from the prejudice imbibed from the operations of a mercenary and perhaps immoral Phrenological *tyro*, than it is to arouse an entire people to the truth, importance, and practical advantages of Phrenology. But we trust the day is past for ignorance, impudence, and sordid Acquisitiveness, to be sustained under the name of "*Phrenologist*." The field is ample, "the harvest plenteous, and the laborers few," and all who love mankind, will gladly tender the right hand of fellowship to all who enter the field with sufficient learning and talent to command respect; with an honest purpose; with an ardent love for the honor and progress of Phrenology, and a philanthropy that embraces all mankind.

I spent the winter of 1841-'42, in the north part of Hartford County, associated with Mr. Buell, and we lectured in every town and village *by course*, and rarely visited a place to which we had not been previously invited. We were often urged to visit *small places* which a stranger would pass as being unworthy of attention, and unable to support a course of lectures, and in such places school houses were frequently abandoned for want of room, and churches substituted, and the entire population, including professional men, would listen to Phrenological truth with increasing interest, and liberally support, by voluntary donation, a course of twelve or sixteen lectures; and it was often remarked to us, that so large a collection of people had never been convened in the place, as were assembled at our lectures. In the spring and summer of 1842, we visited Massachusetts, Vermont, and New-Hampshire, some of the results of which are indicated by the addition of more than one hundred subscribers to the Journal.

In 1843, I took up a permanent residence in Connecticut, and formed a determination to confine my labors to this state, till every town and hamlet, and, if possible, every mind, should have been imbued with the renovating, philanthropic spirit of Phrenology.

During the last two years, I have lectured in every county in the state, but mainly in Hartford and New-Haven counties, and but for the necessity of suspending labour at short intervals to recruit my over-exercised energies, the glad sound of the science of human nature and human improvement, had been still more widely disseminated. It is not unfrequent, at the

close of a course of twelve lectures, to be invited to repeat them, or to give a second course, with which request I never fail to comply; and a more prompt support and general interest uniformly attend the *second* course. Few places there are which may not profitably be visited once a year, by one whose lectures are never repeated *verbatim*, especially if he keep pace with the progress of the science.

Phrenological lecturers, in too many instances, it is believed, have not managed judiciously for the interests of Phrenology, or even of their own. They have stopped but a day or two in a place; charged pay at the door; visited none at all among the people; taken no letters of introduction from clergymen and other influential men in one place, to those in another; passed *three* places in succession where they have stopped in *one*; thus forming no chain of influence in community, and the sum total of their influence has been about as much, and about as lasting, as the shadow of the passing, *rainless* cloud. It is often with difficulty, that I can learn the *name* of such men, six months after their visits. How much would be the influence of gospel teaching or literary instruction, conducted in a similar manner? I wonder that Phrenology has taken even so much root as it has done. But a brighter day is dawning. Lectures and books are sought with avidity, and fathers and mothers, "young men and maidens" are learning to examine heads; to think and reason upon their own mental nature and physical structure; to govern families, and conduct social intercourse and form connubial relations, with reference to, and in the light of, Phrenology. Husbands and wives, having quarrelled and separated, being "unequally yoked," or, from the unrestrained indulgence of antagonist faculties, have applied to me for examination and advice, which has subsequently been adopted, and they now rejoice under the fragrant foliage of the domestic olive-branch. I have rode for miles among mountains and storms, with some young man or widower, to examine the head of his prospective wife; and the modest maiden, with moistened eye and throbbing heart, has solicited advice relative to the propriety and safety of an union with some of the sterner sex, whose head she knew I had examined; and in all such cases, I have summoned moral courage, sufficient to give *adverse* counsel whenever it was deemed necessary. The day is not distant, when so much light, and *practical* phrenological knowledge, shall be possessed by many, as shall enable them to examine and decide correctly for themselves, of the *real qualities* of those whom they may desire to marry; when the solid qualities of mental character shall be regarded as paramount, and *fancy* be made to take a subordinate position; when mankind shall learn to rely, and *safely* too, on that sure index of character and disposition, which nature has kindly engraved on the *HEAD*. Husbands and wives are beginning to regulate their connubial habits, and settle their disputes and correct their defects; or, to find a happy solution to the problem of their domestic peace, *by the aid of phrenology*. I know many, *very many* families in this, and other states, who have modelled their family government after the phrenological pattern, and date their first correct principles and practice to our humble efforts in the lecture room.

Nothing in this state (and the same may be said of all the New-England states,) calls out and retains such large audiences as phrenological lectures, and we are not wholly dependent for an audience upon the second and third classes of community; but the first families and best informed, cling to the subject even more eagerly than the illiterate and unthinking mass; the former sceptic listens, ponders, and believes; and the declaration, "*I don't believe Phrenology*," is rarely heard. Many believe it in theory, but

ask for the *cui bono*, and if the lecturer can present it fairly, our utilitarian people seize it with as much avidity, as they are said to do of a good bargain.

Phrenology is paving its way to the principles and practices of the people of Connecticut. Formerly, as you well know, many clergymen and other pious persons feared the influence and tendency of the science; but within the last year, in this state, ministers have from the pulpit on the Sabbath, and at their evening lectures, illustrated the nature of man, and urged upon the people the claims of the gospel by the doctrines of the science, and employed phrenological terms, and made direct reference to the course of lectures then in progress. Rejoice with me, my dear brother, that ministers of religion are beginning to study the Theology of Nature in connexion with that of Revelation, and that, to the hungry nature of man may soon be opened, the entire granary of truth. Would all the clergy study and adopt the *true science of mind*, they might then teach with the authority of a Divine command; because man's consciousness and every sentiment and mental power *must* yield to the *pure*—the *whole truth*. It is just as impossible for human nature, when *properly* addressed, to remain unmoved, as it is for a perfect piano-forte to refuse its harmonious tones, when its keys are touched by a master's hand. Yours, truly,

Avon, Ct., Oct. 15th, 1845.

NELSON SIZER.

Phrenology in Bolton, Mass.—When those who are accustomed to control mind, give Phrenology their sanction, its progress is greatly accelerated thereby, but retarded by their opposition. Phrenology is by no means dependent on their support. It is true, and will prevail, yet will triumph sooner if they sanction. One of the best "signs of the times in the Phrenological horizon, is the great number of *ministers* who give Phrenology their support. They hold the keys of mind and public sentiment. They should. The great lever of mind is the moral faculties. Yet they should mind how they use this lever. Phrenology puts moral sentiment at the fountain head of mind. Phrenology must be introduced by means of its power over mind. It is therefore most gratifying to see those who hold these keys, open the doors of mind to the reception of Phrenology.

The following resolutions, moved by a minister, were passed in favor of L. N. Fowler's lectures on Phrenology at Bolton. Of his brother's capability as a Phrenologist, it may not become the Editor to speak in terms as high as he really deserves. The public have spoken, and are daily prizing higher and higher, both the man and his invaluable labors.

"Last evening, at the close of Mr. Fowler's Lectures, the house was called to order by Rev. Mr. Edes, who requested the audience to remain after Mr. Fowler had left the house. Col. Caleb Wheeler being chosen Moderator, took the chair and called the house to order; after which Dr. John L. S. Thompson was chosen Secretary, and Rev. Richard Edes, John E. Fry, Esq., and Col. A. Holman, Committee; who retiring, in a few minutes submitted the following resolutions, &c., viz:—

A meeting of the citizens of Bolton, held at the close of a course of

Phrenological and Physiological Lectures by Mr. L. N. Fowler, the following resolutions were unanimously adopted :

Resolved, That we have listened to a course of Phrenological and Physiological Lectures by Mr. L. N. Fowler, of New-York, with great interest and pleasure, and we trust with improvement.

Resolved, That Mr. Fowler leaves this place with our gratitude for his services, our best wishes for the happiness of himself and his amiable lady, and his associate in business—also, for the success of those sciences, upon which so much in morals, so much in religion, and so much in general happiness evidently depends.

Resolved, That the Secretary be instructed to hand a copy of the above resolutions to Mr. Fowler.

JOHN L. S. THOMPSON, Sec'y."

UTICA, Sept. 1845.

MR. FOWLER:—The following is a copy of a letter from a zealous friend of Phrenology; the whole, or any part of which is at your disposal.

Varysburg, Wyoming Co., N. Y., 1845.

MR. E. H. SANDFORD—Sir: I send you the following FACT in support of Phrenology; which (if worthy) you may use in any way you may think proper.

Some time in the month of February, 1844, in the village of Tecumseh, Mich., I became acquainted with a Mr. L——, who had, while residing in that place for one year, maintained the reputation of a worthy and respectable citizen. However, on observing his head, I discovered something striking in the development of his faculties, and, upon a closer examination, found that his head sloped directly from Firmness to Cautiousness, showing a DECIDED deficiency of Conscientiousness. His head was wide in the region of Acquisitiveness, Secretiveness and Destructiveness, with a large development at the CEREBELLUM, (Amativeness;) when, from the confidence I reposed in Phrenology, I announced to persons of my acquaintance, (who were knowing the fact of his paying his addresses to a very respectable lady of that village,) that he was a person of low immoral feelings. They remonstrated, and declared that he bore an unblemished character, and denounced the science which led me to my unhesitating conclusion.

When I saw him in May following, he was in the village of V——, Wy. Co., N. Y., where he made a contract to enter into the matrimonial relations with a young lady of respectability in that village. But while travelling through the County of Oswego, on inquiry, I ascertained that he had a wife and two children residing in the village of M——, Herkimer County. He left his family and fled to Canada, to evade an arrest, for forging a bank note of \$1,000!

His wife, father, and mother, on being informed of his whereabouts, immediately repaired to the village of V——, Wy. Co., when the contemplated marriage ceremony was indefinitely postponed. Comment is unnecessary. Those who may read

this isolated fact, are at liberty to draw their own inferences in regard to the importance of those principles which are ever steadfast to promote virtue by detecting wrong.

Yours, truly,

H. B. MILLER."

I have availed myself of a few numbers of your valuable Journal, which speaks forth, as usual, the sentiments and principles of Phrenology, POINTEDLY and without reserve; and am well pleased with the reflection that it will continue to be sent out into the world, filled with new facts and replete with important information, condensed in a small compass, and expressed in FEW WORDS, which not only deserves a place in the library of every Phrenologist, but also in that of every believer in the science. And, indeed, those "HOME TRUTHS" should not fail to find their way to every fireside, and "come home" to every domestic circle. In closing these broken sentences, I have only to congratulate you upon your long-tried efforts, and your MANIFEST SENSE OF DUTY, in restoring the condition of society, and in exalting man to his proper dignity. I am, sir, yours in the cause of reform,

E. H. SANFORD.

FACTS always speaks for themselves, and are always welcome to the columns of this MATTER-OF-FACT Journal. We should be glad to hear from our friend Colby often.

WEST AMESBURY, July 24, 1845.

I send you the following phrenological fact; not because the science requires any additional proof, to establish the correctness of its principles, but on account of its peculiar character. Among the many phrenological facts which have fallen under my observation, demonstrating the order and location of the different cerebral organs, this I consider of peculiar interest.

During the summer of 1843, a friend of mine was attacked with a violent fever, which, for a time, so affected his brain as to render him delirious. Calling upon him frequently, I was struck with the manner in which his conversation, during his wanderings, changed from one species of mania to another. The first peculiarity which I noticed, was an idea that he was laboring at his usual occupation as a mechanic. During the greater part of the day he fancied himself laboring at his work, and no effort of his friends could convince him to the contrary. He also tried to sell his work, demanding the greatest price.

Upon visiting him a short time afterward, he said he had become so fatigued that he had left his work, and had been engaged in trapping birds. During my stay, which lasted half an hour, he talked incessantly of trapping birds, squirrels, &c. He also manifested a disposition to secret all the small articles near him.

Upon visiting him a third time, I inquired after his success in catching birds. He replied, that he had since killed them all.

He showed quite a disposition to fight ; said he had beat them all, and would whip me. His next manifestation was a state of fear ; in which he fancied himself falling, drowning in water, &c. Calling a short time afterward, he said that his room had been thronged with females, but that they had then gone, and the room had since been filled with children, in such numbers, that their noise had completely disturbed him from all rest.

His state of mind thus showing an excitement of all the organs around the base of the brain, commencing at the organ of Constructiveness, and proceeding backward, through Acquisitiveness, Secretiveness, Destructiveness, Combativeness, Cautiousness, and Amativeness, in regular succession, to Philoprogenitiveness.

This effect was, probably, produced by inflammation, commencing at the forward part of the brain and extending backward, enveloping the convolutions one after another, like a cloud rising in the heavens, and spreading itself over one constellation after another until it covers the whole expanse. The time occupied was not far from three days.

W. P. COLBY.

HEREDITARY DEFORMITY.—General Green in his “Mier Expedition,” touches off the social peculiarities of the Mexican people with a free hand. He says the *NINAS* who sold the Texans “*vino mascal*,” were perfectly astonished at the Anglo-American honesty. Soldiers, whether officers or not, who would not cheat and steal, were strange beings. After relating some astounding evidences of the moral and physical deterioration of the Indian-Spanish race, the General goes on to say :

“I saw families, a large portion of whom were blind, and one in particular, wretchedly deformed, without any other use of their legs than to crawl upon their all-fours with a kind of jumping gait, much resembling the motion of the mud turtle. These miserable creatures, who appeared as destitute of reason as of physical power, were huddled together in the most abject misery. There can be nothing more certain than that these diseases and infirmities are propagated. One instance came under my observation strikingly illustrative of this fact : it was in the person of one of the camp followers, a most unwise proportion of whom pursue the Mexican camp. He was a man apparently of about forty-five years of age, with a full-sized, well-proportioned head and body, but whose legs, from his hip joints to his feet, did not exceed one foot in length, and his arms were in proportion to the length of his legs, thus giving him the height of a boy of seven years of age. This little man was of the most enduring constitution, and would toddle after our regiment in a brisk run thirty miles per day. When the regiment would halt for the night, the little fellow would dance either for *clacos* or *aguardiente*, of both of which he was very fond. He told us that he had a very

tall wife and eight children; that four of them took after their mother and had long legs, and four of them after himself and had short ones. Many other instances of *lusus naturæ* came under my observation, and I was informed that an alarming proportion of the population were afflicted with these wretched entailments."

BUCKWHEAT CAKES.—As the season approaches for the return of this luxurious article of diet, the Journal feels bound to administer a much needed caution concerning their use. The cakes themselves he does not absolutely condemn. They may even be healthy, though not wheaten-flour edibles it considers decidedly injurious. This rule MAY, and may NOT, hold good of the HOT buckwheat cakes, (hot INDIAN bread is not subject to this censure because hot,) but he is compelled to censure, and in the most decided terms, the MELTED BUTTER generally eaten with them. Now butter unmelted, is none the best, but MELTED butter is most DETRIMENTAL to the stomach. Few things are more indigestible. Hence provided, if the cakes themselves are harmless even when hot, yet putting, as most who love the article do, great quantities of BUTTER upon them while hot enough to melt it, CANNOT BUT sooner or later destroy the tone of the stomach, and induce disease. The Editor neither approves or condemns hot buckwheat cakes themselves, (though, let them get cold and then warm them over, and they are at least harmless, he thinks healthy, and certainly not unprofitable, notwithstanding that most persons throw away what is not eaten when hot,) yet he recommends MILK or CREAM in place of butter. Nor will this diminish aught from the palatableness of the luxury but rather enhance it, especially if loaf sugar be added, or good molasses. Far be it from the Editor to restrict gustatory pleasures which nature has so bountifully attached to eating. It is our DUTY to eat what TASTES good, provided it is not injurious. Nor would he thus interdict the use of butter, so SEASONABLE an accompaniment, without furnishing a substitute equally palatable, and even more so. This proposed change, eating reader, will not diminish one jot from the relish of your dainty dish, but will even ENHANCE the gustatory pleasures of your breakfast at the same time that it will render them harmless, at least comparatively. Many, too, who are now unable to eat them, by making this change, will not find them materially injurious, especially if they will eat those that have been WARMED over. COLD cakes, however are not recommended.

The Editor intends to examine this subject somewhat more fully, and if he finds anything additional worthy of special notice, he will communicate it. In the next volume of the Journal he intends to take up that most important subject, DIATETICS—on which he fancies he can throw not a little light.

PHONOGRAPHY.—The Journal has often expressed the full belief that great improvement would some day be made in the art of **SPELLING AND WRITING**. That the present system is miserably defective all will admit. That every letter **SHOULD** personate a sound, is equally evident, but that in our present system, this is not the case, but that the same letter often represents different sounds, and different sounds are often represented by the same letter or combination of letters, are plain matters of fact. That, in consequence, spelling would be easy if every sound had its character and every character its sound, is also evident, but that, as things now are, learning to read and spell correctly is exceedingly difficult, all admit, because all have **EXPERIENCED** this difficulty. Now cannot this bungling system of reading, spelling, and writing be made to give place to a system comparatively perfect. Cannot improvement (this being an **AGE** of improvement) reach this department of art as well as any other? If not, why not? And if so—if we can spell and write by the **SOUND**, and thus facilitate the communication of our **IDEAS**—surely no invention of the age could compare with this invention for the transmission of the **MIND**. **IN MIND ALONE**, do we enjoy, exist: and to **FACILITATE** the communication of thought and feeling is to facilitate the highest object man can achieve. To simplify and shorten writing, so that we can put down word for word as it falls from a speaker's lips, and write almost as fast as we can think, not in blind characters that must be re-written before it can be deciphered, but so that the whole shall be fit for the press as it falls from the speaker's lips; and to simplify printing, so that we can put upon a given page twice or thrice the amount of thought we now can, and so put it that the reader can catch the sense without wading through mazes of lumbering words, but **AT ONCE**, and read several volumes to one now, and all better than now; thus reducing the price of **MENTAL** provender—these, reader, are ends the highest that can engage attention. The Journal cannot, therefore, look upon any thing that promises success in this most promising field of human progression but with the deepest interest, and is glad to convey to its readers any information upon so desirable a subject. Hence its copying of the above from the "**Harbinger**," partly for the information it affords of the **WHEREABOUTS** of such knowledge, and partly because of the explanation it contains of the **MODUS OPERANDI** of the art in question. Suffice it to add, that the Editor will embrace an opportunity to inform himself and his readers more fully concerning this promised improvement.

PHONOGRAPHY.—Our attention has been directed to this subject very lately, but long enough to interest us in it deeply. If we should express fully our views in relation to it, at the present time, we might, perhaps, pass for enthusiasts merely. The time rapidly approaches, however, we are confident, when no language

in praise of Phonology will appear extravagant, and an estimate of its importance to mankind exaggerated.

Phonography is the art of writing according to sound. It is an invention of Mr. Isaac Pitman, of Bath, England. Mr. Pitman is not the only discoverer of the principle of Phonetic Writing, but to him we are indebted for a complete and perfectly philosophical system of representation of the sounds of the human voice in speech. History affords many examples of an instinctive perception of the truth of the phonetic principle of writing, as it does of almost all principles, but Mr. Pitman, has the immortal honor, of being the first to apply it successfully, by adopting a natural system of representation of language. Although the phonetic principles has been recognized in all ages, and partially adopted by some of the most ancient nations, it has been so little understood and developed, as to be of little practical value; being scarcely elevated above the Hieroglyphic, the Ideologic and the Symbolic principles, as a means of representing thought and speech. This may appear a bold and unfounded statement, by those who have not examined critically into the subject, and who may suppose that they have been enjoying the blessings of a phonetic representation, in the present Roman alphabet. It is nevertheless true, as all will acknowledge, when they see the imperfection of our alphabet, and the falseness of English orthography thoroughly exposed.

Like the idea of Association, which in all times, has presented itself in some form or other, as an expression of the true order of human societies, the idea of a phonetic system of representation of human speech, has likewise been manifested in various ways, in the language of different nations, in all ages. And, as the truth of Association has, in the present age, been more powerfully and universally felt, and has developed itself in a greater number of minds than at any former period, so the truth of the phonetic principle has also been more deeply impressed on the minds of men; and has received a more frequent development. Many persons, moved by the idea of Association, and of Phonetic Writing, have attempted to reduce them to systems, and give them both a practical application. But all have failed until Fourier, by an analysis of the passions of the human soul, made of Association a science, and Pitman, by an analysis of the sounds of the human voice, has given to phonetics a philosophical foundation. Among the many persons, both in this country and in Europe, who have conceived the idea of the phonetic principle, and have attempted to give it a practical application, we may mention the name of that pre-eminently common-sense philosopher, Benjamin Franklin. He, in common with hundreds and thousands of others, observed the ridiculous absurdity of English orthography, and with the direct simplicity for which his mind was so remarkable, perceiving that the cause of the gross falseness of orthography, was the imperfection of the alphabet, undertook to reform the present system of orthography, by inventing a new

and more perfect alphabet. But pressing duties, in the stirring times in which he lived, called him off from this design, and it was never completed. A very interesting correspondence with a young lady who opposed his views of a reform of English orthography, from a pedantic pride in knowing well how to spell according to false orthography, will be found in his biography.

Pitman has gone beyond all others who have conceived the idea of phonetic representation, by analyzing and classifying all the sounds of the voice, as heard in speech, and giving to them natural representatives both for writing and printing.

The great principle of phonetic writing and printing, is, that one simple sign and character shall invariably represent one simple and elementary sound, and that one sound shall invariably be represented by one sign. The violation of this principle, is the fundamental error which leads to the confusion and monstrous absurdities that exist in the orthography of the English, and more or less, of all other languages, rendering the whole written and printed languages, **ONE GREAT UNTRUTH**. All the difficulty of learning to read and write, and mastering foreign languages, consists in overcoming the barbarous absurdities of false orthography. With a true system of representation, to learn to read and write, is the simplest and easiest thing in the world.

In the English language there are about forty sounds, which are represented or rather misrepresented, by twenty-six letters. Twenty-six letters cannot represent forty sounds, the consequence of which is, that the same letter has been used for various sounds, and to add to the confusion, various combinations of letters are used for the same sounds, and the same combinations for various sounds, while at the same time the letters are sometimes sounded and sometimes not. For instance, the letter *a* is pronounced one way in *FATE*, another *FAT*, another in *FALL*, another in *FARCE*, and in other words it has still other sounds. The combination *ough*, has seven different sounds in the words, *cough*, *tough*, *plough*, *through*, *though*, *hiccough*, and *lough*, (a lake.) We have the same sound in the different combinations *rain*, *rein*, *reign*, *lane*, *plain*, *whey*, &c. These absurdities in the simplest words, are so obvious that they need no comment. They run through the whole language, and are multiplied infinitely, by ridiculous anomalies in the use of every letter in the alphabet. No wonder that it should be said, "the only rules of the English language are its exceptions," and that such a mass of contradictions can scarcely ever be conquered by foreigners, and that children have to waste the best of their time in learning to read, write and spell their native tongue,

Mr. Pitman has given us the means of demolishing all this mighty fabric of falsehood at a blow, and we look forward with the greatest satisfaction to the speedy downfall of Babel, and the erection of the temple of Truth in its stead.

For writing, Mr. Pitman has adopted the simplest geometrical

signs—a sign for every sound—in lieu of our complex script character, by which means, we are enabled to write six times as expeditiously as we can by the present method of writing, and in a style that is at once concise, simple and beautiful. All, and more than the rapidity of the best system of stenography, is attained, whilst the writing is perfectly legible, more legible in fact than our old long hand is to the most practiced eye. Thought can be conveyed to paper almost as swiftly as it flashes through the brain, and as the torrent of eloquence flows from the orator's lips, every word can be arrested and preserved. Wonderful and glorious art! Even in this age of magnificent discoveries it stands pre-eminent. What a grand perspective it opens to the speculative mind, of mighty and beneficent results!

Mr. Pitman has been engaged in the dissemination and perfecting of his system of phonetic writing and printing, now some seven or eight years, and the progress which it has made, and is making, is very great, but not at all astonishing, when the subject is understood. It is a common sense, practical thing, which convinces every mind of its truth, and commands favor as soon as it is explained. It is estimated that there are already more than twenty thousand Phonographers in England, and that during the year 1844, more than two hundred thousand letters in Phonography passed through the English Post Office. Corresponding societies have been formed, and one already numbers nearly or quite a thousand members. All classes of men are turning their attention to it, and studying it with an ardent enthusiasm. Four monthly magazines are published in the Phonographic and Phototypic characters.*

Phonography has been introduced into this country recently by Messrs. Andrews and Boyle, of Boston, and the success attending their efforts to spread the science has been very great. We understand that in every state of the Union these gentlemen have correspondents in Phonography, the most of whom are persons who have taught themselves with the aid of elementary works, so simple and easy of acquirement is the beautiful system of writing. Messrs. Andrews and Boyle have taught and are teaching large classes in Boston. Exhibitions which they have given of the progress of their pupils, at the Tremont Temple, have been very conclusive tests of the merits of Phonography. Highly respectable audiences expressed by their applause the greatest pleasure at the explanations of the principles, and the practical illustrations which they saw and heard.

We earnestly hope that it will not be long before every man, woman and child, will be made acquainted with Phonography, and the old laborious method of writing be entirely suspended.

* And the first number of a handsome quarto newspaper printed in the Phonographic characters, by the Anastatic process, has just been received by the steamer Caledonia.

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ARTICLE I.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF HARRAHWAUKAY,
A NEW-ZEALAND CHIEF, FROM THE BAY OF ISLANDS; WITH AN ENGRAV-
ING COPIED FROM A BUST TAKEN FROM LIFE.

If Phrenology is true at all, it is true of every living thing. If the organism of any part of "animated nature" harmonizes with its doctrines, then the organization of universal life—"from the least even unto the greatest"—and throughout all time, past, present, and prospective—will equally coincide with this science; because, if it is true in the least, it embodies that system of laws in harmony with which God created man and beast, in all climes, in all ages. Nature never dabbles. Whatever renders it best for her to govern a part of any one class of her works by the action of any given law, also renders it equally expedient for her to govern the *whole* of that class by the action of the same law. THE WHOLE OR NOTHING, is her motto. *Universality* is her domain. The largest and the longest, conceivable range of phenomena, and the minutest individual case, are both alike to her. This universality of Nature's laws and operations, diffuses their blessings equally extensively; besides enabling us to reason correctly from what we have already ascertained, to what we have not. Hence, in ascertaining the truth of any problem, say of Phrenology, we need not go over the entire range of the animal creation, to see if it is true of every genera, species, and individual; but having ascertained its truth as regards *one* class of animals, we naturally and correctly *infer* that it is true touching

all the others. Thus, if we find beasts of prey to have large Destructiveness, and those which are not carnivorous to have this organ small, and then find this organ large in the head of some fossil remain, of whose character in this respect we have no means of knowing, we may safely conclude that *its* disposition also was destructive, like that of the other animals having this organ large.

Again: Phrenology has been applied mainly to the human race, and almost exclusively to our own variety; or to the German, French, English and Anglo-American head; whilst few Phrenologists know anything about the developments of any but their own nation. Yet the difference in the organization of different nations, masses, and races of mankind, as compared with their different characteristics, is a most intensely interesting subject of inquiry; first, because of the greatly increased variety of the *facts* it furnishes; and, secondly, because of the strong *contrasts* there observable. *Extremes* of organization, accompanied by corresponding extremes of character, furnish proof absolute and irresistible of the truth of phrenological science. Medium, ordinary cases, are less satisfactory, and more easily accounted for; but these marked facts *speak out demonstrably*, and compel belief, besides being particularly instructive.

These and other like considerations, rendered the examination of the head of Harrahwaukay more intensely interesting than that of any other individual I have ever seen. National heads have always interested me deeply, but this national specimen more than any other of a national type; because the New-Zealanders are more remarkable for certain bold and positive characteristics than probably any other class of men on earth.

But, to our subject. Harrahwaukay is above medium in point of size, and very broad built, or stocky. His height is about five feet ten or eleven inches. His weight will reach nearly two hundred. His organization is compact and solid, but gross and rough. His motions are slow, but evince strength, and his walk is the most awkward, clumsy, homely, ungainly, hobbling, and clump-footed waddle I have ever seen. He walks as if he hardly knew how to put down his feet, or take them up—as though his joints were stiff, and his muscles lacked flexibility and suppleness.

The article commencing on page two hundred and fifty-seven of this volume, shows that any one portion of the system may be taken as a sample of all other portions. Now the application of this law to the motions of our subject, shows that his mental motions were as inefficient and clumsy as his physical. Such a temperament could not possibly manifest much mind. All his feelings must therefore be gross, and coarse, and all his perceptions obtuse; and his ideas, what few he has, muddy and scattering.

But a more accurate idea may perhaps be formed of the tone and drift of his organization by means of the following excellent engraving:



HARRAWAUKAY, THE NEW-ZEALAND CHIEF.

The likeness is excellent. It was first drawn from a bust taken by Mr. S. R. Wells, aided by Dr. Holmes, *on his head and face*, so as to furnish a fac-simile of his organization and developments. It was then subsequently compared fully with the living specimen, and is indeed admirable. Those curved lines seen on the face are marks of the tattoo, by which, in part, his royalty is designated. The likeness shows him to be coarse in feature and structure, and though endowed with power, yet unable to use it; as well as a sluggish, sensual temperament.

His head measures twenty-two inches in circumference around Parental Love and Observation. This is about the average; but, when we take into account that he is coarsely organized,

and therefore abounds in bone, and of course has a thick skull, we perceive but a small space left for brain; the more so, as his head tapers off at the top, and is mainly developed at its base, around which the tape passes. The volume of his brain, therefore, absolutely considered, is small; which, taken in concert with the coarseness of his organization, would give him but an inferior mental endowment. He would be called with us an *animal simpleton*.

But when we come to inquire *where* his brain is mainly deposited, his predominant animality and deficient intellectuality and mentality, become still more apparent. Behold, what a basilar development! How broad below, and how shallow above! What a perfect specimen of sensuality! His nose, his mouth, his neck, his whole contour, betoken a preponderance of the animal never found with us equally prevalent. Though we have not time, in this connection, to run out all of these indices, yet behold the correspondence here observable between all parts and all other parts. Thus, that tremendous neck is not destitute of character. It indicates proportionate animality and deficient moral endowment. A large neck always goes with a large animal region, and usually with large perceptive. So does a large mouth. So does coarse black hair, especially when it curls in large waves, as in his case, though finer curls indicate a finer texture or temperament.

Behold, again, what a cerebellum! Nor less remarkable is his *breadth* of head. His immense perceptive are also in keeping, as is likewise his almost destitution of Causality and Benevolence, or, rather, the *conical* form of his head. His particular developments are as follows:

Size of Head, average.		Secretiveness, very large.
" Brain, small.	[great.	Cautiousness, large.
Vital, or animal temperament, very		Approbativeness, small.
Bilious, or motive do., great.		Self-Esteem, large.
Mental, or nervous do., small.		Firmness, very large.*
Domestic Group, average.		Moral Faculties, weak.
Amativeness, very large.		Conscientiousness, very small.
Parental Love, moderate.		Hope, small.
Adhesiveness, moderate.		[small.†
Inhabitiveness, average.	[small.	Marvellousness, or spirituality, very
Concentrativeness, or continuity, very		Veneration, large.
Selfish Propensities, very large.		Benevolence, small.
Vitateness, very large.		Constructiveness, moderate.
Combateness, very large.		Ideality, very small, with a tempera-
Destructiveness, immensely large.		ment no way favorable to its action.
Appetite, immensely large.		Sublimity, moderate.
Acquisitiveness, large.		Imitation, full.
Frugality, or keepativeness, small.		Mirthfulness, moderate.
		Intellectual Lobe, moderate.

* The engraving, from the position in which the bust stood to the drawer, does not represent either Firmness or Self-Esteem to be as large as they really are.

† The superstitions and easy credulity of uncivilized nations, depend far more on their ignorance than on the great development of this faculty.

Perceptive Organs, large.
 Individuality, { very large.
 Observation, {
 Form, large.
 Size, very large.
 Weight, large.
 Color, moderate.
 Order, full.
 Locality, very large.

Eventuality, large.
 Time, moderate.
 Tune, uncertain.
 Language, full.
 Causality, small.
 Comparison, average.
 Suavitiveness, small.
 Human Nature, full.

The reader has now before him one of the most extraordinary orders of development on record. Nothing like it for inferiority occurs in civilized life. Our worst murderers are princes, according to Phrenology, compared with him. Though more than a brute, yet he is hardly human—a half-way mongrel, having indeed the *form* of manhood, but not the inner *power* of humanity proper. An infant in all which constitutes the true “Lord of creation.” A comparative human brute; the capabilities of his nature, though full, yet converted to the lowest animal uses.

With this view of his developments, details become less interesting. Indeed, the *great* interest of this subject grows out of the great *physiological* lessons it teaches—that is, the lessons in *temperament* it discloses. And these lessons are almost without a parallel. A *totality*—a *oneness* of characteristic—runs through every individual. We alluded to this partially in the article above referred to, but have not yet prosecuted it sufficiently to give the reader a complete view of those lessons which our subject teaches, and hence shall refer to him in subsequent numbers.

He speaks some English, and says he has helped eat a few white men, and some of his own nation. He tells some barbarous stories of his people. He says a dispute arose between two of his clan regarding a young woman—whether she was likely to become a mother. The dispute grew warmer. She was at last called forward into a ring. One of the disputants took a knife, cut her open, turned out the entrails, took out the embryo, and held it up in triumph. The wretched victim crawled feebly into the bushes, was filled while yet alive with maggots, and finally mortified and died by inches in the utmost agony! Who but those thus coarsely organized, destitute of the finer susceptibilities of our nature, as well as of humanity and justice, could perpetrate so cruel a deed?

If asked, how one having large Amativeness could perpetrate so inhuman a deed *on woman*? the answer is, that *excessive* sexuality always abuses woman. Libertines always hate and abuse the sex. The *reason* of this is given in the “Supplement to Love and Parentage.”

The following incident was related by Capt. S—, of New-Bedford, Mass., (who has for a number of years been engaged in the whaling business,) in regard to the character of the New-Zealanders:

• While on the coast of New-Zealand, on a whaling voyage, not long since, during a calm of several days, we had occasion to go on shore in order to procure refreshments; and being well armed, and keeping a good look-out, apprehended no difficulty, although aware of their barbarous disposition. It was a calm, pleasant morning when the ship was anchored off at a little distance from the island. The small boat being lowered into the water, six men proceeded to the shore, where they remained until the tide had left their boat quite high on land. At this time there was no one to be seen, except their own company; consequently they felt perfectly safe. Soon, however, they observed several canoes full of armed natives rounding a point of land, and moving directly towards them, which, not a little alarmed them; and all hands joined at once and got the boat off into the water, and pulled towards the ship. After waiting a little, however, our solicitude subsided, when we saw the canoes making towards the shore at the same place where we had just pushed off. At a reasonable distance, we halted, to watch the movements of the savages. As soon as they had all landed, several men were seen to conduct from one of the canoes a girl about sixteen years of age, who was a prisoner, and had just been taken from a neighboring tribe. Around her they soon formed a ring, and commenced a regular war dance, which continued about twenty minutes, when a war-whoop was given, in which all seemed to join, and which summoned their *Chief* to the spot where they had assembled to join in their horrid festival. After pausing a moment, the *Chief* picked up a stone and struck his victim on the head, which instantly brought her to the ground. He then, with his thumbs, gouged out her eyes, and ate them in the manner of his tribe. This is always practised, it being their uniform custom whenever they capture those of other tribes. He then gave directions to have a fire made and the victim cooked, on which soon after they all feasted."

"Impossible!" exclaims an incredulous reader. Not more so than that cannibalism which we *know* they practise. Such barbarity makes us shudder, yet *is actually practised*; and the *form* in which this story is told, is by no means improbable; especially when we behold a phrenological development exactly adapted to commit these barbarous practices.

If Harrawaukay should be accused of being more unfavorably organized than the majority of his nation, I answer, that I have seen, in the course of my practice, preserved heads of several of their chiefs, all of which bore as close a resemblance to this specimen, and to each other, as the different apples on the same tree do to each other. They differed from this subject in scarcely any one particular, except that they are still more enormously developed in the crown of the head, and still less in the forehead; this being the best head—rather the least bad—of them all. According to his account of himself, he is above the

average of his nation, all accounts given of which coincide perfectly with their characters as deduced from these developments.

The following, clipped from a newspaper, purports to be a translation of one of their national songs, and is in keeping with their developments and character. The first word is much like our word halloo, and probably means the same—a partial evidence that all the nations of the earth had one common language originally, and of course, primitive origin.

A NEW-ZEALAND SONG.

Wallolo! Wallalo!	Round and round the dainty goes;
Love white man, and eat him too!	Cut his fingers! eat his toes!
Stranger white, but that no matter!	His body shall our palates trickle!
Brown man fat, but white man fatter!	Then we'll put his head in pickle!
Put him on hot stone and bake him!	CHORUS.
Crisp and crackling soon we'll make	On the white man dine and sup,
him!	Whet your teeth, and eat him up!

Veneration is large. They are religious, and also deferential to their chiefs. Hope is wanting in this head, and without doubt all their hopes are merged in a despair of life and happiness consequent on their barbarity. Ideality is small; and he evinced a total want of it in appearance, expression, and general aspect. Approbateness is deficient. What stimulants do their habits furnish to build up a reputation? A few may grow out of their ambition to excel in cruelty, but we have no account of any of their institutions as appealing to this faculty. Self-Esteem is very large, and finds ample exercise, especially in the chief of a people who can be ruled only by despotic force. Causality is extremely weak in both this sample, and in the national character. So is mirthfulness, which, however, must not be confounded with that hilarity and merriment induced by animal life. See analysis of this faculty in a former number. This subject evinced this hilarity, but not mirthfulness proper. Language is fair, and his exhibition of it corresponds. Most of his perceptive organs are large, and some *very large*. Of the latter are Observation, Form, and Locality—organs which we should expect their habits to stimulate powerfully, and thus develope. Their wandering life requires them to note and find places, and recognize friends and foes. Comparison is rather prominent, because of the retiring of Causality, yet see, from the likeness, how even it retires. Much more inferior is the development of Causality. Agreeableness is if possible still less. Human Nature, like Comparison, though prominent, is only moderate, yet relatively well developed. Secretiveness is very large, especially the fore part, which gives art, subtlety, policy, and trickery. Either he or his guide played a trick upon us. When he first entered our office, he appeared tickled to death with the idea of being put upon our shelves, and frequently exclaimed, "Harrahwaukay great man." "Every body see Harrahwaukay."—Self-Esteem large—and the like; but afterwards became silent, and unwilling, refusing

to submit to the operation unless paid ten dollars *in gold*. Nor could he be moved a jot till he *had it in his hands*; when he went through the process as composedly as he would go to his supper. Still, he was doubtless *put up* to this by his sailor friend, who had been on board with him, and talked in their language, and was a kind of guide. Acquisitiveness—that part which *wants* is large, and the fact just stated illustrates its activity. But that portion which *keeps* or *hoards*, is small. He probably spent it for some trifle. Appetite is very large. I saw him go to a meal and return. His manner indicated a great relish for food, and his air or carriage, after dinner, evinced a feeling of comfort and pleasure not unknown to our own nation, though oftener seen in John Bull.

We conclude by adverting to his intonation—another important index of character. His articulation is indistinct and rather low, tame, guttural, and, like every thing else about him, *clumsy*. His words are uttered as if only half formed, and spoken as if his mouth was half full. His voice evinces little flexibility, yet great harshness, roughness, uncouthness, and is grating. In short, it is like the rest of him, mostly *animal*, and pre-eminently destructive, as well as sensual.

Altogether, it is one of the most marked confirmations of the correspondence between organization and character, I have ever witnessed, as well as the most instructive.

Some essay to doubt his being what he claims to be. I have to reply, that I before knew the New-Zealand *head*, and found his to correspond *perfectly* with the national type.

ARTICLE II.

THE PHILOSOPHY OF LIFE; ITS FUNCTIONS, AND THEIR RATIONALE, OR CAUSES, AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM.
NO. V.

PREVIOUS articles on this subject have attempted to demonstrate, first, that Magnetism embodies the great *agent* of life; and, secondly, that it carries its respective *laws* into life—that is, that the laws of life are the same with those of *magnetism vitalized*; and that the *modus operandi* of life is but the evolution of magnetic laws. In other words, magnetism *being* the agent of life, the latter proceeds by means of those laws which govern and constitute the former. If we simply allow that Magnetism is the instrumentality of life, the inference that life itself, and all its functions, are but the products of the various laws of Magnetism, is so palpable as not to require a moment's discussion. We have already demonstrated the former, and may of right look in the latter for the *instrumentality*—the

quo modo, the *modus operandi*, the *causes*, the *why and how*—of all the operations, and functions, and products of life.

This principle gives us the *keys* of the inner temple of life. It unlocks its supposed impenetrable secrets. It lays open the *rationale* of life and its functions. In short, it solves that supposed mystery of life, to attempt to search out which we have always been taught to regard as blasphemy, and yet which the human mind has always been most desirous of learning—ample proof that it *can* and *should be* “known and read of all men.”

What then are some of the laws of Magnetism, and what their action in the production of some of the leading operations of life, its ends and pleasures? We saw, in our last article on this subject, that the *great* instrumentality of life is the alternate attractions and repulsions of the two forces, or the positive and negative poles, of which Magnetism is composed. We come next to inquire out some other magnetic laws, and their more specific application to the production of the more specific functions of life.

One law of Magnetism might be expressed by *surface* developments. To illustrate. Take a common saw-blade, or any flat piece of steel, make it round, and cut a hole in the centre, and then magnetize it with a weaker power of the magnetizing battery—that is, give it a slighter degree of polarity, then lay a paper over it, and sprinkle on unmagnetized iron filings, and those filings will gather mainly around the *rim* or *outside* of the annular steel disk, thus evincing a much greater degree of polarity, that is, magnetism, at the *surface* than in the centre. In other words, the tendency of a *lower* degree of magnetic action or accumulation is to gather *at the outside*, or surface. This experiment I have tried. Any reader can verify it who chooses. It is a magnetic law or condition.

Now, put this by the side of the fact, that the more inferior orders of animals are the *crustacea* or shell fish, such as the oyster, clam, crab, turtle, snail, alligator, &c., who, being feebly endowed with magnetism, take on this condition of *surface* magnetism just seen to accompany a lower order of magnetism, and of course, of life, which is only vitalized magnetism.

Again; geology informs us truly, that the animals of the earlier epochs of our earth, when its magnetism was much below what it now is, or, as it were, still green and young, had their bony system mainly *at their surfaces*, as our crustacea species now have. That our world itself is *progressive*—as much so as all its products—all geologists concede, and geology fully demonstrates.* Its inhabitants were once exceedingly inferior compared with what they now are. And *when* thus inferior, they were *crustaceous*—their

* That doctrine of the series of articles, headed, “Progression a Law of Nature,” is as applicable to the earth itself as to our race, and to every individual animal or thing that grows. Its range is indeed INFINITE. Nor can our limited faculties conceive any limit to its ultimate perfection, either of the earth or of its products, especially of its HUMAN products.

bony system was *outside* of them, because the earth's magnetism, and of course their magnetism, was of a lower order or degree, which we have already seen to form *at the surface*. Reader, here are two *demonstrable facts*. Put them together for yourselves.

If asked *why* it is wise or best for a lower degree of magnetism to develop itself at the surface,—*how* this surface development subserves the interests of animals of inferior organization or magnetism, the answer is, that it *protects* them. Thus, it alone saves the oyster, clam, and all other crustaciæ from destruction. If more highly organized, they would protect themselves by other means. The *utility* of this law of an inferior quantity of magnetism developing itself at the surface, is thus palpable, and the law indispensable to the existence of all the inferior animals. The bark on trees is but another illustration of a similar action of this same law.

Once more. These two facts are a little remarkable; first, that, in proportion as animals become more and still more highly organized, the *shell* is supplanted, first, by an *internal* system of bones,—that explained in Article I. for November—and, secondly, by *skin* instead of shell. Secondly, the skin becomes thinner and finer, in exact proportion as the animal or human subject becomes more and more highly organized. The hide of the rhinoceros is tough beyond account. That of the horse, ox, &c., is as much tougher than that of man as its owner is inferior; and to complete the climax, the more *coarse-grained and inferior* the organization of the human subject, the more coarse and strong his *skin*, while fine feeling, finely-organized, highly magnetized persons, will have a fine, light, easily-ruptured skin.

Regard this as chimerical, ye who will; but mark, it is but the putting together of *known and palpable facts in nature*. The case before us *explains* the *why* of a *universal fact*; and is calculated to give Causation a literal *feast* of exultation, in view of so beautiful, so perfect, and so comprehensive an application of a law of things to the production of results thus indispensable to happiness, and even to life.

The relation of the skin to both texture and character, and the index of the two latter furnished by the former, has been barely alluded to by phrenological Authors, and brought forward in the Editor's works, yet only incidentally; nor by any means as fully as he designs soon to embody it in the Journal. The fact is, that the color and texture of the skin—whether it is dark or light, black, yellow, red, or what not, including the color of animals, as well as whether it is coarse or fine, rough or smooth, easily ruptured or tough, sensitive to the touch or obtuse of feeling, and thus of its other qualities and characteristics,—furnish a sure, easily observed, and comprehensive index of character, talents, morals, &c. What mental characteristics these several conditions of the skin indicate, might be introduced with propriety here, yet must be postponed to the next volume, in which.

however, it will be fully presented, in connexion with a most interesting and instructive series of articles on the *totality* of the entire being—or the correspondence of one part of the system with all other parts, and the consequent *sample* of character furnished by any one portion of the body, as the hand or foot, or by any of the manifestations of the mind.

ARTICLE III.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. NO. VI.

IN few respects are the actual workings and products of this great principle of progression more apparent or beneficial than in the successive *governments* of the past and present world. The forms and characters of governments tell us correctly the characters and capabilities of their *subjects*. The latter are indeed in *advance* of the former, yet of the same general type. The successive dynasties of the world show what the world was in different ages, and what it now is, and, coupled with this progressive principle, what it will ultimately become.

Our starting point is the great law of mind that animality and tyranny go together, as do intellectuality and liberty. To say that, in proportion as individuals and masses lack intellectuality and morality, and are sensual and depraved, do they *love* tyranny and seek despotism, is but a summary of the world's history. Point to the most barbarous and sensual nations and tribes of past ages or the present time, and you point to their governments as proportionally despotic and arbitrary; but point to the most enlightened nations of any age, and you point to liberty as proportionally prevalent. Indeed, the opinion pervades our country, and is reiterated by all, that the only safety and stability of our own institutions, consist in educating our children. Our position is broad and true, that **IGNORANCE AND DESPOTISM ARE TWIN BROTHERS**, and that **KNOWLEDGE AND FREEDOM ARE HUSBAND AND WIFE**.

The reason is this. Propensity *must have restraint*, of some kind, from some quarter. The intellectual and moral faculties are its natural governors. This is a cardinal doctrine of Phrenology, (see vol. vi. page 188,) as well as independent, fundamental truth. But, when the higher faculties are feeble, and the propensities powerful, so that the former are absolutely unable to govern the latter, what then? The latter must yet be restrained, or they would destroy our race. For such restraint, nature has provided in this principle, namely, that ignorance and depravity *clamor for a king* just as did the Israelites. With such, laws are powerless, and therefore useless. Of what use would our laws be in subjugating the New Zealanders? A straw—a rope of sand. Nothing but *fear*—the despotic

power of an absolute and savage *tyrant*—could quell their passions in the least, or prevent the annihilation of the race. Of this, they are internally conscious, though do not fully know that they know it. They therefore seek that restraint in a fierce chief, which they know they require, and which, not being within them individually, must come from without. Hence despotism. And the more barbarous and lawless the subject, the more tyrannical and oppressive the king, the world over.

This holds true equally of individuals. Those who have strong passions and feeble governing organs, cannot govern themselves, yet feel that they require government, and hence put themselves under the government of another—put their *opinions*, religious, political, scientific, as well as conduct—in the keeping of those whom they regard as superiors. Such put their souls into the keeping of the priest, and receive their creeds from divines and councils. Not having mind enough to think for themselves, they get their thinking "*done out*." The votes of such can be coaxed or bought. In *all* matters, they say practically, "Give us a captain to conduct us;" "Give us a *king* that he may rule over us." Just as the deranged man, about to commit some fatal deed, says, "Chain me, or I shall kill you;" so they in effect say, "Keep me by fear from doing what I know I ought not to do, yet which my passions impel me to do; and guide me for I cannot guide myself." This, this alone, makes men pin their faith on the sleeve of others.

But, just in proportion as individuals or communities are intellectual and moral, are they capable of governing themselves, and *determined* so to do. Their higher faculties render them conscious of both their right and their capability to do and to think right, and this inspires them with the spirit of *liberty*—civil, intellectual, religious. In proportion as a man is a man, will he not receive his creed from the parson, or venerate him *merely as such*—or receive his vote from the leaders of his party; but will be religious *for himself* and vote *understandingly*. A perfect test or measure is here furnished of the intellectual and moral states of individuals and masses.

This principle is our standing weight and measure of human progression and existing state—our base lines, angles, and chart, from which to reckon, and with which to correct and compare.

In view of this great law of mind, let us go briefly over some of the more prominent dynasties of the world, and see if they evince that progressive principle which this series of articles attempts to illustrate. What was the Babylonish dynasty but a most comple despotism? Look at the account given by the Bible of Nebuchadnezzar's tyranny. Without any reason only that his dream could not be interpreted, he orders all the sooth-sayers, astrologers, &c., slain. He also orders all slain who, during a given period, recognised any other as God save his image, or prayed to any other. These are but samples of a reign of iron tyranny, utterly be-

yond all parallel in modern times. How long would such things be tolerated now, either by its subjects, or by neighboring governments?

Alexander, Cyrus, and cotemporary and subsequent sovereigns, were scarcely less despotic. This was the tone and character of *all* the then existing dynasties. Their whole code consisted in converting the labors, property, and *lives* of all their subjects to the use of the crown. If a city was to be built, a war carried on, the whole realm must merge all private interests and objects into that of the crown. But why particularize? This was the alpha and the omega of *all* the reigns of the world for thousands of years.

The Grecians made an important advancement. Yet the principle of servitude to their several states, pervaded even them; and while it allowed the mere name of liberty, was an empty sound. It *was* liberty compared with the despotic tyranny of neighboring governments. But the "inalienable rights" of our nature were trampled in the dust by even these governments.

Rome advanced a little farther, especially in her earlier history. And her cotemporary governments were far less despotic as a whole. But then, too, the more savage the people, the more arbitrary the crown. A single instance of tyranny: Herod sends forth, without the slightest cause, and orders all the "children from two years old and under," of Bethlehem, to be slain.

But Roman institutions fed the fires of the propensities, and as luxury fed propensity, she became more and more sensualized, till finally the way was prepared for the tyranny of a Nero. If he wanted a rich man's fortune, he ordered him killed, and took it. He even killed, without provocation, that great and good man, Seneca—his preceptor and guardian, though beloved by his country as we love Washington. No one says aught against it. Thus he goes on, for almost a score of years, vieing with Babylonish despotism and Median and Persian tyranny; yet no one dares to remonstrate. With us, such tyranny would not be tolerated an hour. Any one of his confiscations, or murders, would dethrone an English or French monarch. Compare notes, and say whether vast strides from despotism towards liberty have not taken place?

Yet Rome retrograded. These temporary retrogrades have thus far invariably supervened upon every step of advancement. Yet an advancement in the *long run*. A comparison. Stand on the sea shore when the slightest land breeze is barely perceptible. See yonder floating substance rise and fall as it rides one gentle wave after another. For a long time you query whether it advances or retreats, although it advances imperceptibly, except by distant comparisons. It approaches. As wave after wave supersedes, each brings it nearer, yet between each it recedes a little. It now nears the beach. Now it lodges on a projecting stone. Again moored, it still slowly advances. It now strikes the beach, as it sinks be-

tween each gentle wave. Now it advances faster, because, before it *felt* back between each wave, and *lost* much that it gained. What it gains now it keeps. It is moored, so as not now to be lifted, except for direct advancement. The tide now retires. It is now "high and dry" on shore.

So with the floating bark of liberty. It progresses towards its ultimate and perfect mooring. Yet every wave that brings it nearer, also in receding carries it back almost, but not quite, to the point from which it started. A comparison of ages alone show its progress. They do. The Grecian and Roman Republics were the rocks in yet deep water where it temporarily grounded. But it found no resting place, and after a lapse of ages, swayed. Britain was its beach. There it "*touched* bottom." It is now moored on our own happy shores—nearly grounded, yet still undulating, as wave after wave of political faction carry it back and forth. Go back again into the sea of either anarchy or despotism, it never can. But it will require ages yet to place it high and dry on a sure footing—the inalienable rights of our nature.

But we anticipate. To trace through individual sovereignties the progress of the spirit of liberty, is not now necessary. The great *fact* is apparent, that every civilized government has been growing, and is continually becoming, more and more restricted by its subjects, and less and less arbitrary in its claims. The French are samples. The usurpations of Louis XV. would not be tolerated. Nor the anarchy of the Revolution. France has probably never had a monarch which conceded as much to the progress of freedom, as the present. Yet they are not free; because not sufficiently intellectual or moral to "*use* their liberty as not *abusing* it." When so, they will "*work out their own*" civil "*salvation*." Nor can it ever afterwards be wrested from them.

Take the British. To give them the precedence over all the other nations the old world for intellectuality and morality, is but yielding them their just dues. *They have kept at the head of the world* in improvements and progression in all forms. Centuries ago, their Richards and their Henrys, and their Stewarts, were very despotic, yet less so than the crowned heads of cotemporary nations. But the English crown has been obliged to make concession after concession to its subjects, till the people wrung from the crown the Magna Charta—that great charter of *rights*. A spirit of liberty now prevails, unequalled, probably, by any existing nation except our own. Compare England with Russia in regard to the intellectuality of its subjects, and their comparative freedom. *Instruct* Russia, and you *free* her. The efforts its crown is now making to instruct its subjects, will lift that crown. Ages may intervene. But it is setting a ball in motion which will lessen the prerogatives of the crown, and extend those of the people, till the former will dance that attendance on the latter which the latter now dances on the former. DEBASE THE PEOPLE, if you would strengthen the crown. Whatever does either, thereby does the other.

Return to Britain. Cromwell was arbitrary, but less so than the crown. And the crown, before it could be restored, was *compelled* to concede to the advancing demand for *liberty* what previous crowned heads had safely and absolutely denied. In every contest between the crown and subject—and most of their internal wars were such contests—the crown was compelled to add concession after concession, till an amount of freedom is now enjoyed incomparably greater than ever before. Toryism is even now yearly weakening, and the whigs or liberty party strengthening. Important concessions have just been made to the Irish. These *must* be followed by others, and greater. The crown must “*bleed freely*” or die. The people are not yet sufficiently advanced to *walk alone*. They must be led by a crown and cabinet, which they venerate yet, because not sufficiently intellectual or moral to do without. But the tree of liberty is *growing*, and will one day—and that not very distant—dispense with the crown, or else barely tolerate its name without its power. Soon the *PEOPLE will rule*; and if the crown is retained, it will simply be allowed to *stay*, provided it will do homage to the “*SOVEREIGN PEOPLE*.”

While these internal struggles after liberty were working out these results, they worked out another. The usurpations of the crown—especially its religious tyranny—drove a handful of the best spirits of the British empire to the “new world.” To say that the *greatest and the best* of the old world peopled the new, is but uttering an acknowledged truism. “The Pilgrims” were not ignoramuses. What learning there was, they had. They were not novices; but wise, sound, strong-minded. They were not ruffians. They were the very *best* of the old world—its *cream and first fruits*.

But what brought them to this country? Their intelligence and goodness. They sought *liberty*! Why seek it? Because their intellectual and moral excellence *fitted* them for freedom, and this created a determination to obtain it. They encountered every thing. *They found it*—found *civil* liberty, yet by no means complete liberty. They framed our government on their own characters, as the mason builds his arch on its pattern. They were in advance of the whole world, but they were not perfect. They founded a government better than all others combined, because more “*free and equal*.” This glorious birthright it remains for us to perfect. But of this in our next volume.

The principles and facts of this article bring us to our own republic, taking our stand by which, we shall proceed to point out its imperfections and their remedies—not, however, in connexion with this series of articles, but in a series on Republicanism, its adaptation to the nature of man, and its perfection, or how it can be made most effectually to promote human happiness and advancement.

Reader, we have much valuable matter on this head, to which we invite special attention. Phrenology can tell us what form of government is adapted to the nature of man, and best calculated to promote human happiness. Political hot-heads, please give us an ear, and you will be less Democrats and Whigs than you now are, but better than both—retaining all the excellencies of both parties, without the blemishes of either

ARTICLE III.

THE LAW OF LOVE A FAR MORE EFFECTUAL PREVENTIVE OF CRIME THAN
PUNITIVE MEASURES, CAPITAL PUNISHMENT INCLUDED. NO. V.

THE following, entitled, "An Affecting Tale of Truth—A Warning Voice—by Mrs. Lydia M. Childs"—is inserted for two reasons. First, as beautifully enforcing that important doctrine of Phrenology, that the way to reform mankind is, to *overlook and forgive*, not punish with severity; and, secondly, as furnishing an excellent illustration of the character of Isaac T. Hopper, whose phrenological character, as taken down from the mouth of the Editor when examining his head blind-folded, has already been given in a former volume of the Journal. Would that we had more Isaac T. Hoppers. We should need fewer gaols and officers of justice "falsely so called."

IN a city, which shall be nameless, there lived long ago, a young girl, the only daughter of a widow. She came from the country, and was as ignorant of the dangers of a city, as the squirrels of her native fields. She had glossy black hair, gentle, beaming eyes, and "lips like wet coral." Of course she knew that she was beautiful; for when she was a child, strangers often stopped as she passed, and exclaimed, "How handsome she is." And as she grew older, the young men gazed on her with admiration. She was poor, and removed to the city to earn her living by covering umbrellas. She was just at that susceptible age, when youth is passing into womanhood; when the soul begins to be pervaded by that restless principle which impels poor human nature to seek perfection in union.

At the hotel opposite, Lord Henry Stuart, an English nobleman, had at that time taken lodgings. His visit to this country is doubtless well remembered by many, for it made a great sensation at the time. He was a peer of the realm, descended from the royal line, and was moreover a strikingly handsome man of right princely carriage. He was subsequently a member of the British Parliament, and is now dead.

As this distinguished stranger passed to and from his hotel, he encountered the umbrella-girl, and was impressed by her uncommon beauty. He easily traced her to the opposite store, where he soon after went to purchase an umbrella. This was followed up by presents of flowers, chats by the wayside, and invitations to walk or ride; all of which were gratefully accepted by the unsuspecting rustic. He was playing a game for temporary excitement; she, with a head full of romance, and a heart melting under the influence of love, was unconsciously endangering the happiness of her whole life.

Lord Henry invited her to visit the public Gardens on the Fourth of July. In the simplicity of her heart, she believed all his flattering professions, and considered herself his bride elect; she therefore accepted the invitation, with innocent frankness. But she had no dress fit to appear in on such a public occasion, with a gentleman of high rank, whom she verily supposed to be

her destined husband. While these thoughts revolved in her mind, her eye was unfortunately attracted by a beautiful piece of silk, belonging to her employer. Ah, could she not take it without being seen, and pay for it secretly, when she had earned money enough! The temptation conquered her in a moment of weakness. She concealed the silk and conveyed it to her lodgings. It was the first thing she had ever stolen, and her remorse was painful. She would have carried it back, but she dreaded discovery. She was not sure that her repentance would be met in a spirit of forgiveness.

On the eventful Fourth of July, she came out in her new dress. Lord Henry complimented her upon her elegant appearance; but she was not happy. On their way to the gardens, he talked to her in a manner which she did not comprehend. Perceiving this, he spoke more explicitly. The guileless young creature stopped, looked in his face with mournful reproach, and burst into tears. The nobleman took her hand kindly, and said, "My dear, are you an innocent girl?" "I am! I am!" replied she, with convulsive sobs. "Oh! what have I done, or said, that you should ask me that?" Her words stirred the deep fountains of his better nature. "If you are innocent," said he, "God forbid that I should make you otherwise. But you accepted my invitations and presents so readily that I supposed you understood me." "What could I understand," said she, "except that you intended to make me your wife." Though reared amid the proudest distinctions of rank, he felt no inclination to smile. He blushed, and was silent. The heartless conventionalities of life stood rebuked in the presence of affectionate simplicity. He conveyed her to her humble home, and bade her farewell, with a thankful consciousness that he had done no irretrievable injury to her future prospects. The remembrance of her would soon be to him as the recollection of last year's butterflies. With her the wound was deeper. In her solitary chamber she wept, in bitterness of heart, over her ruined air-castles. And that dress which she had stolen to make an appearance befitting his bride! oh! what if she should be discovered? And would not the heart of her poor widowed mother break, if she should ever know that her child was a thief? Alas, her wretched forebodings were too true! The silk was traced to her; she was arrested on her way to the store, and dragged to prison. There she refused all nourishment and wept incessantly.

On the fourth day, the keeper called upon Isaac T. Hopper, and informed him that there was a young girl in prison, who appeared to be utterly friendless, and determined to die by starvation. The kind-hearted old gentleman immediately went to her assistance. He found her lying on the floor of her cell, with her face buried in her hands, sobbing as if her heart would break. He tried to comfort her, but could obtain no answer.

"Leave us alone," said he to the keeper; "perhaps she will speak to me if there is none to hear." When they were all

together, he put back the hair from her temples, laid his hand kindly on her beautiful head, and said in soothing tones, "My child, consider me as thy father. Tell me all thou hast done. If thou hast taken this silk, let me know all about it. I will do for thee as I would for a daughter; and I doubt not that I can help thee out of this difficulty."

After a long time spent in affectionate entreaty, she leaned her young head on his friendly shoulder, and sobbed out, "Oh, I wish I was dead! What will my poor mother say when she hears of my disgrace?"

"Perhaps we can manage that she shall never know it, replied he; and alluring her by this hope, he gradually obtained from her the whole story of her acquaintance with the nobleman. He bade her be comforted and take nourishment; for he would see that the silk was paid for, and the prosecution withdrawn. He went immediately to her employer, and told him the story. "This is the first offence," said he, "the girl is the only child of a poor widow. Give her a chance to retrieve this one false step, and she may be restored to society, a useful and honored woman. I will see that thou art paid for the silk." The man readily agreed to withdraw the prosecution, and said he would have dealt otherwise by the girl, had he known all the circumstances. "Thou shouldst have inquired into the merits of the case, my friend," replied Isaac. "By this kind of thoughtlessness, many a young creature is driven into the downward path who might easily have been saved."

The good old man then went to the hotel and inquired for Henry Stuart. The servant said his lordship had not yet risen. Tell him my business is of importance," said Friend Hopper. The servant soon returned and conducted him to the chamber. The nobleman appeared surprised that a plain old quaker should thus intrude upon his luxurious privacy; but when he heard his errand, he blushed deeply, and frankly admitted the truth of the girl's statement. His benevolent visitor took the opportunity to "bear a testimony," as the Friends say, against the sin and selfishness of profligacy. He did it in such a kind and fatherly manner, that the young man's heart was touched. He excused himself, by saying that he would not have tampered with the girl if he had known her to be virtuous. "I have done many wrong things," said he, but thank God, no betrayal of confiding innocence rests on my conscience. I have always esteemed it the basest act of which man is capable." The imprisonment of the poor girl, and the forlorn situation in which she had been found, distressed him greatly. And when Isaac represented that the silk had been stolen for *his* sake, and that the girl had thereby lost profitable employment, and was obliged to return to her distant home, to avoid the danger of exposure, he took out a fifty dollar note, and offered it to pay her expenses. "Nay," said Isaac, "thou art a very rich man; I see in thy hand a large roll of such notes. She is the daughter of a poor widow, and

thou hast been the means of doing her great injury. Give me another."

Lord Henry handed him another fifty dollar note, and smiled as he said, "You understand your business well. But you have acted nobly, and I reverence you for it. If you ever visit England, come to see me. I will give you a cordial welcome, and treat you as a nobleman."

"Farewell, friend," replied Isaac, "though much to blame in this affair, thou hast behaved nobly. Mayst thou be blessed in domestic life, and trifle no more with the feelings of poor girls; not even with those whom others have betrayed and deserted."

Luckily the girl had sufficient presence of mind to assume a false name when arrested; by which means her true name was kept out of the newspapers. "I did this," said she, "for my poor mother's sake." With the money given by Lord Henry, the silk was paid for, and she was sent home to her mother well provided with clothing. Her name and place of residence remain to this day a secret to her benefactor.

Several years after the incidents I have related, a lady called at Friend Hopper's house and asked to see him. When he entered the room, he found a handsome dressed matron, with a blooming boy of five or six years old. She rose to meet him, and her voice choked as she said, "Friend Hopper, do you know me?" He replied that he did not. She fixed her tearful eyes earnestly upon him, and said, "You once helped me, when in great distress." But the good missionary of humanity had helped too many in distress to be able to recollect her, without more precise information. With a tremulous voice, she bade her son go into the next room for a few minutes; then dropping on her knees she hid her face in his lap, and sobbed out, "I am the girl that stole the silk. Oh! where should I now be, if it had not been for you?"

When her emotion was somewhat calmed, she told him that she had married a highly respectable man, a Senator of her native State. Having a call to visit the city, she had again and again passed Friend Hopper's house, looking wistfully at the windows to catch a sight of him; but when she attempted to enter, her courage failed.

"But I go away to-morrow," said she, and I could not leave the city without once more seeing and thanking him who saved me from ruin." She recalled her little boy and said to him, "Look at that old gentleman, and remember him well; for he was the best friend your mother ever had. With an earnest invitation that he would visit her happy home, and a fervent 'God bless you,' she bade her benefactor farewell.

My venerable friend is not aware that I have written this story. I have not published it from any wish to glorify him, but to exert a genial influence on the hearts of others; to do my mite toward teaching society how to cast out the Demon Penalty, by the voice of the Angel Love.

MISCELLANY.

VALEDICTORY.

This number closes our present, though we hope not our future, relations with our subscribers. Our promises, and our fulfillments, are before you. Judge ye, readers, of their tally. Say within yourselves, whether you have well spent, or misspent, your money, or your time, or whether you could have employed either to better advantage. We write and publish to no good. We hope our efforts have been crowned with success, and that we have PROMOTED THE HAPPINESS of every reader. We have attempted to expound some of the laws of our being, on the observance of which all happiness, all goodness, depend. The complaints entered have been decimal—a mere fraction of ten. Our encouragements, and the expressions of gratitude from our patrons, have been many, and most cordial. These refer to matter. A greater number of complaints have been entered relative to the non-reception of the numbers. These are mainly the fault of our clumsy post-office system. Private expresses always afford safety and certainty, but the post-office is exceedingly blundering and fallible. We always mail to order. Non-reception is not our fault. Still, we have always *re-mailed* gratis to all complaints, and will continue to do so; so as to give satisfaction, even at our own expense.

It is not expected that all we have said has harmonized wholly with the opinions of all our readers. "Many men have many minds." We may not have been fully understood. We may even have erred. Our readers may be in error. Yet one thing we submit—whether our pages have not embodied and presented a great amount of TRUTH; and the value of this commodity "is far above rubies."

Haste has characterized too many of our editorials. This was unavoidable. The first half of the year was necessarily devoted mostly to lecturing, and professional occupations; and, "Love and Parentage" has allowed less time for editing the last than we could wish. Both were unavoidable. We began the year with promissory notes and debts, which *demand*ed professional labor in order to their liquidation. These are now mainly among the things that *were*. When this volume commenced, "Love and Parentage" had already been due six months. No time was therefore to be lost. As we proceeded, its plan enlarged. The matter was too valuable to be sacrificed. These three labors, professional, editorial, and compositorial, have consumed our entire energies, and taxed our health and strength beyond what any man should allow. Add to this, that we began our year worn down by previous labors, and the reader will not, we trust,

be captious or censorious. Still, we hardly consider that much apology is due, after all. At least, we think we have given full value for what we have received.

But we shall open our next volume under very different auspices. The manual labor and exercise we have taken during the past few months, have greatly re-invigorated both body and mind, and girded us with new life and energy; the *avails* of which future readers will doubtless reap.

Ever since we have entered the Phrenological field, our books and cabinet have kept us harassed with pecuniary liabilities, which have given us no time quietly and leisurely to pursue our researches into the nature of man; compelling us to drive, drive, drive, course after course, and labor far beyond our strength, to pay printers and binders. This difficulty is now obviated. Though we still owe, yet past investments begin to give us the mastery. We are nearly able to *pay as we buy*—the only true way of conducting business.

We have always before been distracted between a multiplicity of engagements which allowed time to perfect none. Lecturing, examining, writing, running after paper, following up printer and binder, and called hither and yon perpetually, absolutely precluded the possibility of our sitting down to write with composure or anything like completeness. Compelled to write *by snatches*, or not at all, no wonder that haste marred what leisure could easily have perfected. The marvel is, that the imperfections are not more numerous and glaring. None but an author can conceive, how exceedingly annoying and destructive of unity it is, just as he becomes engaged and concentrated in penning a train of thoughts, to be interrupted, not once, nor a score of times, but *incessantly*, now by a business applicant, now by one who wants to talk on Phrenology, next by a letter, and so on, perpetually. Thus it has been with the editor, from the beginning until now. But he has now obviated this great barrier to progress and completeness, by having formed a partnership with his brother L. N. Fowler, and brother-in-law, S. R. Wells, by which he can now retire to his study, and write more to his liking. His brother, after the first of January, will always be found at the Journal office, until we can take more eligible quarters, to fulfil all professional applications. Having devoted all his energies to making examinations, and distracted by neither authorship nor publishing, L. N. Fowler is probably as well calculated to *examine heads*, and delineate character, and give advice, as any other man in the world. His qualifications in this respect, are, however, already before the public. Heretofore a *Fowler* has not always been at our office. Hereafter, one of them will be at the service of professional applicants. A rather imperious desideratum is thus supplied.

S. R. Wells is the business, publishing man of the firm. And, admirably calculated he is, too, for filling that department. What

can be done, by way of system, facilities, and business habits, for facilitating sales, will now be effected.

A *prompt and correct* attention to orders, may now be calculated upon with CERTAINTY. Nor will that excellent sister, to whose devotion to the Journal it owes in part its continuance, be severed from its interests. She is yet to be as devoted and efficient a helper as she has ever been.

Thus is the Editor allowed to devote his entire time, and life, and soul, to *writing*. This he has for years desired, and labored to effect. Rejoice with me, ye who read my productions with interest and profit, at this result. Now, if ever, must I write. Ten years hence will be too late in life to originate much. NOW OR NEVER. And no event of my life has filled me with that literal exultation of joy, with which the prospect of being able to devote myself wholly to composition, fills me. The hope of being able to obviate in a measure those glaring defects which mar all my writings—to be able to re-write, revise, re-arrange, compare, con over, and fully mature ideas which I regard as so beautiful in themselves, and so beneficial to man, as well as to be able to transfer to paper that literal *rush* of ideas which now oppress my mind—is indeed most gratifying—as much so as the blemishes and imperfections of too many past productions are mortifying. This result amply compensates those excessive and protracted labors which alone achieved it. A comparison for example of “Love and Parentage,” with “Matrimony,” will make this point understood in a measure. These contemplated improvements we hope to carry into the next year’s Journal.

Not that we shall wholly give up lecturing and examining. This would prevent that phrenological progress so essential to the Author. In and by the practice of this science—of any science—can its authors learn those lessons which alone can interest and instruct their readers. In this practical material, most phrenological authors fail; but we mean to abound. But mark the difference between lecturing to PAY NOTES—because you must lecture—and for pleasure, and to LEARN as well as teach. In the latter case, when any fact is stated as bearing on the science, which a few hours would ferret out, those hours can be taken from professional calls, and if less MONEY is made, yet more KNOWLEDGE is gained, thus subjecting Acquisitiveness to science, and thereby fulfilling that great law of Phrenology which requires the higher faculties to rule the lower. But this course will not take up notes in bank, which you have no means of paying but by professional labors—a difference under the last clause of which I have long groaned and been almost crushed, but the present prospect, of the former of which, now fills me with great delight.

In conclusion; we return our most heartfelt thanks to those who have labored *with us and for the Journal*. As an engine of moral power and of good to man, where has it an equal as to capability and facility? But to accomplish good, it must have

co-workers. It can publish good thoughts, but to do good it must have *readers*. These, its *friends* must procure. And every subscriber obtained both adds to its power, and opens up another channel for its sanctifying influences. I can edit; Mr. Wells can publish, but you, its *readers and admirers*, must do the balance. And this balance is indeed a great work. We will furnish you the implements with which to work—prospectuses and sample numbers—*gratis*. in any quantities ordered. But we cannot go abroad personally to solicit subscribers. Nor can ordinary agents do much at this. They solicit, not from love of the *science*, but of *gold*; whereas it requires those who LOVE THE CAUSE to become efficient in its furtherance. With you, then, ye lovers of this glorious science, rests its patronage, and much of its power. It remains for *you* to say how *many* it shall sanctify and bless. If you love your race, how can you more effectually serve it? If you would propagate *human* science, how can you more effectually subserve this end? How, in short, can you do more good with less labor? Almost any of you, in a single day, can form a club of twenty. Behold what a result! What day of the whole year could you spend more profitably, at least *for man*? And cannot you afford to take *one* day from self and give it to bleeding humanity? Who will help us? Combination, concentration, association, is the moral lever. Here is your chance to wield it. If every number feasts your own soul, and tells you how to render yourself more, and still more virtuous and happy, pass it to others. It will do them equal good. In fact, by what other means can you equally reform and elevate mankind? Your work is before you. None but you can do it. Pray do not neglect it.

Remember, when you solicit subscribers, you are not making money *for us*. At these extremely low rates, we should never become John Jacob Astors. The Journal *costs* all it brings. Nothing but an extensive circulation could furnish it thus low. As far as personal favor is concerned, you simply benefit the *subscribers obtained*, not us. You are not soliciting dollars and cents for our pockets, but simply conferring a favor on your neighbors by inducing them to exchange a small sum for a hundred fold its value. In short, you LABOR FOR THE CAUSE, not for us personally.

We are sometimes asked to make a deduction to the one who gets us twenty subscribers, to pay him for his trouble. If our terms to companies were not so exceedingly low, we could afford to, and would cheerfully do this; but the very reason of our putting it so low, is to induce neighbors to get up clubs, and thus save fees to agents. If, therefore, those who form them expect a percentage, they must obtain it from subscribers. We put forth our minimum terms.

But most of those who form clubs, labor *gratis*, and look for the wages of their labors in the good effected. This is as it

should be. Such are paid more than if we should give them all they collect. Dollars and cents cannot measure the value of the feeling "I have done good." Such "*have their reward*" in and by the benevolent deed itself. What wages can equal the consolation of having benefited our fellow-men? For this, the Journal labors; and we shall receive a double reward—the one in this life, and the other, in that which is to come.

We commenced with the view of paying our tribute of thanks to our most efficient fellow-laborers; but the above remarks render this unnecessary, by putting this whole matter on grounds far higher than any tribute we can repay. Those who have labored in this field, know what they have done. This is their tribute—their reward. Still, we thank them. They thank themselves in having done a pleasing duty. Their reward is sure. May helpers be raised up till they put the Journal into every town, hamlet, and family, in our country, and then scatter it yet wider and farther, like leaves in autumn.

"*Love and Parentage applied to the Improvement of Offspring, including important directions and suggestions to Lovers and the Married, concerning the strongest ties and the most sacred and momentous relation of life,*" by the Editor, is finally out. It has not been delayed an hour by either negligence or a want of good faith, but solely by a desire to improve. Every moment that could be spared since July, except what was devoted to the Journal, and to health, has been employed in accelerating its completion; and all our time not absolutely pre-occupied previously, since it was promised, has been spent upon it. We hope subscribers will not complain, for we have done our best. But they will not have occasion to do so hereafter; simply because we shall promise nothing beforehand at a specified time; except the Journal, and *that* promise we shall keep punctually.

It will probably be found to go more fully into the *philosophy* of both "Love and Parentage" than any other production, and to be worth the reading of all who have a social nature, or would so exercise it as to be happy therein. It may be called a continuation of the Editor's work on "Matrimony." Its doctrines should be household furniture to married life; and all who design to form the matrimonial alliances, or enter the parental relations, will find it to their profit, and happiness, to read it over more than once. We shall lay its contents more fully before subscribers in subsequent numbers. Price twenty-five cents, or five for one dollar, post paid. One hundred and forty duodecimo pages. Mailable.

"*AMATIVENESS: or Evils and Remedies of Excessive and Perverted Sexuality, including warnings and advice to both married and single,*" being a supplement to 'Love and Parentage,' is all stereotyped, and will be mailed with the present number, or immediately after it. It is devoted to the evils of sexual excesses in their various forms—matrimonial, promiscuous, and indivi-

dual—and points out their remedy. Unlike other works on this subject, it covers the *whole* ground of this excess, instead of occupying a single field. The married and the young should read and practice. Number of duodecimo pages, seventy-two. Price 12 1-2 cents, or ten for a dollar, mailable. Past subscribers will receive both. The two works can be had bound together—they are intimately inter-related, and the matter of both was originally intended to constitute one volume—or separately. Address, post paid, Fowler & Wells, 131 Nassau-street, New-York.

"Graham's Journal of Health, and Water-Cure Advocate," "to be under the editorial charge of Sylvester Graham," "eight super-royal octavo pages," "one dollar a year, in advance," is the title of a proposed semi-monthly co-worker for science and humanity. Graham is a scientific man. He ought to edit just such a work as this "Health Journal" proposes to be. He will doubtless give his readers each a hundred dollars worth per year. Subscribe and read. Address Lyman Metcalf, publisher, Northampton, Mass. If Mr. M. will authorize us, we will gladly receive and transmit subscriptions, because we wish to advance both the "health," and the "cold-water-cure" cause. .

"The Cold-Water Cure," is the title of a well designed and executed burlesque on this remedial agent—a pretty sure index of its popularity, else it would not be worth satirizing.

"Essays on Human Rights and their Political Guaranties. By E. P. Hurlbut, Counsellor at Law in the City of New York," is the title of a work of two hundred and twenty duodecimo pages; laid on our table by that indefatigable firm, Greeley & McElrath, 158 Nassau street. It is the production of a distinguished Phrenologist, a strong mind, an honest lawyer, and a man of great moral worth. Lawyers generally are a set of perfect scamps—rogues by profession. Honesty in that profession is as scarce as blossoms in November. But our author is a noble exception. He is a PHRENOLOGICAL lawyer, and of course, being also a man of uncommon natural capabilities, takes comprehensive and correct views of human rights. Soaring infinitely above the petty technicalities of legislation, he descends—as none but a legal Phrenologist could descry—the inherent, inalienable rights of humanity; and being most happy as a writer, it is easy to see *why and how* his work becomes possessed of uncommon merits. No Phrenologist can read probably a page of this work without literally exulting in the truths it embodies. It might be called *condensed truth*. Our laws are faulty. He shows wherein. The inalienable rights of humanity are by no means all secured, and many of them are tyrannically violated, by our laws. He shows what. He shows how to secure them.

Especially, he shows *woman's* constitutional rights, particularly

as regards retaining the control of her own property after marriage. His strong sympathy, and still stronger reasonings, in behalf of down-trodden woman, will at least secure him a reading by the advocates of "woman's rights." Indeed, no true *republican* should deny himself the rich, intellectual, and moral feast he serves up. We want to quote, but it is *all* worthy of being copied, and we recommend our readers to copy the whole from its pages into their own minds. We intend to transfer portions hereafter.

The work can be ordered through us, post paid. Price fifty cents. It can be sent by mail.

"*The Philosophy of the Water Cure: A Development of the True Principles of Health and Longevity.*" New York: Wilson & Company, Publishers. This work we deem superior to any that has yet been published on this subject. It is truly "*The Philosophy of the Water Cure,*" and discourses ably upon health, regimen, diet, education, and kindred subjects. Our pages are too crowded to transfer extracts. Yet we will give our readers practical samples of its value hereafter. Price twenty-five cents. Mailable. It can be ordered conveniently in connection with our next volume. It is a good family guide to the Water Cure.

"*The Edinburgh Phrenological Journal,*" for July and October, have both been received. We found previous numbers worthy of extracts, and hope to find these; but we have been so completely engrossed with "*Love and Parentage,*" in addition to our Editorial labors, that we really have not been able to spare an hour for their perusal. They are on file for subsequent notice.

We would especially recommend all who would enjoy a rich intellectual treat, to visit the male Orang Outang now on exhibition at the American Museum. In a future number we shall give some account of its developments and character. It is more highly organized than Madam Fanny, and more worthy of a visit. Do not miss so favorable an opportunity.

The Banner Town.—This title belongs to the town which sends us the greatest number of subscribers in proportion to its inhabitants. Rockville, Conn. thus far bears off the palm. Our friends Buel and Sizer, besides putting the Journal in the possession of about every fourth person in that goodly village, have done much for us by way of introducing this instrument of good into other towns. May additional success and still greater attend their future efforts, in propagating that goodly cause to which they and we are wholly devoted.

Mr. Ashby's ninety-two subscribers are of course gratefully received. We wish so devoted a co-worker commensurate success. He will do *great* good. *Truth* is for him. His opponents are behind the age. They *think* themselves doing God's service. They mean right. Pity their intolerance, and try to *reform* them. The good done is ample compensation for labors the most self-denying.

PHYSIOLOGICAL.—Facts like the following, besides possessing deep interest on their own individual account, speak out distinctly in reference to certain cardinal principles, and point to the true regimen required in warm weather, and warm climates. We cordially thank the contributor (who furnished a valuable communication for our February No.) for the above, and solicit others, both from him, and from all who may have like facts or suggestions to communicate. The Journal is the true arena for this valuable interchange of ideas.

Mr. S. R. Wells; Dear Sir—As facts are the only foundation of theory, perhaps the following statement of occurrences, during a late visit to Calcutta, may be of some value. I arrived there in February last, at which time, the weather begun to grow hot. The thermometer, generally above 80°, and when I left in the middle of May, the heat had increased so much, that, for the last three weeks, the thermometer was rarely below 85° and often up to 100°. On arrival, I was told, that walking about in the sun, was almost certain death to new comers, and, that those who tried it, were invariably obliged to resort to the use of carriages, like the resident foreigners, who always use covered carriages when they go out.

But I saw that the natives exposed themselves to the sun, often naked, except a cloth round the waist, and frequently bare-headed; and seeing no reason why I could not stand it, as well as they, I determined to try it.

I usually went ashore about 9 or 10 in the morning, and walked about, until 1 or 2 in the afternoon, with no other shelter, than occasionally an umbrella, when frequently the thermometer would stand 140° in the sun, and the heat rising from the ground, would feel like the air from an oven.

This course I followed for nearly three months, enjoying perfect health all the time, while the ship's company, of thirty-two persons, who were much less exposed than myself, were all more or less sick with fevers; sometimes six or seven in the hospital at once, and those who were well, very much enervated. Three of them died, two of the cholera, which during the last three weeks of my stay, was raging fearfully, hundreds dying in a day.

Now the only way in which I can account for the good health which I enjoyed, while my whole ship's company was sick, is this:

While they made use of a meat diet, and drank tea and coffee, I confined myself to vegetable food, as had been my custom for some time previous, and avoided everything of a stimulating nature. I also bathed every morning, and when I came on board, weary with walking, and my clothes saturated with perspiration. I used to go into the cold water for ten or fifteen minutes, and come out with new life infused into the system. I also bathed in the evening, and although the nights were as hot nearly as the days, invariably enjoyed sound and refreshing sleep.

I found the practice of the natives, to be similar in these respects. Their principal article of food, is rice, their drink water, and it is part of their religion, to bathe several times a day.

The Europeans who reside there, on the contrary, use a great deal of meat, season their food very highly, drink tea and coffee, and most of them spirits, wine, and beer.

When we see the former exposing themselves to the heat of the sun without injury, while the latter, though larger and stronger men, are sure to suffer from such exposure, the inference seems naturally to follow, that the difference is the result of different modes of living. It is true that the cholera carries off great numbers of the natives, but this seems to be occasioned by their being crowded together in great numbers, in small illy-ven-

tilated apartments, in narrow lanes, and their habits being filthy, in the extreme. Such being the case, in the intense heat of that climate, the wonder is, not that so many die, but that so many escape.

As an instance of their powers of endurance, while living on vegetable food, I may state, that a friend, who had lived several years in the interior, assured me, that it was common for them to travel fifty miles a day, eating only rice, and drinking water.

By the way, the water-cure seems to be gaining ground rapidly in that country. I conversed with several who had applied it with the best results, and saw a statement from a surgeon in the interior, who had used it in two cases of cholera with perfect success.

I. KENNY.

For the American Phrenological Journal.

IS THE SAVAGE LIFE THE NATURAL STATE OF MAN?—BY J. D. FAY.

The doctrine that the savage state is the natural condition of man, has some foundation in fact. We cannot admit that the human mind, that emanation from the Deity, should be confined within the limits in which the customs of savages would cramp it; yet every lover of truth must confess that the *physical habits* of the American Aborigines, for example, are infinitely superior to that of civilized Europeans and Americans.

The Indians run, jump, play at ball, and delight in every kind of bodily exertion. They think it no crime to obey the laws of their Creator, as written on their frames. They know that it is intended that the muscles and bones with which they have been endowed, should be exercised, and they obey that instinct. In consequence of their obedience, they enjoy health and vigor, and generally live to a good old age.

What a contrast does the civilized and enlightened white man present to this picture! The respectable citizen is necessitated to walk at a certain pace, eat his meals at regular stated periods, and perform all his duties by the ticking of the clock. If he were to run, or leap, or dance in the street, he would be accounted a madman: and yet the possession of sound health is only compatible with those vigorous exercises.

The Indian passes whole days without eating, and when he obtains food he enjoys it with an exquisite relish. The white man eats three, four, or five regular meals per diem, while he passes little time in the open air, and takes very little physical exercise; thus depriving himself of true gustatory pleasure. True, the Epicure may boast of what is called a "taste," but it is a false one. He relies upon rich sauces, &c. to give him an appetite; and these often fail to act on the palsied palate of the gormand.

A man who lives in civilized life, and is not amenable to the charge of eccentricity, may be compared to one walking on the slippery brink of a frightful precipice. On one hand, below yawns a black and horrible gulf, where desolation and death reign supreme. On the other hand, flowery meads and cool retreats invite the weary traveller. Truth and wisdom whisper in his ear to turn from this dangerous path, and dwell in security and happiness. But his giddy companions say to him; "Keep on. Will you have the audacity to be eccentric? Follow in the usual track. Listen not to wisdom. These slippery rocks, these insecure banks, these toils are the pleasures of life. If you turn aside we'll laugh at you." Onward they go. One by one they slip into the black abyss. The shelving verge caves in and they are lost; and still the survivors will not cease their folly, some may reach their destination, but all are in imminent danger.

But he who lives in accordance with the divine laws of his nature, enjoys security, happiness and long life.

The time will come, no doubt, when these laws will be investigated, and reduced to a science; then, and not till then, will the civilized inhabitants of the earth be as healthy, as vigorous, and as long-lived as the savages.

Editorial Note.—The physical power and perfection of savage life, is by no means incompatible with all the refinements, and even all the luxuries, of civil life. That false estimate of *dignity, character, caste*, instituted in by-gone ages, and founded on the idea that labor is degrading, now deprives those who would take much active exercise from doing so. Though, when I want a load of wood carried in and sawed, I am starving for want of muscular exercise, yet I must not be seen to carry in or prepare my own wood for the fire. Oh no; that is the business of a porter or wood-sawyer. Such conventional usages, founded on so false and so injurious a state of things, I glory in treating with the contempt their insignificance deserves. Whoever thinks the less of me for working, I think too little of to desire their estimation. If they choose to consider it disreputable to breathe—and they are equally disreputable, rather equally reputable, because equally a fulfilment of a law of our being—shall I therefore cease to breathe? In either case to sacrifice the happiness of health, and even life, on the altar of this false public opinion, is foolish and sinful, and for one I glory in defying its power and breaking down its sway. Who will help?

Bethlehem, N. J., Sept. 11, 1845.

Longevity Hereditary.—Mr Fowler: I was much impressed with the very important facts detailed by you, in your work on “*Hereditary Descent*.” The work should be read by all—young and old, male and female—especially by parents. I was forcibly struck with your correctness in ascertaining the longevity of ancestors from Phrenological and Physiological manifestations of subjects examined. Some short time since, being in New-York, I asked Mr. S. R. Wells if my ancestors were long-lived. He replied immediately and categorically in the affirmative. My great grandfather died aged 82 years. My grandfather and grandmother died at the age of 80 years. My parents are living, aged about “threescore and ten.” All my aunts and uncles (some of them dead,) have attained near the age of 80 years; some of them over that. The above relates to my father’s side. My great grandfather on my mother’s side died aged over 100 years—my grandfather 84 years, and most of his children have attained the age of 70 to 75 years. I have ten brothers and sisters, all of whom bid fair to attain their “threescore and ten.” I. N. T.

The Law of Kindness.—That the law of love is altogether more efficacious than the law of force, in subduing enemies, making friends, securing obedience, and accomplishing every end obtained by the latter, is coming to be appreciated and practised to some extent, if we may judge from numerous newspaper articles like those below. If there is one distinctive feature in the doctrines of Christ more frequently and forcibly urged than any

other, it is that of overcoming evil with good, and this doctrine is founded in a *law of mind*. We insert the following, as illustrating that law, and establishing that view on this subject already taken in the Journal. That from the pen of Burritt, besides being beautiful in conception and expression, shows how infinitely more easily we might banish all the viciating influences and bloody horrors of war, as well as secure all the blessings of peace, by the power of kindness than by that of force. Oh, when shall nations and individuals both feel and practise this benign and heavenly doctrine!

"Storming of Quebec.—As the conquest of Canada seems to have been a leading object in our two defensive wars with Great Britain, we would respectfully call the attention of all the truly valiant, and of all those whose patriotism is not "run" in a pair of bullet-moulds, to the present juncture of affairs in Quebec. We are firmly persuaded that that redoubtable city might be easily overcome, if a well arranged descent were made upon it, without a moment's delay; and if Capt. Polk would but commission us to fit out that great lazy leviathan, the Ohio, which lies basking its crocodile back in Boston harbor, and permit us to man and arm it with such men and arms as we wot of, we would engage to reduce that American Gibraltar in ten days, without the loss of a single drop of blood. Who cares for Wolfe and Montgomery? Brave men they were, in a certain sort of fashion: but they did "not know any thing about war;" about overcoming enemies; they had not the gospel knack of taking a city. Their tactics and tools were all short-sighted and short-bitted. The difficulty with them and all of their kind was this—THEY COULD NOT GET AT THE ENEMY. They pushed thousands of their foes into eternity on the points of their bayonets; their cannon fenced the plain of Abraham with winrows of dead men: but they never killed an ENEMY. Enemies are as immortal as any malignant spirits, and you might as well hope to shoot sin stone dead, as to shoot an enemy. There is but one way given under heaven by which one can kill an enemy, and that is, by putting COALS OF FIRE UPON HIS HEAD; that does the business for him at once. Lie in wait for him, and when you catch him in trouble, faint from hunger or thirst, or shivering with cold, spring upon him like a good Samaritan, with your hands, eyes, tongue, and heart full of good gifts. Feed him, give him drink, and warm him with clothing and words of kindness; and he is done for. You have killed an enemy and made an friend at one shot.

"Now, as we were saying, we should like to be put in command of the Ohio for thirty days. We would trundle out all that was made of iron, except the anchor, cable, and marlingspikes; we would not save a single cutlass, though it had been domesticated to a cheese-knife. Then the way we would lade down

the huge vessel to the water's edge with food and covering for human beings, should be a marvel in the carrying trade. The very ballast should be something good to eat. Let's see—yes—we have it. The ballast should be round clams, or the real quahaugs—heavy as cast-iron, and capital for roasting. Then we would build along up, filling every square inch with well cured provisions. We would have a hogshead of bacon mounted into every port-hole, each of which should discharge fifty hams a minutes when the ship was brought into action. And the state-room should be filled with well-made garments, and the taut cordage, and the long tapering spars, should be festooned with boys' jackets and trowsers. Then, when there should be no more room for another codfish or herring, or sprig of catnip, we would run up the white flag of peace, and, ere the moon changed, it should wave in triumph in the harbor of Quebec. We would anchor under the silent cannon of her Gibraltar, and open our batteries upon the hungry and houseless thousands begging bread on the hot ashes of their dwellings. We would throw as many hams into the city in twenty-four hours, as there were bombshells and cannon balls thrown into Keil by the besieging armies. We would barricade the low, narrow streets, where live the low and hungry people, with loaves of bread. We would throw up a breast-work clear around the market-place, of barrels of flour, pork and beef; and in the middle, we would raise a stack of salmon and codfish as large as a small Methodist meeting-house, with a steeple to it, and a bell in the steeple; and the bell should ring to the people to come to market and buy provisions, "without money and without price." And white flags should everywhere wave in the breeze, on the vanes of steeples, on mast-heads, on flag-staffs along the embattled walls, on the ends of willow sticks, borne by the romping, laughing, trooping children. All the blood-colored drapery of war should bow and blush before the stainless standard of Peace, and generations of Anglo-Saxons should remember, with mutual felicitations, THE CONQUEST OF THE WHITE FLAG; OR THE STORMING OF QUEBEC.

(The Christian Citizen.)

"In a town not thirty miles from Boston, a young lady, who aimed at the high standard of governing without force, and had determined to live and die by her faith, went into a school which was far below the average in point of good order. Such was the gentleness and sweetness of her manners and intercourse with her pupils, that, for a few days, there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. The relapse met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added to their confidence, and their numbers. The obe-

dient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon, when this state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal, individually, to her insubordinate pupils. But, finding no hope-giving response from their looks or words, she returned to her seat, and bowed her head and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After intermission, she returned, resolving on one more effort, but anticipating should that fail, the alternative of abandoning the school. She found her pupils all in their seats. Taking her own, she paused for a moment, to gain strength for her final appeal. At this juncture of indescribable pain, several of the ringleaders rose from their seats and approached her. They said to her they appeared on account of the whole school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never known before; and like the sweet accord of music, when every instrument has been attuned by a master's hand, no jarring note ever afterwards arose to mar its perfect harmony."

CORPOREAL PUNISHMENT.—The county superintendent of Wyoming, commenting on those who think it a point of religion to rule by blows and stripes, instead of admonition and kindness, because Solomon has recommended the rod, very sensibly and impressively remarks:—"We do not live under the dispensation of Moses or Solomon; but a wiser and better has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. He nowhere indicates the rod, but on the contrary, the whole of his doctrines and precepts are of an opposite character. If the time is to come when the lion and the lamb shall lie down together in peace, we have a right to anticipate that the time may come when the school-master and scholar, (and much more, the parent and child,) may associate together without the infliction of cruelty on helplessness.

CAPITAL PUNISHMENT—We think the advocates of the death punishment, who were present on Tuesday when the jury were being empaneled in the murder case then on trial, had evidence that the bloody code was fast tottering to its fall. Seventeen of our most intelligent citizens promptly answered, that they could not conscientiously render a verdict of murder in the first degree, under any circumstances. In what stronger manner could they express their abhorrence of capital Punishment?

Chester (Pa.) Republican.

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