

viii

591.2/5

THE  
**PHRENOLOGICAL JOURNAL**  
AND LIFE ILLUSTRATED,

A REPOSITORY OF

Science, Literature, and General Intelligence,

DEVOTED TO

ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSYCHOLOGY, EDUCATION, MECHANISM, AGRICULTURE, NATURAL HISTORY, AND TO ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE, AND IMPROVE MANKIND, SPIRITUALLY, INTELLECTUALLY, AND SOCIALLY.

Embellished with Numerous Portraits from Life and other Engravings.

VOLS. 47



AND 48.

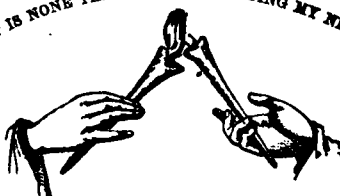
S. R. WELLS, EDITOR.

New York:  
SAMUEL R. WELLS, PUBLISHER,  
NO. 389 BROADWAY.

1868.

~~IX. 253~~  
Phil 10.12  
KH 504

MY LIGHT IS NONE THE LESS FOR LIGHTING MY NEIGHBOR'S.



DO UNTO OTHERS AS YE WOULD THEY SHOULD DO UNTO YOU.



INDEX TO VOLUME 47, FOR 1868.

English Show, An.....	15	Lion, Character and Habits of the.....	32	Preach? What and How shall a Man.....	84
Are we Poor?.....	65	Large Head, A.....	61	Preaching, Extemporaneous.....	89
Acquaintance vs. Benevolence.....	72	Laboring Women.....	104	Quaker Wedding, A.....	94
Abyssinia and its People.....	228	Labor in Heaven.....	216	Robertson, Frederick W. M. A.....	94
Aunt Priscilla.....	214	Ladies, Attention.....	136	Religious Statistics in the U. S.....	55
Across the River.....	88	Ladies, Attention.....	136	Reed, Thos. Allen.....	107
Absent, The.....	212	Mulattoes—Do they Perpetuate Them- selves?.....	90	"Ruth".....	190
Affection, Inordinate.....	148	Men, Who are the Useful.....	74	Rainbow Pariah.....	183
Acting.....	193	"Man in the Image of God," etc.....	21	Rocky Mountain Book Store, A.....	193
Business Men of New York, Eminent.....	64	Man, The Origin of.....	108	Rules for a Teacher, Good.....	219
British Workmen.....	68	Memory.....	244	Resurrection, The.....	70
Begins Right.....	71	Mute and Unsocial, The.....	17	Races, Origin of.....	78
Broad Way, The.....	94	Macy, Chas. A.....	21	Reed, Napoleon on.....	11
Baxter, Richard.....	110	Mother's Influence, A.....	58	Salutatory Self-Help.....	93
Burns, Rev. Jabez, D.D.....	194	Movement Cure, The.....	153	Seasons of Life.....	74
Beecher's Philosophy, Mr.....	211	Mind, Origin of, in Compound Animals.....	140	Spirituality in Human Progress.....	98
Bookworms, On.....	181	May, Rev. Samuel J.....	150	Seeing not Believing.....	101
Blessed Land, The.....	222	Mexico and Maximilian.....	148	Seeing Fashions.....	113
Be Courteous.....	102	Musicians, The Great.....	139	Smith on "The Family," Mrs. E. O.....	113
Business Face, A.....	49	Motive? What is the.....	71	Selfish Faculties, The.....	141
Brakes, Clap on the.....	85	My Wife.....	6	Suicide.....	189
Bright, John, and Benj. D. Israel.....	102	Manville, Mrs. Helen A.....	8	Stanton, Phineas, A.....	221
Brain, Freezing the.....	52	McGee, Thomas D.....	21	Success, The Secret of.....	220
Culture in the Ministry, Uses of.....	52	Headache.....	81	Search, The.....	45
Cromwell, Oliver.....	21	Halleck, Fitz Greene.....	212	Stanley, Lord, and Earl of Derby.....	74
Consciousness and Mental Action, 47, 87, 120, 167, 207.....	78	Hints for Every-Day Use.....	59	Strawberry, A French.....	78
Character in the Hair, Signs of.....	64	Home of their Own, A.....	70	Spelling.....	106
Cooper, Peter.....	151	History on Canvas.....	59	Speakers, Good.....	106
Congressman, Our.....	138	Homes of the Metropolis.....	96	Stanton, Phineas, A.....	221
Charles I. of England.....	215	Hopkins, Bishop.....	106	Temperance in Mental Manifestation.....	69
Canova, Antonio, or the Gift of Sculpture.....	195	Howe, Timothy, O. M. C.....	118	Teachers and Scholars.....	109
Cash Account, The Moral of a.....	27	Help! Help! Help!.....	145	Theodore, King of Abyssinia.....	191
Contented, Don't be.....	116	Hebrew Clergyman, Eminent.....	188	Temperance vs. Intemperance.....	228
Conscience, A Perplexed.....	116	Hard Times.....	179	Temples with no Religion.....	117
Derby, Earl of, and Lord Stanley.....	53	Husbands in Prospect.....	212	Tie, How to Choose a.....	114
Deems, Chas. F., D.D.....	66	Hall, George.....	212	Ugly Mug and Her Magical Glass.....	181
Drew, Daniel.....	85	Holland, G.....	118	Unity in Division.....	212
D. Israel, Benj., and John Bright.....	106	Holistic Trained, The.....	12	Unappreciated Talents.....	70
Dean, Prof. Amos, Death of.....	124	Intemperance in the South.....	17	Virtuous Life, The.....	179
Derivation—Disease.....	178	Idiot, Weed, The.....	25	Village Sketch, A.....	226
Duty—The Popular Idea.....	231	Insanity.....	225	Volume, End of the.....	226
Dying at the Top.....	30	Insanity Natural.....	102	Wife, How to Choose a.....	114
Duty, Your.....	93	Invalidism, Fashionable.....	157	What is the Use of It.....	68
Dr. Elizabeth Blackwell.....	24	Joint Stock Associations.....	18	"World Moves, The".....	70
Europe—its Sovereignities.....	5	James Island, A Day on.....	18	Wodehouse, Baron.....	78
Everett, Edward, and Patrick Henry.....	19	Japanese, The.....	94	Woman's Manner, A.....	92
Extensive Pedestrianism—C. P. Schafer.....	24	Jennings, Isaac, M.D.....	153	Writing for the Press.....	224
		Jews and Judaism, The.....	142	"What They Say".....	235
		Kean, Charles.....	112	Wheat Bread.....	178
				Young Lady to "Country Cousin".....	178

ILLUSTRATIONS.

Abyssinian Warriors.....	229	French Strawberry.....	74	Pipe and its Story, The—2 Illus.....	185
Baxter, Richard.....	110	Fulah Warriors.....	244	Patti, Adeline.....	125
Burns, Jabez, D.D.....	184	Gold Man and Woman.....	21	Robertson, Frederick W., M.A.....	9
Bright, John.....	85	Griffith, Allen A.....	137	Reed, Thomas Allen.....	107
Book Store, Rocky Mountain.....	183	Greece, King of.....	140	Seminary for Young Ladies, Dr. Dio	
Bookworms, On.....	181	Hall, George.....	5	Lewis.....	234
Croley, Mrs. (Jennie June).....	100	Henry, Patrick.....	5	Schafer, Christian.....	94
Derby, Earl of.....	53	Halleck, Fitz Greene.....	212	Stick-Up Nose, The.....	16
Deems, Charles F., D.D.....	66	Hopkins, Bishop.....	96	Stanley, Lord.....	45
Drew, Daniel.....	85	Howe, Timothy.....	96	Sovereigns of Europe—12 Illus.....	24
D. Israel, Benjamin.....	106	Hebrew Clergymen, Eminent—12 Por.	102	Stanton, Phineas, A.M.....	213
Derivatives of the Orient.....	124	Hall, George.....	245	Seeing not Believing.....	101
Derivation—Disease.....	178	Holland, G.....	14	Theodore, King of Abyssinia.....	191
Duty—The Popular Idea.....	231	Japanese Officer and Lady.....	20	Ugly Mug and Her Magical Glass—4 Ill.	114
Dying at the Top.....	30	Jennings, Isaac, Dr.....	153	Wodehouse, Baron.....	78
Duty, Your.....	93				

INDEX TO VOLUME 48, FOR 1868.

Appetite, Perverted.....	10	Business vs. Charity.....	169	De Bow, James D. B.....	58
Amusements.....	48	Body, The—What is its King?.....	207	Dewdrop, The.....	45
Alcohol.....	128	Brazil—Notes on the Inhabitants.....	214	Does he Drink?.....	99
American Dress, An.....	135	California "Some Pumpkins".....	149	Darwin, Charles.....	141
Affection—Does it Spring from the Heart?.....	126	Camelina, Peter Von.....	32	Discipline, The Use of.....	143
Aged Woman, An.....	185	Coal Mines of England.....	40	Drink.....	143
Antiquity of Man.....	168	Clergymen, Eminent Roman Catholic.....	100	Death.....	189
American Free Schools, A French Ed- ucator on.....	8	Candidates for the Presidency.....	100	Dream, A.....	204
An Appeal.....	135	Colfax, Schuyler.....	100	Drugs, The Abuse of.....	208
Angel Guide, The.....	216	Cattle Shows.....	104	Do as Others Do.....	219
Autumn.....	220	Chinese in California.....	120	Education of Criminals.....	238
Brougham, Lord.....	24	Cathedral of Chartres.....	114	Education on the Eye.....	21
Brain or Muscle.....	54	College Education, Expense of.....	154	Equivalent, An.....	190
Beaver, The.....	71	Conscientiousness and its Functions.....	128	Eyes, Blue and Black.....	176
Burlingame, Anson.....	81	Characters of Shakespeare—Macbeth.....	165	Educational.....	38
Blair, Francis P.....	101	Culture and Crime, High.....	172	Elouquent Passage, An.....	51
Baseball Stained.....	131	Crises in Her Life, The.....	174	Facilities, A Convention of the.....	16
Bible and Nature.....	149	Creed, My.....	126	Female Beauty, National Types of.....	67
Beautiful? What is.....	173	Concentrated Progress of the World.....	203	Foreign Celebrities.....	21
Better Woman? Which is the.....	175	Chaldean, An Ideal.....	204	Friendship, North and South.....	150
Bogus.....	181	Crying, Advantages of.....	298	Fun at Home.....	96
Bath, The Turkish.....	55	Comfort.....	211	Frightened to Death, A Man.....	179
Broken Harp, The.....	150	Don't Leave the Farm.....	25	Food Makes the Man.....	173
Brains, The Par Value of.....	168	Development Theory, The.....	4, 105	Farming in Virginia.....	187
		Day, The.....	32	Immortal? Is Man.....	187
		Daily Lectures on Man.....	22, 104	Insanity.....	154
				Insanity, Natural.....	89

Judge of Character, A Good.....	180	Manhood and its Development.....	304	Romanist? Are You a.....	72	The Traveler and the Clay.....	171
"Just" Neither More nor Less.....	206	Miserable, How to be.....	214	Revolution in Spain.....	188	Talking Women.....	152
Key Thought, A.....	108	Manning, Archbishop H.....	213	Rocheport, Henri.....	201	Temperance Story, A.....	236
Kisses.....	210	Mink, The.....	236	Retrospection.....	188	Use Legs and Have Legs.....	98
Lawrence Abbott and Zadok Pratt.....	8	"No Cargy".....	143	Small Expenditures, How they Count.....	190	University of Michigan.....	147
"Like Bergeta Like".....	11	Not Going to Smash.....	143	Situation, Finding a.....	112	Verdi, Giuseppe.....	17
Lady Daffery.....	18	New England Fisheries.....	188	Surgical Apparatus, American, in the		Voters in America.....	23
Living for a Purpose.....	48	Noblemen, True.....	8	Paris Exposition.....	60	Violin, The.....	56
Liszt, Abbe Franz.....	88	Neighbor's Opinion, A.....	63	Spirit Greetings.....	18	Vambyer, Arminius.....	98
Littlefield, John H.....	97	Nursing a Viper.....	182	Science vs. Religion.....	23	Vanity vs. Pride.....	123
Longevity and Intelligence of Animals.....	146	One Bull.....	96	Stratton, Henry Dwight.....	41	Violet in the Snow, The.....	87
Laird, John.....	146	Orange Groves, Among the.....	129	Volume, A New.....	47	Voyage, End of the.....	219
Lifting Cure, The.....	156	Pittsinger, Miss Eliza A.....	29	Self-Culture.....	50, 127	What "They Say".....	82, 72, 112, 153
Laugh, The.....	171	Popular Lectures in H. Y.....	24	Science and Scepticism.....	88	War vs. Non-Resistance.....	51
Life, Footprints of.....	52	Patterson on Phenology.....	43	Seymour, Horatio.....	91	Water Cures.....	57
Lectures, Every Afternoon.....	104, 64	Poets and Poetry.....	68	Self-Government.....	164	West, From the.....	71
Love.....	83	Party Spirit.....	61	Social Science, Western Association.....	187	Who are the Yankees? and What? 84, 124	
Literature, Light.....	206	Phreno-Anthropology.....	43	Spelling and Reading.....	198	Who am I.....	65
Mohammed.....	25, 59	Pratt, Zadok, and Abbott Lawrence.....	8	Student Teachers.....	186	Woman, and the Woman's Club.....	154
Murder of the Innocents, The.....	419	Potter, Eliza.....	146	Stockton, Thomas H.....	216	Working for Money.....	144
Man and Woman, Physically.....	110	Premiums, Our List of.....	111	Table Manners.....	174	What does it Mean?.....	176
Missouri Mammoth Blackberry.....	141	Personal.....	25	Tenpenny Nails.....	38	Winter Classes, Our.....	103
Mill, Mr., and Phenology.....	117	Professional Instruction.....	112	Tobacco.....	10	We do not Know.....	80
Muller, Max.....	161	Phenology—What it has Done for Me.....	182	Turkoman Tribes.....	132	Wife Gadding About.....	114
Moral Purity.....	169	Progression.....	203	Travel, How to.....	121	Waning Star, The.....	149
Marriage vs. Celibacy.....	175	Phenology in the School Room.....	209	Taylor, Isaac.....	169	Which is the Better Woman?.....	175
Materialism, Extra.....	160	Phenology in the West.....	231	Tobacco vs. Bald Heads.....	179	Woman's Work, A.....	210
Marriage, An Offer of.....	151	Progress in Co-operation.....	49	Twins—May they Marry?.....	192	Wife, Earning a.....	213
"Man in the Image of God".....	188	Retrospect.....	178	Truth "Cropping Out".....	188	Williamson, James H., M.D.....	209
Meritorious.....		Recreation vs. Stimulation.....					

## ILLUSTRATIONS.

Burlingame, Anson.....	81	De Bow, James, D. B.....	53	Isabella II, Queen of Spain.....	118	Potter, Eliza.....	136
Brougham, Lord John.....	24	Darwin, Charles.....	121	Lawrence Abbott.....	8	Rocheport, Henri.....	201
Beaver, The.....	71	Ebergyryl, Baroness.....	173	Liszt, Abbe Franz.....	88	Stratton, Henry Dwight.....	41
Blair, Francis P.....	21	Female Beauty, Types of.....	21	Littlefield, John H.....	97	Seymour, Horatio.....	101
Betocados.....	105	Foreign Celebrities—9 Heads.....	62	Laird, John.....	146	Stockton, D. D., Thomas H.....	216
Clergyman, American, Eminent.....	12	Grant, General U. S.....	100	Mammoth Blackberry.....	111	Turkoman Warrior.....	132
"Cordeilus, Peter Von.....	1	Goddard, Arabella, Madam.....	141	Muller, Max.....	161	"Girl.....	133
Chorinski, Count Gustave.....	173	German Lyriete, Schiller, Uhland, Cha.....	178	McGrath, Mrs. Tabitha.....	135	Taylor, Isaac.....	169
Colfax, Schuyler.....	100	miseo, Gellert, Heine.....	178	Mink, The.....	226	Verdi, Giuseppe.....	17
Chinese Merchant.....	190	Gouand, Charles Francis.....	300	Ole Bull.....	66	Vambyer in Oriental Costume.....	98
"Broker.....	120	Hata, Fashionable—5 Illustrations.....	80	Pittsinger, Eliza A.....	29	Williamson, M.D., James H.....	209
Cathedral of Chartres.....	160	How I Changed Coaches—3 Illus.....	57	Pratt, Zadok.....	8		

## RECENT OPINIONS OF THE PRESS.

The PHRENOLOGICAL JOURNAL abounds in useful information. It is steadily and deservedly gaining general favor.—*New York Evening Post*.

No one of the many journals that come to us by way of exchange, exhibits in every feature its flourishing condition and brilliant prospects in a more marked manner than the PHRENOLOGICAL JOURNAL, published and edited by Mr. S. R. Wells. It overflows with entertaining and instructive articles in every branch of natural and physiological science. Editorially and otherwise, it talks common sense to that large class of readers who are too apt to give themselves wholly up to the dominion of hide-bound medical practitioners or empirics. There is matter in it for every class of the community; matter of interest, instruction, and judiciously included amusements. The illustrations of the journal are specially attractive. Each month portraits of distinguished men and women are given, accompanied by analyses of their character, based on their known phrenological and physiological characteristics. It is a main point in the policy by which the JOURNAL is conducted to allow no topic of passing interest, be it ever so trifling, to pass unnoticed.—*New York World*.

The PHRENOLOGICAL JOURNAL is the best monthly of its kind in the country. It is edited carefully and with ability.—*Philadelphia City Item*.

There is no periodical that comes to our office which displays more ability in its "make up" than this.—*Methodist Recorder, Ohio*.

We esteem the PHRENOLOGICAL JOURNAL as among the richest and most valuable of our exchanges. As a definer of man—the physical, mental, and moral man—we are acquainted with none better.—*Intelligencer, Louisville, Kentucky*.

This most admirable journal is conducted in a thorough Christian spirit, and is replete with articles bearing on the intellectual, moral, social, and religious interests of mankind. It has only to be known in this country to have a large English circulation. It is well edited and printed, and illustrated with numerous engravings. *London Baptist Messenger*.

It is an unusually valuable publication for all classes. Its teachings, and the drift of all its articles, tend to the right side. \* \* \* Young or old can always find instruction and enlightenment in its columns.—*Troy (N. Y.) Daily Whig*.

The PHRENOLOGICAL JOURNAL is the most useful and valuable publication in the country. It is devoted to Science, Literature and General Intelligence, with a view to elevate and improve mankind, intellectually and spiritually. A single number is worth a year's subscription.—*Lehigh Register, Allentown, Pa.*

The PHRENOLOGICAL JOURNAL is one of the finest specimens of magazine literature and art that we have seen.—*Catholic Telegraph*.

This most utilitarian monthly deals only with the practical concerns of life, and events, facts, theories and topics of practical current interest. It is a very useful work.—*The Citizen, Beaver Dam, Wisconsin*.

The PHRENOLOGICAL JOURNAL continues to give portraits and biographical sketches of eminent men, thus doing much to educate the public in a pleasing kind of knowledge. It is human nature to want to know what we can about each other, even if we don't know ourselves. This journal fills a place in the monthly literature that no journal does.—*Concord (N. H.) Daily Monitor*.

We have received the PHRENOLOGICAL JOURNAL for October, and it is as welcome as ever. We cannot imagine how people manage to get along without this valuable publication. We are sure they would not if they knew its real value.—*Recorder, Houston, Mo.*

It is known all over the land as an able and earnest advocate of Phenology and Reform. And besides these topics, its other subject-matter must make it interesting and valuable to every reader. We have read and liked it for years, and would commend it to others.—*Iowa Voter, Knoxville*.



the Paris Exposition to the **NEW WEED SEWING MACHINE** was bestowed the **FIRST PRIZE** awarded for FAMILY SEWING MACHINE. Office—613 BROADWAY, New York.

JAN. No. 1.

VOL. 47.—1868.

# PHRENOLOGICAL JOURNAL



NERVOUS.



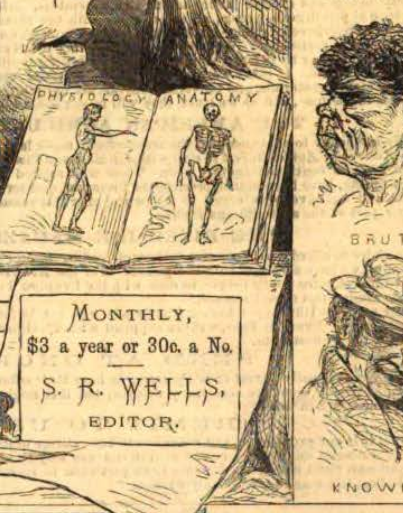
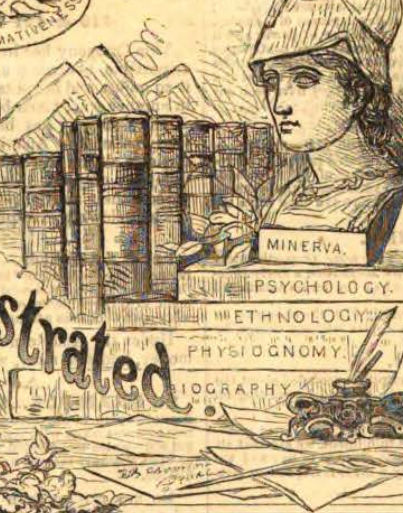
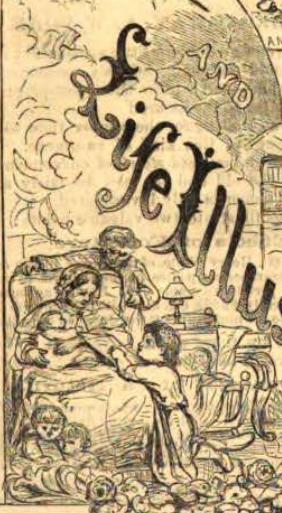
SANGUINE.



INTELLIGENT.



IDIOT.



**A MONTHLY MAGAZINE.**  
Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to Reform, Elevate and Improve Mankind socially, Intellectually and Spiritually. Embellished with numerous Portraits from Life, and other Engravings. Published the first of every month.



**SUBSCRIPTION TERMS.**  
For a Single Copy, a year, - \$3.00  
For Five Copies, a year, - 12.00  
For Ten Copies, a year, - 24.00  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30, and a copy of 'NEW PHYSIOGNOMY.'  
Twenty Copies a year, \$40, and a "Student's Set," worth \$10. Subscriptions will be received for one, or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N. Y.

MONTHLY,  
\$3 a year or 30c. a No.  
S. R. WELLS,  
EDITOR.

**Our Schoolday Visitor.** THE VERY BEST BOYS' AND GIRLS' MAGAZINE IN THE WORLD. Premiums for everybody.  
Terms \$1.25 a year. Specimen numbers with premium lists and full instructions to agents, 10 cents. Address J. W. DAUGHADAY & Co., 424 Walnut Street, Philadelphia.



1868.

Weekly Paper, a Monthly Paper, and a Monthly Magazine.

a Year, { The Evening Post, Weekly, and the American Agriculturist.  
a Year, { The Evening Post, Weekly, and the Riverside Magazine.  
a Year, { The Evening Post, Weekly, American Agriculturist, and the Riverside Magazine.  
a Year, { The Evening Post, Semi-Weekly, and either the American Agriculturist or Riverside Magazine.

## PROSPECTUS OF THE EVENING POST.

The Evening Post, which began with the century, and is now sixty-seven years of age, tend to grow sluggish and supine with the advance of years, but to rival in spirit, vivacity and independence the most active of its contemporaries. Its department shall be as ably organized and as energetically conducted at it ever our telegraphic reports, both by the Atlantic Cable from abroad and by the electric lines from Washington, Albany, the East, the West and the South, shall be early as they can be made; our city and country news shall be as various and as the events admit; our correspondence from Europe and the principal home improved and increased; while our agricultural, commercial, shipping, marine reports shall be as trustworthy and complete as industry and the expenditure can make them. We have the means, through the generous and unabating of our friends, of rendering our journal the equal of any in the world, and we ambition of doing so, as rapidly as the progress of business and the taste for literature will justify additional attempts.

ITS CARED.  
principles in politics are, have long been known. They may be summed up in: National Unity; State Independence, and Individual Freedom and Equality. The perpetuity and supremacy of the Union, as the guaranty of our national glory; the Independence of the States, in all their local affairs, as the guaranty of an oppressive and dangerous centralization; the Freedom and Equality of the without regard to birth or accident, as the rightful end of all government, and means of social development, personal happiness and national progress. Our general principles, but in the application of them we shall insist upon the payment of our public debts; the retrenchment of expenditures; the most rigid administration; and integrity and capacity, not partisan service, as the appointment to office. We hold that the supreme end of all government is to rule and execute justice among all its members. All partial laws are inequitable; privileges a wrong; all interference with the natural development of industry, strict exchange of the fruits of that industry, an usurpation of power and a perpetration. We believe, too, that every member of society, who contributes or its defence, should be progressively admitted to a participation in its control. In other words, equal rights, impartial laws, freedom from unjust constraints, and universal suffrage, are our mottoes now, as they have been our mottoes, and, as we trust, they will be our mottoes in the future.

**THE AMERICAN AGRICULTURIST.**  
To announce that the arrangement made last year with the publishers of an *Agriculturist* to club with the *EVENING POST* at a reduced rate of subscription continued another year. Those who availed themselves of the offer made have learned to appreciate the literary and editorial excellence of the *EVENING POST* and have been urged to renew the offer this season, before the time when the of the subscriptions expire.

**THE RIVERSIDE MAGAZINE.**  
To afford a still greater variety of reading matter at the same proportionately have arranged with the publishers of the *Riverside Magazine*, a finely illus- for young people, to club with the *EVENING POST* on the terms mentioned of this advertisement.

of this paper having friends who may not be familiar with the character or the *EVENING POST*, will be supplied with specimen copies without charge, by request to us.

**SEND AT ONCE.**  
usually a great crowd pressing to have their subscriptions recorded about the any, are necessarily delayed, but this might be avoided by sending on time in time.

**REMIT TO US.**  
our proposition, and we desire to have charge of its fulfillment, we ask that all nce on the subject and all remittances may be made directly to us; and we remit money on this offer to be particular to specify what it is for, and to give office and State, plainly written.

### The Evening Post Old Club Rates.

to would rather subscribe to the *EVENING POST* alone, can do so at the following

TERMS TO MAIL SUBSCRIBERS:		
POST—SEMI-WEEKLY.	Single copy, 1 year.....	\$4 00
"	Two copies, 1 year.....	7 00
"	Five copies, or over, for each copy.....	3 00
POST—WEEKLY.	Single copy, 1 year.....	2 00
"	Five copies.....	9 00
"	Ten copies, addressed to names of subscribers.....	17 00
"	Twenty copies, addressed to names of subscribers.....	34 00
"	Twenty copies to one person's address.....	15 00

tions may be made to a club, at any time, at club rates.

orders should be made, if possible, by draft or Post Office order payable in New

MASTERS and others desiring to act as Agents will be furnished with show-bills terms by applying to us. Address,

WM. C. BRYANT & CO., Publishers of the Evening Post,  
No. 41 Nassau Street, New York.

**Howard's Single Barrel Breech Loading Shot Gun**—Made on the same principle, and both, simple and beautiful, as the **Thunderbolt Rifle**. Weighs only 5 pounds: can be fired rapidly enough to have two shots at a flying bird. Uses ordinary Copper,tridges, or Loose Ammunition with Metal Cartridges, that are reloaded and last a lifetime, and can be fired with equal rapidity of the fixed ammunition. Price \$28. Cartridge loose ammunition, 25 cents each extra. Order from S. R. WELLS, 389 Broadway, New York.

## MUSICAL INSTRUMENTS.

VIOLINS.	GUITARS.
\$2 to \$300.	\$5 to \$85.
ACCORDIONS.	CONCERTINA'S
\$5 to \$25	\$2 to \$35.
FLUTES.	FIFES.
\$2 to \$75.	50cts. to \$6.
FLAGEOLETS.	CLARIONETS.
\$3 to \$15.	\$5 to \$50.
BANJOS.	DRUMS.
\$2 to \$35.	\$3 to \$35.

A **PRICE LIST** has been prepared expressly with a view of supplying customers at a distance, with **MUSICAL MERCHANDISE** of every description at the lowest N. Y. prices. Special care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally. Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent my mail post-paid on receipt of the marked price. Also any pieces of **Sheet Music, Music Books, &c.** of which catalogues are furnished on application. Send stamp for price list. For list of **New Music**, see advertisement in another column.

June 1y **FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

## MUSICAL BOXES.

Playing from one to seventy-two tunes. Costing from \$5.50 to \$2,000.



Fine Ornaments for the Parlor, and pleasant companions for the Invalid.

M. J. PAILLARD & CO., IMPORTERS, 21 Maiden Lane, (up stairs) New York. Musical Boxes Repaired. June 8t

**The American Return Endowment Assurance,**  
IS THE TITLE OF THE NEW POLICY ISSUED BY THE  
**American Popular Life Insurance Co.,**  
419 & 421 BROADWAY, NEW YORK CITY.

This Company has heretofore done as little endowment assurance business as possible, because it could not conscientiously recommend the old style, it is so unjust and inequitable,—and because the object proposed can be gained in another way, much better to the assured.

The Company has been waiting for the proper time to apply its system, justly called the American, to this kind of assurance. This **New Policy** obviates all the objections to the "old style" of endowment assurance. The Company only ask that the old and the new be fairly and squarely compared—their merits and demerits fully investigated.

The following examples illustrate two valuable points:  
Effects of Forfeiture.

**1st EXAMPLE.**—Mr. Henry White, of the firm of Bliven & White, was insured in one of the "old style" insurance companies, on the endowment plan, for \$20,000. The firm failed before his second premium became due. Having no money to meet this payment, his first premium of nearly \$2,000, together with all the benefits of the assurance, were forfeited, thus adding to the misfortune it was designed to palliate and guard against.

Under the American Plan there would have been no forfeiture, and this money, and even more, would have been saved.

Advantages of "a Return."

**2d EXAMPLE.**—Mr. Herman St. John was insured for \$20,000, on the same endowment plan, in the same company. He lived to pay five years. Before the sixth payment he was taken with Asiatic cholera and died. His heirs received from the company \$21,950—which was \$20,000, the face of the policy—with dividend additions of \$1,950. Had he been similarly insured under the American plan he would have received upwards of \$20,000.

Do NOT FAIL TO SEND FOR A CIRCULAR, and learn how these remarkable advantages can be afforded.

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE and the BEAUTIFUL."

## THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER FOR BOYS AND GIRLS ever published in this country.

It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied.

Terms, One Dollar a year; Sample copy ten cents.

**GREAT INDUCEMENTS are offered to those who wish to raise clubs.**

Address, ALFRED L. SEWELL, Publisher, CHICAGO, ILL.

## TWO MONTHS FREE.

ALL NEW SUBSCRIBERS for 1868 sent to THE **LITTLE CORPORAL** during the present month will receive the November and December numbers of 1867 free.

All sample copies applied for during the present month will be forwarded postpaid, whether the ten cents are sent or not.

GREAT PREMIUMS ARE OFFERED

**The Bible Triumphant.**—Being a Reply to a Work entitled "144 Self-Contradictions of the Bible." Price 50 cents. Address S. R. WELLS, 389 Broadway, New York.

**Weaver's Works for the Young.**—Comprising, "Hopes and Helps," "Aims and Acts," and "Ways of Life." \$3.00



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, JANUARY, 1868.

[Vol. 47.—No. 1. WHOLE No. 849.]



PORTRAIT OF PATRICK HENRY.



PORTRAIT OF EDWARD EVERETT.

Published on the First of each Month, at \$3 a year, by the EDITOR, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
Patrick Henry and Edward Everett..... 5	Our Florida Indians..... 20
Giving Thanks..... 7	The G-d-die..... 21
The Uses of Culture in the Ministry..... 7	Oliver Cromwell—His Life and Character..... 21
Heads and Hearts..... 8	The Large Towns of Britain..... 23
The Old Year..... 8	Europe—Its Sovereignities..... 24
Frederick W. Robertson, M.A..... 9	Don't be Contented I..... 27
Napoleon on Solitude..... 11	Salutatory..... 28
The Idiotic Trainee..... 12	Our Country..... 29
My Childhood's Home..... 14	Your Duty..... 29
The Tyranny of Fashion..... 14	Across the Continent..... 30
The Mute and Unsocial..... 15	Announcements..... 30
An Aged Man..... 15	Vita Greene Halleck..... 31
"The Stick-Up Nose"..... 16	The Lion—Character and Habits..... 32
Intemperance in the South..... 17	Extensive Pedestrianism..... 34
How Franklin obtained a Situation..... 17	A Quaker Wedding..... 34
Costly Obstinacy—Large Firmness..... 17	Premiums..... 35
A Day on James Island..... 18	Literary Notices..... 35
Internal Condition of the Earth 19	To Our Correspondents..... 38
	Publisher's Department..... 38
	General Items..... 39
	Napoleon—Prince Imperial..... 44

## The Journal.

Man, know thyself. All wisdom centers there ;  
To none man seems ignoble, but to man.—Young.

### PATRICK HENRY AND EDWARD EVERETT.

#### THE ORATOR OF NATURE AND THE ORATOR OF THE ACADEMY.

AMONG the readers of this JOURNAL there are no doubt many young men who look upon the glittering spoils of oratory as the brightest badges of success, and the richest rewards that can be won in the arena of public life. These ingenuous youths are constantly drawn toward illustrious examples, and feel an absorbing interest in everything that relates to the oratorical career or the private history of those who, in their day, with master-fingers swept the chords of human auditories.

In presenting models to the young, the biographical writer should wisely discriminate between those whose performances it is possible for most persons to emulate, and those who, by the largeness and the splendor of their natural endowments, have their place fixed in that selected number whom mankind must consent to admire without hoping to rival.

It is from phrenological science alone that the biographical writer can derive that knowledge which enables him thus to discriminate. And we know of no instance in our American history which illustrates this contrast more forcibly than the one which may be drawn between the renowned men whose faces are at the head of this article.

There is not one man in ten thousand, nay, not one in a million, who has been gifted by nature with such a magnificent equipment for

the arena of public debate as the great orator of the Revolution.

On the other hand, the student of rhetoric, the scholar, the elocutionist, can hardly find a more shining instance of the happy effects of assiduous culture, than in that most accomplished speaker whose silvery tones, whose rounded sentences, whose polished phrases, whose happy metaphors, and whose perfect action were, for so many years, the highest delight of American audiences. Whatever can be achieved by the training of the faculties, by the storing of the memory, by a chastened activity of the imagination, by the mastery of foreign tongues, by enlarged and liberal courses of historical study, by long intercourse with the most refined and cultivated people at home and abroad, that was done by Edward Everett.

But it was endowment, and endowment only, that made Patrick Henry what he was. He was gifted by his Maker with that supreme and royal grandeur of manner, that irresistible and unquenchable flame, that unrivaled force of will, that almost superhuman power, by which he sprang at one heroic bound from the obscurity of his native woods to the forefront of human orators.

It must, by no means, be understood that such a man as Edward Everett was a person of common mental gifts. That smooth, full, arching forehead was, by nature, bountifully supplied with the power of acquiring knowledge, and of using it to the best advantage. There was no break or jar in the intellectual make-up of Mr. Everett between those faculties which enable us to acquire knowledge, and those which fit us to use it. But there *was* a break, so to speak, or a missing link in the connection between his knowledge and his action. In order to see this in his face, observe the lines which pass down from the forehead to the nose, and then look at the same lines in the face of Patrick Henry. In the latter, the brow sweeps down into the nose in broad, well-defined lines, so that it is hard to tell where the nose begins and the brow ends. With such a man conviction and action must be immediately and inseparably blended. His whole career will be described by Shakespeare:

"From this time forth the frailties of my heart  
Shall be the frailties of my hand."

He was by constitution a leader; for no sooner did he see the course to be pursued (and in the knowing faculty he has no superior), than his feet were already in the path, and his voice sounding like a trumpet call in the vanguard of the advance. The same peculiarity may be observed in the faces of a great number of prominent men, especially men remarkable for the promptness with which their ideas were carried into action, and their quickness in seeing not only what is true, but what is to be done.

Take, for instance, the face of Washington, those noble lineaments familiar to us all. How broad and massive is the interval that unites the forehead with the nose! In what

other life was there ever a blending of conviction and action more perfect and absolute?

In this respect the face of Edward Everett was imperfect, and there was a corresponding defect in his character.

When Patrick Henry uttered that sentence which rang through all the colonies, beginning, "Three millions of people armed in the holy cause of liberty," he was declaring in advance the determination of the American mind.

Mr. Everett was in the meridian of his great fame and his unrivaled power as a speaker when our civil war burst upon the land. His course throughout that conflict was patriotic and thoroughly loyal; but intense as was the public excitement, and momentous as was the crisis, he said nothing that materially added to his fame as a speaker or his rank as a statesman. There has never been in this country so eminent a man who was so exclusively the orator of the Academy. His life passed beneath the loaded shelves and in the still air of well-appointed libraries, where it was his delight to linger among the shades of the illustrious dead and quaff deep draughts from the inexhaustible wells of knowledge. From these pure and elevated studies he stepped forth, from time to time, with one and another of those admirable, polished orations, better fitted than anything ever spoken in this country to delight the ears, to gratify the taste, and to feed the mind, but deficient in the power of molding opinion, affecting the judgment, or moving the will.

His face, studied by the lights of modern science, indicates the same cast of character which we have described as belonging to his oratory. That broad and polished expanse of brow could belong to no other than one of the finest scholars of his age. The prominent, sparkling eye was made to rest with peculiar delight upon the crowded audience room and the sea of upturned faces. But when we pass downward to those parts of the physiognomy where we look for indications of will, purpose, tenacity—in a word, whatever makes the powerful character—we find no such record, but in place of it we read physical refinement, purity of taste, an amiable disposition, and great suavity and courtliness of manner. Taking the upper and lower parts of the face together, we see the traits of elegant and polished oratory, beautiful morality, a blameless and brilliant life; but after saying this much, we must, at the last, pronounce Mr. Everett as lacking in commanding greatness; and this resulted, not from mental deficiencies, nor from physical frailty, but from the lack of will-power.

Compare the lower face of the Academician with that of the Revolutionary orator. There is in the physiognomy of Henry a remarkable length from the eyebrows to the tip of the chin. This indicates those qualities in a public man which in a horse we call "bottom," the power of endurance and of coming out fresh and elastic at the end of the race. It also indicates want of poetic or nervous susceptibility, indifference to the cuts of an adversary, the criticisms of a newspaper, and cotermporaneous opinion. This

cast of countenance is found associated with carelessness as to personal comfort and convenience, and lack of appreciation of all those nameless refinements which go to make up what we call the gentleman.

Of Patrick Henry we might say that he was every inch a man; of Edward Everett that he was, *par excellence*, a gentleman.

On the other hand, comparing the upper part of the two heads, the front of Mr. Everett is far more beautifully and symmetrically developed. The great Virginian may be described, not as a man of ample knowledge, but of strong convictions. We do not find in such a shaped head as his the marks of wide learning, but we do see indications of that rugged, vigorous sense, the piercing insight, the mother wit, which sometimes makes the man superior to all the books.

In order to illustrate the contrast of character in these men, to show the superiority of Mr. Everett in volume and culture of intellect, a study of their faces should be arranged by combining the upper part of Mr. Everett with the nose, mouth, and chin of Patrick Henry.

What a striking and powerful physiognomy is thus produced! Suppose the fine symmetrical development, the ample stores, the world-wide culture of an Everett were yoked to as much earnestness, force, decision, sweep of character as is indicated in the face of Henry. Such a man as that, living in the time of Patrick Henry, would have left, instead of the colossal traditional fame of the Virginian, a body of discourses on the natural rights of nations, and especially the fundamental principles of American Law and Government, such as the world has never yet seen. He would have been the consummate orator of his age, and equaled the renown of Demosthenes himself. There has never been such a man as this in our country, and very few such in any age. The face of Julius Cæsar is the only one that we are reminded of by this imaginary face, and this man would have been the superior of Cæsar in the controlling strength of his moral nature, and no way inferior in the force, splendor, and universality of his public talents.

If he had lived in Mr. Everett's day, the issues of these stormy times would have been discussed, and our history molded by orations in which all the wealth of learning and all the weight of precedent would have been inflamed by an unquenchable love of country, and sent home to the hearts of ten thousand of hearers by his own profound convictions. With such a man as this on our soil in 1861, the Old Dominion would never have burst away from her allegiance; nay, the entire drift of our history for the past twelve years would have been different could we have had in our national councils a judgment so infallible and a power of persuasion so resistless.

This imaginary face has a lesson. It shows us what might have been done if Patrick Henry had united with the royal endowments which nature gave him, the assiduous culture, the deep learning, the incessant industry, and

the faultless taste of an Everett. It is a proof that inborn faculty, however magnificent, will not give a permanent, recorded fame. Patrick Henry left no orations which give the student anything like a just and adequate idea of his great abilities. It is true that nothing printed can reproduce the silvery tones or the inimitable graceful action which gave Mr. Everett's delivery such a charm; but a great part of him lives and will live in those volumes of his, abounding, as they do, in passages which for brilliant and finished rhetoric, faultless diction, and exquisite balance of period have rarely been equaled by any speaker or writer of the English tongue.

On the whole, there is not on the bright roll of American oratory a name more worthy of honor or a career more fit to be emulated than that of the silver-tongued orator of Massachusetts. He was like the steward in the New Testament to whom five talents had been given. By unremitting and systematic study, by a painstaking in which he never relaxed and of which he was never weary, he added to those natural gifts five other talents. If he failed of scaling the heights of state renown, it was not for lack of any diligence on his part, but because nature had made him more delicate, more sensitive and elegant than is consistent with the temper of her masterpieces of power. Yet young men can with more safety be pointed to his example than to the more stormy career of those who have cut their names deeper in the annals of their country. He never spoke a word that needed to be taken back or apologized for; he never inflicted a wound; all his orations tended to illustrate the dignity of human nature, the wealth of learning, the value of education, and to beget a beautiful and fitting reverence for the great names of our history.

Everett stands before us like some *chef-d'œuvre* of sculpture, polished in every limb, beautiful in feature, graceful in composition, faultless in execution. The other name seems, amid the smoke and roar of the Revolution, like some gigantic bas-relief, a partly-finished sketch of Michael Angelo, with lines of inimitable strength, but the conception half developed and the glorious whole dimmed by the mists of tradition looming before us a Titanic figure moving in the shadows of the past.

**GIVING THANKS.**—"Let us be thankful for life, and work, and enjoyment; that we live now and here; that our eyes see what ancient prophets foretold, and ancient saints longed to witness; that duty and opportunity alone are ours, and the results God's; that we can calmly behold all changes, knowing that "the removing of those things that are shaken" is only "that those things which can not be shaken may remain." Let us be thankful for God, our Father, for Jesus, our Saviour, for the Holy Ghost, our Comforter, for the communion of saints, and for the hope of life eternal!"—*The Advance.*

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.  
—*Young's Night Thoughts.*

### THE USES OF CULTURE IN THE MINISTRY.

BY A. A. G.

THE discipline and knowledge gained in that process called culture, may be used for the highest and noblest purpose, the good of man and the glory of the great Creator. And when it becomes the all-inspiring motive of a man's life to do good to his fellows, and swell the song of praise that is at last to thrill through the universe, he often feels born within him hungerings and thirstings after knowledge, and an intense desire to know all things, and bring up his mental faculties to the highest possible point of culture. He learns, as if by a sudden revelation, that knowledge is power, that culture is influence, and at once lays upon his body and mind all that self-denial imposes upon those who, by extensive and varied knowledge, would gain access to all men.

That ignorance is no helpmeet in the great life-work of doing good is very plain, and it certainly has been felt by many, especially by those called to that sacred ministry which has been most beautifully named, "the ministry of reconciliation." They, more than others, have regarded ignorance as a fetter, as something that sets limits to their power for good, and erects barriers between them and a useful life. And they have realized that high culture introduces men of their profession to a large and blessed life of successful toil.

Now, how is it that culture has this advantage over ignorance? Wherein does the power of culture lie? The superficial thinker will answer that the man of culture, if he possesses tact and shrewdness and knows how to display his learning, will be able to compel all men to look up to him with admiring reverence as they do at the stars that glow and burn in the sky above them, and will thus make himself a man of power. But this power is not the power of true culture.

It might be said with truth, that one of the great elements of the power of culture is *simplicity*—simplicity that is without affectation or display; simplicity that makes no effort to show its treasures of knowledge; simplicity that is never disturbed by the fear that rare acquirements will not be recognized and admired; simplicity that can be a child with children as well as a man with men.

A certain church in a certain town was once left without a minister, and the question that soon swallowed up all other questions within the spiritual inclosure was: "Whom shall we get?" And there were not only "many men," but many women of "many minds" in that congregation. One, however, more than all the

rest, attracted attention, and contributed not a little to the general amusement. She was an old-fashioned woman, had seen nearly sixty years, and was a person of sound sense, in the main, but she had for years declared war against culture in the ministry. And when it came to her ears that the church thought of calling Mr. G., a man eminent for learning, she went at once to see one of the principal deacons, and, without any preliminaries, said to him: "Now, brother, we musn't call Mr. G., for he's a *learned man*. If we do, the church will soon be like a withered, dried-up branch. I've seen enough of learning among ministers, and I know it's the death of all grace, not only of their own grace, but of the grace that is in the church. I know I'm a little singular in my notions, but I do honestly think that tobacco and learning are the two worst things a minister can have about him. I've never heard that Mr. G. chews or smokes, but I know he's a *learned man*, so he's not the one for us."

In spite of the good sister's labors with the deacon, Mr. G. received a call, accepted it, and soon came and took possession of the vacant pulpit.

Not long afterward, as he was going the rounds of his church, calling on his new flock, he came to the house of the great opposer of learning. Grandmother Baxter, as she was called in the church, was not at home, but a little blue-eyed, flaxen-haired grandchild was, and she bounded into the room, exclaiming: "I know you, for I saw you up in the pulpit last Sunday."

As soon as her grandmother came home, she told her that the minister had been there. "Has he?" replied grandmother Baxter. "Well, my child, I hope you acted like a little woman, and sat still, and tried to talk with the minister."

"Why, no, grandma! I couldn't! He wanted to go out and see my flower-bed, and after I'd shown it to him, I took him down to see the chickens, and he helped me feed 'em, and then he put me on his shoulder and ran up to the house with me, and when he went away he said he'd 'had a good time.'"

Grandmother Baxter was astonished; but she was more astonished still when "the new minister" came into Sabbath-school, Sabbath after Sabbath, and talked to the children without using—one *big word*! Indeed, she couldn't see that he used any *big words*, even in the pulpit, and she came to the conclusion that he was "just as simple as her little grandchild." The simplicity of true culture was at last made manifest to the old lady, and the minister became her special favorite.

True culture has still other elements of power that show its noble uses. It has a something to which we know not how to give a name, that impresses and influences the uncultivated, and when joined to goodness of heart, it is irresistible in its effects.

There was once a backwoods place, where the people were as rough as the uncleared ground, and the shepherd that led the flock

was a backwoods shepherd. All religious bodies sometimes make mistakes, and the Conference of the Methodist Church made a great mistake when it sent such a minister to such a people. Before his first year was up, it was discovered that he had no power over the people. No good seemed to be accomplished in that field where, alas, so much good needed to be done, and the Conference concluded to send there what they called "a high-toned man." He was a man of true culture as well as of singleness and earnestness of purpose, and an influence at once went out from him that was most wonderful in its effect. The people had not really known their own wants. They had not understood that the undeveloped and uncultivated crave development and cultivation, and, consequently, the ministrations of a minister whose preaching has a cultivating power in it. But they had understood that they "needed a different kind of man," and when he came to them, he came in that fullness of power that true culture, united to holy zeal, always possesses, and they were blessed. Scores of rough men were won to the love of all the glorious truths of the Christian religion.

It has too often escaped the observation even of deep thinkers and shrewd observers that the most uncultivated frequently have a quick perception and high appreciation of culture, as well as a craving for it. When the new minister settled in the backwoods town, every Monday found the people wherever they met, in their places of business, talking about the sermons they had heard the day before, and it was soon seen that the culture of the man was an educating power, and not only piety, but an intelligent piety, began to flourish in what had before appeared to be barren soil. Now, if there had been in the people no perception of culture, or no appreciation of it, the new ministry would have been as powerless as the old. We know of no higher or better uses of culture than this one. We have not forgotten, however, the power of a man of true culture over a cultivated audience, or the ability that culture gives him to meet the foes of Christianity and errorists of every description. The use of culture in winning polished and powerful foes to the love of the truth should not be passed over lightly as of small importance. But the refining, educating, uplifting, forming power of true culture, united with religious zeal, gives it, we think, its noblest and best use. The King of kings, when he came down to earth, did not spend his time in seeking out the prominent and noted foes to his divine mission. He went among the people—the *common* people; the *multitude* followed him. The coarse, the uneducated, the uncultivated felt his power, and he rejoiced in his work among them. And while he lived on earth, he used the riches of his divine and perfect nature among the plainest and commonest men. Therefore let none say that *high culture* should not be put to *common uses*, and let not the man of high culture be afraid that he shall *waste what is precious* if he pours out the riches of his cultivated mind and heart upon *common people*.

We might add our fervent wish that every eye might be opened to see, and every heart be prepared to feel, all of the great and blessed uses of culture in the *ministry*.

[Our next article will relate to the "Abuses of Culture in the Ministry."]

## HEADS AND HEARTS.

THE *Comopolitan*, a weekly London journal, treats its English readers to a chapter, from a secular point of view, under the above title. It says: "According to the orthodox creed, it is better to have a good heart than a good head. With a good heart—a 'regenerated heart'—our friends assure us that we shall go to heaven when we die, and there live and love forever, thrilled with inconceivable raptures of eternal joy. All the most ecstatic pleasures of this transitory life are but hints, foretastes, and intimations of the happiness to be enjoyed in the Land of the Hereafter. \*\*\* Far be it from us to disturb the blissful illusion of the saints, or even to shake their 'well-founded hope of a happy immortality.' But what are these 'good hearts'—these 'renewed hearts'—'hearts of flesh,' that have taken the place of 'hearts of stone,' and make their possessors not only 'members of the Church,' but so much better than those wicked, unelected, unredeemed outsiders, who are doomed to eternal anguish and unquenchable fire in the world to come? We do not speak of the physical organ called heart, the blood-pump for ever at work in every living breast, which keeps the machinery in motion, and which, ceasing to contract and expand, with metronomic regularity, we instantly die; but of that other something called heart—the moral heart—which is called in one man good, and in another bad. Where does it exist? In the breast, or in the brain? Is it thought or feeling—or both?"

"We suppose a 'good heart' is simply a good inspiration, or, intellectually considered, a good *intention*. The man who means well is a 'good-hearted man.' He who means ill is bad-hearted or wicked. We do not believe in the old Spanish fallacy, that 'hell is paved with good intentions.' On the contrary, they rather tessellate the pearly paths of heaven. What men most want are good heads to guide them—well-organized brains. If emotion comes from the heart, intelligence has its seat in the head. Feeling is down below, like steam in the boiler; while thought is the pilot at the helm. The brain is the flower of the animal organism. Deep-rooted in the spine, like pith in the stalk of the cane, it blossoms in the cranium, and secretes, like an aroma, the subtle essence of thought. It is boxed up in a skull, and protected with the utmost care, and placed upon the top of the human edifice like a crown, nearest to the stars. What we should call a 'good man,' a well-cultivated man (men can be cultivated as well as roses), is one who is blest with a strong heart and a healthy brain. The moral character is dependent on the physical. It takes a fine tree to produce fine fruit; and men do not gather grapes from thorns, nor figs from thistles. The conclusion of all this is simply an argument in favor of physical education. In nine cases out of ten the child comes into the world impregnated with ancestral diseases. The sins

of the fathers are visited upon the children to the third and fourth generation [by inheritance]. To eradicate these seeds of iniquity and death is the work of medical education; and where the child is so fortunate as to be born with pure healthy blood, it is the first duty of his nurse, his protector, and his teacher to give nature fair play, by keeping the young human bud free from being tainted by poison in the atmosphere or poison in the food.

"A pebble in the streamlet scant  
May turn aside the mighty river;  
A dewdrop on the baby plant  
May dwarf the giant oak for ever."

"Few things one has to encounter in the world are more offensively impertinent than the criticisms pronounced by small-brained and, consequently, 'small-minded men,' whose heads are not larger than a Newtown pippin—but who take a pharisaical pride in their 'good hearts'—upon those strong-hearted, large-minded men whom God, Nature, and education have made their superiors. All the little bigots, small fanatics who will never die of a rush of brains to the head, are perpetually hooting at men of mental magnitude beyond their little comprehension. But then these small potatoes are so 'good-hearted,' such nice fellows for the petty scandal-mongering of tea-parties!"

[Our cotemporary is severe on the small heads. "How can *they* help it?" Does not a bantam feel his importance quite as much as a shanghai? a poodle, as the St. Bernard? the Shetland pony, as the Arab steed? Are not little men and little women just as important—in their own estimation—as "big folks?" True, a pocket-pistol is not a columbiad, nor is a spy-glass a telescope, any more than a dwarf is a full-grown man. But it is not unusual to meet a large-bodied man with a child's mind. It was dwarfed when maturing, and, like thousands of undeveloped negroes, he is a man in stature, but a child in intellect. It is thorough culture and development of body and brain that is needed to make man what his Creator intended he should become.]

## THE OLD YEAR.

We have closed the book and laid it by,  
And ever thus must its pages lie;  
We can not unclasp the lids again,  
Nor write its record with brighter pen.

Ah! many the lines we would retrace—  
And many the strains we would erase—  
But the time has fled from us away,  
We can not recall a single day.

Our lives have no backward paths to tread;  
The words we utter are ne'er unsaid;  
We never can dream the self-same dream,  
Nor reverse the onward flowing stream.

Oh! then let us each in meekness now  
Before our Maker in heaven bow,  
And pardon ask for every sin,  
Which the closed book doth hold within.

And when another again we ope,  
With its pure white pages full of hope,  
May we look to Him and humbly pray  
For strength to keep it as pure each day.

ALICE AINLEY.



**FREDERICK W. ROBERTSON, M.A.\***

THIS justly esteemed minister had a large brain, with a very active mental temperament. There was great susceptibility, owing to the exquisite quality and high culture of the whole organization. Besides an intellect of most comprehensive power, he was blessed with a far-reaching imagination, intense sympathies, and remarkable capability to receive and impart impressions. He was evidently ambitious to excel, anxious about consequences, true to his perceptions of duty, and strong in faith. He was deeply devotional, but broad and liberal, simply conforming to what he deemed right and proper.

There was no bigotry, no superstition, no idolatry in him. If less sectarian than his brother clergymen, it was because of his broader views and sympathies, his meekness and his simplicity. His intuitions and thorough naturalness were no less remarkable than his rare conceptions and grand mental and spiritual gifts. What an artist he could have made! We can almost see even the cold marble breathe under his touch, while in painting and poetry he would repeat and echo nature and the highest human sentiment. In literature, he would describe in vivid light the past, the present, and the future. His was a mind akin to the prophetic—it was illuminated; and if he were not what is popularly termed a clairvoyant, he was certainly most impressible by psychological influences.

His faults grew out of a preponderance of the brain over the body. There was too much mentality, too much nervous intensity for the vitality. He was precocious, and his calling tended to develop his brain at the expense of the body. He was also extremely sensitive and diffident, distrusting his own abilities, which but increased the intensity of his feeling, and served still further to exhaust him. He was not adapted to pioneer life; his right place would have been in a position of tolerable quietness, where he could teach the teachers, evolving thought, inspiring the dormant natures of men, and



PORTRAIT OF F. W. ROBERTSON, M.A.

lifting them up spiritually to a higher plane by his own precept and example. Such a nature could never descend to counting coppers or driving sharp bargains, but needed an ample income to supply its wants, and the wants of those dependent upon it. Like many other shining lights in theology and literature, he drooped and died from over-mental exertion.

**BIOGRAPHY.**

REV. FREDERICK WILLIAM ROBERTSON was born in London, February 3d, 1816, his father being a captain in the English army. Of his early life little is known, except that he displayed an intense passion for study. When only four years of age he is said to have derived his chief pleasure from books, and to have perused volume after volume with insatiable avidity. He received the rudiments of his education in a grammar-school at Beverley, Yorkshire, and when little more than nine years of age his parents removed to France, where he took advantage of the opportunity afforded him of acquiring a perfect knowledge of the French language and of devoting himself to the classics. On the return of his father to England in 1831, he entered the New Academy in Edinburgh, where he distinguished himself in Greek and Latin verse. After spending one year only at the New Academy, he attended the philosophical classes of that city, and prepared himself for the study of the law. The profession was uncongenial, however, and in a few months it was abandoned.

Being of an ardent and enthusiastic disposition, the army next suggested itself; but owing to delay in receiving a commission, and the deep conviction of those who were fondly attached to him that for one of his extreme intellectual refinement, moral purity, and re-

ligious convictions, the army would not prove the most congenial sphere of action, and that there was a higher and nobler cause to which his rare talents might be dedicated with better promise of promoting his own happiness and the welfare of his fellow-men, the young man left it entirely to his father to decide what course he should pursue, and the result was that he was sent to Brazenose College, Oxford. Only four days after, the long-looked-for commission arrived, but he had resolved to become a minister of the Church of England. He was at this time in the twenty-first year of his age. In college he acquired the reputation of possessing abilities which would enable him to excel in any department of learning, art, or science to which he might devote himself, and his subsequent life fully corroborated this opinion.

Immediately after leaving college he was ordained, and accepted a curacy at Manchester for twelve months, at the expiration of which period his health began to decline, and he went on the Continent to recruit it. There he took out-of-door exercises, and traveled much on foot. He made a pedestrian tour to the Tyrol, the wild, magnificent scenery of which made a vivid impression upon his sensitive mind at the time, and was the source from which he drew many of those beautiful images and apposite illustrations which abound in his sermons and letters. His letters written from that place are magnificent specimens of descriptive writing, not only for their poetry of expression, but for their fidelity of description.

While at Geneva, where he paused in the course of his travels, he was married to Helen, third daughter of Sir George Denys, an English baronet, and shortly afterward returned with his young bride to England, when he became curate of Christ Church, Cheltenham. Here he remained four years, during which period he succeeded by his eloquence and originality of thought, as well as by the amiable qualities of his heart, in gaining a large and increasing circle of friends and admirers, among whom was the Bishop of Calcutta. The latter happening to hear Mr. Robertson preach, sent to him, offering him a canonship in the cathedral of Calcutta, but he declined, as it would have involved separation from his children. In 1847 he returned to St. Ebbs, Oxfordshire, where he officiated for two months during the indisposition of the rector of that place, on a miserably inadequate allowance. At this time the incumbency of Trinity Chapel, Brighton, became vacant. The income attached to it was comparatively a good one; yet when it was mentioned to him, he expressed a willingness to sacrifice his own personal convenience and emolument for the cause in which he labored, and desired the Bishop of Oxford to send him wherever his lordship thought he would be

Life and Letters of Rev. F. W. Robertson, M.A., Incumbent of Trinity Chapel, Brighton, 1847-'53. Edited by Stopford A. Brooke, M.A., Late Chaplain to the Embassy at Berlin. 2 vols. 12mo. \$3 50. Rev. F. W. Robertson's Sermons. Five series. 5 vols. 12mo. Each \$1 25. Rev. F. W. Robertson's Lectures and Addresses on Social and Literary Topics. 1 vol. 12mo. \$1 50.

most useful. The bishop advised his going to Brighton, and he prepared to do so. Thus between the army and the church he left the choice with his father; between St. Ebbs and Brighton he left the choice with his bishop, showing a noble spirit of unselfishness and humility. He entered on his work at Brighton, August 15, 1847.

Trinity Chapel, Brighton, was attended by one of the most intellectual congregations in England. Mr. Robertson was pre-eminently intellectual. He was earnest, too; and in his earnestness he grew eloquent. The chapel was crowded every Sabbath, and his success was established. But "What is ministerial success?" he asks; "Crowded churches—full aisles—attentive congregations—the approval of the religious world—much impression produced? Elijah thought so; and when he found out his mistake, and discovered that the applause on Carmel subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts; unseen work recognized in the judgment day." That success was abundantly vouchsafed to him. While he charmed his hearers by the intellectual brilliancy of his sermons, he also sympathized with his fellow-men. He sought the wicked in their dens of vice; he strove to elevate them intellectually and morally; he looked with pity and compassion upon their errors, their weaknesses, and upon the spiritual degradation into which they had sunk; he taught them truths, read to them; he reassured them in their doubts and misgivings; sympathized with their sufferings and strivings; and by a profound intuitive knowledge of the human mind, conquered the hearts and consciences of thousands of stubborn men and women, and made them devoted followers of Christ.

Thus did he work for his Master, ever widening his sphere of influence, until the close of the year 1852, when ill health came upon him. As time passed on, increasing debility and a lack of physical energy became painfully apparent. During the early months of 1853 he delivered a lecture before the Brighton Athenæum, on the "Poetry of Wordsworth." But it was the last of his public lectures. The temporary flush which it produced as he dilated upon his favorite theme, lulled into an alarming pallor. Spring came, and he was obliged to relinquish his pastoral duties. Cheltenham was selected for a change of air and a temporary cessation from mental exertion. Two weeks of rest made a manifest improvement in his health, and on the following week he returned to Brighton and resumed the duties of his office. A fatal act of self-devotion. From this period he sank rapidly, and on Sunday the 15th of August—the anniversary of the day upon which, six years before, the minister had entered upon his duties in Brighton—the painful tragedy drew to its close. His agony was great, and his last words were, "I can not bear it. Let me rest. I must die. Let God do his work."

One of Mr. Robertson's favorite axioms was, "Uselessness is crime;" and it was his constant endeavor, not only in the pulpit, but in the relations of private life, to devote his energies to the welfare of those around him. He labored constantly for the improvement, both morally and intellectually, of the working classes of England. He sympathized with them, and as a consequence won them to him. When a monument was being erected to the memory of the reverend gentleman in Brighton Cemetery, they sought to have a share in it, and begged permission to keep his grave free from weeds and supply it with fresh flowers.

Gifted with reasoning powers of the highest order, his discourses were pregnant with thought. His intense love of truth, however, did not lead him into the chaos of rationalism or infidelity, but direct to the fountain of Divine Truth. He had no narrow or sectarian opinions. He was broad, liberal, and intelligent; ever enunciating the great truths of Christianity in their fullest and noblest acceptation. Though a minister of the Church of England, and attached to her institutions, he was not bigoted in that attachment. It was his aim to convert the mere nominal Christianity of the age into a vital principle of action. Christianity, as he understood and expounded it, was a great agent of man's earthly regeneration and eternal happiness. His inmost feelings are fully expressed in the following words, uttered on the first Sunday in the year 1832: "The motto on every Christian banner is, Forward!—there is no resting-place in the present, no satisfaction in the past." The thorough earnestness for which Mr. Robertson was so remarkable is strikingly shown in that sentence. "Forward!" His sermons in the following year seem to be pervaded with a foreboding of the end. Perhaps this may be attributable to a "deficiency of Hope," which as he himself said "is the great fault of my character." How sad yet sympathetic is the following:

"Not one of us but has felt his heart aching for want of sympathy. We have had our lonely hours, our days of disappointment, and our moments of hopelessness; times when our highest feelings have been misunderstood, and our purest met with ridicule; days when our heavy secret was lying unshared, like ice upon the heart. And then the spirit gives way; we have wished that all were over, that we could lie down tired, and rest, like the children, from life."

We shall close our sketch of this admirable man and Christian by an extract from one of his beautiful sermons—

#### THE IRREPARABLE PAST.

It is true, first of all, with respect to time, that it is gone by. Time is the solemn inheritance to which every man is born heir, who has a life-rent of this world; a little section cut out of eternity and given us to do our work in; an eternity before, an eternity behind; and the small stream between floating swiftly from the one into the vast bosom of the other. The man who has felt with all his soul the signifi-

cance of time, will not be long in learning any lesson that this world has to teach him. Have you ever felt it? Have you ever realized how your own little streamlet is gliding away, and bearing you along with it toward that other awful world, of which all things here are but the thin shadows, down into that eternity toward which the confused wreck of all earthly things is bound? Let us realize that, until that sensation of time, and the infinite meaning which is wrapped up in it, has taken possession of our souls, there is no chance of our ever feeling strongly that it is worse than madness to sleep that time away. Every day in this world has its work; and every day, as it rises out of eternity, keeps putting to each of us the question afresh, What will you do before to-day has sunk into eternity and nothingness again? Men seem to do with it through life, just what the Apostles did for one precious and irrep- arable hour of it in the garden of Gethsemane—they go to sleep.

Have you ever seen those marble statues in some public square or garden, which art has so fashioned into a perennial fountain, that through the lips, or through the hands, the clear water flows in a perpetual stream, on and on forever, and the marble stands there—passive, cold—making no effort to arrest the gliding water? It is so that time flows through the hands of men—swift, never pausing, till it has run itself out—and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever.

It is so, just so, that the destiny of nine men out of ten accomplishes itself; slipping away from them aimless, useless, till it is too late. And this passage asks us, with all the solemn thoughts which crowd around an approaching eternity, what has been our life, and what do we intend it shall be? Yesterday, last week, last year—they are gone. Yesterday, for example, was such a day as never was before, and never can be again. Out of darkness and eternity it was born, a new, fresh day; into darkness and eternity it sank again forever. It had a voice calling to us of its own—its own work, its own duties. What were we doing yesterday? Idling? Whiling away the time in light and luxurious literature? contriving how to spend the day most pleasantly? Was that your day? And now let us remember this: there is a day coming when sleep will be rudely broken with a shock; there is a day in our future lives when our time will be counted, not by years, nor by months, nor yet by hours, but by minutes—the day when unmistakable symptoms shall announce that the messengers of death have come to take us.

The startling moment will come which it is vain to attempt to realize now, when it will be felt that it is all over at last—that our chance and our trial are past. The moment that we have tried to think of, shrunk from, put away from us, here it is—going, too, like all other moments that have gone before it; and then, with eyes unsealed at last, you look back on the life which is gone by. And now, from the

undone eternity, the boom of whose waves is distinctly audible upon your soul—a solemn, sad voice—"You may go to sleep." It is too late to wake; there is no science in earth or heaven to recall time that once has fled.

Again, this principle applies to a misspent youth. Youth is one of the precious opportunities of life, rich in blessing if you choose to make it so, but having in it the materials of undying remorse if you suffer it to pass unimproved. You can suffer your young days to pass idly and uselessly away; you can live as if you had nothing to do but to enjoy yourselves; you can let others think for you, and not try to become thoughtful yourselves, till the business and the difficulties of life come upon you unprepared, and you find yourselves, like men waking from sleep, hurried, confused, scarcely able to stand, with all the faculties bewildered, not knowing right from wrong, led headlong to evil, just because you have not given yourselves time to learn what is good. All that is sleep. And now, let us mark it. You can not repair it in after-life. Oh! remember, every period of human life has its own lesson, and you can not learn that lesson in the next period. The boy has one set of lessons to learn, and the young man another, and the grown-up man another. Let us consider one single instance. The boy has to learn docility, gentleness of temper, reverence, submission. All those feelings which are to be transferred afterward in full cultivation to God, like plants nursed in a hot-bed and then planted out, are to be cultivated first in youth. Afterward, those habits which have been merely habits of obedience to an earthly parent are to become religious submission to a heavenly Parent. Our parents stand to us in the place of God. Veneration for our parents is intended to become afterward adoration for something higher. Take that single instance; and now suppose that *that* is not learned in boyhood. Suppose that the boy sleeps to the duty of veneration, and learns only flippancy, insubordination, and the habit of deceiving his father—can that be repaired afterward? Humanly speaking, no. Life is like the transition from class to class in a school. The school-boy who has not learned arithmetic in the earlier classes can not secure it when he comes to mechanics in the higher; each section has its own sufficient work. He may be a good philosopher or a good historian, but a bad arithmetician he remains for life; for he can not lay the foundation at the moment when he must be building the superstructure. The regiment which has not perfected itself in its maneuvers on the parade-ground can not learn them before the guns of the enemy. And, just in the same way, the young person who has slept his youth away, and become idle and selfish and hard, can not make up for that afterward. He may do something; he may be religious. Yes, but he can not be what he might have been. There is a part of his heart which will remain uncultivated to the end. Youth has its irreparable past.

And therefore, my young friends, let it be impressed upon you; now is a time, infinite in its value for eternity, which will never return again; learn that there is a very solemn work of heart which must be done while the stillness of the garden of your Gethsemane gives you time. Now, or never. The treasures at your command are infinite—treasures of time—treasures of youth, treasures of opportunity that grown-up men would sacrifice everything they have to possess. Oh, for ten years of youth back again, with the added experience of age! But it can not be; they must be content to sleep on now, and take their rest.

There is a Past which is gone forever. But there is a Future which is still our own.

## On Psychology.

*The soul, the mother of deep fears, of high hopes infinite,  
Of glorious dreams, mysterious fears, of sleepless terror night;  
Lovely, but solemn it arose,  
Unfolding what no more might close.—Mrs. Hemans.*

### NAPOLEON ON SUICIDE.

[THE paragraphs below are translations of a fragment dictated by Napoleon at St. Helena, in 1820, to his faithful follower General Marchand, and of two passages from his "Outline of the Wars of Caesar," in the same line of thought. They are interesting in themselves, as being the opinions of one of the two or three greatest men who ever lived—many believe him unconditionally the greatest—on a subject which has been often debated, and which admits of much subtle and strong reasoning. They are also interesting as throwing a reflex light upon the mental character of the Great Emperor.

Napoleon's reasoning, it will be observed, is exclusively Pagan, or such as might be Pagan. It contains no reference to the Christian religion, and, in fact, no argument which implies any religion at all. It appeals simply to the sentiments of Adhesiveness, Self-Esteem, and Conscientiousness, and to that general balance and conclusion of the practical judgment which we call common sense. This is in exact accordance with the indications of the Emperor's head, which was rather flat than high in the region of Veneration, and not remarkably full at Conscientiousness. It may be added that many other occurrences in his life show the same trait, which might be called non-religiousness. He did not feel, for instance, any great difference between the intrinsic excellence and the binding force of Christianity and Mohammedanism, as he showed by his compliments to the Egyptian imams about their religion.

This omission does not, however, weaken those which the Emperor uses, and which are remarkably clear, direct, and strong. They amount to this: that suicide makes sure of whatever bad fortune there is, and effectually destroys all the chances of future good fortune, which chances always exist.

His discussion of the subject—which to be

sure was only the merest beginning—only applies to suicide resulting from disappointments in life. He does not include the case of suicide to escape infamy otherwise unavoidable, or intense physical suffering, which must (humanly speaking) persist until death, and perhaps cause it. His inquiries partake of this nature—Might not a victim of the Inquisition kill himself to avoid the nameless horrors of its torturers? Might not an Englishman kill his wife or his daughter and himself, in the Sepoy rebellion, to avoid enduring the lust and cruelty of the maddened heathen soldiery? Might not a victim helplessly jammed under some beam, pinned down in the middle of a burning house, and about to be roasted alive, shoot himself, to avoid the more inevitable and more agonizing death? And if such suicides—which are a hastening of the coming end by a few moments—are wrong, what shall we say of the excellent men, and especially the delicate women, who go away year after year into jungles and swamps as missionaries, with a moral certainty that they are shortening their lives, not by minutes, but by years? Was Arnold Winkelried wicked in gathering the sheaf of Austrian spears into his bosom to let in the fatal Swiss swordsmen to hew liberty from among the otherwise impregnable host of Leopold? But that was suicide, as much as Judas' hanging himself. So was the action of the steamboat pilot who broiled to death at his post in order to lay the boat ashore and enable all the rest of the ship's company to escape. Or, if such suicides are right, will it be found that the motive with which we kill ourselves gives the death its moral character, and that suicide in itself is neither right nor wrong? If Christianity does not forbid taking the lives of others if the cause be sufficient, why should it restrict our control of ourselves, more than our control of others?

It will not do to make a distinction between suicide by actually laying violent hands on one's self, or flinging one's self into fatal places on the one hand, and merely doing things that will necessarily cause our death on the other hand. It is *purposely causing our own death* which constitutes suicide, whether directly or indirectly. Does Christianity or the Bible prohibit all purposeful causation of one's own death? The saying of Christ, in the fifteenth chapter of John, "Greater love hath no man than this, that a man lay down his life for his friends," seems to imply that a person in spirit of self-devotion or sacrifice might properly put himself in a fatal position.]

### THE EMPEROR ON SUICIDE.

Has a man the right to kill himself? Yes: provided that his doing so will not wrong any other person, and provided life is an evil to him.

But when is a man's life an evil to him?

When it offers him only suffering and pain. But, since suffering and pain are changing every instant, there is no moment of life when one has the right of killing himself. That mo-

ment only comes at the hour of his death; for it is only then that it becomes proved that his life is only a tissue of evils and sufferings.

There is no one who has not more than once yielded to mental distress and wished to kill himself; and who has not within a few days been diverted from that wish by changes within his own mind, or in the circumstances around him. He who killed himself Monday would the next Saturday have desired to live; but a man can kill himself only once.

Life consists of the past, the present, and the future; it must therefore have become an evil, if not for all the three, at least for the present and the future. If it is an evil only for the present, suicide throws away the future. The evils of one day do not justify the sacrifice of all the rest of life. It is only he whose life is an evil now, and who is certain (which is impossible) that it will always continue so—that there will be no change in his position or in his own will, resulting from modified circumstances and situation, or from habit and the lapse of time—an impossibility again—only such a man would be justified in killing himself.

One who sinks under the weight of present evils and commits suicide is guilty of an injustice to himself; he obeys, out of despair and weakness, a momentary fantasy, and sacrifices to it the whole of his future.

The comparison of a gangrened arm amputated in order to save the whole body, is not a valid one; for when the surgeon cuts off the arm, it is a certainty that it would occasion death. This consequence is not a sentiment, it is a reality; whereas, when a man's sufferings drive him to suicide, he not only puts an end to the sufferings, but destroys his future life too. One would never repent, in the case supposed, of having had an arm amputated, but he might repent, and almost always would, of having killed himself.

#### CATO.

The conduct of Cato has been approved by his cotemporaries and admired by history; but who gained by his death? Cæsar. Who was pleased at it? Cæsar. And who lost by it? Cato's own party at Rome. But, it may be argued, he died rather than bow before Cæsar. But who would have made him bow? Why could he not have gone with the cavalry, or with those of his party who fled by sea from the port of Utica? They rallied the party in Spain. What would not have been the influence of his name, his counsels, and his presence with those ten legions which in the following year held the balance of destiny on the field of Munda! And even after that defeat, what would have prevented him from following over sea the younger Pompey, who survived Cæsar, and long sustained with glory the eagles of the republic?

Cassius and Brutus, the nephew and the pupil of Cato, killed themselves on the field of battle at Philippi, Cassius when Brutus was victorious. Under a misunderstanding, these desperate actions, inspired by a false courage

and false ideas of greatness, gave the victory to the triumvirate. Marius, abandoned by fortune, showed himself superior to her. When cut off from the sea, he hid himself in the marshes of Minturnæ, and his constancy was rewarded by re-entering Rome and becoming a seventh time consul. When old, broken in strength, and at the highest point of prosperity, he killed himself, in order to escape from the vicissitudes of human fortune; but at a time when his party was triumphant.

If Cato could have read in the book of destiny that in four years Cæsar was to fall in the senate-chamber at the foot of Pompey's statue, pierced with twenty-three dagger wounds, while Cicero would still occupy the tribune and make the air re-echo with the philippics against Antony, then would Cato have stabbed himself? No. He killed himself from mortification—from despair. His suicide was the weakness of a great soul, the error of a stoic, but a blot upon his life.

#### CÆSAR.

It is said that during the battle of Munda, Cæsar was on the point of killing himself. This would have been destructive to his party; he would have been vanquished as Brutus and Cassius were. May a magistrate, the leader of a party, voluntarily desert his friends? Is such a resolution virtue, courage, strength of mind? Is not death the end of all evils, of all disappointments, of all sufferings, of all toils? Does not the neglect of life constitute the habitual virtue of every soldier? Is it right to desire suicide, to commit it? Yes, say some, when one is without hope. But when or how can any human being be without hope, in this shifting scene of life, where the natural or violent death of one single man may instantaneously change the whole condition and appearance of affairs?

#### THE IDIOTIC TRAINED. CHARLOTTE ELIZABETH'S PROTÉGÉ JACK.

THE story of Kaspar Hauser, the unfortunate being who for some reason was doomed to unmerited confinement from infancy, has always excited great interest on account of the physiological questions that came up when, just bordering on manhood, he was released from the dungeon he had so long inhabited. In the character of John T—, the subject of the present sketch, there are questions quite as curious and much more difficult to solve. Kaspar Hauser's was a confined body and an undeveloped mind; John T— seemed to have a mind as acute and strong in many respects as the average, but its expression was almost entirely prevented—he was deaf and dumb. He was considered an idiot, and probably that impression would never have been removed had he not come under the care of a woman who made it one of the objects of her life to disentangle from its uncouth wrappings the clear intelligence which she discerned in him. That woman was Charlotte Elizabeth, a

writer who thirty or forty years ago was well known and widely read. John T— was about eight years of age when she first knew him, and after living in her house for eleven years he died of consumption.

The boy was deaf and dumb, and of so contracted intellect that his parents, who were Irish peasants, could find no way either to remove or to mitigate his ignorance. His mother had undertaken dreadful penances for his sake: walking on her bare knees over a road strewn with pebbles, broken glass, and quicklime, to make her own sufferings sufficiently great to overtop the Divine wrath which she supposed was the cause of her son's affliction, and thus to obtain the bestowal of speech and hearing upon her boy. But her efforts had so little success, that when a stranger and a Protestant offered to take him away she gladly consented.

Jack, as the boy was called, was a pigmy in stature, and his features and aspect corresponded with the dullness of his mind. His bristly hair hung in an uncouth mass over his eyes, and it was not until his teacher one day lifted it away from his forehead that she began to have any hope of teaching him. But his brow once disclosed, proved to be high and expansive, and the thought at once struck her, that under such a forehead must lie an intelligence that could be awakened if she would only have patience. That idea and a little subsequent progress, sure, if small, gave her courage to persevere for seven years in the effort to give life to the dead intellect. When the first attempts were made to teach him the alphabet, he thought it great fun, but the unmeaning grin which spread over his face showed that he received no higher notion of the lesson.

The first intelligence that he manifested came so suddenly, that though long watched for, it was a real surprise. Standing before the house-dog, he pointed first to the animal, then to himself, and with his hand alphabet asked "What." He had to repeat the action many times before his teacher understood that he was asking what the difference was between himself and the dog. From that time he began to show an inordinate curiosity which nothing could satisfy. Nor was he contented with asking the names of furniture, dogs, and the like, and examining their nature. He entered the field of speculative philosophy at once. Pointing to the sun, he asked if the teacher made it. No. Then he asked the same question about each one of the four or five persons for whom he had a sign. When he found that none of these had made it, he made his "what—what" with fretful impatience and a stamp of the foot. The answer was a gesture upward and the word *God*. He then explained a system of astronomy he had formed.

The sun he could not understand, because it was too bright to be looked at; but the moon was like a dumpling, and somebody sent it rolling over the tops of the trees, just as he rolled his marble over the table. The stars were cut out of paper with a large pair of

scissors and stuck in the sky with the end of the thumb. Having thus arranged the order of the universe, he looked very happy, and patted himself on the breast, evidently as much pleased as some more pretentious philosophers who have been quite as far from the truth.

And like those philosophers, too, he was very critical about other explanations than his own. The next day he came in a great wrath and said that "Mam's" tongue ought to be pulled out, which was his way of saying that she had told a lie. When she looked very innocent and said "what," he explained that he had looked everywhere for God. He had been down the street, over the bridge, into the church yard, through the fields; had even looked into the castle grounds and the soldiers' barracks, and at night had popped his head out of the window; but he could not find God. There was nobody anywhere who was big enough to put up his hand and stick the stars in the sky. "Mam" was bad, and must have her tongue pulled out. For "God—no, God—no," he repeated, with great finger-volubility.

The difficulty of inculcating an impression of a character so abstracted from anything material as the unseen God can be imagined. But the method was as ingenious as the task was puzzling. As "Mam" and her pupil sat on opposite sides of the fire, she shrugged her shoulders and seemed to acknowledge her delinquency, at which Jack shook his head at her to show how much he was offended. Presently she seized a pair of bellows, and first blowing the fire for a time, she turned the blast on his hand. He snatched it away scowling, and shivered to show how much he disliked it. The teacher looked very innocent, and repeated the puff, which made him still more angry. But she looked at the nozzle of the bellows, and then all around, as if searching for what offended him, and then said "Wind—no," and told him his tongue must be cut out. The effect of this was curious. He opened his eyes very wide, panted, and turned very red; while his face shone with more intelligence than it had ever before exhibited, and instantly catching her meaning he repeated many times—*shouting* silently with his fingers—"God—wind, God—wind," holding two fingers out to show that they were equal and like, for he had no other expression for "like."

When it is remembered that both teacher and scholar were totally deaf, and that one was dumb, this success in communicating an idea so difficult to conceive was wonderful. But undoubtedly the infirmity which compelled Charlotte Elizabeth to obtain all her impressions of the world by the use of sight, smell, touch, and motion, prepared her all the better for a task so perplexing as the instruction of the clumsy understanding of this boy.

As we have seen, this first grasp his mind made of the infinite had the physical character of a pang. Every fiber of his body helped his mind in the mysterious process by which memory and inquisitiveness combined in this befogged nature to comprehend the most ab-

struse question which is presented to man. But from this time he learned steadily and mysteriously truths which no one had taught him. He followed out with perfect correctness deductions from this simple beginning, which led him to obtain a very clear idea of God. He discovered that God was like the sun, in that he had to shut his eyes when he looked at either, an illustration of the glory of God which is of common use among larger intellects, but which was new and original with Jack.

He had always been given to teasing the dog and other inferior animals. But his obscure cogitations soon taught him that the works of God were to be treated with respect, and he became very careful and tender of all living things, passing his hand over them caressingly and saying "God made." At first he had a queer but natural idea that the worms were not made by God, saying that they came up out of the ground, while God was up in the sky. His teacher told him that God made the worms too, and then he set his mind to find out how this could be. At last he agreed that the worms might have been rolled up in the world when it was made, like meat in a pudding, and bite their way out. He had been very fond of fishing, but after this discovery his wrath was great when he found an angler looking for live bait.

His was a reasoning without words, and we are utterly confounded when we seek to discover whether his mind had a language, and if not, how it revolved thoughts and evolved ideas. The best explanation we can conceive of is that the impressions on his mind were hieroglyphic. We see a tree, a dog, a house, and our minds revert to certain little ink-marks which we learned in our youth to put for those things. In short, we reason in *words*. Jack must have dealt entirely with *things*. Perhaps that mind which we call darkened, was revolving problems of pure philosophy, intuitions, the hidden meaning of the phenomena of life, the mysterious correspondence of natural objects, with the highest ideas of man; things which are reserved for the most cultured and profound minds among more perfectly made mortals.

It was remarked that he could not always deal understandingly with words. He knew how to write, and spent a good deal of time copying out of the Bible. But though he would dwell on the words that he knew, he seemed to obtain no ideas from printed language. He would skip two pages without knowing it, and go right on with the copying; and among his papers were found pages of sentences and parts of sentences copied out of the Bible and put together without any sense or meaning. Very like he attached an arbitrary meaning to particular words, and these jumbling paragraphs may have been complete stories to him.

His language was peculiar, and mostly confined to nouns and a few verbs, which he arranged by rules of his own, the result being very like a dispatch by the present Atlantic telegraph cable. If his mistress wanted to send

him to the village for a small loaf of bread and pay for it, she would say: "Jack go village money bread small one." And he could not understand such a sentence as "You must go to the village and buy me a small loaf of bread." He would perform his errand by going to the shop and writing down "Bread small one," at the same time holding out the money. He was once taken into a toy shop, and while his mistress was buying something a great commotion was heard. There was Jack, mounted on a rocking-horse driving away at full gallop, to the great danger of everything near by, and shouting and waving his arms. He gave a diverting account of how he cautiously approached the horse, found out that it was "bite—no; kick—no," and finally mounted him. He wanted to know if it was God—made, and how far he had ridden.

When a horse was bought by his master, Jack was very anxious to groom him. He told his mistress confidentially that men were very wicked; that a man servant would often shake hands with the devil (his way of saying that he would be a bad fellow). He also said that a man would eat a great deal and cost money, but Jack would only eat "small potato, small meat," because he loved Captain B. The captain finally consented to let Jack try, and the boy really did the grooming very well. His exultation was great. He went up to the horse, kissed it, and in great glee said, "No man; all Jack. Devil cry—go devil," for it was a part of his belief that the devil was always on the lookout to trip him up. A funnier scene still occurred when another horse and a cow were added to the establishment. It was thought that he could not do so much work, and a young woman was hired to milk the cow. But Jack considered himself outraged. He talked of his mother's Kilkenny cows and "cow's baby," and moreover treated the dairy maid with contumely. At length they let him have his way and he was happy. He never afterward, referred to that time without saying that then he was "Hell Jack."

Education had a remarkable physical effect upon him. His stiff, bristly hair became silky, color came and went constantly in his cheeks, in sympathy with the flow of emotions in his mind, and the succession of new scenes and feelings which gradually increasing perceptions called up, lent the charm of childish freshness to his countenance. His large hazel eyes were peculiarly beautiful, for he used them to express his thoughts. He depended a great deal upon the manner of others to him, claiming a shake of the hand at morning and night, and suffering so much if it was omitted, that the denial of the kindness was resorted to only as a punishment for the gravest offenses. One of the latter was a habit of howling when anything offended him. Of course he could not hear his own noise, but he was capable of making a vast deal of it, and seemed to like the commotion it occasioned. This, however, he overcame in time. As he grew older, both mind and manners became gentle and delicate.



When his mistress lost her brother by drowning, Jack stole down at night from his bed and removed from the walls of her study every picture that contained a ship or a boat, or that in any way suggested the water. These pictures were of his own drawing, and the whole occurrence shows how well and intelligently he could sympathize with the afflicted woman.

It has been said before that the first idea which Jack mastered came to him like a pang. All his expression was bodily. His friends could often read his features, which, beaming, glowing, or darkening, showed not merely the depth but the quality of every emotion. Thirty years ago, when Jack lived, there was a great agitation in England on the Popery question. "Mam" was a stout Protestant, and of course he was whatever she was. He came home one day from mass, and, setting up a brush, began to bow before it, asking if it could hear him. For an instant he waited in a reverential attitude, and then getting no answer, began kicking the brush around the room, saying, "Bad god! bad god!" After that, whenever the subject of Romanism was adverted to, Jack would run for the clothes-brush, and vent upon it his hearty heresy.

The ease and directness with which he seized the meaning of difficult lessons was wonderful. Charlotte Elizabeth, in trying to answer some questions he put about the future life, drew a picture of a great number of persons in the midst of flames and fire, to represent hell, and then one figure apart, who, she said, was God's son, a man who came out of heaven, was never "bad," and would not have to go to the flames. But he allowed himself to be killed; and when he died, God shut up the pit where the fire was, and spared all the people. After a few moments' cogitation, Jack saw an objection to this atonement. He pointed out that the people were many—"God's son" was one; and his earnest "What" showed that he understood the difficulty of one rescuing so many. She then cut a bunch of dead flowers into small pieces, and showed Jack that they represented the people in the pit. Then laying down a gold ring to stand for "God's son," she asked him which he would rather have. He struck his hand to his forehead, and with eager rapidity declared that the one ring was better than the whole room full of dead flowers.

A creature like Jack was sure to have many odd ideas and ways. Among the curious notions that came into his head, one was that he must have a hoop to run errands with. He said the stage that passed the house went so fast because the horses had four large hoops, meaning the wheels, and he thought if he had a hoop he could go just as fast. With him an impression was a verity, and when he got his hoop he had no hesitation in racing with the coach, nodding and grimacing defiance to the horses. It really was a help to him, and gave him a reason and object for going fast on his errands.

Charlotte Elizabeth once undertook to teach some of the poor children in the neighborhood, and to keep Jack employed during the lesson

made him monitor over the others. But a more unfortunate choice could not have been made. Nearly all the disorder came from the irresistible merriment which his actions excited. Seated in a high arm-chair he narrowly watched the whole party, and if anything occurred which he considered improper or disorderly, he conveyed to the culprit a warning of the consequences of such actions by slapping his own face, pulling his own ears, and kicking out his foot, all the while looking gravely and sternly at the offending one.

His range of thought was narrow, and, if his conversation were a proof, reverted almost entirely to religious subjects. He was content with a very quiet life, and when he could not talk with "Mam," preferred to sit alone in his little room over the barn rather than have the company of any other person. There he would draw, or sing, or think. It is an old saying, that if horses had a god, it would be a horse. And so Jack's deities—God and the devil—were beings of action and not of words. God was benignant, gentle, and with beaming face; Satan was always in a great rage when he saw any one doing good, and would stamp his foot and tear around, howling with chagrin. But when people were bad, the devil would laugh and clap his hands. Jack always showed a great anxiety when he talked to his fellow-creatures. Expression was hard work to him; but when he talked with God he never had the least difficulty. He would stand perfectly quiet, and seemed to be at ease, expressing with face and gesture the simple prayers he had to offer.

The rapidity to which he leaped to conclusions has already been spoken of. All emotions were intensified in him. When a petition against the admission of Romanists to Parliament was handed round, Jack implored leave to sign it, though he was under seventeen, the limit of age that had been fixed. He wept so hard that his benefactress consented, and with a face flushing deep crimson, and flashing eyes, he rather cut than wrote his name down.

When "Mam" lost her brother, Jack was waiting at table, where laughter was as hearty and frequent as usual. But he noticed that "Mam" did not laugh, and putting down the plate he had in his hand, looked sternly at the company, saying, "Bad laughing!" walked out of the room in great indignation, stopping at the door to say, "Mam come; no laughing; gone, dead."

His was a beautiful though an obscured character, and when at the age of nineteen he died of consumption, those with whom he had lived felt that they had lost one who had for them a sympathy and affection that is not often found in life.

PSYCHOLOGY has relations to Theology. Ideas of Divine Being must be in our own minds, as well as arguments, to prove this existence. Questions of human ability and of free-will are discussed and decided.—*Horace Mann.*

## Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—*Cooper.*

### MY CHILDHOOD'S HOME.

They tell me of Italian lands,  
Where flowers, by zephyr breezes fanned,  
Perfume the evening air;  
The home of music and of arts.  
The land of true and loving hearts,  
And birthplace of the fair.

They tell me, too, of vine-clad France,  
Where peasants wheel in merry dance  
Around the cottage door;  
Of California's golden skies,  
Arrayed in nature's deepest dyes,  
As fair as Eden's shore.

But give to me the pastures green,  
With hill and dale and slope between,  
Where childhood loved to roam;  
And give to me the forests grand,  
Which bend beneath the storm-king's hand,  
Around my childhood's home.

Let others sing the beauties fair  
Of orange groves and southern air,  
Where fancy loves to roam;  
But memory turns with mournful eye,  
While other scenes pass slowly by  
Of home, a childhood's home.

No future land can ever be  
One half so fair and dear to me  
As that in childhood tried;  
For there a mother's grave is made,  
And there a sister's form is laid,  
With brother side by side.

Oh, would I could forever stay  
'Mid scenes where childhood loved to play  
In years forever gone;  
But life has cares which we must meet,  
Ere we can press with sinless feet  
The happy shores beyond.

Then let us work while work we may,  
The morrow soon will be to-day,  
To-day will soon be o'er;  
And ere another sun shall rise,  
The hand of death may seal our eyes,  
To open nevermore. DELTA KAPPA PHI.

### THE TYRANNY OF FASHION.

BY MRS. JOHN HALIFAX.

As we sat in one of our city cars the other day, a young mother entered, dragging after her three babies, and seated herself with a sigh of such utter weariness that it arrested our lazy attention and set curiosity to work to trace that sigh to its source. She was a delicate little woman, with a face whose deep-cut lines and premature wrinkles told so plainly of overwork that it might have moved any ignorant looker-on to pity.

Yet there she sat—poor, little, pale, jaded, dull-eyed, worn-out, old young woman—a slave to the hardest mistress that ever shod an iron heel with velvet, for she was dressed from the crown of her head to the sole of her foot according to the "very latest" rules of Fashion. Everything she wore, though of inexpensive material, was cut as carefully and trimmed as

elaborately as if she were the laziest belle of Fifth Avenue, with a score to execute her senseless whims. Her three children were decked off in like manner, utterly regardless, if not of money, at least of time. Their little garments, all snow-white, were tucked, embroidered, braided, flounced to the last inch, shining with starch and faultless laundressing, till each poor baby was a moving mass of finery, just fit to set up in the window of a "Ladies' Emporium" as a sample of "Work of the best quality done here."

Now if people who have plenty of time and money to waste choose to make little puppets of their children, they can do so with some show of reason under the plea that they have nothing else to do; but for the mother of a family, who was evidently her own nurse, seamstress, and maid-of-all-work, to tax herself so needlessly, so cruelly, so absurdly as that! Is it not incomprehensible? And she is but one of thousands. Yet slow-brained people wonder every day why the women of this generation are not as healthy as their grandmothers. Reasons why are plenty, and this is one of them: The grandmother of that waxen-faced expiring fragment of womanhood had but two "best" gowns—one for winter, one for summer, and she wore them half a lifetime without wasting any anxiety or labor on either. With her mother's brooch, and her fine kerchief, and some rich old lace handed down by an amiable grandmother, she was equipped for any occasion of dignity or importance. Then, her children wore calico dresses, "linsey woolsey" petticoats, and homespun stockings; played with doll, and said their catechisms, and were ever so much healthier, happier, and better children than the little men and women who walk our streets to-day.

Now, the laws of Fashion change as rapidly as the seasons, and are so arbitrary that the shape of a collar, the width of a ribbon, the size of a bow will determine one's claims to eligibility. And if it be folly in the rich to yield themselves to such tyranny, how much worse the folly of the poor, who must sacrifice their golden hours of leisure, their health, sometimes even life itself, in the senseless straining after empty and unsatisfying frippery which does not belong to them, and can not add one iota to their solid comfort and happiness!

And the children—ah, me! ah, me! Said a little lady of ten years in our hearing: "You see, aunty, my veil is *real* lace," and she held it up for admiration as if profoundly impressed with the importance of the weighty fact. Said another: "Will it do for me to wear this collar to the Park?" "Why not?" we asked, innocently. "Why, it isn't a *Shakespeare* collar!" she replied, with wide-open eyes of astonishment at our ignorance.

Oh, if mothers, rich and poor, would but give up this wearying struggle to comply with the demands of Fashion! If they would put upon their children comfortable, wholesome, neat, inexpensive dresses, and then devote the extra time and money to healthy recreation or

culture; if they would go out and romp with them, play merry tunes that will set their little feet flying over the floor; read good books, study good pictures; in short, fill every day's cup brim full of the pleasures that satisfy and can not harm, then the sweetness of such a childhood will blossom and bear fruit in the future when such frippery as beads and ribbons have done their poor miserable work and perished.

Children really need no such adornment. God made them beautiful, and beautiful they will be if His work is not tampered with. If they are healthy, happy, and innocent, they will always be the loveliest of God's gifts, and need no help of ruffles or embroidery to make them attractive.

### THE MUTE AND UNSOCIAL.

THE dissipated and abandoned have had their advocates of reform. They have been followed to the scenes of their indulgences, and urged even at the brink beyond which there is no hope, to break from the spell of that infatuation which culminates in hideous death. But who has raised a voice of reform in behalf of those who, while of strict moral integrity, have become educated into muteness—into a distant coldness—into an unsocial and sour disposition? The class which is the victim of this distemper is large indeed, and a singularity in it is that people applaud their probity and virtue, and forget the freezing that is penetrating deeper and deeper; that freezing that stops the very flow of those spirits whose generous influences when withdrawn from the mind and body leave the one to unbroken melancholy, and the other to waste away by a protracted yet miserable consumption. What superinduces a more unhappy abandonment and loss of aspiration than melancholy? and what so soon generates this soul-racking malady as solitude and lack of sympathy?

Only through our social capacity can we be happy. Only through the exercise of our social qualities can mind and body perform every one of their proper offices; to stunt or stint them is to poison the very source of life at its fountains.

Look about you! See that deserted one—perhaps uncouth—perhaps a stranger. With a kindly tongue address him—with warm hands welcome him; throw around him the warmest influences. Away with false "proprieties." They had their origin in artificial and not natural sources; they are rightly regarded in the right place, but are of the height of folly and evil as usages; they advertise the finical and shallow; an outrage of them in our communion as human beings—as members in good standing of a common brotherhood—of one blood—is right; one who can with true dignity and charity, with discretion, give kind words to the social outcast, the mute and unhappy; who can extend a cordial sympathy to the stranger—the stranger to comfort

and happiness as well as social connections—is worthy indeed a philosopher's mantle, a brave man's meed, and a Christian's crown.

JOHN DUNN.

### AN AGED MAN.

FROM the Wooster (Ohio) *Democrat* we take the following interesting account:

"There is residing at this time in the village of Jefferson, Plain Township, Wayne County, Ohio, five miles west of Wooster, the oldest man in the State of Ohio, and probably in the United States. His name is John Folgate. He was born in Lebanon County, Pa., in the month of February, 1759, making him 108 years old. He emigrated to Ohio in 1820, and has lived since that time an industrious, quiet, unobtrusive life in Jefferson. He was seventy years of age when he settled in that village, having already attained the period in life designated in Holy Writ as the usual limit of human existence, and at which most men, under the burden of many years, die. Physically, he is rather small, probably under the medium size, but exhibits a compact frame and a well-constructed body, which, no doubt, eighty years ago, was one of physical excellence and muscular perfection. He was married at the age of thirty to Miss Elizabeth Wolgamott—the very mention of whose name starts bitter tears in those old eyes that have led him upward through the darkness and labyrinth of a century. His wife was born in Lancaster Co., Pa., three years before the battle of Lexington, and three years after the birth of the great Bonaparte. She had often seen and spoken to Washington. Her death occurred Jan. 29th, 1849, in her seventy-eighth year. An only child was their wedded inheritance, and the old man, who carries upon his back the weight of well nigh a million hours, weeps and wonders that the son, aged fifty years, should be dead, and the father here. He was a teamster in his early years, about Baltimore, Md., and in Pennsylvania, but for the last sixty or seventy years has been engaged in mechanical labor. He was drafted in the war of 1812, shouldered his musket, but was *discharged on account of his old age*—so that fifty-five years ago he was too far advanced in life to be a soldier. At the time he was drafted he was keeping a tavern at a place called 'Sporting Hill,' near Baltimore. In politics he was always an old-line Whig, but in political as well as social life, while he had stern convictions, he had but few prejudices."

His habits and manner of life would afford an interesting subject for consideration. We would like to be informed of their character. Can any of our readers furnish us the particulars?

SAD.—Said a poor little girl in the fourth ward of New York, as she was dying, "I am glad I am going to die, because now my brothers and sisters will have enough to eat!" Nothing could be written or thought more simply pathetic.

### "THE STICK-UP NOSE."

A DASHING little black horse, with a little gem of a cutter behind him, and a bright, rosy driver, stopped near a large dry-goods store, and a group of boys on the corner stood and stared. It took them but a moment to scan the horse and cutter, and then they fastened their eyes on the young girl. "I tell you what, Joe, she's killing handsome," said one of them. "That long red scarf around her neck is a good match for her cheeks, and her eyes are as black as her pony. And didn't she rein up her horse as if she knew how! Julius Cæsar! she's splendid!"

"Well, I suppose I must get out and take in this bundle, but I'm tucked up so nicely in this robe, I don't want to," said the young lady to herself, glancing at the boys who were too far off to hear what she said.

Throwing back the robe, she started to get out, when she saw a boy standing near the store door, and looking at her.

"I'll ask him to take this roll in," she said,

zig-zag. Why, it isn't half as good-looking a nose as yours. What's your name?"

"Harry McAlister," replied the boy, smiling, as he thought of the "zig-zag" nose on the



FIG. 2.

corner, and also of his own, which the young lady had tried to praise.

"Any woman that can say a good word for such a nose as mine must be a real lady," he said; and now it was Mary Davenport's turn to smile.

"Well, I can say a good word for such a nose as yours, and for such a boy as you, too," she replied. "I know by your looks that you are a first-rate little fellow, and you've got a splendid name. Harry McAlister. Why, you couldn't have a better. What's the name of that boy who cried out so loud: 'You'd better name him Stick-up nose,' and then turned

round and showed his zig-zag nose?"

"Jimmy Snod," answered Harry, going almost into hysterics, he laughed so hard.

"That's good for you, Harry," said Miss



FIG. 3.

Mary. "Laugh away as fast as you can. It's a great deal better for you than crying. Here's the quarter—a twenty-five-cent piece. I'm

much obliged to you for taking my bundle into the store."

"I can't take the money," replied Harry, putting his hands behind him. "I don't like to be paid just for doing a little thing for a kind, polite young lady."

"Oh, but you must. You needn't call it pay, but take it to remember me by."

"Well, I'll do that, and I'll never spend it the longest day I live," said Harry, as he hurried away with his quarter, and with new and pleasant feelings. But he was obliged to pass the corner where the boys were congregated, and the rude fellow with the "zig-zag nose," Jimmy Snod, wishing to show his wit at the expense of Harry, called out: "Little chap! little chap! follow your nose and you'll be sure to go right, for it sticks up as high as a church steeple."

Harry McAlister's face not only crimsoned but burned with rage. "I'd like to lay that fellow on a level with the ground," he said to himself, "but then the young lady was kind and polite to me, and told me I was handsome,



FIG. 4.

so I think I won't do it. I might tell him what she said about his 'zig-zag nose,' but I'm satisfied without it." Harry went on toward his home, an unpretending cottage where his humble parents lived, and as soon as he entered the house he repeated Mary Davenport's pleasant, warm words, the compliments she had paid him, and the insulting words of the boys on the corner.

Mrs. McAlister's face lighted up with pride as she thought of the attentions her Harry had received from the beautiful and charming young lady, and she pondered on the kind words until late at night; but Harry, although he did not forget Miss Mary's words, pondered rather on what Jimmy Snod had said. Again and again he repeated to himself: "Little chap! little chap! follow your nose and you'll be sure to go right, for it sticks up as high as a church steeple." As he lay on his bed thinking it all over, he concluded that it wouldn't be a bad idea to take Jimmy Snod's advice. "Why, if I follow my nose," said he, "it's a fact, as the fellow said, that I'll 'be sure to go right,' and, by and by, I'll be a rising man.



FIG. 1.

and called out: "Come here, little fellow, and take this into the store for me, and I'll give you a quarter."

"That young lady is calling you, crooked-nose," screamed out one of the boys.

"You'd better name him Stick-up nose," said another; so "Stick-up nose" was handed from one to the other, and went sounding through the air till it reached the ears of the little boy as, with flashing eyes and flushed face, he went up to the cutter to take out the bundle.

Mary Davenport, the young lady, heard it, and noticed the boy's air of embarrassment and indignation, and her heart went out to him at once.

"You needn't care for what those boys say," she said to him. "You are a handsome little fellow, whether your nose is straight or stick-up, and I dare say their noses are not half as good-looking as yours."

This brought the tears, and the young lady, wishing to save the child from a regular cry, added: "There, now! I can see those noses on that corner, and one of them goes zig-zag,



When a body's nose sticks up, it's a good thing to follow it."

Many years afterward, a stranger was entertaining the passengers in a car by telling them of a lad he once knew who was grossly insulted by some boys for having a stick-up nose.

"One day," said he, "after receiving two shillings (which he has kept to this day) for doing a favor for a young lady, he passed a group of boys, who stood on the corner, and they repeated the insulting words they had spoken only a few minutes before, and one of them—the worst of the group—called out: 'Little chap! little chap! follow your nose and you'll be sure to go right, for it sticks up as high as a church steeple.' Well, the insulted boy was very angry at first, but he soon began to think seriously of following his nose, and from that time forward he did it. And it made him a prosperous man, worth fifty thousand dollars, and, what's better, a good man, first and foremost in every good work."

All the passengers were very much interested, one in particular, who said: "Why, where did you get that story? I've heard it before. What was the boy's name?"

"Harry McAlister," replied the stranger, and he added, as he crossed his forefinger over his nose, "this is the nose that Harry McAlister followed."

There was quite an excitement in the car, and a general burst of laughter as Mr. McAlister concluded his story.

Soon afterward, as he and a dozen others were leaving the cars, the man who had been more interested than all the rest, jogged his elbow, and whispered: "Confound it all, if my name ain't Jimmy Snod, but don't you tell anybody as long as you live. I've often wished I could see you somewhere in the world and beg your pardon, and now, as this may be my last chance, I beg your pardon a thousand times."

Taken by surprise, and unable to control himself, Mr. McAlister broke out, as he grasped the man's hand and gave it a hearty shaking: "Why, bless your heart, Jimmy Snod, I owe you an everlasting debt of gratitude—you've been the making of me, don't you know it?"

"Wasn't I a saucy, insulting youngster?" replied the man.

"Well, no matter about that," answered Mr. McAlister, as they walked on together.

"Ah, it's a great deal of matter, sir. How often I've wondered what had become of the boy whose nose I so insulted."

"But it was only my nose," said Mr. McAlister, wishing to relieve the man.

"Well, sir," wound up Mr. Snod, as he and Mr. McAlister parted, "that detestable performance of mine, and the sequel (meeting you after so many years and learning what my words accomplished), have taught me one thing, and that is, that the great God can bring untold good out of evil, and use the words that sting and pain a boy, to help him onward and upward in the world. I beg your pardon again. Good-bye, sir."

### INTEMPERANCE IN THE SOUTH.

THE editor of the *Sandusky Register* gives the following as the result of his personal observation on a recent tour through several of the Southern States:

"The extent to which the drinking of intoxicating liquors prevails at the South, as a 'social custom,' is appalling to one who looks upon intemperance as the curse of our land. It is next to impossible to enter any circle, or, in fact, meet anybody anywhere, without having the infernal ghost of 'something to drink' forced under your nose. If you are casually introduced to Major Jones, late of the Confederate army, the first sentence after the salutation is, 'Step this way and take something.' You purchase ten dollars' worth of dry goods at a Southern store, and after paying your bill you are, with a wink, beckoned to a back room, where a free glass of whisky is gracefully proffered. You enter the business office of an acquaintance to chat three minutes, and before you leave, the business acquaintance is certain to say, 'Sam, fetch that black bottle from the shelf and two glasses.'"

"You call at a Southern home, and your host would think that he had outraged the very spirit of hospitality did he not offer you some fluid that has the happy power of giving the human nose the color of a lobster's claw. The wonderful variety of these fluids surprises one who knows the destitution of the Southern country in other respects. In point of strength and palatability they range all the way from dish-water to aquafortis, and their results have the same gradation, reaching from nausea to murder in the first degree."

"It would seem that the South had been sufficiently cursed by slavery, secession, war, and defeat; but the plague of drunkenness is now added. The morals, no less than the politics of the South, need reconstruction; and the field for reformatory work is a wide one. But one thing is plain, that so long as the offering of intoxicating drinks is regarded as a standard social custom, intemperance can not be successfully battled any more than the current of the Mississippi can be permanently stayed."

The *Sandusky* editor tells the truth. If slavery in itself was a curse, that curse was tenfold intensified by the constant and all-pervading use of the infernal fire-water. Planters acknowledged that most of the barbarous flogging, bruising, and flogging, inflicted formerly on the slaves, was done at the instance of, or by, whisky-drinking overseers. It was said that the slaves would spend their last cent for whisky, tobacco, and lottery tickets. Negro slavery has been abolished, but the soul-and-body-consuming slavery of whisky and tobacco remains. Many women use a "boonder," and swab their mouths with powdered tobacco, and, like nasty men, spit the foul stuff at a mark.

A big political war has been fought to preserve the Union, in which hundreds of thousands lost their lives, and the bodies of nearly four millions of slaves have been set free. That is a big thing! But another war—God grant that it may be bloodless!—must now be waged for the emancipation of men and women from those twin curses, whisky and tobacco. We are in for this fight. Our cause is just. We are on the side of God and humanity. Be it ours to aid in the rescue of

fallen man and to remove the temptation, lest we, too, and our household, become engulfed by the insidious tempter. There is no security, no safety, save in temperance. And we call on all the world, men, women and children, to enroll themselves on the *right side* in this struggle. The South, so far as soil and climate generally are concerned, is a land of health, wealth, beauty, and sunshine. Let her people, white, black, and yellow, be freed from these blighting curses, and she will become the paradise of this continent. Men and women, will you take hold and help to remove this mountain? The way to redeem and bring prosperity to the South is through temperance, education, industry, and true religion. Secure these, and "capital" will follow.

**HOW FRANKLIN OBTAINED A SITUATION.**—When quite a youth Franklin went to London, entered a printing-office, and inquired if he could get employment as a printer.

"Where are you from?" inquired the man.

"America," was the reply.

"Ah!" said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

Franklin stepped to one of the cases, and in a very brief space set up the following passage from the first chapter of the Gospel by Saint John:

"Nathaniel saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quick, so accurately, and contained a delicate reproof so appropriate and powerful, that it at once gave him character and standing with all in the office.

**COSTLY OBSTINACY—LARGE FIRMNESS.**—There are two men in prison in England whose fate it has been to illustrate the nature of laweyers' bills on a magnificent scale. P. Foster, a farmer, now lies in Taunton jail for non-payment of a church-rate amounting to the sum of \$3 75. But the cost of the law proceedings by which he was condemned amount to \$710. J. B. Grant is immured in Whitecross Street Prison for non-payment of \$8 00 church-rate, coupled with \$1,234 costs.

[This illustrates a kind of martyr spirit which is based on large FIRMNESS and CONSCIENTIOUSNESS, without that large endowment of Veneration which is necessary to enable one to observe the injunction of St. Paul, "Honor the king," though he be like Nero. If these men think themselves *right* in refusing to pay church-rates, and if governed by strong conscientious scruples, they will stand out till starved into submission. But it is hard to "kick against the pricks." Better conform to the law of their country, or leave it for one which imposes no restraint on religious opinion. However, if men choose to abide their "obstinacy" rather than yield to the fates, why, it is their own affair.]

## A DAY ON JAMES ISLAND, SOUTH CAROLINA.

I FOUND, near the Battery, three black boys in an unpainted and leaky skiff, who were willing for a consideration to row me over to the island. The waters of the beautiful Bay of Charleston were just rippled by the rising sea-breeze, which blows here so freshly during the greater part of the day. My boatmen pulled lazily and in silence at their oars. They seemed to possess none of the loquacity and jollity we are wont to associate with the negro character. They had a sullen, morose, and sinister look, suggestive of piracy and murder; and I thought it a lucky circumstance that my voyage with such a crew was to be short, and within sight of land.

They put me ashore near where a lofty earth-work, thrown up by the rebels during the late war, crowned a slight bluff. On the right was a picturesque grove of lofty, long-leaved pines, and near them quite a little village of negro cabins. On the left, and just behind the fortification, I came upon a comfortable dwelling, probably, under the old *régime*, the residence of the overseer of the plantation, or, possibly, the winter habitation of the planter.

I found the present proprietor overseeing the operations of the plantation himself, and had an interesting conversation with him about the island and its productions. He pointed out to me the ruins of what once must have been a fine mansion on the opposite side of the neighboring creek, near which, he said, there was before the war one of the finest orange groves in the South—equal to any in Florida—an evidence of the semi-tropical character of the chain of Southern sea-islands of which James Island forms an important link.

Here I saw for the first time, in its normal habitation, and in all the glory of a thrifty growth, the long staple or black-seeded cotton, generally known as Sea-Island Cotton. My pleasant and courteous new acquaintance said that he was cultivating ninety acres, manuring as heavily and working as thoroughly as he was able; that his freedmen were giving him no trouble or cause of complaint, performing their regular tasks as under the old system, which gave them, when they chose to apply themselves closely, the larger portion of the afternoon for rest and recreation; and that it was difficult to get them to work in any other way. He mentioned this last circumstance as, with him, an obstacle to market gardening, which he said might otherwise, at this point, be made exceedingly profitable, all the common vegetables and small fruits growing there with the greatest luxuriance, and the markets of Charleston and of New York being almost equally accessible.

After making some inquiries in regard to the route to Fort Johnson, I set out on my tour of exploration. My road, for some distance, lay through fields of cotton, corn, and sweet potatoes, all in the best possible condition of till and growth. Entering, finally, the Fort Johnson road, I found myself shut in on both sides

by an immense and impenetrable natural hedge of cassino and myrtle interwoven with creeping and twining plants of many species, among which the most prominent is the Muscadine or Bullace grapevine, now loaded with its delicious fruit. Through this hedge a bird could scarcely fly; and to the human vision it forms a perfect barrier. Here and there an opening gives egress from adjacent fields and permits an occasional glimpse of cotton fields, patches of corn and sweet potatoes, or of now untilled and weedy wastes; but the level character of the country precludes extensive prospects even where no obstructions exist. But the verdant walls which shut you in are, unlike fences of wood and stone, replete with objects calculated to interest and employ the mind, and to please the senses also. Their variety of foliage, their thousands of flowers, and just now the rich clusters of the ripening muscadine, make one little loth to be thus shut in.

Observing through one of the openings of which I have spoken, an old negro at work in a patch of the finest cotton I had seen, I entered and spoke to him. He said that the cotton belonged to him, but that he rented the land from the "Government." How it happened that the Government owns land here I could not learn. I inquired the distance to Fort Johnson.

"You see dose tall pines, massa?"

"Yes."

"Well, you pass dem, and you are dere."

The pines seemed near, but the distance proved to be greater than I could have believed possible. However, I finally passed the pine grove, and found myself in the midst of the network of batteries and rifle pits which defended this important point—the eastern end of the island.

Ascending the walls of a fort, I gazed around me. The prospect I obtained was peculiar and characteristic. No sloping hillsides, no beautiful valleys, no background of purple-tinted mountains met my view, but in their place were level plains bordered and dotted with masses of semi-tropical foliage, green marshy flats, long stretches of white beach, and bright expanses of inlet, river, bay, and ocean. Toward the east and south stretches the illimitable sea, flecked here and there with white sails; on the north lies dreary, desolate Sullivan, with its sand-hills, its forts, and its ruined village, and beyond, the bluffs of Mount Pleasant; northwestward, at the head of her beautiful bay, and in the embrace of her sister rivers Cooper and Ashley, rests, as it were on the bosom of the waters, the once proud metropolis of South Carolina—a city of melancholy ruins; and on every hand, near and far, forts, batteries, and rifle pits. Every spot possesses an historic interest. These laboriously constructed earth-works were the defenses of a people struggling against superior numbers, wealth, and power in behalf of a cause and a land they loved. These plains not long ago were tented fields; these groves filtered the smoke of a thousand camp-fires. Yonder are

the ruins of defiant Sumter; across the channel old Moultrie, of Revolutionary memory, may be faintly discerned, hidden in sand and flanked on either hand by the long line of earth-works—huge, shapeless heaps of sand they seem now—which were thrown up during the late civil war. Castle Pinckney, nearer the city, has a garrison, and over it floats the old flag.

Enough, perhaps, of sentiment. I had visited the island for the most matter-of-fact and practical purpose conceivable—to investigate its resources—to judge of its adaptation in soil, climate, and other conditions for the growing of cabbages, beans, peas, potatoes, peaches, grapes, figs, and strawberries.

The soil of James Island is sandy but naturally fertile, and much of it, unlike that of other portions of the State and of the South generally, has been improved and rendered still more productive by an enlightened system of culture. Its great staple has been and is Sea Island cotton; but all the fruits and vegetables of the temperate zone, as well as some that belong more properly to the tropics, grow here with wonderful luxuriance.

The climate, as already remarked, is semi-tropical. Whether it is the proximity of the Gulf Stream, or some other less obvious cause, which gives it this abnormal character, I need not stop here to inquire. It is certain that many trees and plants thrive here that can be grown on the mainland only, several degrees farther South. The orange and palmetto seem as much at home here as in southern Florida. I saw many trees of the former loaded with fruit and growing luxuriantly.

A late writer speaking of the climate of the Sea Islands in general, says:

"It is delightful in winter, which, on account of the great preponderance of evergreens, hardly differs to the eye from the warmer seasons, and rises to a splendor in summer and autumn that is never experienced elsewhere in the same latitudes, while the excess of heat is happily tempered by the sea-breezes, which, rising with astonishing regularity toward the middle of the day, bathe the country far into the interior with moist and refreshing coolness."\*

In the forest growth of the island, nearly all the principal trees of the South seem to be represented. Conspicuous among these are the long-leaved pine, the live oak, the Spanish oak, the water oak, the great magnolia (*M. grandiflora*), and the cypress. The pine often grows to the height of more than a hundred feet, straight, strong, and majestic, and is the true monarch of the Southern woods. The live oak, too, is a magnificent tree, but just the opposite, in almost every respect, of the pine, throwing out from a short massive trunk numerous gigantic and far-reaching branches, covered with a dense, glossy, evergreen foliage, and forming what seems at a distance like a miniature mountain of verdure. Not so grand, perhaps,

\* E. B. Seabrook, in "The Galaxy."

but more beautiful, is the magnolia, a perfect pyramid of bright and shining green flecked at the proper season with its great, white, fragrant flowers. Cedars, myrtles, bays, cassinos, and other shrubs, covered and interwoven with vines, form the undergrowth, or are massed into impenetrable thickets around the swamp-pools and lagoons. Among the vines, in addition to the wild grapes already alluded to, the trumpet flower and the yellow jasmine or jessamine (*Gelsemium sempervirens*) are prominent. It is the latter which, in the early spring, or, more strictly, the latter part of winter, makes gay the thickets with its golden bloom and loads the air with its unsurpassed fragrance.

Fort Johnson was, before the war, the site of a flourishing little village, not a vestige of which, however, now remains. It was the summer residence of planters whose plantations were not considered habitable during the hot months, on account of the malaria. Two or three negro cabins are the only habitations that now meet the eye on this end of the island.

I found the soil less fertile here than at the point where I landed, but sufficiently good, with some manure and proper cultivation, for the production of good crops of cotton, corn, vegetable, or fruit. Only a small portion of it is now under cultivation.

To the south of Fort Johnson stretch extensive marshes permeated by numerous creeks and inlets; and on the southeast may be seen the low sandy shores of Morris Island and the main channel by which ships enter the harbor of Charleston.

Having explored the neighborhood of Fort Johnson to my satisfaction, I turned my face westward and retraced my steps.

During this long ramble I had met no white person of either sex. The freedmen all seemed busy and contented, and I always found them respectful and obliging.

On reaching my landing-place, I found that my black water-imps had not returned for me, as they had promised.

I had no reason to regret their defection, for at "The Bluff" a mile or so above, I found a boat just ready to sail for the city, on which I at once secured a passage.

At the Bluff is a store. Here, a large number of freedmen and freedwomen were gathered, talking, laughing, and lounging about; it was Saturday evening, and the work of the day and of the week was over. A planter drove up in a mule cart while I was standing there. He alighted, and the cart and its black driver returned to the plantation. The gentleman lived in the city, and his boat lay at the dock ready to take him over.

My boatmen on the return trip were fine-looking black fellows, mirthful and loquacious as negroes should be; and the sail down the creek and across the bay was delightful.

We met many boats returning from the city to the island. All of them were filled with dusky forms, and strong black arms pulled the oars and managed the sails. Some of the boat-

men were singing, and their oars kept time with the monotonous music of their songs.

When I reached the Battery, the military band was playing martial airs, and crowds of gay promenaders were enjoying the refreshing coolness of the evening breeze.

I looked back. The long, low shores of James Island were growing indistinct, but the grove of tall pines near which I had landed in the morning, stood out clearly defined against the blue sky.

Ex.-Ed.

September, 1867.

### INTERNAL CONDITION OF THE EARTH.

MR. EDITOR: An article appearing in the November number of the JOURNAL, treating upon the internal condition of the earth, contains so many absurdities, that I can not forbear pointing some of them out.

When we have no positive knowledge concerning a subject toward which our thoughts are drawn, speculation upon it may afford us considerable entertainment, and if the theories we build are not contrary to any of the known laws of Nature, sometimes improvement and a valuable addition to our stock of ideas may result.

Ingenious conjectures upon matters unknown, and in most cases unknowable to man, have from time to time been published in the JOURNAL, but, though generally original and frequently improbable, they have seldom been such as from the nature of things were absolutely impossible.

The writer of the article to which I refer appears to have forgotten that weight is but a relative term, expressive of the power which the attraction of gravitation exerts upon all substances that are found upon or in the earth, or that in however volatile a form move over its surface.

The atmosphere has weight; a swaddling band forty miles thick, and pressing upon every portion of our globe with a power of fifteen pounds to the square inch. Hydrogen and other buoyant gases, if generated and liberated at the bottom of this vast ocean of air, will rise through it, as wood does through water, till they reach its confines, where, operated upon by the same universal law of gravitation, they will hover unable to mount upward into empty space. If the crust of the earth was hermetically tight, gases that upon its surface show great buoyancy, confined within its center would be powerless, having no more sluggish substance than themselves to climb upon; the only result that would follow such a state of things would be, that the crust of the earth, having no support, would be crushed inward, if not by its own weight, by the tremendous pressure of the atmosphere that incloses it.

If there was an aperture however small, through which the atmospheric air could find its way, it would rush in with great force, and displace all lighter substances; and as a hollow thin crusted globe such as our ingenious

theorist supposes the world to be, would hold all of an atmosphere that philosophers inform us extends in its most rarefied form but forty miles from the earth's surface, we would be left as helpless as fish out of water, with no food for our lungs, except perhaps the purest hydrogen, that would waste us like a devouring flame. That there are numerous openings in the crust of the earth our writer admits, and indeed they are well known to exist—principally in the shape of volcanoes—so that the fact that the atmosphere instead of passing through these still floats around us, is proof positive that the interior of the earth consists of substances heavier than the common air. Having thus shown the absurdity of the idea that the earth is a hollow shell filled with buoyant gases, it now remains to be seen whether any such contrivance is necessary to retain the earth in its position. Gases essentially buoyant, that is, buoyant in their very nature, and not because acting in a heavier substance (if we can conceive of such buoyancy), would certainly have no more effect upon the motion of the earth if confined within it, than the efforts of a boy to lift himself in a basket, for they would rise from the center and press outward in all directions against the circumference, thus neutralizing their own power. The idea that any substance could be heavy enough "to sink the world into perdition" is equally absurd; for the greater the weight of the materials, all gravitating toward a common center, the more solidly is the world bound together, and the less likelihood is there of any disruption of its parts. A planet poised in space has no weight as a whole, and if it felt no attraction from other bodies would remain motionless forever; or if the Being who created it set it in motion, it would continue moving eternally onward in a straight line. This would be the motion of our earth if it were not also influenced by the attraction of the sun, which partly overcomes the tendency to move in a direct line, and causes it to revolve in an orbit. If the earth was increased in weight, that is to say in density of material, its momentum would be greater, and more power would be necessary to swerve it from its original straightforward path; at the same time its increase of density would strengthen the sun's attraction for it to a corresponding degree, and thus one force would neutralize the other and no change take place in the annual motion of the planet. The effect would be the same as placing a pound weight on each side of a scale that was before equally balanced. Considering these facts, it is plain that the writer in the November number is mistaken in both his premises and his conclusions, and that the density or heaviness of the materials that compose the interior of the earth can have no effect to weaken its cohesion or sway it from its position in respect to the sun.

"CONAHOMON."

GIVE a man a taste for reading, and the means of gratifying it, and you can scarcely fail of making him a happy man. You make him a denizen of all nations—a cotemporary of all ages.



THE MEDICINE-MAN.

YOUNG TIGER TAIL.

## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Sprinchheim*.

### OUR FLORIDA INDIANS.

FROM some cause, the farther south in the United States we go, the more civilized the Indians seem to be, the more inclined to civil government, tillage of the soil, and the establishment of the arts of peace. The Seminoles and the Cherokees—especially the latter—seem to bear out this proposition. The Indians in the West and Northwest are roaming, warlike, restless people, with force and fierceness; while among their characteristics artfulness, cunning, and cruelty appear to be the chief.

Black Hawk, one of the most resolute and yet most noble of savages, whose head is familiar to all readers of the PHRENOLOGICAL JOURNAL, was a centralized embodiment of the Northwestern Indian character. Big Thunder, whose skull we have in our possession, was also an eminent example of uncultured fierceness. We have in our collection a cast of Osceola, the eminent Seminole chief, the form

of whose head was eminently elevated, and bears the outline of civilization. The intellectual and moral organs were largely developed.

It will be seen, by the engraving, that the head-dress is only a band or turban, the top of the head being bare of everything but nature's own covering. The head seems to rise high at the crown, showing Self-Esteem and Firmness well marked. The head also appears to be rather broad through the region of the ears, indicative of force. The medicine-man has evidently the better intellect, more power of thought, and more dignity. Young Tiger Tail may be more forcible and fierce, but has not so much dignity or intelligence.

A valued correspondent has sent us the photographs of three Indians from Florida, with the following remarks:

These three Seminole Indians visited Key West, Florida, upon the close of the rebellion, when they were photographed by Buis, the artist. Their tribe, occupying a large portion of the Florida peninsula, with great shrewdness took no part in the "great conflict;" for the United States in the past had necessarily, as a government, made war upon them, and

the Floridian, as a volunteer, was then their most bitter and effective enemy; hence in their morass fastness they could preserve their chosen neutrality, because both their old enemies had their hands full, fighting one against the other. The tribe molested neither rebel nor Union, nor did either meddle with them. Before the rebellion they had had their periods of war and their periods of peace. Isolated from other tribes for many years, their conflicts had alone been with the white man. Probably this warring with white men alone gave more character to them as a tribe, and even fastened upon them something of the true character of a nation, by concentrating their power and location. They have absorbed other tribes, as, for instance, the Yemassee of South Carolina; and were themselves divided by Billy Bowlegs' party, which went to the Indian Territory a few years ago. They have captured negroes, and in some instances these have become prominent in the tribe; yet the negro seemed not naturally to affiliate with the Indian as with the white man, probably from a taste for a more civilized life, and a desire to see old friends and kindred.

George W. Ferguson, Esq., of Key West, Fla., to whom we are indebted for facts, says:

"Young Tiger Tail, who is on the right of the picture, I have often seen, and also his father, who is the chief of the Seminoles, and also his mother, who was remarkable for her beauty. The father is a fine-looking, stout, manly character, more so than the son, who is now about twenty-four years old."

Here is a comely face, with eyes full of mirth and lips of affection. There may be dormant the fierceness of the father in war and the openness of the man in peace, qualities which time and circumstance may disclose. The young man's make-up is prepossessing. We judge he is a favorite with his mother, and a beau with the fair ones of the tribe, making many a dusky lover jealous. The vital temperament predominates, and good health and good humor are indicated in his organization.

The medicine-man, seen on the left, is now about twenty-eight or thirty years old, and is fine-looking and intelligent. With him the motive temperament predominates greatly, as witness the marked prominence of every feature, as if wrought by the bitter experiences of war or a deeper reach of thought inspired by all the requirements of the wild medicine-man's profession.

His is a bold, confident, self-reliant presence; mentally and physically, he is a superior in his tribe, and a fine sample of that once powerful race, now fast disappearing before the march of civilization. The top-head is well developed, the nose finely cut, the lips compressed, the eye stern, and the face furrowed—all marks of the man of judgment, decision, and action. We should not like to make him angry, for all the passions find expression in this face, and there is the will sufficient to empower them to act.

The one in the background, who is about



twenty-eight or thirty, is not a man of note or prominence in his tribe. While young Tiger Tail has much affection and humor, and the medicine-man force and intelligence, this face has no remarkable expression of either, but is a good specimen of the common "Injun."

The medicine-man, it will be observed, is the most dressed. The two shields upon the breast indicate rank of family, which is second only to that of young Tiger Tail, who wears three; yet the younger has no sash, scarf, or plume to indicate authority or position on account of personal prowess or merit. The one in the background is wanting in every mark of distinction as an Indian.

### THE GOLDIS.

THE Goldis, inhabiting the islands and the shores of the lower Amoor River, in Eastern Asia, are classed, ethnologically, with the great Mongolian race. This is determined by the characteristic of the Mongols proper, which is the obliquity of the eyes, they being depressed or bent down at the inner angle. Their eyebrows are black and but little curved; they have a broad nose, high cheek-bones, a round head and face, while their lips are large and thick, and their teeth usually white and sound. This description corresponds very closely to our illustration of a Goldi man and woman. They are a nomadic race; and though they resemble the original Manchurians, now the governing class in China, they do not appear to be possessed of the same energy of character and warlike disposition.

Their chief occupation is feeding their extensive flocks, or hunting wild game which abound in those regions. Travelers and merchants who have visited them, say that they are full of superstitious beliefs, the result of ignorance and the servility to which they are reduced by their priests, who exercise great power over them. Their religion is a sort of fetich or spirit worship, in which mysterious powers are attributed to the heavenly bodies, mountains, or any object that exhibits peculiar form or properties. Rude images of ancestors are made of wood, and sacrificed at times to their gods, and numbers of bears are kept in every village which are also given as peace offerings to their deities.

The priests are men or women, married or single. Their character is acquired by pretending that the soul of a deceased priest has appeared to the individual in a dream, appointing him or her his successor. If the priests are in function, they wear a long robe of elk skin, hung with small and large brass and iron bells; moreover, they carry staves, carved at the top into the shape of horses' heads, also hung with bells; and with the assistance of these staves they leap to an extraordinary height. Their sacrifices are performed in a hut. There are no fixed periods for the performance of their ceremonies; births, marriages, and sickness, uncommon appearances in the atmosphere, or



GOLDI MAN AND WOMAN.

public calamities, are generally the occasions which call for them. The animal to be sacrificed is fixed upon by either the shaman or the donor; and after the persons uniting in the ceremony have assembled, the shaman or priest enters the hut, chanting certain words, sprinkles on all sides of the hut, and over the fire, alcohol and milk, and then orders the animal to be killed, which is done by its heart being torn out. The skin of the victim is then stripped off, and its flesh, with the exception of a few pieces which are thrown into the fire, is eaten by the persons assembled.

Fetichism was probably the ancient religion of the Tartar tribes of Asia, and is akin to Buddhism and Lamaism. As yet, Christian missionaries have not visited the Goldis—at least, have not settled permanently among them. But there is a large field for Christian labor there.

Their physiognomy would indicate that they are of very sluggish temperament; this, added to the practice of opium smoking, gives to them, especially the men, a dull, imbecile expression of countenance. The head is low and broad. The intellect of a low order; they can neither plan nor originate, but are simply imitators, led by the fascinations of their fetich priests. Like other human beings, they are capable of cultivation. So are the Hottentots. But it will require generations to elevate them to a plane of Christian education and civilization. Who, of our missionaries, will let in the Gospel light upon that dark and benighted people?

THERE is a man and his wife—he a mulatto, she a poor negro—residing in New York, who have several children that are alternately, in the order of their birth, white and black; the white ones having albino characteristics.

### OLIVER CROMWELL—HIS LIFE AND CHARACTER.

BY EDWARD W. TULLIDGE.

[CONCLUDED.]

AFTER the battle of Marston Moor, the Parliamentary generals seemed to play into the hands of the king; and Cromwell formally impeached his commanding officer, the Earl of Manchester, and our hero was a thorn in his side, even to the commander-in-chief (the Earl of Essex). At length the Commons voted themselves into a grand committee to take into consideration "the sad condition of the kingdom," etc. There was silence for a long time, some looking one upon another, none bold enough to touch the impeachment, when Cromwell arose and opened and said:

"That it was now a time to speak, or forever to hold the tongue; the important occasion being no less than to save a nation out of a bleeding, nay, almost a dying condition, which the long continuance of the war had brought it into," etc. His whole speech was very moderate, casting very little reflection on the Parliamentary commanders, but urging the necessity of sinking personal considerations in the great good of the commonwealth. The result was the passage of the famous "Self-Denying Ordinance," and the remodeling of the army under Sir Thomas Fairfax; but Cromwell was exempted from the Self-Denying Ordinance, and allowed to keep the field, and on the 14th of June, 1644, the great battle of Naseby was fought, and the King's cause lost. The repeated victories of our hero followed until not a foe was left in the field.

At length the king was beheaded, and six months afterward Cromwell was made Lord Lieutenant of Ireland, and sent to put down the rebellion there. He reached the Irish capital August 15th, 1649, took the field on

the 80th, and in nine days struck terror through the land. His career in Ireland has been abundantly censured for its iron cruelty, but we must remember the times, and that there was much of a religious tone in the war. Doubtless Cromwell and his troops considered their work a Protestant vengeance for the then recent Catholic massacre.

Then came the invasion of Scotland, and Cromwell became Captain-General of the land forces. In Scotland, his army was reduced by immense losses. Scotland was ever a formidable foe for England to invade; and even the mighty Cromwell nearly split upon that rock. He drew off his remaining forces, now scarcely twelve thousand men, toward Dunbar, where he shipped his baggage and sick. The Scots followed him closely, now increased to twenty-seven thousand, anticipating triumph; and Charles II. himself was soon to be at their head to suddenly fall upon the remnant of Cromwell's army. Our hero, in a letter to the Speaker of the House, thus describes their forlorn condition, and yet how characteristic of the marvelous tone and mighty faith of the "army of the Lord!"

"The enemy lying in the posture before mentioned, having these advantages, we lay very near him; being sensible of our disadvantages, having some weakness of flesh, but yet consolation and support from the Lord himself to our poor, weak faith, wherein I believe not a few among us shared; that *because* of their numbers, *because* of their advantages, *because* of their confidence, *because* of our weakness, *because* of our strait we were in the mount, and in the mount the Lord would be seen, and that he would find out a way of deliverance and salvation for us, and indeed we had our consolations and hopes."

Hopes indeed! Hopes, then, in his own mighty soul, and the grand faith that he was an instrument of God! Consolations? Consolations, then, that God and himself were equal to the task of saving, in its direst extremity, the great cause of the *people* versus the king! What if in him was the splendid assumption that Oliver Cromwell was the embodiment of the people? What even if he was tempted at times by the glittering bauble of a crown? There is something divine in the one, something very human in the other. But Cromwell was true to his grand inspirations, and even when he became mightier than any king that ever sat upon England's throne, he lived to the glory of the nation and to make the English people great. The cause of the nation now, as so many times before, hung upon Cromwell and a few fighting, praying men. Such a crisis ever brought out the man and made his grand assumption strongest in words and deeds, that the Lord of Hosts was on his side and the man Cromwell his chief captain. And who shall say that this grand assumption had not a world's prophecy in its burden, seeing that republicanism is the world's final issue? Who shall say that it had not a diviner origin than Cromwell's soul, or that it was not the voice of the world's

Providence speaking in him, though he understood it not; prophesying in the actions of its mightiest instrument with all his imperfections of the empire of peoples above kings wrought out by God-fearing men? Such were the Pilgrim Puritans; such were George Washington and the Revolutionary sires! With the whole Scots army on the right, the sea on the left, and the whole nation of Scotland behind, yet Cromwell heard the voice, "in the mount the Lord would be seen." When the sires of our own independence were there, they saw him too.

On the night preceding the memorable 3d of September, 1650, while the Scots yet "hovered upon the hills like a thick cloud menacing ruin and destruction," Cromwell called his chief officers together and gave general instruction to the army to seek the Lord. After devotions he assumed his wonted serenity, and "*bade all take heart, for God had certainly heard them and would appear for them.*" On the morning he caused a detachment to attack the enemy at six o'clock; and when he saw that the Scots were coming down the heights he exclaimed: "God is delivering them into our hands; they are coming down to us!" His generalship was as magnificent as his inspiration, and when the sun was rising in his majesty he cried aloud: "Now let God arise, and his enemies shall be smitten!" But they were not the Scots and the renowned General who had fought with Cromwell at Marston Moor against Charles I., but they who fought against Cromwell and his little host for Charles II. In a little more than an hour, with very little loss on our hero's side, the enemy was thrown into a panic, upward of four thousand were killed, and in the chase upward of ten thousand taken prisoners, including one hundred and forty chief officers.

Subsequently Charles II. marched into England at the head of a formidable Scotch army, to the dismay of Parliament; but Cromwell followed him, and in the battle of Worcester Charles II.'s hopes during Cromwell's life were annihilated. Besides the slain of the king's army, ten thousand six hundred were taken prisoners, including all the principal generals, and six hundred officers besides. Then followed the chapter of events that made Cromwell for life "Lord Protector of England, Scotland, and Ireland."

The reign of Parliament had been a reign of England's might, and it gave abundant proof that England, as a republic, with the potent spirits of the nation ruling, would far eclipse the glory of her monarchical career. When Cromwell returned from Scotland victorious, the English navy, on its side, had "swept from the seas the friends of the Inquisition and the enemies of freedom, and had broken for ever the maritime power of the Dutch." Nor did the prestige of England decline after the might of the nation had become embodied in the name and person of Cromwell. The powers of Europe attributed the giant force which England manifested, both at home and abroad, to the genius and

force of Cromwell himself. From the first the cause of the nation was won in him, and he had inspired his countrymen with his own nature and the fervor of the times. In fact, Cromwell was an embodiment of the times; and the strongest expression of the religious and political temper of England during his life. It was the same temper as that which has since brought forth the American nation, with its glorious republicanism and constitutional religious liberty. Indeed, the same men that gave birth to the Commonwealth of England gave birth to Anglo-Saxon America. They were puritanic and republican in their very genius, and Cromwell, even when on the throne, was but a Puritan and a republican still. He was but a President for life, made such because he was the lion of the age; and no man could be King or President while a Cromwell lived, excepting Cromwell himself. He was not transmittible in hereditary rule. He was not the king but the people; and, at last, the people bore the name of Cromwell. It was the name of all England. The nation adopted it because it was the strongest name in itself, at the time, like the man. But foreign powers could better understand the might of republican, puritanic England of the seventeenth century when crowded into a name and a man, than it could in the grand ideal of the people's sovereignty. Kingdom was an easier problem for monarchs to solve in that age than republic, and they hastened to throw themselves at the foot of Cromwell's throne. At his court there were ambassadors from France, Spain, Holland, Portugal, and Denmark, striving which should most abjectly prostrate themselves and their respective nations to the man whose force of character broke the charm of monarchy and first showed to the world the might of the Anglo-Saxon race without a king. It was a novel spectacle then, though Cromwell's Puritan brethren in America have since magnified and glorified that spectacle for the world to look up to.

Spain, through its ambassador, assured Cromwell of its affection for him, and said the Spanish minister, "*if he would go a step further, and take upon him the crown*, that his master would venture the crown of Spain to defend him in it." France, on her side, offered to enter into a league, defensive and offensive, with England, and to make war upon Spain; or if England did it upon her own account, France would contribute to the charge. The Dutch agents, ascribing the destruction of their maritime power to the genius of Cromwell rather than to the warlike ability of Parliament, were urgent for peace; and Denmark had sent a special envoy to congratulate his Highness, and was highly pleased to be included in the Dutch treaty; while the terms granted to Portugal were in the loftiest tone, and enforced with a high hand. To win the good-will of Cromwell, Lochart, his ambassador, was received at the French court with all the homage due to the minister of the first monarch in Europe; at the same time, to please England, Cardinal Mazarine refused

to see Charles II., who had traveled through France to meet him at the foot of the Pyrenean hills; nor would the minister of France so much as speak to Charles' envoy. In the terms of his treaties with Holland and Portugal, the Dutch flag was to be struck at sea, upon all occasions, to the English; restitution was to be made for losses sustained by the East India Company; they were to exclude the Prince of Orange and his descendants, prosecute and punish the authors of the massacre committed by their countrymen at Amboyna, and make satisfaction to the heirs and executors of the English sufferers. Denmark, by humble pleading, was at length permitted by Cromwell to be included in the treaty as an ally of the States of Holland, but upon the same stern demand for ample restitution. The treaty was concluded under novel circumstances. The brother of the Portuguese ambassador had been concerned in a murder of an English gentleman, arising out of a quarrel between the principals and their trains. He fled to the refuge of his brother's house; but in vain did he plead that he was by his royal master constituted ambassador in his brother's absence, and was, in consequence, exempt by the law of nations from trial. Cromwell was the law of stern justice, and he would make nations submit to that. The ambassador's brother, and those concerned with him, were tried by an English jury, and all sentenced to be hanged; and the only grace that could be won from Cromwell by the ambassador was the ax instead of the gallows for his brother, while the afflicted ambassador signed the treaty with Cromwell at eight in the morning of the day of his brother's execution, and hastily embarked at Gravesend. When the king of Portugal hesitated to confirm the treaty, Cromwell sent word to his famous admiral, Blake, "to take, arrest, and seize upon the fleet or fleets belonging to the king of Portugal," etc., which Blake quickly communicated to the Portuguese king, who thereupon ratified the treaty with all haste, and as an offering for mercy and favor sent a large sum of money, which was immediately shipped to England.

After much weighing of the matter he decided upon throwing the might of England against Spain and with France, and thus he completed what Elizabeth had begun; and from that day Spain was wiped out of Europe as the great continental chief, and France took her place. He is blamed for having thus disturbed the "balance of power" in Europe, but England had not outlived Elizabeth's days; and France had, during the revolution, not offended, while Spain had been guilty of unprovoked cruelties toward the Puritans in America. The champion of the Independents, and of religious liberty everywhere, dispatched this noble epistle to Rome: "Oliver Cromwell, Lord Protector of England, to the Pope of Rome. Let the Piedmontese worship God according to their own consciences, or my fleets shall be seen in the Mediterranean, and the thunder of my cannon shall be heard in the Vatican."

On one occasion, after reading a characteristic letter from Blake to his council, relating how that gallant admiral had asserted the rights of some English sailors which had been violated by Spaniards, by threatening to destroy a Spanish town in three hours after notice unless satisfaction was given, Cromwell exultingly remarked, that "*he hoped he should make the name of an Englishman as great as ever that of a Roman had been.*" And this was before he had declared war with Spain.

War with Spain came. Cromwell's admiral, Blake, broke the power of Spain at sea, while six thousand troops were sent to help Louis XIV. against the Spaniards. The siege of Dunkirk followed, at which were present with the French army the king, the famous Marshal Turenne, and the great Prince Conde. Dunkirk was to be delivered up to Cromwell when taken. The French were for raising the siege; but the English commanders threatened that if the siege were raised, the alliance with England would "be broken the same hour." The French army was allowed to be drawn out; but the English, impatient for the attack, fell upon the Spanish van with so much fury that the enemy fell back in disorder; then they fell on the main body, which were also defeated after a desperate resistance. And all this was wrought without the aid of the French, more than the trivial support of a body of cavalry. At the close of the glorious engagement, Marshal Turenne with about one hundred officers came up to the English and alighted, and embraced the officers, telling them that they never saw a more glorious action in their lives; and that they were so transported that they had not the power to move or do a thing. The great Prince Conde said "he had never seen so gallant an action as that day's performance by the English." No, for till that day he had not seen the army fight whose battle-cry was, "The Lord of Hosts is with us!"—never seen the might of Cromwell's "God-fearing men" whom he had called into a host, and filled with his own spirit so as to be invincible against the force of Charles with all his attraction of "right divine," and of all Europe when it stood against the army of the Lord and His chosen captain. That is just what Cromwell believed himself to be. He was the incarnation of hypocrisy and ambition, was the judgment of England after it apostatized back into the superstition of king-craft. But that judgment was burdened with the fool's emptiness. It *explains* nothing, but adds to the great Puritan-republican problem of the seventeenth century an infinite mystification. Hypocrisy is not inspired; but Cromwell inspired a nation and awed a world. His very policy to win the great issue with "God-fearing men" is a proof at once of his great human insight and of his own genuine character. He was not only one of the "God-fearing men," a fact which made him invincible, and the cause invincible, and his army invincible; but as a statesman and a general, out-

side of his own religious consistency, he was an enthusiast upon the subject of placing the empire upon the shoulders of men who feared God. The "divine" John Milton and his patriot brothers, who were themselves inspired by the same spirit, did not look upon him as a hypocrite; and it is worthy of Milton's poetic immortality that it was his pen which wrote those magnificent letters to the European monarchs—such as the one to the Pope of Rome at the dictation of the mighty Cromwell. Call the man a grand fanatic if you must call him names, for it is one of those epithets that makes splendid fools of us and satisfies us immensely. The great problem of the times and the man *might* have had more than man in it, but anyhow it is big enough to be commanding if we call it by no higher or stronger name than Cromwell. Truly, when he lived, there was a "British lion;" and were he and Puritan-republican England of the seventeenth century alive again, we should not have the satisfaction of calling the mother country "old granny," as now we do. He reigned as Lord Protector for the brief space of five years, and he died the "grand fanatic" that he had lived—Thomas Cromwell, one of his biographers, says "more like a mediator than a sinner." A man's last moments and prayers which could call up such a fancy have volumes in them. England never was so great in religious and national force as when Cromwell reigned. It was that nation's golden era. Two years after the accursed house of the Stuarts was restored, and "the bones of the Puritan hero, with those of two of his fellow-soldiers and workers for what they felt was God's truth, were hung on Tyburn gallows." But Cromwell and his Puritan brethren, with their republican cause, have received a glorious resurrection in our American nationality.

**THE LARGE TOWNS OF BRITAIN.**—The population of London in the middle of the present year was estimated by the Registrar-General at 3,082,372; Edinburg (city) 178,061; of Dublin (city and some suburbs) 319,210; of the borough of Liverpool, 492,439; of the city of Manchester, 362,823, and of the borough of Salford, 115,013; of the city of Glasgow, 440,979; of the borough of Birmingham, 343,948; of the borough of Leeds, 233,428; of the borough of Sheffield, 225,199; of the city of Bristol, 165,576; of the borough of Newcastle-on-Tyne, 124,860; of the borough of Hull, 106,740.

**WASHINGTON**, before the rebellion, contained a population of 65,900 souls; but to-day it is said to have a population of 130,000, counting in the suburb of Georgetown. The buildings erected during the present year number not less than 1,500, and yet rents continue exorbitantly high, and comfortable dwellings are hard to obtain at any price. Northern ideas of business have taken the place of the old way of letting well enough alone, and there is a new spirit of enterprise prevailing, which promises to make the city worthy of being the national metropolis.

## EUROPE—ITS SOVEREIGNTIES.

WITH PORTRAITS AND SKETCHES.

EUROPE is the smallest, but the most populous and highly cultivated of the three grand divisions of the Eastern Hemisphere. Its area is estimated at nearly 3,800,000 square miles—about 800,000 more than the area of the United States, exclusive of Walrusia—while it has a population of nearly 270,000,000, an average of  $73\frac{1}{2}$  for each square mile. This area is divided into about forty-five kingdoms, principalities, and republics, each governed by its hereditary monarch or elective council. The largest of the subdivisions is the empire of Russia, which contains a population of nearly 70,000,000, and an area of 2,042,000 square miles—over half the entire continent. The smallest nationality is the little republic of San Marino, with its sovereign council. It comprehends but twenty-four square miles of territory and over eight thousand inhabitants. As it may not be known to most of our readers to what extent republican principles may have obtained a foothold in European legislation, we will state that, besides San Marino, there are five states whose form of government is republican. These are Andorra, population in 1860, 15,000; the free city of Hamburg, population 223,379; the Ionian Islands, population 227,106; Lubec, population 55,423; and the Swiss Confederation, population 2,534,250. Sandwiched as these small samples of popular rule are by the greater and more or less absolute monarchies of Europe, and preserving so firmly their peculiar national characteristics, we, as Americans, can not but experience a thrill of pride as we behold thus clearly exemplified the strong and enduring principles of republicanism.

Of the thirty-nine other nations we will particularize but eleven of the most influential, giving a few details concerning each, and a brief biographical review of its sovereign.

## GREAT BRITAIN.

Prominent among the first-rate powers stands GREAT BRITAIN, the nature of whose government is a limited monarchy. With Ireland the area of this country is a little over 121,000 square miles, while its population is little short of 30,000,000. Its chief city, London, is one of the largest cities in the world, and the most important in commercial enterprise.

Victoria I. Alexandrina, Queen of England, was born at Kensington Palace, May 24th, 1819, and is the only child of the late Edward Duke of Kent, son of King George III. She succeeded to the throne on the death of William IV., her uncle, June 20th, 1837, and was crowned June 28th, 1838. February 10th, 1840, she was married to Prince Albert, of Saxo Coburg Gotha. She has had nine children, all of whom are living. Her reign is unexampled in English history for its tranquillity and political influence in European affairs.

Victoria, who is she? and what of her? She is a woman considerably under the average in stature, and may be described as "short and dumpy." She has blue eyes, light hair, a round, plump face, and a well-formed head. Her most remarkable trait is a high moral sense, not very common to women in her position. She was a dutiful child, a faithful wife, a loving mother, a devout Christian, and every way a good ruler. If she be in some degree nervous, excitable, or eccentric, she is no different or worse than the majority of women. Ethnologically, she is a good type of the Anglo-Saxon, the Teutonic element predominating.



VICTORIA I.—ENGLAND.



NAPOLEON III.—FRANCE.



ALEXANDER II.—RUSSIA.



EMPRESS EUGENIE.



WILLIAM I.—PRUSSIA.



FRANCIS JOSEPH—AUSTRIA.





CHRISTIAN IX.—DENMARK.



WILLIAM III.—HOLLAND.



LEOPOLD III.—BELGIUM.

## FRANCE.

A monarchy with a national Assembly, includes a territory 210,733 square miles in extent, with a population of nearly 37,000,000. Paris, the capital, is considered one of the most beautiful cities in the world, and ranks next to London in population.

Napoleon III., Emperor of the French, the youngest son of Louis Bonaparte and Hortense, daughter of the Empress Josephine, was born in Paris, April 20th, 1808. After a strangely checkered career, in which proscription and banishment are marked features, he was selected in 1848 one of the deputies to the National Assembly. In May, 1850, he was made President of France. In November, 1852, he was elected Emperor by a popular vote, and so proclaimed under the title of Napoleon III.

Napoleon is something like his uncle in ambition and cunning, but unlike him in native ability. He has less self-reliance, less intellectual reach or comprehensiveness. He is more influenced by advisers, and will steer his course so as to avoid the rocks on which his uncle foundered. In him there is something more of the sensual than of the spiritual, but nevertheless he has a spirit potent for a moderate degree of good, or for great mischief. His aims, his ambitions, are all in the direction of self-gratification. It will never be said of him that he subordinated Louis Napoleon for the good of anything, or anybody. His ruling motives are love of praise and love of power.

Eugenie Marie De Guzman, Empress of the French, was born at Granada, in Spain, May 5th, 1826, and is the second daughter of the Count of Montijo. She was married to the Emperor Napoleon III., January 30th, 1853. In the absence of the Emperor during the Italian war of 1859 she exercised the office of Regent. Eugenie is a sensitive, delicate creature, very much like ten thousand other highly cultured, fashionable ladies. Her eyes are blue, her hair is light, and her general organization fine and delicate. She is the mother of one fragile child, about whose life and health there is much anxiety in royal circles. We give his portrait elsewhere. Eugenie exhibits her benevolence by visiting asylums, hospitals, prisons, and workshops. She has a pleasant word for those who need it, and sweet smiles for those who do not. Her brain is neither large nor small, but is fairly developed in most respects. She is neither a philosopher nor an imbecile. With ordinary care and nursing, it may be reasonably presumed that she will be able to spin out a moderately protracted existence. Whatever influence she exerts, we may safely hope to be in the direction of her better nature.

## RUSSIA.

The empire of Russia, embracing as it does nearly half the entire area of Europe, possesses the elements of great power and influence. Its sovereign is absolute. Of the population and extent of the country we have already spoken. Within a few years past, under the administration of energetic monarchs, it has taken position inferior to none among the continental nations.

Alexander II., Emperor of Russia, was born April 29th, 1818. He was carefully educated, and in early life accustomed to military discipline. His accession to the throne occurred March 2d, 1855, since which time his administration of the government has been characterized by measures eminently conducive to peace, and the intellectual and social improvement of his subjects.

Alexander is a brisk, active, wide-awake, go-ahead sort of a man. He inherits something of his father's strength, and more of his mother's amiability, sympathy, taste, and refinement. He is still comparatively young, and may hope to grow into comparative greatness or power. A marked feature in his character is the expression of enterprise, activity, and intelligence. We think the world will be no worse for his having lived in it. At present, he is proving his good sense by adopting the new inventions of Americans, including railways, steamships, etc.; also by selling useless or unavailable territory. When he shall take that other great step in the direction of absolute freedom for all his people, he will place his nation on the high road to the front.

## PRUSSIA.

Lately considerably advanced in political importance by reason of her successes in the war with Austria, is a constitutional monarchy, and possesses upward of 110,000



VICTOR EMANUEL II.—ITALY.



ISABELLA II.—SPAIN.



DOM LOUIS I.—PORTUGAL.

square miles of country, with nearly 18,000,000 inhabitants. In agricultural and mineral resources Prussia is exceeding rich, while in manufactures she is scarcely second to any nation.

William I., King of Prussia, was born March 22d, 1797. He is the second son of Frederick William III. During the illness of his brother, Frederick William IV., in 1858, he was four times commissioned with the direction of the government until October 9th, 1858, when he was formally declared regent. He became king January 21st, 1861, and though advanced in years is skillful and energetic as a sovereign.

This face indicates a strong will, great dignity, steadfastness, practical common sense, ambition, large Approbativeness, and great love for display. Mark the head and face of this dignitary! Self-Esteem and Firmness are especially prominent, but the head, as a whole, is neither large nor of the finest model. Without his more forcible Bismarck, King William would have been less successful in military or political achievements. Still, there are evidences of an immensely strong will and desire to "have his own way." He is neither very great nor very good, though his aims for liberty, education, and religious freedom are all in the right direction. He is in danger of becoming crusty, and of losing what little amiability he has.

#### AUSTRIA.

The largest of the German nationalities, having an extent of country of 247,000 square miles, and a population exceeding 35,000,000. The government partakes of the nature of an absolute monarchy. Previous to 1806 Austria was considered the first of the German kingdoms. Its contest with Prussia, resulting in the cession of Luxemburg to that power, and its general submission to Prussian dictation, has considerably reduced its political influence in the diplomatic circles of Europe.

Francis Joseph, Emperor of Austria, was born August 18th, 1830, and is the eldest son of the Archduke Francis and Sophia, a princess of Bavaria. In youth he was taught to speak all the languages of his somewhat mixed dominions. He succeeded to the throne on the abdication of his uncle, Ferdinand I., December 2d, 1848. His reign has not been marked by prosperity, but rather by internal dissensions among the different provinces of his empire and by external complications with neighboring powers, which, owing to injudicious management on his part, have cost him a considerable portion of his territory.

This is a high and narrow rather than deep and broad head. He is neither gross nor coarse, but refined and elevated in his tastes and character. He would seek the elevation of all, as well as his own promotion, and if he fails, it will be more the error of judgment or of bad counsels than from any predisposition to vice on his part. He may be outgeneraled by more capable and cunning men, but his motives would be good. He is only great because of his office or position, not in natural power or ability. We doubt not that he will improve with age. The experiences he has had of late should tend to open his mind to progress and improvement.

#### DENMARK.

The King of Denmark is an absolute monarch, yet there is a limited popular representation by a national congress. Denmark comprehends an extent of territory amounting to 21,900 square miles. The number of inhabitants exceeds 2,575,000. Uninterrupted peace and enterprising commercial relations have marked the policy of this nation for several years past.

Charles Frederick Augustus, King of Denmark, with the title of Christian IX., was born July 19th, 1798, and succeeded to the throne November 15th, 1863, Frederick VII. having died childless. The commencement of his reign was somewhat turbulent, owing to the claims preferred by the duchies of Schleswig and Holstein to the succession in the person of Prince Frederick. These claims were urged with so much pertinacity that a war became imminent, but was averted by the intervention of several of the great powers of Europe, on the basis of the "Treaty of London," made May 8th, 1865.

Judged from the portrait, we should say this gentleman would consider himself "a nice young man." He is evidently tasty and testy. He has a broad head, a small cerebellum, and is not very high in Veneration and Spirituality. Activity and executiveness are both well

indicated. There is nothing in this countenance worthy of elaborate remark or description. We think he has mistaken his calling; that he would have made a better mechanic, engineer, or artist than king or statesman. We see nothing in this man that would incline an American citizen to take off his hat and bow in humble meekness to his "august majesty." On the contrary, a passable Republican or Democrat would consider himself the better man, notwithstanding his royal kingship.

#### HOLLAND.

The Kingdom of Holland, otherwise known as the Netherlands, includes various provinces, comprising together a territory of 13,584 square miles. Its population is upward of 3,700,000. The government is that of a limited constitutional monarchy—hereditary in the male line, but by default of that, in the female. The legislative power is shared by the king and the two chambers of the states-general. Considered with respect to its size, Holland is the most flourishing commercial nation on the face of the globe.

William III., Alexander Paul Frederick Lodewijk, King of Holland, was born at the Hague, February 19th, 1817, and ascended the throne March 17th, 1849. His reign has been marked by important reforms in the administrative policy of the government, and by a careful observance of its constitutional principles. In 1859 he married the Princess Sophia of Wurtemberg, by whom he has two sons now living.

This is a strongly-marked character. The head is broad between the ears, indicating energy and force. It is high and full in intellect, indicating strong, practical common sense and good reflective powers. It is wide through Constructiveness and Acquisitiveness, indicating invention, mechanism, and economy. He would appreciate machinery and its uses, and also works of art and their beauty. There are also high soldierly qualities manifested here, and he is not wanting in moral sense. He would be energetic, self-relying, devotional, tasteful, affectionate, ambitious, and sympathetic, but he is only moderately developed in Cautiousness. Among all the sovereigns he has as favorable an organization as any one among them. Were he an American, we should probably feel proud of him.

#### BELGIUM.

This state has a territory of 11,268 square miles, and a population of nearly 5,000,000. It is governed by a king, whose powers are limited, and in connection with him there is a national council of two chambers. This country is the most densely populated in Europe, and is celebrated for the extent and character of its manufactures.

The present King of the Belgians, Leopold III., was born at Brussels, April 9th, 1835, and succeeded his father in the occupancy of the throne in 1866. At the age of eighteen he married Marie, Archduchess of Austria.

Evidently a well-meaning, kindly-disposed young man. He has a large and well-formed brain, with a strong and healthy body; moreover, he has for a wife one of the most charming women living. We shall look for progress in his reign, though we can scarcely hope—educated as he was, in a school of monarchical teachings—that he will adopt the broader and better methods of a democratic republic.

#### ITALY.

The geographical position of Italy is such as should contribute greatly to its importance as a maritime nation. Its extent of seacoast is the largest among European nations. Its area, including the recent acquired province of Venetia and the Papal Possessions, exceeds 112,250 square miles. Its inhabitants number over 25,000,000. The government is a constitutional monarchy. Italy is now emerging from the condition of comparative obscurity which has been her lot for centuries, and seems likely to take and maintain a respectable status among civilized nations.

Victor Emmanuel II., King of Italy, formerly King of Sardinia, was born March 14th, 1830. He succeeded to the throne of Sardinia on the abdication of his father in March, 1849. In the war for Italian independence, so ably promoted by Garibaldi against Austria, he secured the esteem of his subjects and the regard of the distinguished patriot, and took the title of King of Italy, March 17th, 1861. His reign since that time has been marked by

some energy, although he truckles considerably to the weightier powers of Europe.

Characteristically, Victor Emmanuel is a proud, puffed-up, pompous little man. Should he be seen alone in the streets of New York or Chicago, he would, undoubtedly, and most truthfully, be pronounced a "swell." He has been made great more by accident than by any special act or merit of his own. He lacks the grandeur and nobleness of high and honorable manhood, and will play the sycophant to those who permit him to serve. Approbativeness and love of show or display form the leading traits in his weak character. "Vanity of vanities"—with him, all is vanity. We see no hope for Italy while he is in the way to block the wheels of progress. We can not doubt that Providence will remove him in good time, when the people will have been sufficiently developed to become self-regulating.

#### SPAIN.

Spain, occupying the larger portion of the peninsula at the southwestern extremity of continental Europe, has territory amounting to over 178,500 square miles. Its population is nearly 15,500,000. The character of the government is that of a constitutional monarchy, with a legislative assembly of two chambers. Spain, at one time a dominant state in Europe, is now comparatively weak and unimportant.

Isabella II., Queen of Spain, was born in October, 1830. Ferdinand VII., her father, died near the close of the year 1833, having appointed by will Maria Christina, his queen, regent until the young queen should attain the age of eighteen. After a turbulent administration of the regency, Isabella was declared queen, but the continued interference of her mother in public affairs led to her expulsion from Spain in 1864, leaving Isabella in possession of the throne.

Our artist has overdrawn, modified, and beautified the head and face of this voluptuous woman. In her, the vital temperament and animal propensities predominate; she is more animal than mental, more sensual than spiritual. We grant that, as compared with most ladies, she has more to struggle against than many others, in order to subordinate the passions to higher principles. It was unfortunate that one with such tendencies should have been placed in such a responsible and conspicuous position. Her example is anything but good or elevating. There will be comparatively few mourners when she shall be called hence. A poor, impulsive, selfish, sensual woman.

#### PORTUGAL.

Is 38,663 square miles in extent, and contains nearly 4,000,000 of inhabitants. It is a constitutional monarchy, and possesses some eminence, mainly on account of its maritime position.

Dom Louis I., the present King of Portugal, is the second son of Dona Maria II. and Prince Ferdinand of Saxe Coburg. He succeeded to the throne on the death of his elder brother, Pedro V., near the close of the year 1861, and is now about twenty-six years of age.

Passable, only passable; great in nothing except in his own estimation. Propped up by a parliament of older and wiser men, restrained by the good social and high moral influences of others, he may be kept on the track; but if left to himself we doubt if his course would be "onward and upward." Grace will do much for those who do but little for themselves, provided they put themselves in the way of it. He will need all good influences to keep him straight. He has a voluptuous expression, indicating more of the animal than of the spiritual. Stripped of his royal birthright, of his equipage and trappings, he would be left an ordinary human being, with nothing special to recommend him; but he is young, and may improve.

#### OURSELVES.

SOME REFLECTIONS SUGGESTED BY THE FOREGOING.

In contrast with these male and female monarchs, Americans lose nothing. We may find in every State Legislature throughout our Union fifty, or a hundred, men who are the peers of any of these hereditary kings,

queens, or emperors. Indeed, they are only poor frail human beings, like the rest of us. They eat, drink, and sleep the same, and are not blest with more faculties of mind, or more bones or muscles of body. They strut, swell, swagger, and show temper when they need not. They are superior in nothing but the accidental circumstance of birth; and this more frequently costs them their heads than it insures tranquillity of mind or growth in moral power. Human monarchies are human impositions, and must go down before the onward march of intelligence, freedom, and Christianity. How significant the words of the inspired writer in allusion to the cry of the Israelites for a king! "And He gave them a king in His anger;" as if the institution of the monarchical system was in chastisement for inconstancy and unbelief.

Let any reasonable man—be he American or European—contemplate successively affairs in Europe and in America, and he will declare himself more favorably disposed toward the latter. How paltry, if not ludicrous, the contrast! In Europe we find an extent of territory not half the size of the United States split into thirty-four different nationalities. Twenty-eight or nine of these have respectively their royal establishment, with all the expensive equipage and privilege connected therewith. Can we wonder that so many millions in Europe groan under the grievous taxation and oppression which is even necessary to sustain so many kings, queens, princesses, and courts in their desired magnificence. No wonder that a standing army must be kept within the reach of the sovereign's voice, in every monarchy. The spirit of the *common* people must be repressed, subdued by the strong arm of military force, or it would burst into revolution all over the Continent. Witness the past history of France, Switzerland, Hungary, Poland, Italy, England, and the under swell of popular sentiment in Europe now.

In this country, until the seeds of revolution sown by imported aristocratic influence under the pseudonym of secession had germinated into open rebellion against "the best government under heaven," a strong military array to enforce law and order and maintain individual rights was not thought of in the council of the nation. And even now, so soon after a war unexampled in magnitude and ferocity, the United States Government maintains in arms a regular force for merely frontier purposes, so small that an insignificant European monarch would proudly point in contemptuous comparison at the decorated legions that support his throne and depend on his subsidies. The mutual confidence among its people, inspired by a free government, tacitly if not avowedly repels the idea of the officers of that government having at their disposal a military force of sufficient strength to overawe the citizen. No; Americans would be free, and feel free; and their efforts to maintain free government find a sympathetic chord among the masses of king-ridden Europe. America has

become too strong a nation, and is too intimately related through her promiscuous and foreign-born population with every civilized country of the old world, not to exert a powerful and increasing influence on the civil affairs of Europe. With her prosperity, the deeply rooted principles of human liberty there expand, and in time will ameliorate the nations. Let the heaven work. Well may the crowned heads feel uneasy on account of the growing sentiment that is clamorous for reform. If they heed the premonitions, and wisely yield to the people the right so long withheld, it may be well for them. If they oppose the mighty movement, it will ere long sweep them with their senseless assumptions before it, as the hurricane disperses the dry leaves.

### DON'T BE CONTENTED!

"A CONTENTED mind is a continual feast!"

There's where we don't agree with the wise man of old! He must have been a conservative—one of the barnacles that cling to the huge, helpless hull of antiquity. If he had practiced just exactly as he preached, that gorgeous temple never would have reared its shining pinnacles in the blue air of the holy city!

Moreover, "circumstances alter cases." Contented minds might have done very well in those gray old times when people lived a wandering, easy, shiftless sort of life, rolling up their tents and trudging off under the palm-trees, very much as traveling peddlers and itinerant ministers live now! The weather was very convenient, too—a rain of quails, with the article at fifty cents a pair, or a shower of manna, with flour at nineteen dollars a barrel, wasn't so unhandy. Besides, they didn't pay Croton water bills, and no greedy landlord pounced on 'em four times a year to pay their own weight in gold for tent-room and taxes!

We find, in the average run of every-day life, that "contented minds" are very apt to become anything but "continual feasts" with unlucky souls who are associated with them! Contented minds stand contentedly still! They vote against modern improvements; they persist in thinking that the old windlass is better than the modern chain pump; they assert, with features of stolidity, that tallow candles, pounding tubs, and toilsome sewing by hand are good enough for *them*! They don't believe in your new-fangled notions about machinery! And when you think you are on the verge of converting them to some idea or other a few hundred years later than the times of Ptolemy or Plato, they suddenly "let you down" by a hollow groan, and a "Well, I dare say it's all very fine, but give *me* the good old good times!"

What is the use of trying to do anything with such people as that!

Did you ever travel? Well, the ruinous, tumble-down old farmhouses with wood-piles and pigsties in front and swampy wildernesses behind, invariably belong to the people of

"contented minds." They are out cutting their grass with slow sweeps of the scythe and abundance of that part of our original punishment comprehended under the head of "sweat of the brow," while half a mile farther on a mowing machine hums merrily over the level meads, the incarnation of all-daring radicalism to their shocked vision. Their fences are all awry; their gates swing on one hinge; their windows are supported by sticks, like ancient pilgrims leaning on their staffs; they are propped here and braced there, and some day great will be the fall thereof! You see they are partaking of that "continual feast" alluded to in the proverb! Their girls pick berries for a few cents a quart, and invest the proceeds in gilt jewelry set with green and red glass; their boys, prematurely bent, sallow, and stunted, toil all day, and study "Daboll's Arithmetic" at night. Their fathers and mothers traveled the same beaten road before them; and the contented mind says, "What is good enough for my father is good enough for my son!" It would be, perhaps, if the world were like a tortoise; but the world moves—it is a *LIVE* world!

Nature never stands still an instant; she is always progressing! From the tiny seed leaves to the perfect bud; from the bud to the blossom; from blossom to ripened seed, she moves to the grand march of creation. It is part of God's religion to move and live; we have no right to settle down like fossils and let the tide of improvement flow past us like a dream.

Don't be contented, young man! Don't rest until you have a home over your head; and then don't be contented until you have a thrifty wife and two or three rosy little ones to make it cheerful; and then don't be contented until you have surrounded it with trees and vines and graceful shrubs. Keep improving it as you would keep improving yourself; is it not a representation, a type of your own being?

Young woman, don't allow yourself to be deceived by the respectable old age and hoary plausibility of the axioms of conservatism. So far as things are irremediably, be contented—but not a hair's breadth farther. Keep improving yourself, mentally, physically, socially. Give your husband the daily example of noble aspirations and properly directed ambition. Set your children in life's broad path with their faces turned heavenward, and bid them never stand still, but move on upward to the goal Heaven itself intended us all to attain!

We are tired of seeing people fall back, limp and helpless, on the principle of "let well enough alone!" We say, make "well enough" better! We believe in what Ignatius Loyola says: "First pray as if everything depended on prayer; then work as if everything depended on *work*!" You may be sure the old Jesuit was right. There are better feasts than a contented mind, if one is only willing to work for them.

When you have reached the level God meant you to reach; when you have done life's work, be contented; until then, our advice is, "be discontented!"

CRAYON BLANC.

## NEW YORK, JANUARY, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous prospect of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly, and this is the course I take myself."—*De Psa.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$3 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 359 Broadway, New York.

### SALUTATORY.

THE SHIP SAILS TO-DAY! We now embark on a new year's voyage, 1868. This is our THIRTIETH in the service. Our craft, the A. P. J., has been well tried; she is staunch and seaworthy; has never failed to keep all her appointments; never struck a rock; never collided; never entered port disabled, or "short of coals." She has often encountered head winds; has had frequent rough passages; weathering storms and encountering fresh gales. But with sails snugly reefed and hatches down she triumphantly rode out every gale. She has kept clear of dangerous coasts, and was never lost in the fog. She is worked by men of experience, knowledge, and energy. She never lost a passenger—though she has carried many thousands; has picked up and brought to land many lost wanderers, found floating hither and thither on the wild tempestuous seas of life, without compass or rudder—and hopeless!

Metaphor aside. We enter, to-day, upon the forty-seventh volume of the PHRENOLOGICAL JOURNAL. There is no broken link in the chain of months since it begun. It closed its last year's volume with a larger circulation than it ever before enjoyed since its rates of subscription were raised; an evidence that its principles are better appreciated than formerly, and that the prejudice which its earlier advocates unfortunately caused to be brought against it, is being overcome. Formerly, the clergy, and other good men, seeing Phrenology prostituted by bad men to ignoble purposes, took ground against it and them. The error on their part consisted in their confounding the genuine with the counterfeit; and in their haste to put down the

wicked, trampled on the good. A better state of things now prevails. The ignorant pretenders, the vulgar vagabonds, are leaving the field, and a better class succeed them. It was once believed—and indeed it was so taught—that one must of necessity act in accordance with his phrenological developments and inclinations; that the phrenological organs indicated just what he would do; in short, that he was fated to be good, or to be bad. Whereas the truth is, we are to study ourselves, discover our besetting sins, tendencies to excess or perversion, and in love and fear work out our salvation. Instead of being *fated*, we are left *free* to do as we please, right or wrong—to be good or bad. No intelligent phrenologist ever pretended to tell what one has done, nor what he will do. He simply compares one with another, and points out differences, indicating capabilities, deficiencies, and what are his natural endowments. Is he artistic, mechanical? or is he inclined to literature, science, or philosophy? Is he generous? or is he selfish? Loving? or indifferent? Economical? or prodigal? And so on through the catalogue of all the faculties. But though I may have a violent temper, it does not follow that I shall commit murder. And though I may be skeptical, it is not to be inferred that I may not obtain a full measure of faith and become a consistent worshiper.

When our beautiful science shall be weeded from the vagaries that some of its ignorant advocates have hitched on to it; when it shall be freed from the incubus of ignorant pretenders, it will shine forth in its true colors, and be welcomed into the innermost recesses of the highest cultured minds.

We now have on our subscription books the names of a large number of clergymen, statesmen, authors, teachers, physicians, and men of science. They write us letters of heartiest thanks for benefits received.

A river will not rise higher than its source. Until Phrenology can be *taught* by the highest cultured minds, in the highest schools of learning, it can not obtain the indorsement of the world. Before it can be got into the schools, we must create a demand for it, by placing it within reach of the people. When *they* come to know its utility, they will

*demand* that it be taught to their sons and daughters. Our hope, dear reader, is in *you*. You who know something of it, can bring it to the notice of those who know nothing of it. And thus knowledge shall be increased. Every word spoken in its favor, every page of print circulated, will be, if no more, as a "drop in the bucket;" and many drops make an ocean!

### WHAT GOOD WILL IT DO?

Place your hand on the head of a young man, and in kindness and in sincerity tell him his faults—his excess of appetite, willfulness, lustfulness, pride, passion, envy, jealousy; his heedlessness, or his timidity; his avarice, or want of economy; his lack of application, or his plodding disposition; his respect for others, or the lack of it. Tell him his true character, and he will, at first, be startled at the revelation. He will confess, with meekness, the truth—if truth you tell him—and, like Nicodemus, he will beg to know what he may do to be saved. You can then point out the way, and name the means. Your basis on which to build is the CONSTITUTION of MAN—body, brain, soul. Tell him *how to live*. Warn him against bad habits; and by the aid of science, revelation, and Christianity, it is in the power of a godly phrenologist to direct that young man in the way of light, love righteousness, and devotion. And *this* is our answer to the question, "What good will it do?"

### ENCOURAGEMENT, NOT FLATTERY.

None are all bad—none all good. All have their faults. All their virtues and graces. Kick, cuff, and scold a poor child—tell him he is only a dunce—that he has not a redeeming trait, and you do him an irreparable injury; you crush out all ambition and aspiration, and leave him a hopeless wreck. He gives up the ship, and relapses into a moping despondency. On the contrary, indulge a child—flatter him, make him believe he is greater and better than others—he will become puffed up with vanity, egotism, and bombast. He will bore you with self-laudation, insufferable to one with only ordinary patience. He—or she—has been literally *spoiled* by wicked flattery. A knowledge of Phrenology on the part of parents would have prevented excess in either case, and

developed harmonious and well-balanced heads and characters.

#### CHOOSING ASSOCIATES.

It is the privilege of each to decide with whom he will form intimate relations. We may, indeed we are in duty bound to, look after the welfare of our neighbors. The poor ye shall always have with you—and it is fortunate, especially for the rich, that it is so. Has it not been said that “it is more blessed to *give* than to receive?” But this does not imply a necessity of intimate social relations with ignorant bores, nor with clowns or jockeys. Nor should virtuous children be contaminated by mixing with the dissolute. Keepers of prisons and alms-houses will discriminate as to where and with whom to place new-comers, in order to prevent the unfortunate from becoming bad. It is very wrong to place juvenile offenders with old criminals. If one at first is only a thief, he may be rescued, or by bad associations he may become a robber and a murderer.

#### THE OBJECTS OF LIFE

are made more clear by the aid of our science. Instead of groping our way in the dark—not realizing for *what* we were created; blundering first one way and then another, we lose half a lifetime in learning *how to live*; accomplishing, too many of us, little or nothing, while thousands simply clog the wheels of progress by their worthless presence. Can it be doubted that any of these would thus waste the golden opportunities which are open to every one, did he *know* his capabilities as Phrenology would have made it clear to him?

#### FINALLY.

“There are millions of human beings in the world, and no two *exactly alike*; as we differ in size, shape, color, and complexion, so we differ in thought and in action. Hitherto, in times long past, men were put to death for simple differences of opinion. Consider the holy wars, the Christian martyrs, religious persecutions, and say if “man’s inhumanity to man” has not “made countless millions mourn?” But a brighter day is dawning. Let us survey the field of life and light to-day. What do we see? Religious conventions of different denominations exchanging deputations and salutation; Young Men’s Christian Associations in every considerable town and

city; munificent sums donated by wealthy men and women for every worthy charity; and hospitals, asylums, colleges, schools, being built and endowed in every State; every heart vying with its neighbor to do the most good. Say what we may of religious bigotry and superstition, there is at present religious freedom in America, and soon will be the world over. The days of absolutism in politics and in religion are numbered. Phrenology sheds light on the entire rights, duties, and privileges of man. Embrace it, apply it, disseminate it, and God will bless it to our use, and to His glory.

#### OUR COUNTRY.

While discontent and unrest are everywhere apparent in the old world—and not without good cause—while revolutions are constantly threatened; and standing armies, which produce nothing, but eat up the substance of the industrious, are required to keep the peace; while commotions and upheavals are constantly occurring among the monarchies, *we* are quietly settling our political disputes, electing our *servants* for a brief period—not hereditary rulers for life and an unwelcome succession—reconstructing our communities and industries; reorganizing all things, improving our rivers and harbors, opening up vast new territories for settlement, improving our schools and all educational facilities, multiplying churches and missionary services everywhere, making wonderful strides in mechanical inventions, perfecting our architecture—both public and private, opening beautiful and healthful public parks for the people; when, we ask, was there ever a nation with prospects so bright? We are now, and have been from the start, clearly on a rising scale. Since the birth of our great Republic we have had but a single “draw-back,” and that our late war—which can never be repeated—for the *cause* is removed, and we are to-day stronger in mind, muscle, material, and patriotism than ever before.

Let us see what we have bought, and what we paid for it. Since the present government was established, the United States have acquired the following territory, on the terms named:

1. The purchase of Louisiana and the

Mississippi Valley, in 1803, from France, for \$15,000,000.

2. The purchase of Florida, in 1810 from Spain, for \$3,000,000.

3. The annexation of Texas, in 1845.

4. The purchase of California, New Mexico, and Utah, from Mexico, for \$15,000,000, in 1848.

5. The purchase of Arizona, from Mexico, for \$10,000,000, in 1854.

6. The purchase of the immense Russian Possessions, running down on the Pacific coast from the north pole to 54° 40', north latitude, at which line it strikes the British Possessions, for \$7,000,000.

We wait the wish of the Canadas, adding joining provinces, Mexico, Cuba, the Bahamas, and West India Islands to come under the Stars and Stripes and annex themselves, and become parts of the United States.

At present we are three thousand miles in advance of England on our routes to China, Japan, and the Indies. There are fourteen hundred million acres of public land undisposed of, in which included our Walrusian purchase; and there are thirty-seven thousand miles of railroad already completed, which, counting from the time of commencing to build them, averages one thousand miles a year. There are 17,860 miles now in course of construction.

We need not enumerate our vast forests, our mountains of iron, beds of copper, coal, lead, silver, and gold in inexhaustible quantities, nor the incomparable richness of our soils, our rivers and lakes, the variety of our climates—tropical, temperate, and arctic, salubrity and cleanliness of our atmosphere, purity of water, abundance of vegetation, nor of the ten thousand other God-given beauties, grandeur, and utilities vouchsafed to a young, vigorous, and hopeful nation.

But we are in debt! What nation is not? We are heavily taxed! Not to compare with any of the old-world monarchies; and every year will increase our means and reduce our debt and our taxes.

Our legislators and politicians are low, selfish, and corrupt! This is not worse than old-world imbecility, ambition, and corruption. Besides, here it is clearly our own fault; for we can, if we will, choose honest, honorable, and intelligent men to fill all our places of trust. *There* it is rather a misfortune to the people



than their fault, the incumbents being *born* to their places, can not be so easily displaced. Let us not complain of our lot, but rather thank God it is no worse. We can *easily* make it better. Our resources are inexhaustible; our opportunities incomparable. With good motives and well-directed efforts we shall overcome all difficulties and make our lives useful to others, successful to ourselves, and acceptable to the God in whom we live, move, and have our being.

### YOUR DUTY.

With the questions—What is original sin? In what consists the fall of man? Will the heathen be saved? Predestination, Free-will, and so forth, we will not now involve ourselves or our readers. When the old-school philosophers, and theologians of all schools, finish ciphering out these problems, we may open our phrenological camera and let in the clear light of day on these and other vexed questions. At present, we have to do with *present* duties—duties relating to growth, health, character, life.

Mainwyringe quaintly, but truly, says: "Nor is it left *arbitrary*, at the will and pleasure of every man, to do as he *list*; after the dictates of a depraved *humor* and extravagant *phancy*, to live at what rate he pleaseth; but every one is bound to observe the *Injunction* and *Law of Nature*, upon the penalty of forfeiting their *health, strength*, and liberty—the true and long enjoyment of themselves." In other words, no man has a right to injure his health by dissipation or "fast living." He has no right to indulge any habit which may impair his strength, his mind, or his morals.

Disease is an abnormal condition, and results from violated law. Health is the normal condition, and comes from obedience to natural law. There are degrees of health and disease, as there are of virtue and vice. Sickness is an evidence of physical sinning; it may be done knowingly, or it may be done ignorantly—the penalty is the same. If we violate a civil law, the penalty is a fine, imprisonment, or the gallows. If we violate a moral law, we must confess and repent, if we would be free from its condemnation. *There is no such thing as sinning without suffering.* Appetite, af-

fection, love of money, ambition, *all* are to be subordinated to the spiritual, and in the love and fear of God we are to do our duty by doing His will.

### ACROSS THE CONTINENT.

WE TOUCH THE ROCKY MOUNTAINS BY RAIL! It is invigorating even to contemplate the vast achievements of the human mind and human hand. Under God, man is working out his salvation, physically and spiritually, in a most marvelous manner. He is glorifying God by his faith and his works. He *believed* that a railway could be built from the Atlantic to the Pacific ACROSS THE ROCKY MOUNTAINS, and lo, 'tis done! or it soon will be. We have the rails laid from Portland, Maine, to Omaha, Nebraska, over 1,800 miles, and from Omaha—500 miles west—to the base of the Rocky Mountains! Ten thousand Chinamen and others are blasting the rocks, shoveling, wheeling earth, and laying track at the west end, working toward the east; while thousands of others are working toward the west. They will meet ere long, when the iron steed will be heard rushing through the Western wilds, carrying intelligence, commerce, and civilization into the richest portion of our globe.

We are not ambitious for riches, nor even for a pecuniary interest in the gold and silver mountains; but we want the road that we may visit the aborigines in their primitive homes. We want to visit our cousins and correspondents in California. We want to "summer" in the land of the Crows, Flatheads, Blackfeet, Snakes, Diggers, and the rest. What a resort for ruralizing! Buffalo, elk, antelope, deer, wild fowl, prairie dog, fish, etc., in abundance, and in endless variety. Then what a land for farming, fruit-growing, grazing, pasture lands, among the best in the world! and may be had for the asking. Climate, the most salubrious and healthful. We are impatient to take a through ticket on an early through train. Those who want to invest in this greatest of all national enterprises, with a prospect for large profits, are referred to the advertisement of the Union Pacific Railroad.

FORMATION OF CHARACTER.—Have you ever watched the icicle as it formed? Have you noticed how it froze one drop at the time until it was a foot long or more? If the water was clean the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If each thought be pure and right the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.

Our bodies are composed of bone, muscle, nerve, etc., all which are formed from the blood. And this is either healthy or diseased. Good

food, good drink, good air, etc., make good blood; while poor food, impure drink, filthy tobacco, and other disease-generating substances are enemies to the human system, and tend to cause disease and shorten life. We can not be too careful in what we eat, drink, and *think*.

SUGGESTIONS.—Our readers will find some excellent thoughts in the article on "Uses of Culture in the Ministry," and much interesting information in the chapter on "Europe, and its Prominent Sovereigns." "The Idiotic Trained" is an instructive contribution from the pen of a prominent New York author and editor.

In our November number of 1867 we published a short article on the "Condition of the Earth Internally," and, as we expected, its unique character has drawn several responses, one of which we print in this edition, as furnishing a carefully prepared exposition of the theory generally entertained by the learned of the dynamic relations of our planet with other heavenly bodies. It was quite evident that the author of "Condition of the Earth Internally" ignored altogether the grand principles enunciated by Newton. It is probable that he had never read the Principia, but came out boldly in the strength of a, to him, new-found idea, and announced it as a triumph of masterly ingenuity.

ANNOUNCEMENTS.—In our next number we will give the first installment of a series of papers on "Mental Action according to the Doctrines recognized by Phrenology." We can promise the prospective reader some excellent food for thought and many interesting suggestions in the course of this series. The papers are the result of much close thinking, and of extended comparative research into the works of the most prominent writers on mental philosophy. A comparative view of the Lords Derby and Stanley, leading representatives of the English ministry, will also be published; besides an article on Principle, from a Shaker contributor at Mount Lebanon. We have in preparation a group of our most eminent American artists, which will be presented, if not in the next, in an early number.

### PLEASE OBSERVE.

THE regular subscription price of this JOURNAL is \$3 a year, in advance; sample numbers, 30 cents. Canadian subscribers will remit 24 cents extra, to prepay the yearly postage. European subscribers will remit 48 cents extra for the same purpose.

Remittances should be made in current funds, in registered letters; or by draft, bank check, or post-office order made payable to the Editor.

Clubs may be made up of subscribers residing in different places, and JOURNALS will be sent to one or to a dozen different post-offices.

**FITZ GREENE HALLECK.**

THIS distinguished American poet died at his residence in Guilford, Conn., on the night of the 19th of November. He was seventy-seven years of age, having been born in Guilford in 1790. In 1818 he came to New York and entered the mercantile house of Jacob Barker, remaining in his employ for many years. He was afterward for a long time in the employment of John Jacob Astor, and was by him nominated as one of the trustees of the Astor Library. Since the year 1849 Mr. Halleck, having retired from business, has resided in his native place. When very young he began to write verses, and in 1818 his productions first appeared in print. In 1822-23 he visited Europe, and in 1827 published an edition of his poems, since which time several editions of his work have appeared. Mr. Halleck was the author of that renowned poem entitled "Marco Bozzaris," the writing of which would have been sufficient to establish the fame of any man. The chief fault of Mr. Halleck as a writer was that he wrote so little. All that he wrote was carefully and thoroughly studied; but he had the rare talent and tact to hide the labor it cost him. There is nothing loose or slipshod in his productions. Everything is ordered, compacted, and thoroughly digested. There is no evidence of carelessness, inattention, or crudeness, and, as we have said, he has not a labored style, as if he had applied every maxim of scholarship, every canon of criticism to his writings. Still, though they flow naturally, and seem to be precisely what no person could have avoided saying, they are neither stilted, extra dignified, or loaded with mannerisms. No American writer of his ability has written so little, and his reputation is as firmly fixed in the public esteem as that of any other.

Mr. Halleck was a man of medium size, remarkably well built, and very harmonious in the different portions of the physical system. His head was relatively large for the size of his body, which may account for the fact of his writing so little. Men like the late Hon. Thomas H. Benton, who have only a full-sized brain, and a body immensely large and vigorous, can supply to the brain the stimulus for action, and, as it may be said, can hammer away from day to day through a long life, and always make an acceptable effort, while men of large heads and relatively small bodies but occasionally give forth their best efforts.



PORTRAIT OF FITZ GREENE HALLECK.

The forehead, as seen in this portrait, is long, high, and amply developed in the upper portion. It is also expanded, indicating the philosophical and logical tendencies of the mind. He had strong reasoning powers, and ability to describe and analyze sharply. He had an excellent memory of facts and of ideas. Everything he saw or heard was as it were absorbed by his reasoning and imaginative powers, hence he was a sound thinker, was comprehensive in his thoughts, plans, and purposes. His Ideality being large, gave him a fertile imagination, and served to impart polish to his thoughts.

His Imitation qualified him to glide into the habits and usages of society without noise or pretension, and to make himself acceptable wherever he went.

His Benevolence was uncommonly well developed, indicating a generous nature, and sympathy for everybody in trouble.

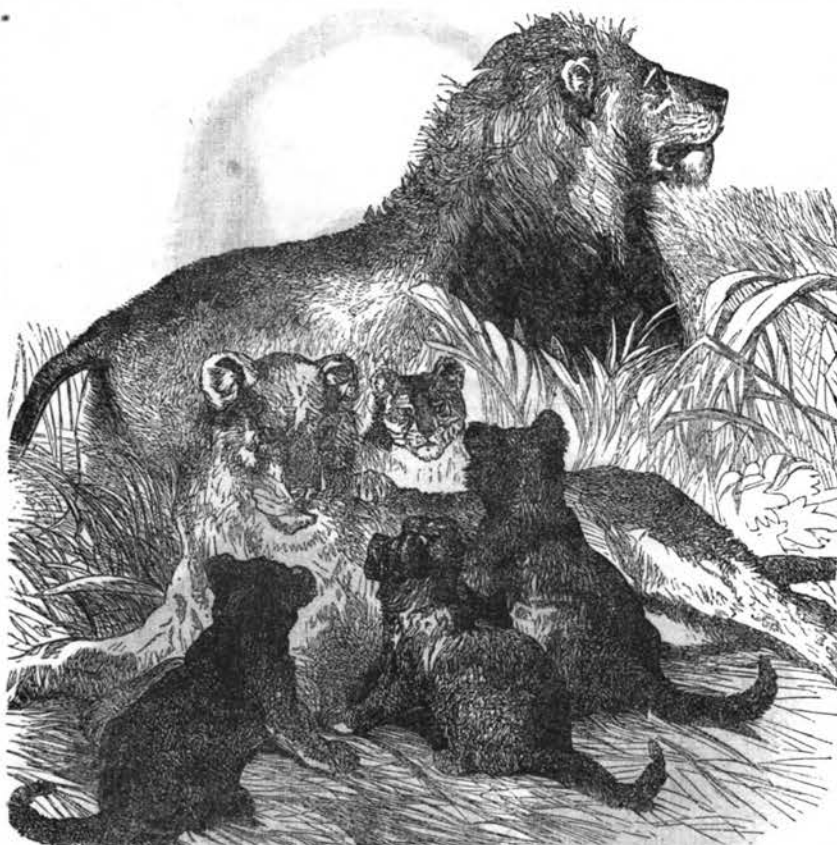
As a reader of human nature few men surpassed him.

His Language was accurate and compact

rather than copious; clear and pertinent rather than affluent.

His Veneration was large, and he had also large Spirituality, giving a tendency toward religious contemplations and a sympathy with spiritual life. Such a head as a writer or speaker can make appeals to a higher life, and to the considerations which relate to man's future state of being with admirable effect.

Mr. Halleck had dignity, ambition, prudence, great perseverance, and self-reliance. He was strong in affection, and adhered to those who were his companions and friends with uncommon fidelity. He was by organization not a man for the common multitude, but inclined to be select in associations, comparatively retired in his habits, and to cultivate refinement, intelligence, taste, and morality, more than to mingle in the common ambitions and strifes of the times. His temperament indicated a predominance of the mental, leading to thought and sentiment rather than to physical vigor and mere force of character.



A FAMILY OF LIONS.

### THE LION—CHARACTER AND HABITS.

"What, shall they seek the lion in his den?  
And fight him there; and make him tremble there?  
O, let it not be said!" —*King John.*

FOREMOST among the beasts which frequent the wilds of nature, the lion has obtained the admiring attention of writers ancient and modern.

The extensive travels and researches which have been made within a few years past by such men as Livingstone, Baker, and Du Chaillu, among the haunts of the largest and most powerful of the species, have served to detract much from the old respect entertained for the "king of beasts," and to reduce his grade considerably in the scale of savage brutes. Whether or not he has deteriorated in size and power since the days of his earliest mention by writers sacred and profane—which is probable—and whether or not he was accorded more honor than was really his due, we will not say; but one thing is certain, that in the organization of the lion the naturalist finds the highest carnivorous developments. He is the largest and strongest of the feline family, or *felida*. His head is characterized by its great breadth, and by the strength and

size of the jaws, and the immense size of the mouth. As a practical proof of the capacity of the last, we would merely instance that the keepers of lions on exhibition have been accustomed to put their heads in the animal's mouth for the amusement, or horror, of spectators. A front view of a male lion is impressive on account of the immense head, massive neck and fore shoulders, and luxuriant mane, which in itself adds greatly to the apparent size of the head. From the fore shoulders backward the body tapers rapidly, so that there seems to be an absolute disproportion between the fore parts and back parts. This apparent lack of harmony is due to the fact, that from the fore shoulders backward the hair is short and close, while about the head and neck it is long and shaggy, sometimes sweeping the ground. It is probable that in the earlier ages of the world lions inhabited nearly every portion of its surface. The ancient Greek and Roman writers speak of their existence in certain parts of Europe; from which all traces of them have disappeared. They are now confined to Africa and Asia, and even in those primitive sections they are diminishing rapidly in numbers and influence. It is only in the vast and untrodden jungles of central and

southern Africa that the lion can be found in all the glory of savage freedom and ferocity.

Zoologists distinguish but two principal varieties of lions, the Asiatic and the African; the only marked difference between them being the generally smaller size and smaller mane of the Asiatic. In color, lions vary from a deep chestnut brown to gray. Some have been met by travelers in South Africa with hair so silvery as to give rise to a belief in the existence of a race of white lions. The lion of the Cape of Good Hope is nearly black; while the Nubian is of a pale fulvous or dull yellow hue.

As the lion's habits are predatory, he is an object of great fear to weaker animals. He is obliged in most cases to seize his prey by stealth. When lying in wait for or approaching his unsuspecting victim, he does so in complete silence, and when within fifteen or twenty feet of it, a tremendous leap and a sudden seizure by teeth and claw are the only premonitions of death to the poor brute, be it an antelope, a deer, a zebra, a goat, or even a powerful horse. According to Livingstone, who greatly disparages him, the lion fears man, except at night, and never attacks him unless from necessity. A large buffalo is more than a match for him, and he will not approach a full-grown elephant or rhinoceros.

Livingstone in his practical and—as compared with some who have highly panegyrized the beast—somewhat contemptuous way, as is inclined to relieve us of any remnant of admiration which we may cherish for him, says "One is in much more danger of being run over when walking in the streets of London than he is of being devoured by lions in Africa, unless engaged in hunting the animal."

Unlike Burchell and Hunter, this sturdy traveler finds nothing very majestic in the lion's appearance, "but merely an animal somewhat larger than the biggest dog, and partaking very strongly of the canine features. Two of the largest I ever saw seemed about as tall as common donkeys; but the mane made their bodies appear rather larger." On the other hand, Gordon Cumming and M. Gerard, who have rendered themselves notorious as "lion killers," have dressed up their accounts of lion hunting in a manner well calculated to impress their readers with the regal and magnanimous character of the *quani* monarch of the forest. It would appear evident, however, from the zest with which they carried on the sport, and the large number of lions which they are acknowledged to have slain, that the animal has not the terrific character so frequently attributed to him. Certainly an animal so gigantic in strength as to be capable of "seizing a full-grown ox and leaping at full speed with it over streams and other barriers to its retreat to the jungle," must be one approximating to the elephant in size rather than to a common donkey. However, let us consider the lion from as reasonable a point of view as a fair inference from the descriptions of different travelers will admit, and we will find in him the most compact structure and the most powerful muscular organ-



tion conceivable in an animal but little larger than a Bengal tiger. His weight, as compared with his size, is very remarkable, on account of the close texture of his frame and scarlar tissue. Scarcely less formidable than great jaws and teeth are the lion's claws, which, as is the case with all animals of the tribe, can be sheathed or extended as circumstances may require. By a single blow of paw thus armed he can rip up the side of a horse or buffalo. When quiet, or in a playful mood, these claws are concealed from view in the hair and recesses of his cushioned paw.

The average length of a full-grown lion from nose to the root of the tail is between six and seven feet; and the height at the shoulder nearly three feet. The lioness is considerably smaller than the male, and her form is much more slender and graceful. She has no mane, but a thick furry coat of hair, which covers the entire body. In her motions more agility is displayed, and she is more impetuous in her passions. The ferocity of both the lion and lioness is greatly increased during the breeding period; and both protect their young with the utmost jealousy and suspicion. It is commonly believed that a lioness has but one cub at a birth—a notion probably founded on a fable of Esop's, which relates that there was once a great stir among all the beasts which could boast of the largest family. So they came to the lioness. And how many," said they, "do you have at birth?" "One," said she, grimly; "but that one is a Lion." The truth is, that she has from two to four at a litter. When young, they crawl like a cat; at the age of twelve months the mane appears on the males, and at the age of eighteen months they are considerably developed, and begin to roar. The roar of a large lion, according to Burchell, sometimes resembles the sound of an earthquake (a slight lie, we presume) and is produced by his laying his head on the ground and uttering a self-stifled growl, by which means the noise is conveyed along the earth. The larynx of the lion is very large, hence his powerful cry. The average length of a lion's life has been estimated to be about twenty-two years. At the Tower of London, where lions have been kept for two or three centuries, one died in 1600, which was said to have been confined there above seventy years; and another subsequently died there, believed to be over sixty years old.

The lion, especially when captured in infancy, is susceptible of domestication and training to a considerable extent. It usually attaches itself to but one or two persons, whose kindness it returns by a strong affection. When irritated, however, the tamest specimen is a dangerous companion for any one. Many stories are on record of the generosity and magnanimous conduct of the lion even when in the savage state. Cassell relates that part of a ship's crew was sent on shore, on the coast of India, for the purpose of cutting wood. One of the company, induced by curiosity to stray to a considerable distance from his companions,

was greatly alarmed by the sudden appearance of a large lioness walking toward him. His fear was allayed by her lying down at his feet and gazing first piteously in his face and then at a tree a short distance off, and afterward walking toward the tree, yet looking back at him, as if she were asking him to follow. At length he ventured, and saw perched in the upper limbs of the tree a great baboon with two cubs in his arms, which he immediately presumed were those of the lioness. The sailor, being provided with his ax, decided on cutting down the tree, and set about it, the lioness, meanwhile, apparently watching every movement. As soon as the tree fell, she seized the baboon, tore him in pieces, and then turned round and tenderly licked her cubs. She now turned to the sailor, rubbed her head softly against him, as if thanking him for the kindness done her, and then picked up her cubs and carried them into the forest.

As an instance of the enduring affection felt by the lion for its master or keeper, it is said that Sir George Davis, an Englishman of some note, was presented a young lion by the captain of a ship from Barbary. Sir George exhibited much interest in the beast, and by careful training brought him up quite tame. When



HEAD OF A LION.

about five years old the lion occasionally did some little mischief by pawing and gripping people in his frolicsome moods, so that, finally, Sir George being apprehensive of some future catastrophe, ordered him to be shot. A friend hearing of this determination asked the lion as a present, and obtained him. Some years afterward, while Sir George was the English consul at Naples, he had occasion to go to Florence, and there visited one day the menagerie of the Grand Duke. At one end of the inclosure, in which the animals were kept, was a lion, which the keepers stated they had been unable to tame, though every effort had been made for upward of three years. No sooner had Sir George reached the cage of this fierce fellow than he ran to the gate, reared himself up, purred like a cat when pleased, and licked the hand Sir George put through the bars. The keeper was astonished, and on the visitor's demanding to be allowed to enter the cage, thought him insane. Sir George, however, persisted in his demand, and succeeded in

overcoming the keeper's scruples. The moment he entered, the lion manifested the greatest delight, threw his paws on his shoulders, licked his face, ran about him with all the joyful frolicsomeness of a pleased dog. This occurrence became the talk of Florence, and reached the ears of the Grand Duke, who, knowing the former sullen and angry conduct of the lion, requested an interview with Sir George, and witnessed a recurrence of the scene in the lion's den. It was the lion which Sir George had formerly owned.

The lion is to some extent gregarious, but is not found in herds. Two, three, or four consort together, and appear to do so in a very friendly state. It is very rare, even in those parts of Africa where lions are most numerous, to find more than two families of them frequenting the same district and drinking at the same spring. At the time of pairing, we are told by some naturalists, the lioness selects her mate, and prefers the attentions of him who is the champion of his set. Sometimes she displays coquetish tendencies, leaving one lion, with whom she may have been consorting, for the companionship of another, whose superior strength and nobler appearance attracts her attention. On such occasions a terrific combat usually takes place between the male beasts; and the jilted suitor must be vanquished before he will relinquish his claims in favor of his rival. The appearance of a lion when in confinement or in a good-humor does not convey the idea of ferocity so much as most of the other large *felidae*, and his wide head, overhanging brows, and flowing mane give him a majestic look, which, no doubt, contributed more than any special element of superiority that he may possess over other wild beasts, to the time-honored appellation of "king of beasts." Besides, when unexcited, his movement is measured and impressive, as if conscious of his strength.

Fossil remains of lions have been found, which indicate their existence at former periods in the world's history. Cuvier describes a fossil lion discovered in Europe, the remains of which were one fourth larger than the corresponding parts of the existing lion. We are told by the *savants* that this animal, like most of the other large species of carnivora which roam the forests of the East, is disappearing slowly, and that ere many generations shall have passed away, the jungles and forests of Persia, India, Arabia, and Africa will cease to resound with his terrific roar; yet we are assured by the prophet Isaiah, in his declarations concerning the New Jerusalem, that "the calf and the young lion and the fatling shall lie down together, and a little child shall lead them." And still further, as describing a new condition of things relating to those beasts now considered wild and ferocious, "the lion shall eat straw like the ox." Isaiah's language may be taken as figurative, as strongly expressing a new and blessed order of things in the times of "the great restoration." But taken as literal, it implies the continued existence of the lordly beast, and in relations perhaps like unto those it knew in paradisaic times,

"Ere our first parents lost their fair estate."



CHRISTIAN F. SCHAFER, THE PEDESTRIAN.

## Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without indorsing either the opinions or the alleged facts.

### EXTENSIVE PEDESTRIANISM.

[Wesron's recent undertaking has developed so much interest in pedestrianism, that we have been induced to take the following from the Sydney (Australia) *Illustrated News*, as a further illustration of what may be done by perseverance and a purpose. There is a large brain under that hat.—Ed. A. P. J.]

"Mr. Christian Frederick Schafer, a German, who has traveled over a great portion of the globe, has arrived in Melbourne, Australia, having walked overland from Sydney. Mr. Schafer has traveled about 100,000 miles in the countries he has visited, of which nearly 60,000 were accomplished on foot. On the 6th of May he arrived in Sydney, from Batavia. Mr. Schafer is a dwarf, having met with an accident when only eight years old, which caused curvature of the spine; but, by temperate living, he enjoys uniform good health. During his travels in

America he met with President Johnson, whose guest he was for three weeks. Being a very intelligent man, his society is always acceptable in the highest circles. He was in all the principal cities of the United States, and went all the way from Portland, Maine, to San Francisco, mostly on foot. He is thirty-one years of age, and a native of Hesse Cassel, Germany, and commenced his travels fifteen years ago, with the object of writing an account of the world from personal observation. He has often walked forty miles a day, and is able, without any great fatigue, to walk that distance for many days in succession. He was three weeks in Salt Lake City, Utah Territory, and had many conversations with the Mormon prophet, Brigham Young, whom he describes as a very courteous, well-informed man, who has the nous to flatter strangers, as he believes they will talk about him as one of the curious sights of the world. Mr. Schafer carries a diary with him, in which he notes the incidents of his travel as they happen. He has shown us the autographs of several eminent personages, among others, President Johnson, Secretary Seward, Horace Greeley, Anna Dickinson, Henry Ward Beecher, Generals Grant and Sherman, His Holiness the Pope, and Sir Richard Graves McDonald, Governor of Hong Kong, and formerly of South Australia. When in China,

the Emperor refused to allow him to enter Peking. Mr. Schafer has met with many changes in life. In the morning he has breakfasted with the highest personages, and in the evening has supped with a peasant. From San Francisco Mr. Schafer went to Hong Kong, and visited many places in the Celestial Empire. He then proceeded to Java. He intends to return to Europe by way of India and China, and from thence he will proceed across the Great Desert and Russian Tartary, visiting Siberia before he finally returns to Germany. He possesses nearly 6,000 photographs, and has quite a miniature museum of curiosities. He thinks that he will have finished his stupendous feat in about three and a half years, and will then devote himself to the production of his book, which he intends to publish in English."

[We have had the pleasure of entertaining, and of being entertained by, this famous traveler at the Phrenological Cabinet, 389 Broadway, New York, and shall look with interest for the book he promises to write.]

### A QUAKER WEDDING.

BY J. E. SNODGRASS, M.D.

THE July (1887) number of the PHRENOLOGICAL JOURNAL gave an interesting article on "Quaker Courtship." I was reminded by it of a Quaker wedding which I attended, and I propose to give a description of it.

Before doing this, I must be allowed to remark that one of the most unique usages of this people, whose habits are as orderly as their customs are peculiar, is their marriage ceremony—if I may be allowed to call it a ceremony without giving them offense, for I am aware that they profess to discard ceremonials of every sort.

Although there are two schools of this sect in this country (not including those known as Progressive Friends), there is no difference among them as to this and most of their other customs. This ceremony is certainly remarkable for its simplicity, its beauty of simplicity. The daughter of a medical brother of mine was a party, and a personal interest in him induced me to attend. I omit the names of the bride and groom, as non-essential to my purpose.

Although the ceremony was performed in the meeting-house usually attended by the parties concerned, and the day was that devoted to the mid-week meeting, and their marriage "intentions" had been declared a month in advance, and the time and place were known, the attendance was not much larger than at ordinary meetings, while there were no such indications of excitement as would have been looked for at the public marriages in other sects of Christians. But among those present there was a large proportion of young people of both sexes, evidently such as had not gone through the interesting ordeal they had assembled to witness. A considerable part of these I judged, from their rather gay apparel, to be either "world's people" or "Hickory Quakers." This class posted themselves "up stairs," as the Friends call what other religionists usually designate as the "gallery," their gallery being quite another arrangement, and answering in use, though very dissimilar in form, to the more familiar pulpit of the churches. And here, again, it may be well to remark that this sect never designate their places of worship as churches, but simply "meeting-houses." In their "gallery," which is a collective designation for several elevated seats at the end of the building farthest from the main doors, their official members had, as usual, arranged themselves—that is, the "recommended ministers" and the "elders" and "overscers," who are chosen from both sexes. They faced the meeting, the men on the right side, looking toward the doors, and the women on the left; those in the body of the house corresponding in location, with the strictest reference to their rule of a separation of the sexes in worship, after the old-fashioned and still usually kept-up practice of the Methodists. So strictly do the Quakers adhere to this rule of separateness, which they deem indispensable to good order and acceptable worship, that on this occasion a young man, in his ignorance of their customs, happening to follow a lady under his charge to the "women's side," where he had costly seated himself, was instantly tapped on the shoulder, in the most gentle manner imaginable, by the door-keeper, and pointed to his proper place, to the bringing of a quiet

smile upon the faces of the young Quakeresses among whom he had seated himself!

At the appointed hour for worship (10½ o'clock), the bride and groom and their attendants—two for each, instead of half a dozen or more, as not uncommon at the marriages of "the world's people"—made their appearance in carriages, accompanied by their parents and other kinsfolk. They quietly and unostentatiously entered the meeting-house and took their seats in the following order: The bride and groom sat on a slightly elevated bench under the gallery and facing the assemblage, she arrayed in a dress of simplest bridal white, with bonnet and veil corresponding. There was the absence of everything like artificial adornments, while the pattern of her robe, if robe it should properly be called, was the plainest conceivable. On either side of the bride and groom sat their parents, while their attendants were arranged opposite, on the front seats on either side of the central aisle, tête-à-tête to them, respectively, but with their backs to the body of the meeting. All sat for about thirty or forty minutes in wrapt silence. The noise of a falling pin might have been heard amid the profound stillness of the breathless scene. At the end of the time named, the groom rose, with his head uncovered, and took his affianced bride by the hand as she arose with her bonnet on, and declared, in beautiful clearness and naturalness of voice, as follows:

"In the presence of the Lord and this assembly, I take Mary Joy to be my wedded wife, promising, with divine assistance, to be unto her a loving and faithful husband until death shall separate us."

The bride then repeated the same ceremony, with only such changes as were necessary for sexual appropriateness. This being done, the groomsmen brought forward a plain table, with equally plain writing materials, whereon was a marriage certificate. This was on parchment, in plainness and neatness of taste corresponding with the other arrangements, which they carefully unrolled. Inking one of a number of pens with great care, so that no blot should mar the document, one of the groomsmen handed it to the groom, who affixed his signature, and then to the bride for the same purpose. The clerk of the meeting—a standing official, whose duties at all business meetings simulate those of the more customary chairman and secretary in one, except that he never takes any vote, but, instead thereof, gathers the sense or "feeling" of the assemblage, and records it—now had an important duty to perform. He accordingly took his position in the gallery; and, quietly adjusting his spectacles, he first rolled up and then unrolled the certificate, reading its contents as he did so in a distinct voice. As there was nothing in it beyond the few words necessary to record the transaction, I will not take up space in copying it entire. Suffice it to say that it declared the "sense" of the meeting to be that the marriage knot was now tied according to the usage of Friends, which no doubt was the "feeling" of the bride and groom, though there was nothing in their self-possessed demeanor to indicate that they had any unusual feeling on the occasion in the ordinary sense of the word. But perhaps it would be as well to give some of the facts in the language of the certificate itself, instead of our own, as illustrative of the careful guarding of the institution of marriage by the Quakers. It certified that the parties had duly "laid their intentions" before the "monthly meeting;" that there had been nothing found "in the way" of their union, and that, in a word, all had been found right and proper between them, and as to other possible claimants of their hearts and hands; and that, therefore, the certificate had been granted to them by the meeting.

Under the certificate, on the ample parchment, there was a form for the signatures of witnesses. This was open to all present, whether outsiders, like the writer of this, or members. He did not fail to affix his signature to it. And he wishes the act to stand, not merely as his certification of the fact of this Quaker marriage having been consummated in due form, but, at the same time, as his testimony to the beautiful simplicity of the ceremony throughout; for he is free to say that the whole scene did most favorably impress him, as it could not have failed to impress all other unprejudiced observers.

But it is proper to say, that the signatures of the wit-

nesses were not appended until after the meeting "broke," with the usual signal of the shaking of hands by the male "heads of the meeting," as the venerable Friends who sit nearest to the middle aisle of the "gallery" are styled, in the common parlance of the Society.

During one of the intervals of the marriage ceremony, a venerable "woman Friend" improved the occasion, as she, no doubt, was spiritually "moved" to do, with some very timely and appropriate words. These she spoke from her position in the gallery. She alluded to the solemnity befitting the occasion, and continued for fifteen or twenty minutes in a strain of genuine pathos, which could not have failed to stir a responsive chord in every heart present.

And herein I detected the great contrast between the scene which we are describing and that which too frequently marks ordinary marriage occasions. The too common levity was there hushed in a solemn stillness more befitting the serious business in hand. Not that the Quakers are wanting in mirth. They reserve their mirth for the bridal bazaar. And you will vainly look there for long faces or austere countenances under the broadest-brimmed hat or the most smoothly-plaited bonnet. With their simple and quiet lives, and their orderly walk and conversation, they can afford to be cheerful, as those reposeing in the consciousness of right, and in the conviction which they have always seemed to us to carry about them, that "all things are beautiful in their time," and that "there is a time to be merry, as well as a time to be sad."

#### PREMIUMS.

We offer the following to all who may feel an interest in the PHRENOLOGICAL JOURNAL:

For 250 new subscribers, at \$3 each, we will give a Steinway Rosewood Piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, worth \$100.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, complete, worth \$12.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted.

#### Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices unnamed.]

**LETTERS FROM EUROPE.** By John W. Forney, Secretary of the Senate of the United States; Proprietor and Editor of the *Philadelphia Press* and *Washington Chronicle*. With a Portrait of the Author, engraved on Steel, by Sartain, and a Complete Alphabetical Index. One volume, cloth, gilt. Price, \$3. Philadelphia: T. B. Peterson & Brothers.

This neat collection comprises a series of letters descriptive of the journey to and through Europe, with observations on European society. Among them are the following: The Outward Bound; First Day at Liverpool; Railwayism and Factories; in the House of Commons; British Sympathy with Freedom; Reform and Revolution; London Amusements; The Peabody Fund; Spurgeon's Tabernacle; John Bright; Langham Hotel; Rebel Leaders in Exile; Westminster Abbey; American Railroad Stock; Low Wages and Little Education; Visit to Shakespeare's Grave; Free Trade and Protection; The Universal Exposition; Government of France; Tombs of Napoleon and Lafayette; Imperial Printing Office; Solferino and Gettysburg; Switzerland; Baden-Baden; Upon the Rhine; Belgium; Holland; The Irish Church; Royal Antiquary; Peoples and Places Contrasted; Foreign Capital; The Times Office; The Schützenfest; Pavementa, Coaches, and Cabs.

**THE PICKWICK PAPERS.** By Charles Dickens. With thirty-two original illustrations, from designs by Phiz and Seymour. Philadelphia: T. B. Peterson & Brothers. Price, \$2 in cloth.

This edition of the illustrious bachelor, with his eccentric philanthropy and crusty, obstinate humor, is gotten up in an entirely new style by the energetic publishers whose names we are so often called on to record. The volume is a neat octavo, with clear type, and those fantastic engravings which so well accord with Dickens' facetious descriptions. Altogether, the edition is one of the most economical and tasteful of those recently published.

**A TALE OF TWO CITIES, and GREAT EXPECTATIONS.** By Charles Dickens. With original illustrations by S. Eyttinger Jr. Boston: Ticknor & Fields. Diamond Edition. Price, \$1 50.

Two works of the author whom Boston appears lately to have gone crazy over, in one neat *petite* volume. Probably in no story does Mr. Dickens dwell more on the pathetic than in the "Tale of Two Cities," and in none does he exhibit more feeling. Mr. Eyttinger's illustrations are excellent, and in style more to our taste than the abortions published in the English editions of Dickens.

**THE PERSONAL HISTORY OF DAVID COPPERFIELD.** By Charles Dickens. People's Edition. With twelve illustrations by H. K. Browne. Philadelphia: T. B. Peterson & Brothers. Duodecimo Edition. One vol., 368 pages. Price, \$1 50.

This book is said to be an Autobiography of the Author. Be that as it may, he has succeeded in investing with life-like characteristics his Aunt, Miss Trotwood, Peggotty, Dick, Uriah Heep, Micawber, Barkis, Murdstone, Steerforth, Traddles, Dr. Strong, etc. Few writers have the faculty of keeping the names of their characters more thoroughly in the mind of the reader by frequent repetitions. He is also remarkable for a judicious use of many words with which to convey the notions suggested by his imagination.

**TRANSACTIONS OF THE ECLECTIC MEDICAL SOCIETY of the State of New York. For the Year 1866.**

There are indications of progress in eclectic medicine if the contents of this volume are valid, and we have no reason to think otherwise. A discussion of temperamental influences by Dr. Powell is given at length, and forms one of the most interesting articles in the collection. Many other articles, considering eclectic and other theories of various common diseases, of no little value to the medical student and practitioner, are published therein. \$2.

**THE PHILOSOPHY OF HOUSEKEEPING; a Scientific and Practical Manual for the Preparation of all kinds of Food, the Making up of all articles of Dress, the Preservation of Health, and the Intelligent and skillful performance of every household office.** By Joseph B. Lyman, author of the "Prize Essay on Cotton Culture," etc.; and Laura E. Lyman, author of "Prize Essay on Housekeeping." Hartford: Goodwin & Betts. Cloth. Pp. xiv, 560. Price, \$2.

In this neatly and carefully prepared volume we have something of a family encyclopedia. Not only are the various articles in use as food for mankind designated, and the modes of preparing them for the table detailed, but also their chemical composition, adaptation to human necessity, physiological properties, etc., are graphically set forth. Tables are given, showing the time occupied in digesting various edibles, and the nutritive power respectively of the different meats, fruits, vegetables, and farinacea.

A hygienist might not accept some of the recipes for favorite dishes on account of the pepper, butter, and lard somewhat freely employed in them; but no doubt the great majority of our housewives would endorse them cordially, grease and all. The most valuable part of the volume, in our opinion, is that relating to the care of young children, the training of servants, and the home treatment of sudden indispositions and accidents to the person. The suggestions given with reference to clothing are eminently practical, as are also those relating to the arrangement of a dwelling and the economical ordering of its important adjunct, the kitchen. Our readers may consider the book worthy of personal consideration when we inform them that its authors are frequent contributors to the pages of the PHRENOLOGICAL JOURNAL.

**THE ADVENTURES OF OLIVER TWIST;** also, Pictures from Italy, and American Notes for General Circulation. By Charles Dickens. With Original Illustrations, by S. Eytinge, Jr. Diamond Edition; pp. 487. Price \$1 50. Boston: Ticknor & Fields.

The titles at once make these works familiar; for who has not read *Oliver Twist*, and the *American Notes*? In the latter, Mr. Dickens holds up a looking-glass to a few vulgar characters with whom he associated when on his travels through our country. He talks about stage-drivers, cooks, waiters, boot-blacks, tobacco-spitting politicians, etc. If he associated with the better class, he seldom mentions it. We will not be so ungenerous as to suppose he sought, from choice, those about whom he has so much to say, although there was evidently an affinity between his spirit and theirs; indeed, Mr. Dickens seldom rises above a play-actor and his class. We see nothing of the religious or spiritual in his works; was he deficient in Veneration, Conscientiousness, and Spirituality? A side remark may not be out of place here. It is often said that had there been an international copyright law between England and the United States, that the copyright on sales of his works would have made him rich. In this he loses sight of the fact, that whereas now his works are published by half a dozen different houses, in the case of a copyright they would have been published by a single house, and comparatively few copies printed. His fame has been created by this free-trade in his stories.

**PRAYERS FROM PLYMOUTH PULPIT.** By Henry Ward Beecher. Phonographically reported. 1 vol., 12mo, pp. 332. Price, \$1 75. May be ordered from this Office.

So far as the mechanical execution of this work is concerned, the publishers have done their duty. It is printed in good-sized type, fine paper, and is tastefully bound. In short, it is a handsome book. But what of the subject? This! the utterances of an honest, earnest mind before the throne of grace. In other words, appeals to Heaven for the furtherance of God's will on earth; for the advancement of godliness among men. Much discussion has been indulged in, in regard to the efficacy of prayer. Some will have it that the laws of God are immutable, unchangeable, and that no appeal can move Him from His pre-established purposes. On the other hand, it is claimed that the power of prayer is great; that "the prayers of the righteous availeth much," and that prayer has much to do with influencing one's own course; to opening one's mind to that which is above the reach of reason; that it lets the light of Heaven in upon his mind, as it were, through avenues above the doors and windows, by which his course may be steered; that it influences all who come within the hearing of reasonable prayers. A prayer is a desire, and when in the interest of mankind will have a response.

Many there are with praying minds without the ability to give them verbal utterance. We do not pretend to say that a silent prayer is less potent than a spoken prayer; but it is the custom in civilized society to pray aloud, to give thanks at the social board, and to sing praises to the Lord of all.

Many there are, however, who, for a want of proper education, training, and practice, know not what to say.

Roman Catholics and Episcopalians have their prayers in print, from which all who can read may learn. Why should not the Presbyterians, the Congregationalists, the Baptists, the Methodists, and the rest, print the prayers of their representative men?

If it be objected that it begets mere formal worship, we answer: the child is first taught the forms before he is given to be visited by the spirit. The book before us expresses the fullest expression of this ripe Christian, who, we may say, was almost born into the ministry, who has had a large experience, and who, whatever his peculiarities in other respects, is conceded to be a feelingful, emotional, devout, and prayerful man.

Reading his prayers can do no man harm, and they may do some of us much good. We heartily commend the book to one and all, believing it will tend to increase the spirit of prayer.

**DIE MODENWALT,** issued in monthly numbers by Mr. Taylor, contains fashion-plates, patterns, etc., all gotten up in handsome style. Price 50 cents a number; \$3 a year.

**A THOUSAND AND ONE GEMS OF ENGLISH POETRY,** selected and arranged by Charles Mackay, LL.D. Illustrations by Millais, Gilbert, and Foster. 1 vol., 12mo, pp. 600. Price, \$2. London and New York: Rutledge & Sons.

A less modest author would have named such a book as this an *ENCYCLOPEDIA*. Dr. Mackay has himself written some of the finest verses in the language, and this book contains them. It is beautifully printed on fine toned paper, and, even in plain binding, is a beautiful presentation book for the holidays, for any days, "for all times."

**THE PHYSICIAN'S HAND-BOOK FOR 1868.**

By William Elmer, M.D. Morocco tuck. \$1 75. New York: W. A. Townsend & Adams.

This almost indispensable work—now in its eighth year—has been thoroughly revised, and has been gotten up with a view to convenience and economy. Every physician should have a copy.

**THE GUARDIAN ANGEL.** By Oliver Wendell Holmes. Published by Ticknor & Fields, Boston. 12mo, pp. 430. Price \$2.

This story, which has been so long running through the *Atlantic Monthly*, is at last finished, and published in a neat book. Praise of anything written by Oliver Wendell Holmes is unnecessary, as he always manages to so say what he says that whoever begins to read will keep on to the end. He uses phrenological terms to designate character, and depicts peculiarities with much minuteness. Myrtle Hazard is the name of the heroine, and it is in very good keeping with the phases of her young life. She is introduced to the reader by an advertisement in the *Village Oracle* as having been missed from her home for the last two days, and is described as "a child, fifteen years old, tall and womanly for her age, dark hair and eyes, fresh complexion, regular features, a pleasant smile and voice, but shy with strangers." Such a "child" would be very likely to need a "Guardian Angel" in such vicissitudes as she had to pass through, and here appeared in the form of "Master Byles Gridley, A.M., a bachelor, who had been a schoolmaster, a college tutor, a professor, a man of learning, of habits of whims, of crotchets, such as are hardly to be found except in old, unmarried students." In describing him phrenologically, Clement Lindsay—who married Myrtle Hazard—"maintained he had a bigger bump of Benevolence, and as large a one of Cautionness, as the two people most famous for the size of these organs on the phrenological chart he showed him, and proved it, or nearly proves it, by careful measurements of his head."

"The Guardian Angel" will have a place among the most popular novels of the day.

**STORIES AND SIGHTS OF France and Italy.**

By Grace Greenwood. With Illustrations. Boston: Ticknor & Fields. Cloth, gilt, \$1.

A pleasing book for children—containing much historical matter, written in the style which allures youth to peruse that which will profit them. Among the more striking narratives we have *Père la Chaise*, *Story of Lavalette*, *Versailles* and *Louis XV.* and *XVI.*, *Little Angelo* and his *White Mice*, *The Tarpelan Rock*, *The Coliseum*, *The Catacombs*.

**PRAYERS OF THE AGES.** Compiled by

Caroline S. Whitmarsh. Boston: Ticknor & Fields. Cloth, gilt, \$2.

This is an exceedingly neat sample of Messrs. Ticknor & Fields' publications, so far as paper, typography, and binding are concerned. As to the contents, the devotional and the curious can find therein much of interest. If we would study the spirit of ancient literature in its strongest and most fervid aspect, we should contemplate those utterances of the soul, when communing with Deity, which have been transmitted to us on the conserving parchment. The reader of this book will learn how Socrates, Plato, and Veda framed their petitions, as well as St. Augustine, Mohammed, Luther, Bossuet, Jeremy Taylor, and Channing. The collection forms a volume of no mean value to any library.

**THE NEW YORK Methodist** is publishing sermons by Revs. Newman Hall, Henry Ward Beecher, and other clergymen. See advertisement.

**THE PHYSIOLOGY OF MAN.** Designed to represent the Existing State of Physiological Science as applied to the functions of the human body. By Austin Flint, Jr., M.D., Professor of Physiology and Microscopy in the Bellevue Hospital Medical College. New York: D. Appleton & Co. 8vo, cloth, pp. 556. Price \$4 50.

Dr. Flint, as a medical practitioner, lecturer, and author, has obtained the general respect of the members of his profession. Giving his attention more particularly to the department of physiology, he has been enabled by assiduous study and investigation to accumulate an amount of data which renders his instructions and carefully prepared works of great value to the student and general practitioner. Something over a year ago the author published the first volume of his contemplated series on the subject of physiology, and its reception encouraged him to carry forward his plan with, as is evidenced by the speedy production of a second volume, considerable zeal and diligence. The great subjects of alimentation, digestion, absorption, lymph, and chyle are extensively treated in this volume. Fully appreciating the importance of correct dietetic principles, which unfortunately can not be said of the great mass of physicians, Dr. Flint has, with much pains and great clearness of statement and illustration, quite comprehended the large scope of the subject of alimentation. The details furnished with respect to digestion and absorption are very numerous and interesting, especially as practical rules and suggestions are given as guides for those who would eat and drink to the refreshing and strengthening of their bodies and not to their impairment. The articles of food in common use are each described, and their nutritive and other properties explained at length. Besides, several formulas are given for the preparation of food for the table. The facts adduced in illustration of the deleterious effects of improper and insufficient food are striking. Andersonville prison with its horrid dietary is instanced as exemplifying the pernicious results of bad and scanty provisions on large bodies of men. The reader of this portion of the work will be impressed by the remarkable and varied phenomena exhibited by the captive soldiers in relation to their worse than wretched fare.

In treating of digestion, Dr. Flint has based his statements upon accumulated experimental facts, and thus avoided the confusion and contrariety of opinion so prevalent in the works of earlier authors. Not satisfying himself with the dicta of others, he has made it a part of his work to trace important physiological discoveries to their source, and to verify also important facts, as far as possible, by personal experiment. As a review of the actual facts relating to the subjects treated, the work has no superior.

**THE OLD CURIOSITY SHOP.** By Charles Dickens. With twelve original illustrations, from designs by H. K. Browne. Price \$1 50 in cloth. T. B. Peterson & Brothers, Philadelphia.

Probably no character created by the imagination of Mr. Dickens has been more admired than Little Nell, the gem of this work. In point of finish, style, and cheapness, this volume, one of the "People's Duodecimo Edition," must recommend itself to all judges of book-making.

**AN ESSAY ON MAN.** By Alexander Pope. With notes, by S. R. Welle, and fifteen original illustrations. 1 vol., 12mo, fancy muslin, beveled boards, gilt, very handsome. Price, \$1. The same in pamphlet form, only 50 cents. Address this Office.

Never before was this great poem illustrated, nor so handsomely printed. Paper, types, and ink are of the best, furnishing a fitting dress for the immortal thoughts. It is refreshing to read and to re-read the grand conceptions of a true poet, such as this, which lead our thoughts from the finite to the infinite—from earth to heaven. There is no finer model in the language for would-be-poets to follow. The "notes" are intended to explain certain statements which have caused no little discussion, such, for example, as this: "Whatever is, is right," and so forth. The spirited engravings give point and force to the text. The book must speedily find its way into every well-stocked library. It is a very appropriate, though inexpensive, holiday gift companion for our People's Pictorial Edition of *Æsop's Fables*. May be sent by return post, or ordered through any bookseller.



**OPPORTUNITY. A Novel.** By Anne Moncre Crane, author of "Emily Chester." Boston: Ticknor & Fields. Price \$1.50.

A story of Southern life, and, like the climate and scenery of the South, warm and varied. In most respects this is a chaste and unsensational tale, adapted to the reader of taste and discrimination, and not to those entertaining purulent fancies in literature.

**WHO WAS JESUS?** New York: N. Tibbals & Co., 87 Park Row. 8vo, cloth, pp. 711. Price \$3.

This is an extended work, having for its evident purpose the logical as well as theological substantiation of the Divinity of Jesus Christ. The subject of the inquiry which forms the title of the book is dealt with in such a specific manner, that the author doubtless had in view a refutation of the subtle and speculative reasonings of Strauss, and the bolder but much less synthetic enunciations of Rénan. That the author has been to much pains in preparing the work is evident from the elaborate nature of its divisions, as evidenced in the table of contents, viz.: Christ in the Old Testament; Jesus in Modern History; Jesus in Ancient History; Jesus in Chronology; Jesus in the Church; Jesus in Psychology; Who was Jesus? Jesus of Nazareth, a Nazarene; Jesus in Types and Prophecy; Jesus the Messiah; Three Years' Ministry of Jesus; Jesus the Prophet; The Miracles of Jesus; Third and last Passover: The Trial, Crucifixion, and Resurrection: Ethics of Jesus. To the seriously religious this work will furnish excellent material for study and reflection. To the indifferent about heavenly things, if they will seek its pages for mental improvement only, it offers a field for the exercise of thought which few books of modern publication afford.

Many of the positions taken by the writer in the course of his argument are new, and exhibit an extent of Scriptural research very rarely met with in the ranks of the greatest commentators. The writer assumes that the Scriptures are largely allegorical, and in this view of them the testimony of Christ is to be found on almost every page. Calling to his aid mathematical computation, he introduces many remarkable calculations in confirmation of biblical chronology and the advent of Christ. The calculations are made because, as he says: "I can find no chronology extant but what conflicts with some specific statement on its pages. \* \* \* I regarded the Old Testament, being the work of a higher power, as necessarily complete in itself; therefore concluded to ascertain whether or no the elements of a perfect chronology from Adam to Jesus were to be found within its limits; especially as such a work was essential to a correct reading of its pages, and I think I succeeded."

We think the book worth perusal simply for the examination of the author's views on Scriptural chronology, the rock on which many have wrecked their faith.

**NEW MUSIC.** We would acknowledge the receipt of the following new music from the publishers, Messrs. Oliver Ditson & Co., of Boston, through C. H. Ditson & Co., of New York.

"Thérèse Quadrille on Popular French Melodies," by Dan Godfrey, price 60 cents; "Tell Me Darling Quickstep," by John P. Ordway, M.D., 50 cents; "Maiden Blushes," song, music by M. Keller, 30 cents; "I Love to Sing the Old Songs," a ballad, by Charles Hodgson, 30 cents; "O'er Graves of the Loved Ones," song and chorus, by J. P. Ordway, M.D., 50 cents; "Single Gentlemen, How Do You Do?" a comicette, arranged by George D. Spalding, 30 cents.

**CHRISTMAS BOOKS AND SKETCHES.** By Box. Illustrative of Every-Day Life and Every-Day People. By Charles Dickens. With Original Illustrations, by S. Eytinge, Jr. Boston: Ticknor & Fields. Diamond Edition. Price, \$1.50.

In these short stories Dickens' raciness is exhibited in its full vigor. A Christmas Carol, The Cricket on the Hearth, and The Hanted Man, long ago acquired an advanced reputation with the reading public, and have in no wise declined in interest since.

**COUNTERFEIT DETECTOR.** Messrs. T. B. Peterson & Brother, of Philadelphia, continue to publish on the 1st and 15th of each month, at \$1.50 and \$3 a year, their well-established and reliable Detector.

**BARNABY RUDGE.** By Charles Dickens. With twelve original illustrations, from designs by H. K. Browne. T. B. Peterson & Brothers, Philadelphia. Price, \$1.50 in cloth.

This edition of "Barnaby Rudge" is the sixth volume of an entire new edition of Charles Dickens' Works, now in course of publication by T. B. Peterson & Brothers, Philadelphia, which is called "The People's Edition, Illustrated." It is printed on fine white paper, from large, clear type, a size that all can read. It is a good and cheap edition of "Barnaby Rudge," which abounds in grotesque character and humor.

**THE LONDON DAILY STAR,** organ of John Bright and others of like opinions, did us the honor recently—they spell it honour—of noticing our modest monthly in terms to wit: "THE PHRENOLOGICAL JOURNAL is a handsomely got up monthly quarto, with numerous illustrations, and published by the celebrated New York house of S. R. Wells, late Fowler and Wells, and issued in London by J. Burns, 1 Wellington Road, Camberwell, S. The last two numbers, besides a rich variety of matter, give portraits and phrenological critiques of the Revs. T. Binney and Newman Hall, besides various physiognomical representations of human character. All who are interested in phrenology, physiology, ethnology, education, and social reforms in general will have a complete library of reading, for the month, in this elaborately, yet popularly conducted periodical. It is obvious neither labor nor expense is spared to make it worthy of world-wide success."

For all of which we beg to return thanks, and would venture to express the hope, that the JOURNAL may continue to increase in popularity and usefulness.

A CINCINNATI paper contains a notice written by Dr. A. Curtis, of the new edition of the "Essay on Man," by Alexander Pope. He says: "The most beautiful edition of this, the richest gem of English literature, has just been issued in New York. The poem is illustrated with cuts, and phrenological notes from S. R. Wells, which, to most readers, greatly enhance the value of the work. The type is so large and clear that it is peculiarly valuable to critics who would read it, and to their hearers who follow them in the examination and application of this beautiful and most instructive poem. I know of no other so well adapted to instruction in elocution and morals, in all our schools, as this little work." It is handsomely bound in muslin, beveled boards, gilt; price, \$1; and in plain paper, at 50 cents.

**THE HOME JOURNAL**—cleanest and fairest of all the weeklies—renews its youth and vigor with the new year. The editor says: "The object of *The Home Journal* is to furnish a pure, high-toned, entertaining paper of Literature, Art, and Society for American homes—a paper that shall promote a true culture and refinement, and foster at the fireside those pleasures, sentiments, and sanctities which make home the Eden of the heart. Party politics, and all matters of a sectarian, sectional, or sensational nature are carefully excluded." Terms, \$3 a year. Published by Morris Phillips & Co., at 107 Fulton Street, New York.

**DEMOREST'S MONTHLY MAGAZINE** for December lies on our table. It contains several full-page illustrations of the newest fashions, besides articles and tales of a miscellaneous nature. Subscription price, \$3 a year; single copies 30 cents.

**HARPER'S BAZAR,** a newly published weekly gazette of fashions, is likely to gain the popular favor from the fullness of its notices and illustrations touching every variety of dress. Single copies 10 cents; \$4 per year.

**LE PETIT MESSENGER** for December comes to us from Mr. S. T. Taylor, 349 Canal Street, replete with the most recent Paris fashions. Its expositions of the various articles included in a lady's *trousseau* are richly colored and ornamented. Separate pattern slips accompany the number. Subscription \$5; monthly, 50 cents.

**THE BROADWAY MAGAZINE** is a cheap monthly, devoted to such stories and miscellaneous matter as the enterprising publishers may think will sell.

Its title means simply that, inasmuch as everybody is supposed to have heard of our famous city thoroughfare, that it would prove a success when used to bait a hook to catch readers. It is written by Englishmen, printed by Englishmen, but it is expected to sell to story readers in both countries.

**THE NORTHWESTERN FARMER,** a handsome monthly, published at \$1.50 a year, by T. A. Bland, Indianapolis, Indiana, proposes to club that magazine with the A. P. J. at \$3 a year. We do not know how he can afford it; but that is his offer. The *Farmer* contains 38 quarto pages, with illustrations, and is intended to promote the interests not only of the *Farmer*, but of all that belongs to rural life.

**THE FIFTEENTH ANNUAL REPORT** of the Young Men's Christian Association of the City of New York contains *in extenso* the transactions of the organization for the twelve months ending May, 1867. The rooms of this meritorious body of young men are at 161 Fifth Avenue, where a well-furnished library and reading-room are open to all comers.

**THE MARYLAND EDUCATIONAL JOURNAL.** A school and family monthly. \$1.50 a year. E. S. Zevely, publisher, Cumberland, Md. It is now in the last quarter of its first year, and is pushing on vigorously the work of education in "My Maryland." Success to all well-directed efforts in this direction.

**THE AMERICAN ECLECTIC MEDICAL REVIEW** is edited by R. S. Newton, M.D. Published monthly, at \$2 a year, in New York. This may be regarded as the organ of the Eclectic Medical School in the United States. It is ably edited and handsomely printed.

TO BE READY IN JANUARY.

**THE BOOK OF ORATORY; or, The Eloquent Speaker.** Sacred and Secular. Including a Chairman's Guide. By Rev. Wm. Pittenger. Introduction by Hon. John A. Bingham. A clear and succinct exposition of the rules and methods of practice by which readiness in the expression of thought may be acquired, and an acceptable style, both in composition and gesture. \$1.50. S. R. Wells, New York, publisher.

IN PRESS.

**LIFE IN THE WEST; or, Stories of the Mississippi Valley.** By N. C. Meeker, agricultural editor of the New York *Tribune*.

## New Books.

*Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.*

**BREAKING AWAY; or, The Fortunes of a Student.** By W. T. Adams (Oliver Optic). Cloth, \$1.40.

**THE STARRY FLAG; or, The Young Fisherman of Cape Ann.** By W. T. Adams (Oliver Optic). Cloth, \$1.40.

**PRACTICAL ANATOMY.** A New Arrangement of the London Dissector. With numerous Modifications and Additions. Illustrated. By D. H. Agnew, M.D. Second Edition, revised. Cloth, \$3.25.

**POEMS OF FAITH, HOPE, AND LOVE.** By Phoebe Cary. 16mo, pp. 249. Cloth, \$1.75.

**THE QUEENS OF AMERICAN SOCIETY.** By Mrs. Ellet. 8vo, pp. 474. Cloth, \$3.75.

**GRACE IRVING'S VACATION, WITH ITS SKELETONS.** 18mo, pp. 308. Cloth, \$1.40.

**PICTORIAL HISTORY OF THE CIVIL WAR IN THE UNITED STATES OF AMERICA.** By B. J. Lossing. Vol. 2. Cloth, \$5.50.

**CLIMBING THE ROPE; or, God Helps Those who Try to Help Themselves.** By May Mannering. Illustrated. \$1.15.

**SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN.** Cloth, \$2.75.

**LIVES OF THE QUEENS OF ENGLAND, from the Norman Conquest.** By Agnes Strickland. Abridged by the Author. Revised and Edited by Caroline G. Parker. Cloth, \$3.25.



## To our Correspondents.

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief, and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, etc., must be written on a sheet by itself. Questions for this department—TO CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE SLIPS.

SPECIAL NOTICE.—Owing to the crowded state of our columns generally, and the pressure upon this department in particular, we shall be compelled hereafter to decline all questions relating to subjects not properly coming within the scope of this JOURNAL. *Queries relating to PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHEROLOGY, and ANTHROPOLOGY, or the GENERAL SCIENCE OF MAN, will still be in order, provided they shall be deemed of GENERAL INTEREST. Write your question plainly on a SEPARATE SLIP OF PAPER, and send us only ONE at a time.*

**FISH STORY.**—If a tub partly filled with water be placed on the scales and carefully balanced, and some small live fish are afterward put in the water, will the scales indicate the weight of the fish?—If not, why not?

*Ans.* That subject has been mooted, we suppose, for ages. We remember the story from our boyhood, and have heard it confidently asserted that a fish weighing a pound put into a pail half full of water would not increase the weight of the whole. Now, this can not be. Ten pounds of water will be indicated as ten pounds on the scales, and if a fish be put in, the scales will indicate an additional weight equal to the weight of the fish. Now, permit us to ask you a question. Why don't you try it? and then you will know, and you will thus explode an old error or establish something contrary to philosophy and common sense.

**STUDENTS OF PHRENOLOGY.**—There is a growing inquiry on the subject of learning Phrenology, not merely as an accomplishment or as a matter of curiosity, but an earnest wish to fathom its depths and comprehend the length and breadth of the subject. The following is a specimen of the spirit of many letters received by us.

I purpose studying Phrenology with a view to teaching it, and lecturing upon the laws that govern man. I want a thorough knowledge of every branch. I desire to understand the science of the soul and the connection of mind and matter—how the mental governs and controls the physical. I want to be able to demonstrate clearly to the world the cause of physical degeneracy and moral depravity; how to prevent disease, and how to cure the suffering.

What books do I need, and what would be their cost, and how much study will be necessary before entering your course of professional instruction in practical Phrenology? I would like to become a member of your class this winter, but have acquired but little knowledge of the subject as yet from books, though I have a strong intuitive tendency to the subject, and do not intend to stop short of a thorough knowledge of the science.

As a general reply to all such inquiries, we may remark that we tender a cordial welcome to all who are honest and intelligent, with a fair education and good common sense, who wish to become practical teachers and disseminators of the great truths of Phrenology and Physiology as

applied to family training and culture, self-improvement, choice of pursuits, etc. Twenty dollars will buy all the works necessary to be studied preparatory to entering the field. For a more particular description of the text-books needed, and a full explanation of the course of instruction, to commence January 6th, 1868, and the expense and time required, please write for a circular entitled "Professional Instruction in Practical Phrenology."

WE are desirous of obtaining the address of Rev. J. Bradford Sax, author of "Organic Laws."

**AN OFFER OF MARRIAGE.**—*ED. PHRENOLOGICAL JOURNAL.*—Dear Sir: I am in a quandary, and appeal to you for advice. A young gentleman of respectable family, in good society, a merchant's clerk on a salary of \$1,600 a year, offers me his hand in marriage. I am sure he loves me; think I could love him. He is two years older than myself—dark complexion; I am light—a blonde. My circumstances are easy; have taught school two years; am now at home with my parents, who are unwilling to have me leave home; still, being of age, they will not interfere in the least with my wishes. But we are a thoroughly temperance family, while the gentleman referred to is what is termed a "moderate drinker," not habitual; to which I can not seriously object, though my friends do. The point with me is this. I have an utter loathing for tobacco, and the gentleman is addicted to its use. He smokes a pipe after his meals, and chews very moderately when about his work—says he can quit it, but it does him no harm, and is a luxury. The cost is but little. Now, what I want to know is this, will he become confirmed in these habits so as to be incurable, and must his wife always suffer the nauseous smell? If he is to become a tobacco sot, I would rather not marry him.

*Ans.* This is, indeed, a serious question. The habits referred to are very common among men. Comparatively few are exempt. We find chewers, smokers, and snuffers in the pulpit, in the colleges, in the halls of legislation, in workshops, stores, hotels, steamboats, railways, dining rooms, drawing rooms, everywhere. Young men and boys learn by imitation. Tobacco is loathsome to all unperturbed tastes, and especially so to women—yet some coarse natures affect to "rather like the fragrance of a good cigar." Parents seeing their young sons indulging in the weed protest against it; but sonny replies, "Father smokes, our clergyman smokes, other boys smoke. Why can't I?" "But it will make you a dwarf in mind if not in body, to smoke, chew, and spit yourself away." "I'll risk it. General Grant smokes all the time, and he is not exactly a dwarf." It's very well for grown-up men to tell us boys that we should not smoke. I remember a story of a man who, with wicked oaths, flogged his son for swearing. Example is greater than precept. Our advice to the lady is this. Name your objections frankly to the gentleman, and say to him that you can not be happy with one who makes himself constantly offensive. If he will drop both tobacco and liquor you will entertain him. Then wait six months or a year, and when the habits are abandoned you may be safe in permitting him to become your husband and the father of your children. Smoking and chewing almost inevitably lead to drinking, in which there is no safety.

**TRAVELER.**—The cost of traveling from New York to San Francisco depends much on the route taken. The first-class fare on the steamers running to Panama is about \$260. The second-class charges are about thirty per cent. less. The difference between first-class and

second-class charges consists chiefly in the state-room accommodations, the second-class passenger being furnished a much inferior place to "bunk" in during the passage.

**LOGARITHMS.**—For a full consideration of these important aids in some departments of calculation, we refer you to "Loomis' Tablets of Logarithms," price, \$1 50.

**A. R. R., of Lehigh Co.,** did not give her address. On its receipt we will write her.

**EDUCATIONAL.**—What constitutes the difference in qualification for the degrees of Master of Arts, of Science, and of Literature?

*Ans.* There are two degrees which are usually conferred by colleges on the respective students meriting them at the close of the prescribed courses of study. These are Bachelor of Arts and Bachelor of Science. Bachelor of Arts is accorded to the student who has passed successfully through the departments of English Literature, Science, and the Classics. Bachelor of Science is awarded to him who has completed the prescribed course in English Literature and Science. Master of Arts is called a degree in course, and is conferred three or more years after a student has graduated as an A.B., provided that he has pursued some scientific or learned profession, and can satisfactorily respond to such interrogatories as may be proposed to him. The degree B.S. does not entitle the possessor to that of A.M.

Bachelor of Literature is merely complimentary.

The degree of LL.D. is honorary, and is frequently conferred on eminent men not lawyers.

The text-books mentioned are all well adapted to your purpose. Arnold's Greek series is an excellent one for the student. Day's Analytical Geometry is good, and probably as clear in its elucidations as any published.

**FRENCH, GERMAN, ITALIAN.**—The following are excellent text-books in these languages, and may be procured through us at prices annexed: In French, Ollendorff's Grammar, \$2; De Fivas' French Reader, \$1 10; Surenne's F. Dictionary, \$1 75; Surenne's F. Manual, \$1 90. In German, Ahn's Method, \$1 40; Heidenreich's German Reader, \$1 10; Adler's Pocket G. Dictionary, \$3 25. In Italian, Fontana's Grammar, \$3; Foresti's I. Extracts, \$3; Meadows' I. Dictionary, \$2 75.

**THE VOICE.**—Please inform me how I can strengthen a weak voice. My parents both have strong voices, and I see no reason why I should not be equally favored in that respect.

*Ans.* Seek to maintain good general health, avoid spices and all heating condiments, avoid tobacco, avoid confined and impure air, especially at night, stand erect, expand the chest, and learn to use the vocal apparatus with distinctness and deliberation, and the voice will become stronger. We have a little work entitled "The Human Voice; its Right Management in Reading, Speaking, and Debating," which it would do you good to read. Price by mail, 50 cents.

**THE DOLLAR MICROSCOPE.**—THE NOVELTY MICROSCOPE. THE CRANE MICROSCOPE, which is best? Are they worth what they cost?

*Ans.* We have seen testimonials from such authorities as the *Scientific American*, religious newspapers, and from numerous private letters. We have also seen criticisms, in which it was alleged that neither

of the above would perform miracles, or answer the purposes of a thousand-dollar compound instrument. It is very much with the microscope makers as with others; each, no doubt, intends to give the money's worth, less cost for advertising, and a living profit. One may answer one purpose, another a different purpose, while all may at least be amusing and instructive. It is a lesson to learn, that the microscope reveals that which the unaided eye could never behold. So of the telescope.

**MORE ABOUT TEN-PENNY NAILS.**—In the November number of the A. P. J. you ask about the "ten-penny nail," and call for a "solution." Perhaps I can answer. About twenty-five years ago, while engaged in mill-work in this Western country—Michigan—I called on two families who were *nailers*, men, women, and children; and they had brought with them from the "Old Country" their nail-making machine. The machine consisted of a frame-work and floor about seven feet by five, on which was a bellows, fire-place, anvil, rod-cutter, header, seat, etc. The nailer sat at his work, everything within his reach, drove the bellows and header with his feet, and the hammer, rod, etc., with his hands.

For my gratification one of the ladies kindled the fire, mounted her seat, and wrought specimen nails for me; first the three-penny, then the four-penny, six-penny, eight-penny, ten-penny, twelve-penny, and twenty-penny. "This is the way, sir," she said, "that we made or wrought nails years ago in the 'Old Country.' We made them, and they were sold at so much *per hundred*. These little fellows are lighter and shorter, and they were made and sold at three-penny (per 100) nails; and these longer and stouter, at twenty-pennies per 100, and so with all sizes per 100."

Were the late Grant Thorburn, "Laurie Todd," contented, he could have told the Farmer's Club and the wise *Independent* all about these nails. Perhaps their inquiry will be answered in the above. B. I. W.

SEVERAL ANSWERS are left over for want of room.

## Publisher's Department.

**OUR OWN PUBLICATIONS.**—We have just printed an Illustrated Catalogue, comprising all the best works on Phrenology, Ethnology, Physiology, Physiognomy, Psychology, Hydropathy, Phonography, Anatomy, Dietetics, Hygiene, Gymnastics, etc., with prices; which will be sent to any address on receipt of two three-cent stamps. Address this office.

**AGENTS may do well in selling our useful books in every State, county, and town. Send stamp, and ask for "Terms to Agents."**

**MIRROR OF THE MIND; OR, Your Character from your Likeness.** For particulars how to have pictures taken, inclose a prepaid envelope, directed to yourself, for answer. Address, SAMUEL R. WELLS, No. 389 Broadway, New York.

**"SAINTS AND SINNERS."**—The articles published under the above title in our November and December numbers were written by our old correspondent and contributor A. A. G. Readers will judge for themselves the merit of this writer's productions. He gives us the first instalment of "The Uses of Culture" in our present number.

**THE NEW ILLUSTRATED ANNUAL OF PHRENOLOGY AND PSYCHOLOGY FOR 1868** contains: Marriage of Cousins, its effects; Whom and When to Marry; Right Age; Jealousy in all its Phases, with causes and cure; Distinguished Characters, with portraits; Bismarck, D'Israeli, Victor Hugo, the Hon. Henry Wilson, Miss Braddon, Kings and Queens; Two Paths in Womanhood, illustrated; How to Read Character; eighty pages, handsomely printed; is having a very large sale. It is a capital campaign document—full of instruction and valuable suggestions. Those interested in the dissemination of the principles we teach should place copies within the reach of all. Single copies, prepaid by post, 25 cents. Five copies for a dollar. A still larger discount to agents who buy to sell again.

**REGISTER YOUR LETTERS.**—When post-office orders—which are best to remit—can not be obtained, it is safer to have money letters registered.

**GREENBACKS** are now our national currency, and we prefer them to the old-style bank notes. When fractional currency is remitted, let it be clean and genuine.

**FOR SETTLEMENT IN SOUTH CAROLINA.**—Mr. E. J. C. Wood, of Aiken, S. C., has published a pamphlet with map, giving a full account of lands there for sale, including a description of the soil, productions, climate, society, and all that one may wish to know in regard to that locality. Those seeking homes in the South should inclose stamp, and address to Mr. Wood, of Aiken, as above.

## General Items.

### A HAPPY NEW YEAR.

**READER,** the year on which we now enter will be just what we ourselves make it. If we seek our own selfish ends; if we get from others more than we give to others, we shall come far short of that fullness of happiness which comes of a generous spirit. If we do good—if we put the unfortunate in a way to improve and help themselves—we thereby add to our own happiness. It is not the prodigal or indiscriminate giver who does the most good, but the one who gives wisely—advice, service, or money.

Again, if we form good resolutions in regard to our habits, and hold to them; if we "swear off" from vices; if we pledge ourselves in the interest of mercy, justice, faith, and devotion; if we resolve to do right, to do good, and to walk humbly, and keep the resolutions, doing our duty, resisting all temptations, it will indeed be to me what I would have it to you, dear reader, and to all mankind, A Happy New Year. Let us one and all try to make it so.

### AMERICAN SOCIAL SCIENCE ASSOCIATION.

The third annual meeting of this Association was held on the 8th of October, at the Old South Church, in Boston, Ex-Governor Washburne in the chair. Many interesting subjects were introduced, and discussed by persons of wide reputation and intelligence. Among the most important topics treated, was one presented in an essay by Dr. Nathan

Allen, of Lowell, upon the "Population of Massachusetts, and Changes in the Physical Organization of Women in Relation to the Laws of Human Increase." He presented a large collection of statistics, showing among other things that there is but a small increase of the purely native population. Formerly large families were the rule, now they are the exception. A comparison made between Vermont and England, showed that the birth-rate in Vermont was one in forty-nine against one in twenty-nine in England. As the primary purpose of the marriage institution is the continuance of the race, and statistics generally show that married women are more healthy and longer-lived than those that are single, it shows that efforts, more or less reprehensible, are resorted to to prevent an increase of family. As a general thing, in proportion as women become intelligent, learned, and mental in their habits, there is a tendency to a decrease in the number of their children. This is perhaps partly physiological, showing that if a great deal of nerve-force be employed in thought and study, the constitution becomes less robust and healthy, and, of course, less prolific. But with information comes the knowledge as to the means of preventing that which, to men and women with right feelings, should not be a burden, but a blessing—namely, healthy, happy children. Recently in New York a meeting of this Association was held, and subjects of a similar nature discussed.

**LOOK OUT FOR IMPOSTORS.**—Swindling is not confined to lottery dealers, gift enterprises, mock auctions, quack medicine manufacturers who rob and poison "indiscreet young men," cheap jewelers, counterfeiters, bogus-money makers, and scores of others; but the rascals may be found canvassing for newspapers and magazines. [We give no certificates of agency to any, preferring to depend on newsmen and on the club system.] They are also to be found in advertising agencies, offering splendid chances, with immense circulations to those who would find it more profitable to attend to their own advertising, selecting their own mediums. We repeat, it will be well for all honest people to beware of the swindlers.

**SIGNS OF LONGEVITY.**—Dr. J. V. C. Smith, of Boston, and Dr. J. H. Griscom, of this city, were yesterday adjudged the successful competitors for the "Prize Essay on the Physical Signs of Longevity," for which \$500 was offered some time ago by the American Popular Life Insurance Company. The essay of each of the gentlemen was so good that the committee could not determine which was the better, and the prize was awarded to each.

[When published, our readers shall have the benefit of these prize essays.]

**SOAP.**—Large quantities of soap are every year imported into America from Europe. Now there is no more necessity for this than for importing corn and wheat. There are as fine soaps made here as anywhere, and may be had as cheaply—soaps plain and soaps perfumed. If there be a doubt on the point, ask your druggist, groceryman, or storekeeper for the best, and he will probably refer you to the sorts made by the COLGATES. At all events, in our way of thinking, they are good enough, and we may save to our country the amounts paid for a no better foreign article. We believe in good soap; think more should be used; would make

it a qualification for voting. No man should vote who uses no soap!

**SHORTHAND WRITERS WANTED.**—The demand for phonographic reporters is steadily increasing. We often receive applications like the following, and only regret there are not enough experts to meet the demand.

Mr. S. R. WELLS—My Dear Sir: Can you recommend to me a shorthand writer, who writes a rapid and legible business hand; who can read his notes with facility and transcribe them with accuracy; who writes not less than one hundred words per minute; who has naturally good business tact, and who would like a permanent situation in an express office at a salary of about \$1,500 per year?

To a desirable party I can give a situation. Yours very truly, E. T. D. [Here is an advertisement from one of the New York daily papers on the same subject.]

**WANTED.**—A BOY FROM 15 TO 18 years of age who can write phonography and a handsome longhand; must live with his parents in New York. Address Box No. —, New York Post-office.

There are no other openings for young men which promise so rapid promotion and so liberal remuneration as this. Our advice to young men is, to learn phonography.

**HOW TO HELP.**—"Where there is a will there is a way." Would you add to the comfort or the means of a poor widow? A little, even a very little aid from each one's store would place her above immediate want. A cord of wood, a ton of coal, a sack of flour or meal, a barrel of potatoes, a small assortment of groceries, materials for clothing, and work to do, by which money can be earned, would beget for the givers such heartfelt thanks as would be always gratefully remembered. Rich men may educate the sons and daughters of the poor, fitting them for greater usefulness. They may also establish, or aid in establishing public libraries, reading-rooms, and open halls for instructive lectures. They may present scholarships to young men and women for scientific and literary institutions. There are many young ladies who, after attending a normal school for two or three terms, would be fitted to teach; others would study art and turn their knowledge to good account; still others would attend medical lectures and fit themselves for the practice of medicine, and to take charge of asylums and hospitals.

But even the poor may do good, and help to set the world apace. They may live temperately, and so appropriate their spare time, when not at work, as to greatly improve themselves and others. Instead of idling, loafing, and lying around bar-rooms, oyster saloons, stables, stores, and stations, smoking, chewing, and spitting, they should read and learn. If mechanics, they may study up a useful labor-saving invention which would benefit the world and enrich themselves. If one is so very poor that he can not contribute cash for benevolent objects, let him contribute ideas or services. No one who can work is so poor that he may not contribute something to the general good. Americans are a nation of workmen, not paupers nor beggars. Reader, will you not act on these suggestions, and set some useful ball in motion? Do not wait to become rich before you begin to give and to do good. Our Saviour, the Apostles, all philanthropists and benefactors commenced to do good on a very small capital. Can you not follow their example? Induce a profane man to stop his bad habit; persuade a drinking man to sign the pledge;—he needs it; invite the

worldly or indifferent to attend some place of worship; form the young men and women into singing schools, reading, spelling, debating, or other self-improvement societies. Do one or any of these things to call out the faculties and develop character. If dormant or not used, both mind and muscles become weak, effeminate, helpless. If used with vigor and kept growing, we shall culminate into something near to what the Creator intended us to be—self-helpful and well-developed human beings.

## Personal.

**PHRENOLOGY IN PHILADELPHIA.**—Our long-tried friend and former colleague, Mr. John L. Capen, is giving courses of popular lectures this winter in the Quaker City and vicinity. He will promptly respond to calls for lectures not too far from home. His office is at No. 723 Chestnut Street, where those who wish may obtain any of our publications and correct examinations, with charts and written descriptions of character.

**SETH P. NORTON, Esq.,** the business agent of the Collins Manufacturing Company, at Collinsville, Ct., died on the 29th of October, aged 44. He was the original of "Frank Upton," the benevolent and worthy young man, a character in Mrs. Hubbard's "Shady Side of a Pastor's Life." We knew Mr. Norton for twenty-five years, and have known few more worthy than he. He leaves a wife and four children.

**MRS. S. W. GRISWOLD,** of Hartford, Conn., died October 7th. She had many excellences of head and heart, and her departure in the mid-day of life must make a large gap in the friendly circle of which she was the light and ornament.

**EX-GOV. JOHN A. ANDREW,** of Mass., died October 30th, of apoplexy. He had a full habit and a florid complexion, just the look for apoplexy; just the man who ought to have refrained from the use of coffee, spices, stimulants, and tobacco.

**OBITUARY.**—Died on the 17th of November last, at his residence in Chicago, Colonel Alfred Clark Hills, one of the editors of the Chicago Tribune. He was a gentleman of quiet demeanor and retiring habits, but nevertheless an earnest and forcible writer, and possessed of extensive information. Some years ago, when we published *Life Illustrated*, Colonel Hills was one of the most acceptable contributors to its columns.

**LOVELL DODGE.**—It gives us pleasure to state that Mr. Lovell Dodge, a recent pupil of ours, has prepared several interesting lectures. One is entitled "Temperance," another "Waking Up; or, How to Get Along in the World." He also proposes to give several lectures on phrenological and kindred sciences.

Mr. Dodge's lectures have been very favorably mentioned by the New Haven papers, and he has commendatory letters from the mayor of that city and other influential citizens. We bespeak for Mr. Dodge a cordial reception.

**LIVINGSTONE NOT DEAD.**—Dispatches containing the gratifying intelligence of the safety of Dr. Livingstone, the celebrated African traveler and explorer, have been received. The particulars received are few, but the Doctor is known to have been safe and well in April last. He was then exploring the wastes of Africa, hundreds of miles from the seacoast.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED and charged according to the space occupied, at the rate of 50 cents a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**THE MOVEMENT-CURE.**—Chronic Invalids may learn the particulars of this mode of treatment by sending for Dr. Geo. H. Taylor's illustrated sketch of the Movement-Cure, 25 cents. Address 67 West 33rd Street, N. Y. city. Aug., 17.

**MRS. E. DE LA VERGNE, M.D.,**  
323 ADLPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cur. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y. 17

**NEW NATIONAL RELIGIOUS PAPER.**—A national religious newspaper, to be called "THE ADVANCE," will be published weekly, from the first of September onward, in the city of Chicago. It will represent Congregational principles and polity, but will be conducted in a spirit of courtesy and fraternity toward all Christians. The form will be what is popularly termed a double sheet of eight pages, of the size and style of the New York Evangelist. The pecuniary basis is an ample capital furnished by leading business men and others, to be expended in the establishment and improvement of the paper, which is intended to be second to none in the country, in its literary and religious character. The purpose of its projectors is indicated in the name: their aim being to ADVANCE the cause of evangelical religion, in its relations not only to doctrine, worship, and ecclesiastical polity, but also to philosophy, science, literature, politics, business, amusements, art, morals, philanthropy, and whatever else conduces to the glory of God and the good of man by its bearing upon Christian civilization. No expense has been spared in providing for its editorial management in all departments, while arrangements are in progress to secure the ablest contributors and correspondents at home and abroad. The city of Chicago has been selected as the place of publication, because of its metropolitan position in the section of the country especially demanding such a paper, and the fact that it is nearly the center of national population, and in a very few years will be the ecclesiastical center of the Congregational Churches. Issued at the interior commercial metropolis, "THE ADVANCE" will contain the latest market reports, and able discussions of financial subjects, such as will make it a necessity to business men in all parts of the country. The editor-in-chief will be Rev. Wm. W. Patton, D.D., who resigns the pastorate of the leading church of the denomination at the West for this purpose, and who has had many years' experience in editorial labor. The subscription price will be \$2 50 in advance. Advertising rates made known on application. Address THE ADVANCE COMPANY, P. O. Drawer 6,374, Chicago, Ill. S. 6C.

## LITTELL'S LIVING AGE.

A MAGAZINE PUBLISHED EVERY SATURDAY.

Containing the best Reviews, Criticisms, Tales, Fugitive Poetry, Scientific, Biographical, and Political Information, gathered from the entire body of English Periodical Literature, and forming four handsome volumes every year, of immediate interest and solid permanent value.

EXTRACTS FROM NOTICES.

*From the late President of the United States, John Quincy Adams.*

Of all the periodicals devoted to literature and science, which abound in Europe and this country, the LIVING AGE has appeared to me the most useful.

*From N. P. Willis.*

"Tenderloin," "fote gras," are phrases, we believe, which express the one most exquisite morsel. By the selection of these from the foreign Reviews—the most exquisite morsel from each—our friend Littell makes up his dish of LIVING AGE. And it tastes so. We recommend it to all epicures of reading.

*From Rev. Henry Ward Beecher, May, 1867.*

Were I, in view of all the competitors that are now in the field, to choose, I should certainly choose the LIVING AGE. \* \* \* Nor is there in any library that I know of, so much instructive and entertaining reading in the same number of volumes.

*From the New York Times.*

The taste, judgment, and wise tact displayed in the selection of articles are above all praise, because they have never been equaled.

*From the Springfield (Mass.) Republican.*

We can do those among our readers who love sound and pure literature no better service than by referring them to this sterling weekly. It is decidedly the best magazine of the class published in the United States, if not in the world.

*From the New York Independent.*

No one can read, from week to week, the selections brought before him in the LIVING AGE, without becoming conscious of a quickening of his own faculties, and an enlargement of his mental horizon. Few private libraries, of course, can now secure the back volumes, sets of which are limited and costly. But public libraries in towns and villages ought, if possible, to be furnished with such a treasury of good reading; and individuals may begin as subscribers for the new series, and thus keep pace in future with the age in which they live.

*From the Syracuse (N. Y.) Journal, 1867.*

The cheapest and most satisfactory magazine which finds its way to our table. It is a favorite everywhere.

*From the Mobile Daily Advertiser and Register, June 30, 1867.*

Of all the periodicals ever issued in America, probably none has ever taken so strong a hold upon the affections and interest of the more cultivated class of people, none has done so much to elevate the tone of public taste, none has contributed so much genuine enjoyment to the thousands of readers, as LITTELL'S LIVING AGE.

*From the Round Table, New York, Aug. 10, 1867.*

There is no other publication which gives its readers so much of the best quality of the leading English magazines and reviews.

*From the Chicago Journal of Commerce, July 4, 1867.*

We esteem it above all price.

*From the Illinois State Journal, Aug. 3, 1867.*

It has more real solid worth, more useful information, than any similar publication we know of. The ablest essays, the most entertaining stories, the finest poetry of the English language, are here gathered together.

Published every Saturday, at \$3 a year, free of postage, by LITTELL & GAY, 30 Bromfield Street, Boston.

The LIVING AGE and the PHRENOLOGICAL JOURNAL will be sent a year to one address, for \$9. Address as above, or, S. R. WELLS, 339 Broadway, New York. Send P. O. orders.

*From the Richmond Whig, June 1, 1867.*

If a man were to read Littell's magazine regularly, and read nothing else, he would be well informed on all prominent subjects in the general field of human knowledge.

*From the Daily Wisconsin, Milwaukee, June 15, 1867.*

The best reprint of foreign literature issued in this country.

*From the Church Union, New York, Aug. 10, 1867.*

Its editorial discrimination is such as ever to afford its readers an entertaining résumé of the best current European magazine literature, and so complete as to satisfy them of their having no need to resort to its original sources. In this regard, we deem it the best issue of its kind extant.

*From the Boston Journal.*

The weekly issues of the LIVING AGE make four octavo volumes of about eight hundred pages each, yearly; and we venture to say that few volumes published in this country comprise so great an amount and variety of good reading matter of permanent value.

*From the Congregationalist, Boston.*

No better present can be made for the enjoyment of a family circle through the year than a year's subscription to LITTELL'S LIVING AGE. It is always well filled with instructive articles on science, philosophy, theology from the reviews, stories by the most popular writers from the magazines, choice poems, brief biographies, and a selection of tid-bits of the most entertaining character. The bound volumes for the past year (1866) are among the most valuable books on our shelves.

*From the Philadelphia Press.*

The volume for October, November, and December, 1866 (being the third quarterly of the fourth series, and the ninety-first of the whole), fully sustains the high character of the work. It contains the following serials: "Nina Baltica," and "Sir Brook Fossbrooke," from "Blackwood;" "Madonna Mary" from "Good Words;" "Village on the Cliff," from the "Cornhill Magazine;" and "Old Sir Douglas," from "Macmillan." The LIVING AGE, we repeat, is a library in itself, worthy of its high repute.

*From the New York Home Journal, June 12, 1867.*

LITTELL'S LIVING AGE, long distinguished as a pioneer in the republication of the choicest foreign periodical literature, still holds the foremost rank among works of its class. Its standard of selections is a high one, and its contents are not only of interest at the present moment, but possess an enduring value. Its representation of the foreign field of periodical literature is ample and comprehensive; and it combines the tasteful and erudite, the romantic and practical, the social and scholarly, the grave and gay, with a skill which is nowhere surpassed, and which is admirably suited to please the cultivated reader.

*From the Protestant Churchman, June 27, 1867.*

Age and Life are alike its characteristics. It is linked with our memories of the old library at home, and it seems to grow fresher and better in matter as it grows older in years. Once introduced into the family circle, it can not well be dispensed with; and the bound volumes on the library shelves will supply a constant feast in years to come.

*From a Clergyman in Massachusetts, of much literary celebrity.*

In the formation of my mind and character, I owe as much to the LIVING AGE as to all other means of education put together.

**MUNSON'S MONTHLY PHONOGRAPHIC MAGAZINE** for January, 1868, will be ready about December 25th. There is no other periodical in America that is printed in Phonography. Terms, \$2 a year, or 20 cents a number.

**MUNSON'S "NEW CLASSIFICATION AND ARRANGEMENT OF PHONOGRAPHY"** is now ready. Every teacher and learner of Phonography should have it. Price, post-paid, 15 cents. Address JAMES E. MUNSON, 41 Park Row, New York. Jan. 17.

**THE CHURCH UNION.**—The largest and best Religious Family Newspaper in the world.

Owing to the unprecedented reception of this paper, it is now enlarged to twice its original size.

It is devoted to Liberty and Union in the whole Church of Christ, opposes Ritualism and Rationalism, and advocates Radical Doctrines in both Church and State.

It favors universal suffrage, and equal rights for every man and woman of every nationality.

It is the organ of no sect, but will endeavor to represent every branch of the Church, and every society organized for the purpose of converting the world to Christ.

It is Trinitarian in creed, but favors free discussion by all Religionsists of every faith.

It will advocate a free communion table for all the Lord's people, and a free pulpit for all his ministers.

It will print a sermon from Rev. Henry Ward Beecher in every issue. This sermon, published at twelve o'clock every Monday, will be selected from one of the two sermons preached by Mr. Beecher the day before publication. It is not copyrighted, nor is it prepared for the press by Mr. Beecher.

Terms—\$2 50 yearly. \$1 to agents for every subscriber. Sold by American News Company at 5 cents, and by Publishers. Address, CHARLES ALBERTSON, Supt. Church Union, 103 Fulton Street, New York. Sept., 17.

**REV. NEWMAN HALL, HENRY WARD BEECHER, and the Bishops of the Methodist Episcopal Church.** The New York Methodist publishes Sermons of the above-named divines, reported expressly for its columns. It contains, also, vigorous Editorials, ample Correspondence, News, a Children's Story every week, etc., etc.

Terms, \$2 50 per year. Office, No. 114 Nassau Street, New York.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 339 Broadway, New York. Agents wanted.

**JENKINS' VEST-POCKET LEXICON.** An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York. 17

**GOOD BOOKS BY MAIL.**—Any book, magazine, or newspaper, no matter where or by whom published, may be ordered at publisher's prices, from S. R. WELLS, 339 Broadway, New York.





### IMPORTANT TO OWNERS OF STOCK.—THE AMERICAN STOCK JOURNAL AND FARMERS' AND STOCK BREEDERS' ADVERTISER.

A first-class Monthly Journal devoted to Farming and Stock Breeding. Each number contains thirty-six large double-column pages, illustrated with numerous engravings. Only one dollar a year. Specimen copies free, for stamp.

#### HORSE AND CATTLE DOCTOR FREE.

The publishers of the AMERICAN STOCK JOURNAL have established a Veterinary Department in the columns of the Journal, which is placed under the charge of a distinguished Veterinary Professor, whose duty it is to receive questions as to the ailments or injuries of all kinds of stock, and to answer in print in connection with the question, how they should be treated for a cure. These prescriptions are given gratis, and thus every subscriber to the Journal has always at his command a Veterinary Surgeon free of charge. Every Farmer and Stock Breeder should subscribe for it. We will send from June until the 1st of January for 50 cents.

Address N. P. BOYER & CO.,  
S. Mex. Gum Tree, Chester Co., Pa.

**IMPROVED STOCK, consisting of pure Short-horns, with Herd Book Pedigrees, Alderneys, Devons, Ayrshires, Southdown and Cotswold Sheep, pure Chester Co. swine (premium stock), also choice breeds of poultry.** Sent by express to all parts of the United States.

For circulars and prices, address,  
N. P. BOYER & CO.,  
Gum Tree, Chester Co., Pa.

**ELECTRO VITAL.—DR. JEROME KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic.**

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patentee districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER,  
478 Broadway, New York.

**AGENTS WANTED in every County of the United States, to sell the New Double Map of the United States and World, showing Russian America, Pacific R.R., Atlantic Cable, and population of every County in the United States. All of the Railroads, as well as proposed roads are plainly shown. This is a rare chance for Map and Book Agents, as well as all out of employment. Send for Catalogue, giving full particulars and terms. Address GAYLORD WATSON, 16 Beekman Street, New York, or A. B. CLOSSON, Jr., 28 West Fourth Street, Cincinnati, Ohio.**

**BOARDING IN NEW YORK.**—Persons visiting the city, either for business or pleasure, can obtain board at the Turkish Bath establishment, Nos. 13 and 15 Laight Street. We have good rooms, wholesome diet, and are located near street cars that will take you to any part of the city.

**TURKISH BATHS, Vapor Baths, Electric Baths, Water Cure, and Swedish Movement Cure** applied to those needing such.  
MILLER, WOOD & CO., Proprietors.

**THE MASONIC HARMONIA ; A COLLECTION OF MUSIC, ORIGINAL AND SELECTED.**

For the use of the  
**MASONIC FRATERNITY.**

BY HENRY STEPHEN CUTLER,  
Doctor in Music, Director of the Cecilia Choir, etc.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecilia Lodge, No. 563, city of New York.

Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

**MASONIC PUBLISHING AND MANUFACTURING CO.,**  
422 Broome Street, New York.

**PREMIUM CHESTER WHITE**  
Pigs for Sale. Sent by express to all parts of the United States.

For circulars and prices, address,  
N. P. BOYER & CO.,  
Gum Tree, Chester Co., Pa.

**A PORTRAIT OF MR. GREELEY.**  
The publishers of the *Tribune* are sending a first-rate steel-engraved portrait of Mr. Greeley to yearly subscribers to the *Tribune*. For particulars see advertisement.

**MEN AND WOMEN CAN MAKE MONEY**

By selling our New Illustrated Map of the United States, just published. For particulars address G. W. & C. B. COLTON & CO., New York.

**VALUABLE BOOKS—for all times.**

Mrs. Hale's Poetical Quotations.....\$3 50  
Life and Speeches of Andrew Johnson. 2 75  
Poetry of the War. By Richard Grant White.....1 75  
The American Question. By John Bright.....2 50  
Russell's Young Ladies' Elocutionary Reader.....1 75  
Exhibition Speaker.....1 50  
American Eloquence. 2 volumes and supplement.....12 50  
Men and Times of the Revolution.....1 75  
Rold's English Dictionary.....2 00  
Youmans' Hand-Book of Household Science.....2 00  
Youmans' New Chemistry.....1 75  
Lardner's Lectures on Science and Art. 2 volumes.....7 50  
Larson, or Many Things in Few Words. 2 50  
Trench on the Study of Words.....2 25  
Jefferson's Manual of Parliamentary Rules.....1 25  
Flowers of Elocution.....2 00  
Man, Moral and Physical.....1 50  
The Iron Furnace of Slavery.....1 25  
Chambers' Information for the People. 2 volumes.....10 00  
Johnson's and Walker's Pronouncing Dictionary.....5 00  
Macaulay's History of England. 2 vols. 3 00  
S. R. WELLS, 389 Broadway, New York.

**NEW BOOKS.—CYCLOPEDIA OF AMERICAN LITERATURE.** Embracing Personal and Critical Notices of Authors and Selections from their writings, from the earliest period to the present day. With 225 Portraits, 435 Autographs, and 75 Views of Colleges, Libraries and Residences of Authors. 2 vols., royal 8vo., \$12.  
Supplement to the same, 1 vol. 12mo. \$2.

**THE STRUCTURE OF ANIMAL LIFE.** Six Lectures, by Prof. Agassiz. 46 Illustrations. \$3.  
**THE COMPLETE WORKS OF SHAKESPEARE.** Large print. \$6.  
**FIRST PRINCIPLES OF CHEMISTRY,** by J. Renwick, LL.D. \$1 25.  
**HUNTING ON CORPULENCE.** 50 cts.  
**HAMMOND ON WAKEFULNESS.** \$1.50.  
**EVANS' MILLWRIGHT'S GUIDE,** 8vo. copperplates. \$3.  
**THE BOOK OF ELOQUENCE,** in prose and verse, from the most eloquent Orators and Poets of other days and the present time. \$3.

S. R. WELLS, 389 Broadway, New York.

**MORAL CULTURE OF INFANCY, and Kindergarten Guide.** By Mrs. Horace Mann and Elizabeth F. Peabody. Prepared by mail \$1 50.  
Emerson's Poems. \$1 50.  
Orations and Speeches of Charles Sumner. In 2 vols. \$4.  
Life of John C. Calhoun. \$1 50.  
S. R. WELLS,  
389 Broadway, New York.

**BISHOP WHATELY'S WORKS.**

—Volumes scarce, embracing  
"GOOD AND EVIL ANGELS."  
"THOUGHTS AND APHORISMS."  
"ENGLISH SYNONYMS."  
"LESSONS ON REASONING."  
Price for the set, \$10. Address  
S. R. WELLS, 389 Broadway, New York.

**CHRISTMAS AND NEW YEARS' Presents for Boys and Girls, the Young and the Old.**

Palmer's First Lessons in Bookkeeping.....\$0 50  
Payson's Bookkeeping—Single Entry.....75  
Bennett's Bookkeeping—Double Entry.....1 50  
Trench on the Study of Words.....1 50  
Boyle to California by the Isthmus.....60  
Confucius and the Chinese Classics.  
By Rev. A. W. Loomis.....2 50  
Chinese and English Phrase Book.....1 25  
Mrs. Ellis' Complete Cook Book.....1 25  
Guide to Health and Long Life.....1 50  
How to Get a Farm, and Where to Find One.....2 00  
Our Farm of Four acres, and the Money we Made by it.....1 25  
Poetry for Schools. By Miss Robbins.....1 25  
Always Happy. Illustrated.....1 25  
Bowman, Ann, Clever Jack, and other Tales.....1 50  
Baron Munchausen's Travels.....1 50  
Boyle's Book of Indian Battles and Adventures.....1 50  
Boy's Own Book—Extended.....2 00  
Arabian Nights' Entertainment.....2 00  
Book of Rhymes, Jingles, and Ditties.....2 25  
Child's Own Treasury. Beautifully Illustrated.....2 00  
The Boy's Own Book.....1 75  
Children's Bible Picture Book.....1 25  
Favorite Scholar. By Mary Howitt.....2 50  
Gulliver's Travels. New edition, illustrated.....1 50  
Men who have Risen. A book for boys.....1 00  
Mother Goose's Melodies. Colored.....1 00  
Robinson Crusoe. Illustrated.....3 00  
Trap to Catch a Sunbeam, and other Stories. 2 vols.....3 50  
Young Lady's Oracle. A Fireside Amusement.....60  
Boys' and Girls' Library. 5 vols.....7 50  
Famous Library. 6 vols.....7 50  
The Toilet Library. 5 vols.....4 00  
Little Harry's Library. 6 vols.....4 00  
The Ten Commandments. Beautifully Illustrated.....75  
Shamrock and Thistle; or, Young America in Ireland and Scotland.....1 75  
Amateur Dramas for Parlor Theatricals, Evening Entertainments, and Church Exhibitions.....2 00  
The Way of the World. By Wm. T. Adams.....2 50  
The Examination of the Philosophy of Sir William Hamilton. By John Stuart Mills. 2 vols.....3 00  
Martyria; or, Andersonville Prison. 2 vols.....2 50  
Hedge. By Rev. F. H. Hedge.....2 50  
Talks on Women's Topics. By Jenny June.....2 00  
A Thousand a Year. By Mrs. Bruce.....1 50  
The College, the Market, and the Court; or, Woman's Relation to Education, Employment, and Citizenship.....3 00  
Serpent in the Dove's Nest.....50  
Woman's Rights. By John Todd, D.D. Tate's Natural and Experimental Philosophy.....1 75

**STANDARD POETS.**

Shakespeare's Works. 12 Plates.....4 50  
Byron's Complete Works.....4 50  
Cowper's ".....4 50  
Burns' ".....4 50  
Moore's ".....4 50  
Scott's ".....4 50

**ALBUMS.**  
Oblong, Morocco.....\$2 25 to \$5 00  
Diamond, Morocco.....\$4 50 to \$6 00  
Cloth.....\$1 50, \$2, \$2 50, and \$3 00

**A LIBRARY FOR LECTURERS, SPEAKERS & OTHERS.**

Every Lawyer, Clergyman, Senator, Congressman, Teacher, Debater, Student, etc., who desires to be informed and posted on the Rules and Regulations which Govern Public Bodies, as well as those who desire the best books on ORATORY, and the Art of Public Speaking, should provide himself with the following small and carefully selected Library:

The Indispensable Hand-Book.....2 25  
The Art of Extempore Speaking.....2 00  
The Right Word in the Right Place.....2 50  
The American Debater.....75  
The Exhibition Speaker.....1 50  
Cushing's Manual of Parliamentary Practice.....75  
The Culture of the Voice and Action.....1 75  
Treatise on Punctuation.....1 75  
S. R. WELLS, 389 Broadway, New York.

**VALUABLE WORKS ON DESCRIPTIVE DRAWINGS, ETC., for Students, Draftsmen, and Artisans.**

Warren's, Prof. S. E.—Two hundred Plain Geometrical Problems. 1 vol., 12mo, cloth.....\$1 50  
Warren's, Prof. S. E.—On Drafting Instruments and Operations. 1 vol., 12mo, cloth.....1 50  
Warren's, Prof. S. E.—Elementary Projection Drawing, with Practical Applications. 1 vol., 12mo, cloth.....1 75  
Warren's, Prof. S. E.—Elementary Linear Perspective. 1 vol., 12mo, cloth.....1 25  
Warren's, Prof. S. E.—Descriptive Geometry. 1 vol., 8vo, with numerous large plates, cloth.....5 00  
Warren's, Prof. S. E.—Shades and Shadows. 1 vol., 8vo, large plates, cloth.....4 00  
Mahan's, Prof. D. H.—Industrial Drawing. 1 vol., 8vo, plates, cloth.....3 00  
Mahan's, Prof. D. H.—Descriptive Geometry Applied to the Drawing of Fortifications and Stone Cutting. 1 vol., 8vo, plates.....1 75  
Smith's, Prof. R. S.—Manual of Topographical Drawing. 1 vol., 8vo, plates.....2 50  
Smith's, Prof. R. S.—Manual of Linear Perspective. 1 vol., 8vo, plates, cloth.....2 50  
Ruskin, John.—Elements of Drawing. 1 vol., 12mo, cloth.....1 25  
Ruskin, John.—Elements of Perspective. 1 vol., 12mo, cloth.....1 25  
Hand-Book of Oil Painting, of Academies and Private Instruction. 1 vol., 12mo, cloth.....2 50  
Coes, B. H.—Drawing Cards, with Instructions—Progressive Lessons, Cottages, Landscapes and Figures. 15 numbers; each.....37 1/2 cents.

Published and sold by  
S. R. WELLS,  
389 Broadway, New York.  
Prepaid by mail on receipt of price.

## New Music.

**THE NOONTIDE DREAM.**—"She sleeps! though not a star." Written by Fannie. Music by Balfe. For Piano, price 35 cents; for the Guitar, price 30 cents.

**KA-POOZLE-UM,** by S. Oxon. Comic song and chorus.....35c.  
For Violin, 15c.

**THE LIGHT IN THE WINDOW,** by Virginia Gabriel.....40c.  
MATILDA TOOTS Music by C. Solomon.....35c.  
With a handsome title-page, 50c.; for Violin, 15c.

**MISCELLANEOUS.**

**DANDY DANCE.** An Irish Medley arranged by F. Blume.....20c.  
Violin, 15c.

**FLYING BIRD.** J. De Jasinski.....50c.  
HARMONY IN THE DOME. F. Viviani.....20c.  
I CAN NOT SING THE OLD SONGS.

Brinley Richards.....40c.  
SILVER THIMBLES. (Complete.) F. Viviani.....50c.

**NINE PINS QUADRILLE,** arranged by F. Blume.....40c.  
ORGAN GRINDER POLKA. C. H. Marriott.....30c.

For Violin, 15c.  
**PRETTY LITTLE SARAH SCHOTTISCH.**

F. Blume.....20c.  
For Violin, 15c.

**MEET ME IN THE LANE SCHOTTISCH.** F. Blume.....20c.  
For Violin, 15c.

**SOLDIERS' HAPPY RETURN MAZOURKA.** F. Blume.....35c.  
For Violin, 15c.

**SILVER BELL POLKA.** Composed by Carrie A. Moody.....35c.  
LOVELY AS A ROSE SCHOTTISCH. F. Blume.....20c.

For Violin, 15c.

Sheet Music and Books sent free of charge to any address in the United States on receipt of the marked price. Pianos and Melodians, Musical Instruments, Musical Instruments and Instruction Books. Music bound, Pianos tuned, repaired, boxed and shipped. All Musical Instruments repaired with durability, neatness, and dispatch. Pianos, Organs, and Melodians for rent. FREDERICK BLUME, 1,125 Broadway, New York, second door above Twenty-fifth Street.

# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

## HAVE JUST RECEIVED TWO FULL CARGOES OF THE

### FINEST NEW CROP TEAS.

25,000 Half Chests by ship Golden State.

12,000 Half Chests by ship George Shotten.

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyune districts of China, which are unrivaled for fineness and sweetness of flavor.

To give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will start with the American Houses, leaving out of the account entirely the profits of the Chinese factors.

*First.* The American House in China or Japan makes large profits on their sales or shipments—and some of the richest retired merchants in this country have made their immense fortunes through their Houses in China.

*Second.* The Banker makes large profits upon the foreign exchange used in the purchase of Teas.

*Third.* The Importer makes a profit of 30 to 50 per cent. in many cases.

*Fourth.* On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 1,000 to 2,000 packages, at an average profit of about 10 per cent.

*Fifth.* The Speculator sells it to the Wholesale Tea Dealer in the lines, at a profit of 10 to 15 per cent.

*Sixth.* The Wholesale Tea Dealer sells it to the Wholesale Grocer in lots to suit his trade, at a profit of about 10 per cent.

*Seventh.* The Wholesale Grocer sells it to the Retail Dealer, at a profit of 15 to 25 per cent.

*Eighth.* The Retailer sells it to the Consumer, for ALL THE PROFIT HE CAN GET.

When you have added to these EIGHT profits as many brokerages, cartages, storages, cooperages, and waste, and add the original cost of the Tea, it will be perceived what the consumer has to pay. And now we propose to show why we can sell so much lower than small dealers.

We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

By our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same price, with the small additional expense of transportation, as though they bought them at our Warehouse in this city.

Some parties inquire of us how they shall proceed to get up a club. The answer is simply this: Let each person wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on the list, as seen in the club-order published below, and when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

### PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best, \$1 per lb.  
 Mixed (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
 ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
 IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
 YOUNG HYSON (Green), 90c., 90c., \$1, \$1 10, best \$1 25 per lb.  
 UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
 GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

### COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast and Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vesey Street.

Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.  
*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.

*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.  
*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.

*Examiner and Chronicle*, New York City, Edward Bright, Editor.

*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, William C. Bowen, Publisher.

*The Methodist*, Geo. R. Crooks, D.D., Editor.  
*Moore's Rural New Yorker*, Rochester, N. Y., D. D. T. Moore, Editor and Proprietor.

*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

### COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 25, 1867.

GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vesey Street, New York.

Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have still be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,

LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1867.

GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vesey Street, New York.

Gents: This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of tea.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.

Respectfully yours,

AMOS GAGE.

BRUNSWICK, MO., March 26, 1867.

TO THE GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vesey Street, New York.

The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly,

MERCHANT BRAZLEY.

N. B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bores* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

GREAT AMERICAN TEA COMPANY,  
 Nos. 31 and 33 Vesey Street, New York.  
 Post-Office Box 5,643, New York City.



THE PRINCE IMPERIAL OF FRANCE.

**NAPOLÉON—PRINCE IMPERIAL.**

THE Prince Imperial of France was born March 16th, 1856, and consequently is now in his twelfth year. His portrait, as we reproduce it from a foreign paper, may flatter him, but there are indications of a fine-grained organization and a susceptible nervous temperament. He is said to be a very clever little boy—considerably more advanced in his studies than boys of his age usually are. His parents probably spare no pains in the education of his intellect, and may ruin his prospects by overtaxing his brain. The Emperor a while ago gave his son a small printing-press with a font of type, and encouraged him to study or amuse himself with the art of "composition," so that now he is said to set type pretty well. Some reports of the little Prince's conversations and sayings, if not exaggerations, evince unusual precocity. At the late distribution of prizes to exhibitors in the great Exposition the Prince rendered himself conspicuous. Whether the performance had been previously arranged or not, we can not say. The Emperor occupied the chair of honor, and with his own hand was distributing the awards. One of the prizes had been awarded by the judges to the Emperor for an excellent design for cottages for the poor. When the Emperor came to his own name on the list, he paused, as if perplexed what to do. It did not appear proper for him to present his

prize to himself. After a momentary silence, the little Prince Imperial jumped up, and grasping the prize, gracefully handed it to his father. The Emperor smiled most pleasantly, and took the prize from the hands of the youthful Prince, who resumed his seat amid thunders of applause from the concourse of spectators. We trust that he will live to be a blessing to France, and not—as, unfortunately, most of her rulers have proved—a curse.

**THE LAST CALL.**

PERAMBULATING opera singers, theatrical "stars," superannuated lecturers, legerdemain tricksters, circus clowns, and other exhibitors and showmen, announce in flaming show-bills their annual final "farewell" entertainments. If you wish to ever see the great incomparable hocus-pocus, who can open her or his mouth widest, and let out the most noise, with bugle and banjo accompaniments, *now* is your last chance! Ten thousand wondering stupids all over the world are waiting in breathless suspense to be transported by the magic of his—  
—or her—look or roar.

The opera season is now in full blast! Play-houses are nightly filled from pit to dome with the *élite*, who wear the very *niciest* borrowed or hired clothes, and who are perfumed to a choking—yea, even to a sneezing sensation. There was never nothing like it! such magnif-

icent waterfalls! such splendid long trails! and, oh, such gorgeous fans and other finery! Did you ever! "O my!" Now, the scheming "shentlemens," with a very foreign brogue, swarthy complexions, and hawk-billed noses, are here in America simply to "*make money*." They apply all the arts, cater to the lowest passions, excite curiosity, and on the strength of lagerbeer and brandy get up a tremendous excitement! or may we not say, "a tempest in a tea-pot?" Look at the posters which cover the walls, printed with the largest type in red, black, and blue! read the advertisements in all the city dailies! read the columns of kindly, appreciative—*paid for*—criticisms! and drop your tools, drop your pen, drop your baby, even, and run "like the dickens" to secure a ticket for the last great blow-out by the imported, immense, tremendous, bewildering, tragic or operatic old lady, before she retires forever once more from the public—money-making—stage! This is emphatically, positively, absolutely the last chance you will *ever* have of seeing an imported striped pig!

Americans are an excitable people, and are considered by European adventurers capital geese to pick. The "managers" and self-styled professors seek only to make money. Like the wily spider, they weave their webs and catch the silly butterflies of foolish fashion, who lack brains to see and escape the trap set for them.

**MORAL:** Don't be deceived; don't run after and be caught by mere shining brass nor tinkling cymbals.

ARTEMUS WARD had an adventure in Boston which resulted as follows:

I returned in the hoss cart part way. A pooty girl in spectacles sot near me, and was tellin' a young man how much he reminded her of a young man she used to know in Waltham. Pooty soon the young man got out, and smiling in a seductive manner, I said to the girl in spectacles:

"Don't I remind you of some one you used to know?"

"Yes," she said, "you do remind me of one man, but he was sent to the penitentiary for stealin' a barrel of mackerel; he died there, so I conclud you ain't him."

I didn't pursoo the conversation.

New volumes begin January and July, closing in June and December. Two volumes for one year are usually bound in one cover.

THE  
**PHRENOLOGICAL JOURNAL**  
AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Sample numbers, 30 cents. Clubs of ten or more, \$2 each. Supplied by Booksellers and Newsmen everywhere.

Address, SAMUEL R. WELLS, Editor,  
389 Broadway, New York, U. S. A.



**A New and Practical System of the culture of the Voice and Action.** By J. E. Frobisher, Professor of Elocution, New York. Fine Edition, extra

## HARVARD UNIVERSITY











**Hand Books for Home Improvement (Educational); comprising "How to Write," "How to Talk," "How to Behave," and "How to do Business," in one large volume. Indispensable. \$2.25. Address S. R. WELLS, N. Y.**

## MUSICAL INSTRUMENTS.

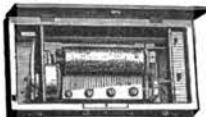
<b>VIOLINS,</b> \$2 to \$300.		<b>GUITARS,</b> \$5 to \$35.
<b>ACCORDIONS,</b> \$3 to \$35.		<b>CONCERTINAS</b> \$2 to \$35.
<b>FLUTES,</b> \$2 to \$75.		<b>FIFES,</b> 50cts. to \$6.
<b>FLAGEOLETS</b> \$3 to \$15.		<b>CLARINETTS.</b> \$5 to \$50.
<b>BANJOS,</b> \$2 to \$35.		<b>DRUMS,</b> \$3 to \$35.

A Price List has been prepared expressly with a view of supplying customers at a distance, with MUSICAL MERCHANDISE of every description at the lowest N. Y. prices. Especial care is given to this department, and customers can rely upon receiving as good an article as we are able to present to make the selection personally. Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent my mail post-paid on receipt of the marked price. Also any pieces of Sheet Music, Music Books, &c., of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y **FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

## MUSICAL BOXES.

Playing from one  
to seventy-two  
tunes. Costing from  
\$5.50 to \$2,000.



Fine Ornaments  
for the Parlor, and  
pleasant compan-  
ions for the Invalid.

M. J. PAILLARD & CO., IMPORTERS, 21 Maiden Lane, (up stairs) New  
York. Musical Boxes Repaired. June 8t

## The American Return Endowment Assurance,

IS THE TITLE OF THE NEW POLICY ISSUED BY THE

## American Popular Life Insurance Co.,

419 & 421 BROADWAY, NEW YORK CITY.

This Company has heretofore done as little endowment assurance business as possible, because it could not conscientiously recommend the old style, it is so unjust and inequitable,—and because the object proposed can be gained in another way, much better to the assured.

The Company has been waiting for the proper time to apply its system, justly called the American, to this kind of assurance. The New Policy obviates all the objections to the "old style" of endowment assurance. The Company only ask that the old and the new be fairly and squarely compared—their merits and demerits fully investigated.

The following examples illustrate two valuable points:

### Effects of Forfeiture.

**1st EXAMPLE.**—Mr. Henry White, of the firm of Bliven & White, was insured in one of the "old style" insurance companies, on the endowment plan, for \$20,000. The firm failed before his second premium became due. Having no money to meet this payment, his first premium of nearly \$2,000, together with all the benefits of the assurance, were forfeited, thus adding to the misfortune it was designed to palliate and guard against.

Under the American Plan there would have been no forfeiture, and this money, and even more, would have been saved.

### Advantages of "a Return."

**2d EXAMPLE.**—Mr. Herman St. John was insured for \$20,000, on the same endowment plan, in the same company. He lived to pay five years. Before the sixth payment he was taken with Asiatic cholera and died. His heirs received from the company \$21,950—which was \$20,000, the face of the policy—with dividend additions of \$1,950. Had he been similarly insured under the American plan he would have received upwards of \$30,000.

DO NOT FAIL TO SEND FOR A CIRCULAR, and learn how these remarkable advantages can be afforded.

**NEW PHYSIOGNOMY;** Or, Signs of Character, as manifested through Temperament and External Forms, and especially in the "Human Face Divine." With more than One Thousand Illustrations. By S. R. WELLS. In three styles of binding, Price, in one 12mo volume, muslin, \$5; heavy calf, marbled edges, \$8; Turkey morocco full gilt, \$10. Address S. R. WELLS, 389 Broadway, N. Y.

This work systematizes and shows the scientific basis on which each claim rests. The "Signs of Character" are minutely elucidated, and so plainly stated as to render them available. The scope of the work is very broad, and the treatment of the subject thorough, and so far as possible, exhaustive. Among the topics discussed are—"Principles of Physiognomy;" "Temperaments;" "General Form;" "Signs of Character in the Features;" "Chin, Lips, Nose, Eyes, Cheeks, Ears, Neck, etc.;" "Hands and Feet;" "Signs of Character in Action"—the Walk, Voice, Laugh, Shaking Hands, Style of Dress; "Insanity;" "Idiocy;" "Effects of Climate;" "Ethnology;" "National Types;" "Physiognomy of Classes," with portraits, Divines, Orators, Statesmen, Warriors, Artists, Poets, Philosophers, Inventors, Pugnists, Surgeons, Discoverers, Actors, Musicians; "Transmitted Physiognomies;" "Love Signs;" "Grades of Intelligence;" "Comparative Physiognomy;" "Personal Improvement; or, How to be Beautiful;" "Handwriting;" "Studies from Lavater;" "Physiognomy Applied." Agents wanted.

## WORKS ON SHORT-HAND WRITING.

**THE COMPLETE PHONOGRAPHER:** an Inductive Exposition of Phonography, with its application to all Branches of Reporting, affording the fullest instruction to those who have not the assistance of an Oral Teacher. By J. E. MUNSON. Post-paid, \$2.50. GRAHAM'S HAND BOOK. Presenting the principles of all styles of the Art, commencing with the analysis of words, and proceeding to the most rapid report ng style \$2.25.

**GRAHAM'S FIRST STANDARD PHONOGRAPHIC READER.** In corresponding style, with Key, \$1.75.

**GRAHAM'S SECOND STANDARD PHONOGRAPHIC READER.** In the reporting style, \$2.00.

**GRAHAM'S REPORTER'S MANUAL.** A complete exposition of the Reporting Style of Phonography. \$1.25.

**GRAHAM'S SYNOPSIS OF STANDARD OR AMERICAN PHONOGRAPHY,** printed in pronouncing style, 50 cents.

**GRAHAM'S STANDARD PHONOGRAPHIC DICTIONARY** gives the Pronunciation and the best Corresponding and Reporting Outlines of many Thousand Words and Phrases. Invaluable to the student and practical reporter. \$5.

**PHRASE BOOK,** a Vocabulary of Phraseology. \$1.25.

**PITTMAN'S MANUAL OF PHONOGRAPHY.** A new and comprehensive Exposition of Phonography, with copious Illustrations and Exercises. Designed for schools and private students. New edition, \$1.25.

**LOUGHE'S AMERICAN MANUAL OF PHONOGRAPHY.** Being a complete Guide to the Acquisition of Pittman's Phonetic Short hand. \$1.00.

**THE REPORTER'S COMPANION.** By Pittman. A complete Guide to the Art of Verbatim Reporting, designed to follow Pittman's Manual of Phonography. \$1.50.

**REPORTING CASES FOR COPY-BOOKS** \$1.00.

**PITTMAN'S HISTORY OF SHORT-HAND,** from the system of Cicero down to the Invention of Phonography. \$1.25.

**PITTMAN'S PHONOGRAPHIC READER.** A progressive series of reading exercises. A useful work for every Phonographic student. 40 cents.

**COPY-BOOKS** without covers, 15 cents. **THE AMERICAN PHONETIC DICTIONARY,** with pronouncing Vocabulary of Classical, Scriptural, and Geographical Names. By Daniel S. Smalley. \$4.50.

Sent, prepaid, on receipt of prices annexed. All letters should be addressed to

**SAMUEL R. WELLS,**

389 Broadway, NEW YORK.

P. S.—WRITTEN INSTRUCTION. Should lessons of written instruction be desired, the same may be obtained through this office. Terms, for a course of eight lessons, \$5.

**"AT A GLANCE."**—If you would know whom to trust, and whom not to trust, at the first interview, read **THE NEW PHYSIOGNOMY.**

## National Freemason.

**CHANGED FROM A MONTHLY TO A Weekly,** and from Washington City to No. 89 Nassau Street, Room 10, New York City. Address, Dr. M. Murdy, Box 5908, N. Y. City. Price \$4.00 per annum—ten cents a copy.

The National Freemason is highly esteemed throughout Europe, and the popular Masonic publication of America. It not only embraces the tidings from the various jurisdictions of the world, the Jurisprudence, Literature, History and Philosophy of the Craft, but it is highly esteemed as an educator of youth and a friend of the family circle. Each number will contain the Masonic History, and a likeness of an eminent Mason. It is unexcelled as an advertising medium, circulating in every town, North and South. xix

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE AND THE BEAUTIFUL."

## THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER FOR BOYS AND GIRLS ever published in this country.

It is edited by ALFRED L. SEWELL, and  
EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied.  
Terms, One Dollar a year; Sample copy ten cents.

GREAT INDUCEMENTS are offered to those  
Address, ALFRED L. SEWELL, Publisher,  
CHICAGO, ILL.

## 540 MILES

OF THE

## UNION PACIFIC RAILROAD

Running West from Omaha

## ACROSS THE CONTINENT,

ARE NOW COMPLETED,

The Track being Laid and Trains Running

Within Ten Miles of the Summit  
of the Rocky Mountains.

The remaining ten miles will be finished as soon as the weather permits the road-bed to be sufficiently packed to receive the rails. The work continues to be pushed forward in the rock outcrops on the western slope with unabated energy, and a much larger force will be employed during the current year than ever before. The prospect that the whole

## GRAND LINE TO THE PACIFIC

! WILL BE COMPLETED IN 1870

was never better.

The means provided for the construction of this Great National Work are ample. The United States grants its Six Per Cent. Bonds at the rate of \$16,000 to \$48,000 per mile, for which it takes a second lien as security, and receives payment to a large if not the full extent of its claim in services. These Bonds are issued as each twenty-mile section is finished, and after it has been examined by United States Commissioners and pronounced to be in all respects a first-class road, thence supplied with depots, repair-shops, stations, and all the necessary rolling stock and other equipments.

The United States also makes a donation of 12,800 acres of land to the mile, which will be a source of large revenue to the Company. Much of this land in the Platte Valley is among the most fertile in the world, and other large portions are covered with heavy pine forests and abound in coal of the best quality.

The Company is also authorized to issue its own First Mortgage Bonds to an amount equal to the issue of the Government and no more. Hon. E. D. Morgan and Hon. Oakes Ames are Trustees for the Bondholders, and deliver the Bonds to the Company only as the work progresses, so that they always represent an actual and productive value.

The authorized capital of the Company is One Hundred Million Dollars, of which over five millions have been paid in upon the work already done.

### EARNINGS OF THE COMPANY.

At present, the profits of the Company are derived only from its local traffic, but this is already much more than sufficient to pay the interest on all the Bonds the Company can issue, if not another mile were built. It is not doubted that when the road is completed the through traffic of the only line connecting the Atlantic and Pacific States will be large beyond precedent, and, as there will be no competition, it can always be done at profitable rates.

It will be noticed that the Union Pacific Railroad is, in fact, a Government Work, built under the supervision of Government officers, and to a large extent with Government money, and that its bonds are issued under Government direction. It is believed that no similar security is so carefully guarded, and certainly no other is based upon a larger or more valuable property. As the Company's

### "FIRST MORTGAGE BONDS"

are offered for the present at 90 CENTS ON THE DOLLAR, they are the cheapest security in the market, being more than 15 per cent. lower than U. S. Stocks. They pay

### SIX PER CENT. IN GOLD,

or over Nine Per Cent. upon the investment, and have thirty years to run before maturity. Subscriptions will be received at the Company's Office, No. 20 Nassau street, and by Continental National Bank, No. 7 Nassau st., Clark, Dodge & Co., Bankers, No. 51 Wall st., John J. Cisco & Son, Bankers, No. 33 Wall st., and by the Company's advertised Agents throughout the United States. Remittances should be made in drafts or other funds payable in New York, and the bonds will be sent free of charge by return express. Parties subscribing through local agents, will look to them for their safe delivery.

A NEW PAMPHLET AND MAP, showing the Progress of the Work, Resources for Construction, and Value of Bonds, may be obtained at the Company's Offices or of its advertised Agents, or will be sent free on application.

JOHN J. CISCO, Treasurer,

Jan. 8, 1868. NEW YORK.

**Just Out—Howard's Single Barrel Breech Loading Shot Gun—Made on the same principle, and equally smooth, simple, and beautiful, as the Thunderbolt Rifle. Weighs only 5 pounds; can be fired rapidly enough to have two shots at a flying bird. Uses ordinary Copper Metallic Cartridges, or Loose Ammunition with Metal Cartridges, that are reloaded and last a lifetime, and can be fired with equal rapidity of the fixed ammunition. Price \$28. Cartridge Shells, for loose ammunition, 25 cents each extra. Order from S. R. WELLS, 389 Broadway, New York.**

# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

SAMUEL R. WELLS, EDITOR.]

NEW YORK, FEBRUARY, 1868.

[Vol. 47.—No. 2. WHOLE No. 350.]

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
Earl of Derby and Lord Stanley 45	Human Dendence..... 62
Consciousness & Mental Action 47	British Workmen..... 63
Clap on the Brakes!..... 49	Eminent Business Men of the City of New York..... 64
The Abuses of Culture in the Ministry..... 52	Family Records..... 67
Charles F. Doane, D.D..... 53	What is the Use of It?..... 68
Religious Statistics of the United State.—Self-Help..... 55	Timely Topics.—Are We Poor?..... 69
A Home of their Own..... 56	"The World Moves"..... 70
The Fast Young Man..... 57	History on Canvas..... 70
Of Such is the Kingdom..... 58	The Resurrection..... 70
A Mother's Influence..... 58	Plant a Garden.—Begin Right..... 71
How to Choose a Wife..... 59	One-Sidedness.—Presence of God..... 71
The Homes of the Metropolis..... 59	Acquisitiveness vs. Benevolence..... 72
Natural Insanity..... 59	Signs of Character in the Hair..... 72
American Surgical Apparatus in the Paris Exposition..... 60	Baron Wodehouse..... 72
The Indian Wood..... 60	New Physiognomy..... 73
A Large Head..... 61	The Reasons of Life..... 74
Temperance in Mental Manifestation.—Changes..... 61	A New French Strawberry..... 74
	"Man in the Image of God," etc..... 74
	Principle.—Premiums..... 75
	The Japanese..... 84

## The Journal.

Man, know thyself. All wisdom centers there; To none man seems ignoble, but to man.—Young.

### EARL OF DERBY AND LORD STANLEY. FATHER AND SON IN THE ENGLISH MINISTRY.

THE House of Stanley, according to a recent English author, is "perhaps the greatest among our Parliamentary families, the only one which in modern days has seated father and son at the same time in the cabinet.

It is not only one of the most influential, but one of the oldest English noble families, dating back through a perfectly clear record to Sir John Stanley, who was born in the year 1354. By a further ascent, reasonably valid in appearance, the family is traced to Adam de Audley, who was lord of Reveney, in Cumberland, in the reign of Henry I. (A.D. 1100-1135), and whose grandson,



EARL OF DERBY.



LORD STANLEY.

William, becoming lord of the manor of Stoneleigh or Stanleigh, in Staffordshire, adopted from it, after the ancient fashion, the name of Stanley.

The history of the family affords many curious confirmations of the doctrine of persistent hereditary transmission of mental qualities. For instance, the Sir John Stanley already referred to, who lived five hundred years ago, was "a cool, shrewd, and efficient man"—a description wholly applicable both to the present Earl of Derby and his son, Lord Stanley. This Sir John was, at different times, lord deputy, lord justice, and lord lieutenant of Ireland, and in 1406 he received the grant of almost all the soil, and of absolute jurisdiction over both land and people, of the Isle of Man. It was in virtue of this grant that the earls of Derby became titular kings of Man, which included 180,000 acres of land. This authority was retained until 1765,

when the "royalty" was sold to the British crown for \$350,000. It was Thomas Lord Stanley, a great-great-grandson of Sir John, and son of the first Lord Stanley, who with his brother William deserted Richard the Third at Bosworth Field, with 8,000 men, decided the battle for Henry Earl of Richmond, and with his own hand crowned the victor on the battle-field, thus changing the succession of the English crown. Henry soon created Stanley earl of Derby, made him lord steward and lord high constable, and gave him immense estates. Indeed, the new earl was almost the only English baron who had passed through the furious and bloody wars of the Roses, with advantage both to his position and property. The names of about thirty different estates are on record as having been granted to this shrewd earl, after the battle of Stoke alone—two years later than Bosworth Field.



It was a Stanley who drove the Scots out of their strong position at Flodden by the tormenting fire of his archers; and who, according to Sir Walter Scott, received part of the dying exhortation of the brave but wicked Lord Marmion:

"Charge, Chester, charge! On, Stanley, on!"  
Were the last words of Marmion.

The English authority already quoted remarks, in a subsequent place: "The Stanleys continued under the Tudors what they had been under the Plantagenets—a powerful, efficient race, greatly beloved by their immediate followers and neighborhood, but with an instinct which their friends called foresight and their enemies faithlessness.

The present and the fourteenth Earl of Derby is Edward Geoffrey Smith Stanley. The name Smith, by the way, was adopted in addition to his own by James, twelfth earl, upon marrying the heiress of one Hugh Smith, who was rich.

#### EARL OF DERBY.

The EARL OF DERBY was born March 29, 1799, being therefore sixty-eight. He studied at Eton, and afterward at Oxford, where he gave early proof of the same classical scholarship, so ably exemplified in his translation of Homer, by taking the Chancellor's prize for Latin verse. He very soon entered upon what may be called his hereditary career as a ruler of England, entering the House of Commons in 1821, as member for Stockbridge. He was, until 1833, known as Mr. Stanley, his grandfather being Earl of Derby, his father having the "courtesy title" of Lord Stanley, and the grandsons of peers being obliged to support life without any extra "handle" to their names.

From 1821 until now—for forty-six years—almost half a century—this strong and laborious party leader has been a vigorous and busy politician. He has sometimes been out of office and of Parliament, and sometimes in; but he has always been influential from the very first, and for the last quarter of a century may be considered as having been the chief leader among the English Conservative or Tory party.

His very first speech, though only on a question about gas-light in Manchester, was so able as to call forth the praise of the celebrated Sir James Mackintosh, and he at once took high rank as a ready and powerful debater. His first office was that of Under Secretary for the Colonies, in the administration of Mr. Canning, and he has at various subsequent times been Secretary for Ireland, Colonial Secretary, and thrice Prime Minister. His premierships were from February, 1852, for ten months only; during another period of not far from the same length, in 1858-9; and thirdly, for the yet unexpired term, which began after the death of Lord Palmerston.

Lord Derby, while straightforward, frank,

and manly in public action, is not so broad and philosophical as his son, Lord Stanley. He is a politician rather than a statesman; a partisan rather than a patriot; a strenuous fighter rather than a great administrator. Yet he is entitled to part or all of the credit of many excellent measures. He was a powerful, brilliant, and effective advocate of the Catholic Emancipation and reform measures in the great contest of 1832-3, and was often in those days engaged in violent single combats with O'Connell and Shiel, the former of whom seems to have hated him bitterly, and conferred upon him the ugly nickname of "Scorpion Stanley." His Colonial Secretaryship in 1833 was accepted on purpose to accomplish the emancipation of the slaves in the British West Indies, and it was done accordingly. During his first premiership some salutary measures of reformation were accomplished in the English Court of Chancery; and it was at the same period that the celebrated *entente cordiale*, or "cordial understanding," was established between the English and French governments, which was sealed by a kiss of Queen Victoria upon the cheek of the Emperor Napoleon, and which has kept the two governments quite closely connected ever since. During his second premiership, again, he brought forward a scheme for further political reform, but without success.

"The present Earl," says our English authority, speaking of the family tendency to keep on the wind side, which has made them rich and powerful ever since Bosworth—"has the hereditary failing, and more than the hereditary strength, having, after jumping on a table" (in 1832), "to protest against taxes, till the Reform Bill was passed, gone over to the Conservative side, and risen to its lead. He and his son, Lord Stanley—Whig in opinion, Tory Cabinet Minister, in fact—have rebuilt the political influence lost with the execution of the seventh Earl" (by Cromwell in 1651, after the battle of Worcester), "and maintain to the full that respect and affection from their tenantry, which, save to that one man" (viz., the executed Earl), "have never failed."

The physiognomy of the Earl of Derby, as will at once be seen on examining our engraving, is a truly British one, but it would much sooner be taken for the face and figure of some energetic and successful capitalist and manufacturer, who had begun life without a cent, than for that of a man of vast hereditary wealth, and one of the very oldest and most aristocratic English families. The large brain, massive intellectual lobe, full propelling powers, strong and active combativeness, and the density, firmness, and tenacity of the whole physical structure, exactly fit Lord Derby for the cool, yet fierce and strenuous contentions of party politics and Parliamentary debate, where force, fearlessness, stubborn perseverance, and unyielding attack and defense, ready common sense and large intellectual acquirements, form the proper combination for a successful leader.

The Earl, however, possesses other good qualities besides those of a party leader; and in one whose public employments have been so weighty and engrossing, they become peculiarly meritorious. These are, genuine love of literature, and great ability as a classical scholar. The Earl, some years ago, printed, privately, a number of remarkably skillful and spirited translations from Latin poets, and in 1864 he published a very able translation of Homer's *Iliad*. The *Edinburgh Review* for January, 1865, begins an article on the Earl's translation, with the following very handsome summary encomium of his scholarship:

"The Chancellor of the University of Oxford" (for the Earl holds that partly literary, partly ecclesiastical, and partly political office) "not long ago established a peculiar claim to the highest academical dignity of the country by addressing the heir apparent in an oration of the purest Latinity; and he has now crowned a career of daring, if not successful statesmanship, of splendid eloquence, and of the highest social distinction, by no mean conquest for English literature."

And in a subsequent portion of the same article, the *Review* says, with a very justifiable pride:

"It is honorable to letters, it is honorable to English education, that notwithstanding the incessant calls of a great station, a great fortune, and a lofty ambition, time remains to him to complete such a task as the translation of the *Iliad*."

This praise is high, and well deserved. It is much to be desired that elegant scholarship and literary culture might be as highly esteemed and as much sought for by our own public men as by those of England. As Horace (in substance) remarks on a not very different point, such attainments "would polish their manners, and keep them from being such brutes" as they too frequently are. Men like Daniel Webster and our present Chief Justice Chase, it is true, possess something of these good gifts; but in England they are rather the rule than the exception. It must be confessed that this can hardly be said of our own political leaders.

#### LORD STANLEY.

EDWARD HENRY SMITH STANLEY, eldest son of the Earl of Derby, and who is commonly known by the courtesy title of Lord Stanley, is perhaps the best living specimen of the characteristic English statesman, except for one trait. This is, however, to his advantage, as its possession is a reproach to his class. It is a lack of blind, unconditional devotion to his "order." Lord Stanley is too practical and too fully aware of the spirit of the age, the demands of humanity, the irresistible progress of enlightenment and of republicanism, and is too conscious that these vast forces must be yielded to and only guided, rather than stiffly resisted and obstinately fought, to be a complete representative of the spirit of the English governing oligarchy. That oligarchy, on its principles, resists good, as the Scriptures command us to

resist evil—"striving even unto death." As a class, it has never yielded a privilege or granted a liberty either to the "lower classes" at home or to the subjects of the British empire abroad, except under the absolute immediate pressure of force. From the time when King John yielded *Magna Charta* to the military force of his barons, down to to-day, when the English Government is yielding the right of peaceable meeting by the people in Hyde Park—not because it was a right, but because the Government does not dare risk the result of a popular uprising—during all those seven centuries the rule of the English governing class has been one and the same: never to give up power except before greater brute force.

Lord Stanley was born July 21, 1826, and is therefore in his forty-second year. His school training was at Eton and Rugby, and at the latter place he undoubtedly felt the influence of the clear and powerful common sense and kindly piety of Dr. Arnold. He afterward graduated at Cambridge, the mathematical university—Oxford being reckoned the classical one—but apparently not from any preference for mathematical studies, as he took a "first class"—a high graduating achievement—in classics.

The better and abler class of young English noblemen most commonly find politics the best career which is open to them. Accordingly, Lord Stanley turned his attention in this direction, and made his first attempt to enter political life in the spring of 1848, becoming a candidate for the representation of Lancaster. He was beaten, however, and without troubling himself much about it, he shortly made a voyage to Canada, the United States, and the West Indies in company with one or two other young men of his own class, for the purpose of seeing and understanding the social and political life of the western hemisphere. While absent he was elected to Parliament for Lynn Regis, or King's Lynn; and after taking his seat, showed that he had used his recent opportunities well, by making a very able speech on the sugar colonies. Soon afterward he made another journey to India, to study that portion of the British Empire, and while absent, in March, 1852, was appointed Under Secretary of State for Foreign Affairs, in the first Derby Ministry, of which his father was the head. He was again elected for Lynn in 1852, and has continued to represent that place down to the present time. Soon after his re-election, he showed what he had been to India for, as he had before shown why he went to America, for he soon brought a motion before the House, intended to effect a thorough reform in the British government of India.

Both in foreign and in home affairs, although nominally a conservative, Lord Stanley had by this time shown that as a public man he sought in good faith to accomplish good objects for good purposes. Accordingly, while laboring in Parliament to improve the state of affairs in the foreign dependencies of England, he was

equally zealous, and was laborious, judicious, and useful in aiding the progress of social and legal reform at home. He was a vigorous advocate of the abolition of the odious and oppressive "church rates," which extort money to support the Church of England from those who belong to it and those who do not, alike. He was one of the chief laborers in the establishment of the English mechanics' institutes and public libraries; and has been a good friend to the efforts which have been made to improve the means of popular education in England.

At the death of Sir W. Molesworth in 1855, Lord Palmerston offered Lord Stanley the position of Colonial Secretary, but being in the opposition, Lord Stanley declined, for the sake of remaining faithful to his father's party. When, however, the Earl of Derby came into power in February, 1858, Lord Stanley accepted office under him, and in May became president of the Indian "Board of Control." Under this administration the project of reforming the government of India, which he had entertained six years before, was resumed and effectively carried forward by the dissolution of that vast and unprincipled empire within an empire, the East India Company.

This body, after a wicked, bloody, and rapacious career of two centuries and a half, gave up the ghost in August, 1858, and its vast dominions, including by some estimates a hundred and twenty millions of inhabitants—or nearly one-eighth of the population of the world—passed under the direct authority of the English Government. Upon this change, Lord Stanley became Secretary of State for India, and remained in that office until June, 1859, when the Derby Ministry retired.

Under the hardy leadership of the unprincipled, but most energetic and intrepid, Mr. Disraeli, Lord Stanley has again become a member of the English Cabinet, as Secretary of State for Foreign Affairs. In this post he has shown all the mental breadth, vigor and common sense, good dispositions, practical tact and appreciation of the significance of political changes, and national movements generally, that have distinguished his previous political career, and he is one of the strongest and soundest English statesmen at the present day. A good instance of his plain, straightforward sense was his remark, a little while ago, in answer to urgent appeals that Parliament should pass resolutions expressing horror, or some such feeling, at the death of the filibuster emperor Maximilian. Lord Stanley said he saw no propriety in the proposed action, and that it would be well for the gentlemen to remember that they were not the Parliament of world, but only that of England; which was quietly saying, Let us mind our own business.

Lord Stanley's steady and reasonable management of foreign affairs is in very strong contrast with the insincere policy of Lord Palmerston; and he is equally prompt and wise in supporting the new Reform Bill. This measure has been taken up by the Tories, now

holding office, and made extensive, so that if any credit comes from it, the Tories can have it instead of the opposite or Liberal party, who might naturally be expected to be the originators of reform measures. This dextrous piece of thunder-stealing is Mr. Disraeli's contrivance, and is exceedingly unpopular with the English nobility and aristocracy, who, however, do not dare prevent it. They may well be disgusted, for the Bill will double the number of persons entitled to vote at English elections, and is therefore an important step forward toward a really free government.

The qualities of Lord Stanley's mind, and the facts of his career hitherto, are such as render it extremely probable that he will continue to be very prominent and influential in shaping the home and foreign policy of England.

### CONSCIOUSNESS AND MENTAL ACTION.

BY B. H. WASHINGTON, M.D.

It is intended to treat this subject hypothetically; and before developing thus the phrenological method of analysis, we shall quote from Sir William Hamilton the conditions of a permissible hypothesis: "An hypothesis is allowable only under certain conditions. Of these, the first is that the phenomenon to be explained should be found actually to exist." This condition is fulfilled, for no one will dispute that consciousness and mental actions exist. "The second condition of a permissible hypothesis is, that the phenomena can not be explained otherwise than by an hypothesis." Mental manifestations are of such a character that they can not be investigated like physical phenomena, and metaphysicians have promulgated theories for two thousand years concerning them, and have never yet been able to present a theory which would harmonize with and explain the phenomena requiring explanation. "But the necessity of some hypothesis being conceded, how are we to discriminate between a good and a bad, a probable and an improbable, hypothesis? The comparative excellence of an hypothesis requires in the first place that it involve nothing contradictory, internally or externally, that is, between the parts of which it is composed or between these and any established truths." "In the second place, an hypothesis is probable in proportion as the phenomena can be by it more completely explained." "In the third place, an hypothesis is probable in proportion as it is independent of all subsidiary hypotheses."

We shall undertake to show that the Phrenological hypothesis complies strictly with these conditions, and that if the Copernican hypothesis is preferable to the Ptolemaic, because it harmonizes with, and satisfactorily explains, certain physical phenomena, so, likewise, the Phrenological hypothesis is preferable to the Metaphysical, because it harmonizes with and explains mental phenomena which have baffled metaphysicians for many centuries.

Some years since, while engaged in conversa-

tion with a gentleman, a very large man, who was sitting on his horse before me, he suddenly exclaimed in the midst of a sentence he was uttering, "Catch me, I am falling." We looked up and found that a very violent congestion of the brain had supervened, and he was falling sure enough. By the assistance of a friend near, he was removed from his horse, and remedial agents quickly applied. In the course of half an hour he was sufficiently relieved to converse, and he stated just as he commenced falling, he saw everything he had ever seen, thought, said, or done in the whole course of his life, all at once—everything became visible at a single glance, without confusion of thought.

We have also read an account (where, we do not now recollect) of a man who had an important law-suit on hand, which he was likely to lose for want of certain valuable documents which could not be found.

Having accidentally fallen into a river, he came near being drowned, and actually reached the same stage approaching death as my friend above mentioned, and could see at once everything he had ever thought, said, or done in the whole course of his life; in that river he saw where he had placed the missing documents; for fear they might get misplaced, if left with other papers, he had placed them within a particular book in his library, so that he could always put his hands on them at a moment's notice, but had completely forgotten where he had placed them. In that view of his life, he distinctly recalled in memory the book and documents represented as he had placed them, and on his recovery found the documents in his library just as pictured in his memory, and eventually gained the suit in consequence. Dr. Carpenter (Human Physiology, p. 803) says: "The only phase of the working state in which any such intensely rapid succession of thought presents itself is that which is now well attested as a frequent occurrence, in which there is imminent danger of death, especially by drowning, the whole previous life of the individual seeming to be presented to his view, with its important incidents vividly impressed on his consciousness, just as if all were combined in a picture, the whole of which could be taken in at a glance."

"I was once told," says De Quincy, "by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death, but for the critical assistance which reached her, she saw in a moment her whole life in its minutest incidents arrayed before her simultaneously as in a mirror, and she had a faculty developed as suddenly for comprehending the whole and every part."

"This, from some opium experience of mine, I can believe. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark which I am convinced is true, viz., that the dread book of accounts, of which the Scriptures speak, is in fact the mind itself of each individual; of this, at least, I feel assured, that there is no such thing as forgetting, possible to the mind. A thousand acci-

dents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind; accidents of the same sort will also rend away the veil; but alike, veiled or un veiled, the inscription remains for ever."

And Voltaire had no doubt reached that stage in which he could read at a glance the long, black catalogue of the sins of nearly a century; the deliverance of his Conscientiousness that he was a responsible being, which he had scorned and rejected for many long years, spoke out in that last sad hour in a manner not to be misunderstood, evaded, or suppressed; and he therefore asked his medical attendant the fearfully agonizing question, "Doctor, why is it that though I am dying, and feel that my legs are already dead, that this I, this thinking I, is more active than ever?"

The above facts will justify us in concluding that at some point, or more properly points, (for the duplex action of the halves of the brain would render two necessary), there is a grand central station, from which the particulars which have been treasured up by the various parties during past life are visible at once, and which may properly be considered the organ of Consciousness. Our muscular movements requiring guidance, there must necessarily be also an associative organ of volition, from which volitions in harmony with "the dominant idea" in consciousness are issued to the several muscles required to perform any desired acts, and we will therefore assume that there is an organ of volition contiguous to the organ of Consciousness, from which, in the normal state, volitions are issued in harmony with "the dominant idea" in consciousness.

We can notice the play of this organ in cases of insanity, where the actions will constantly vary according as one faculty or another may gain the sway in consciousness.

As the cortical portion of the brain is by all parties admitted to be the material organ of the mind, we will further assume that certain fibers radiating from this organ of Consciousness to the organs in the cortical portion keep up communication with them. The operations of our own minds show us, beyond a doubt, that in the ordinary state all these communications are not kept open with consciousness simultaneously, but that some organs which may be necessary for the acquisition of any specific knowledge are kept in communication with this grand telegraph station, while with all others, incongruous, the circuit is broken.

The control of these communications must either be voluntary or automatic, or both. All will readily acknowledge that when it is necessary to use any particular organs, we are not conscious of any special volition being separately issued to each particular organ not needed, so as to cut it off from consciousness; we may therefore reasonably conclude that there is an automatic law for the control of those communications, as in the case of other portions of the nervous system.

On the other hand, we are conscious of a

certain degree of control of our mental actions, and we may also justly assume that there is a law of voluntary control of those communications between consciousness and the various organs. As each particular faculty has its own peculiar functions, and none others to attend to, we will assume that the automatic law of control spontaneously connects all the organs necessary to acquire any specific knowledge with the organ of Consciousness, at the same time shutting off all others not needed, and that all the particulars which may then be brought to the cognizance of the individual are read off from the organ of Consciousness by the several faculties, each one appropriating whatever may properly belong to its own peculiar functions, and those particulars are forever afterward linked together in a chain of associative memory, so that if at any time afterward any one of the particulars thus required shall be recalled in consciousness in reminiscence, that all the others will spontaneously re-appear. For example, we may witness an event occurring at a particular place, and if at any time afterward the organ of Locality should in reminiscence furnish to consciousness a picture of the place, then the organs of Eventuality, Individuality, Form, Size, and Color, etc., will furnish their quotas, secured at the same time, and we shall have the picture completed with all the images of the actors spontaneously furnished; they being, as it were, indissolubly chained together, thus preventing that inextricable confusion which would otherwise necessarily result from the arrangements of such particulars being confided to our voluntary control. The labor of mental action is thereby much lightened; in truth, it would be absolutely impossible for us to retain all particulars acquired at any time in memory, and voluntarily re-arrange all the quotas furnished by the several faculties engaged; it is generally difficult enough for us to retain our knowledge in memory, when we have the aid of that automatic law, and the management of all the minor particulars being rendered subject to the law of voluntary control would cause our minds to become like those of madmen, overpowered by an inextricable confusion. The same automatic law comes into play in regard to the gratification of any one of the emotional or animal organs. Suppose that Alimentiveness has made a call at consciousness for gratification; immediately all dispatches from organs not needed in its gratification are automatically shut off, while the organs of Form, Size, Color, Odor, and Taste are retained in communication with consciousness, and the individual revels in the glowing images of savory viands and luscious fruits developed in consciousness by this automatic and harmonious law of action. If the individual shall determine to gratify the call of Alimentiveness, then the intellectual faculties necessary to devise the ways and means (which had been previously shut off as unnecessary) are again immediately thrown into communication with consciousness, and the means having been decided upon, from the or-

gan of volition, the necessary volitions are issued to the nerves of motion, and immediate, efficient action is the result. Again, suppose an individual is reading one of the choice Psalms of David, and as the various sentences are apprehended by the intellectual faculties, the faculties belonging to the spiritual or emotional group are appropriately and harmoniously affected, and a corresponding thrill of adoration, love, hope, etc., will be sent to the heart, hence we have so much said in the Scriptures concerning the heart; for the emotional faculties never accomplish anything in determining the actions of men unless the heart is affected.

These spiritual or emotional feelings are, however, under voluntary control, and an individual can determine that there shall be no emotions corresponding to the subject-matter apprehended by the intellectual faculties, and may cut off all communications of the emotional faculties with consciousness; for example, a grasping extortioner can look on unmoved by the tear in the eye of the widow, and hear with perfect indifference the cry of the orphan; or a man in a church having determined to do so, can voluntarily do as Pharaoh did, "harden his heart," and can listen to the most impassioned appeals of the most eloquent orators unmoved, simply because he has under his control the communications between his emotional organs and the organ of Consciousness.

As an example of the counterplay of the faculties in reading of whatever may be appropriate to their own peculiar functions, we will suppose that at the dead of night some extraordinary noise is heard; immediately Cautiousness is on the alert and sends a telegraphic dispatch to consciousness that it is time to be on the *qui vive*, and consciousness responds by sending through the appropriate nerves an exciting thrill, and the individual is wide awake in an instant. Or in the case of moral agencies, Felix trembled when he heard and comprehended the words of Paul, and thought of his own future destiny.

In other cases, much louder sounds might be made in suitable hearing distance of the sleeper, and the auditory nerve would be just as ready to convey the sounds, but those sounds not being of a character calculated to cause alarm, the faculty of Cautiousness gives no alarm, and the sleeper continues sleeping; for instance, thunder may pass unnoticed, while the distant cry of fire will awaken the sleeper, though the loudness of the sound may be far inferior to that of the thunder.

If the control of the communications between consciousness and the various organs had been left to our voluntary control, then the largest organ would afford the gratification, and would obtain the sway in consciousness so often that the others would be rendered comparatively useless; it has therefore been wisely ordained by the Creator, that under the automatic law of control, the time that any faculty shall possess the sway in consciousness shall be short, so as to allow all the faculties a

fair opportunity to make known their calls in consciousness for gratification. Hence those individuals in whom the voluntary control is weak, show in their conversation very clearly the play of this automatic law, for they frequently wander abruptly from one subject to another, as each succeeding faculty expels its predecessor from and in turn gains the ascendancy in consciousness; such individuals are always considered by their neighbors as "rather flighty," and are sometimes said to be "a little crack-brained."

It is this play of this automatic law of control which, by frequently changing the sway of the faculties in consciousness, makes us feel so foolish sometimes; just as we are about to say something to a friend, some other faculty comes into the sway in consciousness expelling the faculty previously in possession, which had suggested the thought we desired to express, and we are forced awkwardly to confess we can not recollect what it was we desired to say.

For the voluntary control of the communications between the cerebral organs and consciousness, we are provided with the organ of Concentrativeness, which, if largely developed, will enable the individual to carry on mental operations for hours without a single intruding communication from other faculties not necessary for the subject then undergoing investigation. So much for the laws governing the communications between the organs in the cortical portions of the brain and the grand central telegraph station in the organ of Consciousness.

[TO BE CONTINUED.]

### CLAP ON THE BRAKES!

BY JOHN NEAL.

"I AM going to my own funeral!" said an old man to another, who blamed his loitering through a broad, rich landscape, "I am going to my own funeral—why should I hurry?"

As if we were not all, the youngest as well as the oldest, going to our own funerals: but is that a reason why we should not stop long enough on the way to enjoy the wonders and beauties about our path? to help one another, and to encourage the down-hearted and the foot-weary? On the contrary, is it not a good reason for loitering and lingering, when our attention is arrested by any of God's creatures wanting help or counsel?

God never hurries; why should man? The stars and the plants never hurry, nor do any of the great forces we hear so much of—not even the cataract, nor the storm, nor the lightning itself. In fulfilling their appointed task, they have but one law, and that law they obey. Does the earthquake hurry, or the tornado? Not if we mean by hurrying what men mean by hurrying their fellows. Would you hurry the growth of trees, or the tides, or the precession of the equinoxes? If you find yourself so inclined, clap on the brakes, or you will be doing yourself a mischief before you know it.

Does the hunted hare hurry? Not more

than the tortoise. Or the race-horse when he stretches away over the appointed course? *Not much!* If he did, he would soon be out of breath, and fall astern of his fellows. Hurry unsettles and confuses and dislocates, instead of achieving and overcoming. Steadfastness and smoothness of action, without flurry or change, are the signs of power. Spasmodic paroxysm and vehemence are but signs of weakness. Watch the boatman who pulls quietly and steadily without a variation. He it is that wins, other circumstances being equal. Watch the pedestrian who walks for thirty days upon a stretch, at the rate of more than fifty miles a day. Can he afford to hurry? No more than the trip-hammer forging anchors weighty enough to hold a principality. No more than the sewing machine, or the town-clock, or the watch. To hurry, is to break away from the law that gives unity of purpose, will, steadfastness, and celerity of motion to all the works of man, and all the purposes of God.

When physicians open their offices in graveyards, and lawyers theirs in lunatic asylums, then the rest of the world may venture to throw off their masks and hurry to the consummation. For the sake of truth, and such truth, one might well forgive precipitation. "Aint you a little in a hurry, mamma?" said a child, as he saw his mother pitch through the skylight instead of taking the garret stairs. In all such cases, hadn't we better clap on the brakes? A little sluggishness, a very little hesitation, can do no harm.

But we are all in search of truth—if we are to be believed. No matter what our business or profession may be, the truth, the whole truth, and nothing but the truth, say the wisest and best of men, to justify themselves for a life of uninterrupted self-denial. And so say the silliest and the worst, by their actions, if not by their words; for who, of all that walk the earth, would be satisfied with untruth, or even with a qualified truth, if he knew it? Truth, then, is the "immediate jewel of the soul," to be coveted of all men, to be searched for as hidden treasure, as the pearl of great price. Hence in our hurry and eagerness we overlook even what we believe to be truth.

But what is truth? The question has been asked from the beginning, and never answered—*never*. Apart from the lower mathematics, there is no universally acknowledged truth. Even miracles, God's truth—nay, God himself, has never been acknowledged by the masses. Counterfeits, and archetypes, and resemblances, more or less truthful, are accepted for God himself and for the teachings of God.

Is there any truth in music—the best of music? If so, where is it to be found? In the song of birds, in the under-base of a great ocean, the sway of tree branches when the wind is up, or in the roll of thunder? Do we mean voice or sound only? or is there not something beyond or above both voice and sound, to constitute a truthful music? Otherwise, whatever might be the sound, or the noise, it would still be music, and neither proportion nor rhythm would be an element.



Is it in the grand old anthems of another age—the Hallelujah Chorus for example? Or in the Hunting Chorus of Von Weber? Or in the largest work of Rossini, or Beethoven, or Mozart? Or in the piping roundelay, the song of triumph, or in the roll of drums, the roar of cannon, or the “trumpet’s dread hurrah?” Or shall we look for it in “Bonny Doon,” or “Cherry Ripe,” or “Black-eyed Susan?” Truth there must be in all these—what men *call* truth—but where is it, and what is it? Does it lie in the resemblance which these artificial noises bear to the noises of nature, as in the “Creation” of Handel? If so, the natural sounds only are true, and all the others but imitations and counterfeits. And we have as many judgments as we have pairs of ears; and then, where shall we look for a standard?

“But I have no ear for music,” says my neighbor. Nonsense! If you have ear enough to distinguish one voice from another, you have ear enough for all the common purposes of life. You may not be able to “turn a tune,” but if not, it is your own fault. With ear enough to distinguish Maria’s voice from Bobbie’s or Nellie’s, you have as much as you need in searching after truth in music.

And so with painting. Is there truth in painting? And if so, in what does it consist? A litter of pigs in a tumble-down pig-sty, wallowing in the wet straw, is no very captivating sight; but give them to Morland to paint, and the picture of them—true to nature—will be hung up in your dining-room and paid for with gold enough to cover the canvas. Look at the confusion of thought here. If the picture were absolutely true, it would be turned away from with abhorrence and loathing. But being *untrue* to nature, though called true, and being not a copy, but an imitation, a counterfeit, it must be tried by another standard,—the truthfulness of *painting*, and not the truthfulness of *nature*,—and received as a new creation, having a truth of its own to give it value. But people are in such a hurry! They will not be persuaded to clap on the brakes, and stop awhile on their way through a wilderness of wonders, to think for themselves; else they would see that whatever truth may be or may not be, everything in nature has a truth of its own, by which all departures and all success may be measured. To try an oratorio by the echoing thunder, the bleating of sheep, the lowing of herds, or the rush of water, is to substitute one standard for another. To judge of a painting by its absolute truthfulness, would be like measuring the perfume of a flower bed with a foot rule, or an apothecary’s weight.

An illustration occurs to me. My attention has just been called to a controversy which has been raging for a twelvemonth or so, between Mr. Cook, of the New York *Tribune*, and Mr. Louis Prang, the great *manufacturer* of chromo-lithographs. Mr. Cook deals harshly with them, and speaks slightly of the manufacturer, upon the ground that they are not originals, not even copies, though so wonderfully like and so wonderfully fine, but simply imita-

tions, counterfeits, cheats, and for that reason likely to deaden the appetite of those who are beginning to desire pictures. But Mr. Cook is in too much of a hurry. He’d better clap on the brakes. He would have what he calls “an *individual* and *independent* result.” “A clever imitation,” says he, “is nothing but an *imitation* after all.” And what, pray, is a copy? What are Page’s copies of Titian, worth at this moment more than their weight in gold? What were Hazlitt’s wonderful copies of many an old master, before he threw aside the pencil for the pen? And what are all the copies made by Teniers, many of which are so admirable, and so characteristic of the painters to whom they are ascribed, that they sell for the price of originals, and keep the greatest connoisseurs in a perpetual *feezes*? What is to become of Miss Linwood’s wonderful copies in *needlework* of Carlo Dolci, Northcote, and others, so much like the original paintings as to deceive the best eyes at a proper distance?—one of them, a Magdalen of Carlo Dolci, having been sold to the Emperor Alexander for five or ten thousand guineas, I forget which. And what of the Gobelin Tapestry and the woven copies of Raphael’s Cartoons, hardly to be distinguished from the originals in Hampton Court, and much more highly prized? And what of other large copies in mosaic, which could not be bought for hundreds of thousands? They are “nothing but *imitations* after all.” Do they “*hinder progress*?”

If these are “only *imitations* after all,” imitations must have their value, else they would not bring such prices.

And if these are only *imitations*, what are copies by the artist himself who painted them? And what are portraits? Are they not “*imitations*, after all?” And what is a bust modeled in clay or plaster, or cut in marble? Is it not an imitation? And why should the imitation of an imitator be undervalued, if it be really good enough to satisfy, especially if it be not intended to deceive, but is openly acknowledged for what it is, an imitation? Of counterfeit treasury-bonds or bank-notes, offered as money, we have a right to complain; but if only offered as specimens of engraving, or evidence of what may be done in a new field of art, where’s the harm?

“But,” continues Mr. Cook, an “*imitation* can teach nobody anything, nor benefit anybody.” Really, then, the sum and substance of all human acquisition is worthless, for what know we, but through *imitation*? Then that marvelous faculty, whereby we learn, as the birds and beasts do, from others, older and wiser than ourselves, language, the arts, and all that binds men together, is utterly worthless in our economy. Better clap on the brakes, my friend, and the sooner the better, if you wouldn’t run up the next inclined plane.

“And,” continues Mr. Cook, “as every art has its own peculiar application and field of work, *we hinder progress* by every effort to wrest it to the cheap imitation of the results of some other art.” Indeed! then what becomes

of all our engravings, and photographs, and copies of statuary in alabaster, or clay, or plaster of Paris? But enough. Such criticism is exceedingly hurtful, and the writer, who appears to understand his subject, up to a certain boundary, is doing himself a mischief, by using a false standard. Mr. Prang is not to be tried as a painter, nor as an engraver, but as a manufacturer and *artist*, who is working wonders in a way that deceives nobody, though it might well deceive the wariest, or at any rate puzzle the wariest? Are we to denounce the sewing machine because, forsooth, it *imitates* the movements of women’s fingers armed with a needle? or the piano, because it *imitates* the warbling of birds, or the sound of tumbling surges, or a full band? It is this very imitation which we value, and which sets these instruments apart from all others as a great invention, and the manufacturers as men of true genius, artists, and the benefactors of their race. And this may justly be claimed for Mr. Prang. Not only is he a manufacturer, but an *artist* and a prodigious inventor. Success to him, we say, and success will be sure, and all the more sure by-and-by for these very misunderstandings. Mr. Cook himself will be ready to do him justice after a sober second thought. All he wants is to see the truth, and to prepare a standard suited to the results of chromo-lithography.

These rash and hasty opinions are playing the mischief with us every day. While one man acknowledges, or even boasts, that he has no ear for music, though he can distinguish the voices of all the men, women, and children he is acquainted with, and even their cough and step; a man who is never at a loss when asked what noise is that? and never mistakes the tom-tom for a kettle-drum, nor the sound of chop-sticks in rapid play for that of knives and forks, nor the twittering of swallows, the chatter of a bob-o-link, or the cooing of doves, for the warble of the blackbird or the song sparrow, the rattle of castanets for the ivories of negro minstrelsy, nor the tambourine for a drum,—all which proves that he has an ear, and ear enough, too, for all the common purposes of life, though he may not be a musician—and though it is his own fault if he does not both understand music, and relish music, and enjoy music, just as he may be able to know that a watch suits him, or a shoe, or a toothpick, without being able to make either a watch, a shoe, or a toothpick,—another will declare that he is no judge of painting, and why? Because, forsooth, he can not run over the names of Correggio, and Titian, and Rubens, and Domenichino, and Raphael, at sight, on seeing a picture that other people are in ecstasies over, or because he can not give a reason for his liking.

Preposterous! Will he go out into the open air, and with all the woods and waters of a crowded picture about him—a magnificent panorama perhaps, girdled by the horizon, and tell me that he is no judge of landscape? No judge of landscape! What were eyes given to him for? What business, indeed, has he to

open them on earth, sea, or sky, or even to walk abroad, if he can not so far judge of a living landscape, as to be able to say whether he likes it or not—*without giving his reasons*? When he sees a beautiful woman, a magnificent tree, or a fiery horse, will he tell me that he is no judge of either because he can not give a reason for his liking? Must he be able to paint a landscape, or a woman, or a horse, before he enjoys either? Or to make a shoe before he pronounces judgment on it? May he not be able to distinguish one man's handwriting from another's, without giving satisfactory reasons?

But people do buy bad pictures and hang them up in their sitting-rooms, where they are most likely to mislead and corrupt the whole family. And of course you will say it is because they are no judges. No such thing—for every human being with eyes and ears is a judge both of music and painting, just so far as he honestly acknowledges his inward preferences, and does not go beyond his depth. Does he want any help in choosing a wife, or in judging of beauty in a dog, a horse, or a flower? No, indeed—but for the same reason that people go to the opera, and listen to what they do not understand, nor feel, nor enjoy, because others do, and they want to pass for connoisseurs, or at least for amateurs; turning away from "The Last Rose of Summer," "The Lakes of Killarney," or "Down the Burn, Davie, Love," to bother over the complications of Bellini, or Verdi, or Rossini; or, while the first go to their hearts and linger in their memories like "something Heaven hath sung," and the last leave no impression but weariness, disappointment, and a secret wonder how people can ever be so much pleased with what seems to them so *difficult*, that like Dr. Johnson, they wish it were *impossible*—for the same reason they buy bad pictures, which they neither understand nor like, simply because others do, or because they resemble what others hang up in their halls and galleries, and pay enormous prices for.

Now in all such cases, if the uneducated and inexperienced would not be in such a hurry; in other words, if they would clap on the brakes, and stop long enough to understand themselves before they offer their bids upon the judgment of another, they would be no more likely to make themselves a laughing-stock in buying a picture, however limited their knowledge of art, or a piece of music, than they would in choosing a wife, a dog, or a saddle-horse. But when they do, it will be found ninety-nine times out of a hundred, that it is because they have disregarded the promptings of their own nature, the instincts of that individuality which characterizes every human being, the elective affinities, the governing laws of phrenology, and taking the advice of others, who can not judge for them in such perilous matters, have rushed headlong to a conclusion—forgetting to clap on the brakes.

What business, I pray you, has any man to say that he is no judge of anything that lies forever in his path, that waylays him at every turn, and appeals day after day, and year after

year, to the holier instincts of his nature? What are his many faculties given him for? What are his senses worth, unexercised, uncultivated? and how shall he answer for his folly hereafter, in paralyzing, or smothering, or profaning so many of his higher gifts?

But he can not learn everything, he says. Not everything to perfection, so as to be distinguished in everything, I admit. Still he may learn so much more of everything than he is now satisfied with learning, as not only to astonish himself, but others. Let him read twenty pages a day, every day of his life, and at the end of a few years he will find that he has read through a pretty decent household library, and of course that he has made himself acquainted with, perhaps, a general chart of history, a wide range of travels, and if so disposed, with political economy, the drama, the poets, and general literature, together with geology, mineralogy, and the natural sciences, and all this, without labor and without interruption to his ordinary business. Men have acquired languages, even the most unmanageable, over the blacksmith's forge. Elihu Burritt did this, and others have studied the higher mathematics amid the whirr of machinery, and the rushing of tumultuous waters. And so with all other subjects of human knowledge—with the fine arts, and the mechanic arts, as with the sciences. They learned early to clap on the brakes, and not jump at conclusions. They did not begin with deciding against themselves, that they were good for nothing but to make money, or manage cases at law, or build houses, or run hotels; and so with the women that have distinguished themselves in a thousand ways. Instead of allowing themselves to be persuaded that they were made only "to suckle fools and chronicle small beer," they took it for granted that all their faculties and opportunities were but so many talents, for the right use of which they were to be answerable to their heavenly Father.

But enough. Be in no hurry to decide against yourself. If you like a thing, say so, without troubling yourself to give a reason, any more than you would for liking a peach, or a grape, or a flower. It is nobody's business why you like the one or the other, or why you prefer one to another; and it is a piece of unpardonable impertinence for anybody to ask you why you prefer one piece of music to another, or one picture to another, as much so, indeed, as to ask you why you chose the wife you are living with, or why you preferred her to her sister. You had your reasons, and that was enough. There being no unquestionable standard of taste or opinion, why have not you as good right as another to judge for yourself, and choose for yourself, provided you do it honestly, deliberately, and according to your natural instincts? Instead of choosing a picture because it resembles another picture, choose it because of its faithfulness to nature, as you see nature. If George Washington should reappear on earth to-day, alongside of Stuart's portrait of him, he would be declared an impostor, such complete possession has the

portrait taken of the public mind both abroad and at home. Yet Peale's Washington is the truer by far, though somewhat Frenchified and over-labored. Be true to your own preferences and instincts, and though you may be sometimes laughed at, you have nothing to fear. You remember the story in Don Quixote, of the clown who denounced a mountebank for his misrepresentation of a pig, saying he could do it better himself. He was challenged to take the stage, and went up amid a general shout of derision, and gave what he called his *imitations* of a pig. The multitude only laughed the louder. When they had got through, he pulled out a sucking pig from underneath his gabardine, and set him squealing before their eyes. But still, if I remember aright, they were not convinced, and drove him off the stage for an impostor. And although it may be true that no one has a right to be wrong, still you have as much right as another to be wrong, and as there is no inflexible, undeviating standard of right in most matters of opinion or taste, all you have to do, when questioned about music, or painting, or architecture, or poetry, is to decide for yourself, without regard to fashion, and to say that you like this or that picture or composition, without pretending to give a reason. In other words, when you are hurried, clap on the brakes, and come to a full stop, if need be, before you commit yourself. When the king of the Sandwich Islands was in London he ordered music one day, having heard some that he liked prodigiously. The band tried piece after piece, but no, his Majesty only shook his head. At last they began tuning their instruments. "Ah!" said he, jumping up, "*that's him!*" Of course, he knew enough to say what suited himself, and was so far a judge of music, unless, to be sure, he pretended to like what he saw others enraptured with, out of deference to them.

AN ELOQUENT PASSAGE.—"It can not be that earth is man's only abiding-place. It can not be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into nothingness. Else, why these high and glorious aspirations which leap like angels from the temple of our hearts, forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings that pass before us like shadows, will stay forever in our presence."—G. D. Prentice.

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.  
—Young's Night Thoughts.

### THE ABUSES OF CULTURE IN THE MINISTRY.

BY A. A. G.

THERE is nothing more wonderful or beautiful than the power that God has given to every man to enrich and cultivate his whole being through the human faculties. Man is finite and God is infinite, and yet the Creator, in planning and making man on so magnificent a scale as he did, and in giving him such glorious powers with which to carry on the work of self-culture, allied him to himself, and formed him in his own divine image.

Yes, men, as the work of God, as the sons of God, are divine. We may even dare to say that the blood of the kingly, divine Father runs in their veins, for what *son* is there who is not thus related to his father? But everywhere are seen men marring their own divinity. We speak not now of those numerous vices that disgrace or ruin men, or of that most evident turning away from God that has blighted so large a part of the human race. We speak of that *wasting*, of that *throwing away*, or using for inferior purposes what they have gained, through a long and severe process of self-culture, and, professedly, for the highest purposes.

If we should say that this unholy abuse of culture characterized one class or profession of men more than another, we might possibly err widely from the truth.

The good and true are, we think, prejudiced in favor of, rather than against, those whose profession is that of the Christian ministry. The men whose business it is to bring divine things down to men are not a mark to be shot at, at least not by the good. To say, as has often been said, that there are no more good men in the ministry than in any other profession—that love of money, dishonesty, and all evil are as common among ministers as among other men, would be stating a falsehood, and a falsehood that could most easily be refuted. We have no such sweeping charges to bring against those whose profession it is to teach men the best and holiest duty of life, the duty of laying hold upon everlasting life.

And yet it can not be gainsayed or denied that, as there are spots on the sun, so there are spots on the great, luminous, far-shining profession of the ministry, and that that spot which has cast one of the darkest shadows upon those who love the light is the abuse of culture.

It should, in justice, be said that one reason why the abuses of culture in the ministry are more evident than in other professions, is that it is like "a city set upon a hill." And still another reason is, that there is in it more

culture to be abused than in any other profession. The man who thoroughly educates and cultivates himself for the ministry has a great deal to use or abuse, and there are few people so blind that they can not see it.

But what are the abuses of culture?

A clergyman, eminent for learning, and for a great variety of the richest treasures of knowledge, was once called to a large parish in a prominent town. His labors had, for many years, been confined to a village, and all the good he had accomplished had been done among "simple villagers." The high hills about the little village had hemmed him in, and the "plain people" had often led him to ask himself, "How can I continue to waste my gifts, my talents, and all the varied knowledge I have heaped up, upon such a people? If I had known," he said, "that I was to be buried, for a large part of my life, in a *village*, I would never have toiled, as I did, to fit myself for the ministry. But now I have had a loud call, and I must go."

He did go, and went with his head well-nigh crazed at the prospect of *celebrity*. For the time, at least, he forgot to say: "My meat and my drink, it is to do the will of God." It was constantly in his thoughts that he was going to a high post of *honor*. He was going to preach to an *entirely different class of people*. He was to have a church and congregation of *taste*, and they would know how to appreciate his cultivation. They would be the very people to bring into use his high culture.

But disappointment stands waiting everywhere for all ambitious souls, and the expectant of honor and fame was not a little chagrined to find soon after his settlement that his new church had not the name of being the *first* church. The people of whom he had become the pastor were, most unmistakably, something below the *first* people of the town. They moved in *lower* circles. The poor pastor, who, in all his long course of study and preparation for the ministry, had kept his eye on a *high* post, and expected to make himself known and felt among *eminent clergymen* and *prominent churches*, was really tormented at the prospect before him. So he determined to work his way through all obstacles and struggle up into notice. "I'll make the church grow," he thought to himself. "I will draw in people from the *first* class. I'll make it the *first* church." So he flattered the wealthy and the fashionable, those who loved the world and lived for it, and there were, occasionally, a few accessions to his church from the *first* people.

A lady in the church, who was of a kindred spirit with him, said to him one day:

"This church is not what it ought to be. The better class of people keep away from it." And she added, with an expression of disgust on her face, "The people who compose the congregation are not such as I have been accustomed to call *my* circle."

"Well," he replied, "we must attract the *first* circle to it. We must build another church—we are abundantly able to do it—and we must

have the finest organ and the finest choir in town, and then the church will grow. He didn't say "grow" in *grace*, for that did not happen to enter his mind or to weigh heavily on his heart just then. He was thinking, rather, that a man of his culture ought to be listened to, every Sunday, by the *first* people, and then all that he was and all he had acquired would be put to a good use, and no longer be wasted. He had forgotten those words of everlasting truth: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." Forgetting all this, he had surrendered himself to ambition, and to the most foolish of all ambitions, and had thus turned aside his culture from its highest and its legitimate use, and made himself a living demonstration of the truth that there is such a thing as abuse of culture.

The writer of this article would not be too severe, or make the impression upon the reader that he loves to spy out the faults of clergymen, for he views them with a kindly eye and a warm heart, and believes that the truest, the noblest, and the best men are to be found in the ministry; but he is speaking of the abuses of culture, and must be allowed full freedom, and the liberty to speak of still another abuse of culture—eccentricity. Where eccentricity is perfectly natural, not affectation, but a part of the man,—something he was born with, something he grew up with, and which he can not correct any more than he can unmake himself, neither the tongue nor the pen should blame him. But it can not be denied that there are many men in the ministry whose eccentricities are simply affectation. They have constantly in their eye certain clergymen of almost worldwide fame, remarkable for the eccentricities of genius; and every time they enter the pulpit, they seek to make themselves, by odd, unnatural expressions, appear as men of genius. They forget that these men of genius do not seek to be eccentric, but clothe their thoughts in language that is perfectly natural. Nothing is further from their minds than the wish to be eccentric. Forgetful of all outward appearance, these men of true eccentricity are aiming simply and solely at the redemption of the race, and are spending the whole force of their natures on winning souls. To display those eccentricities which are often inseparable from genius, and thus prove to the world that they are men of genius, is no part of their aim in preaching. If they pour out their thoughts in language unlike that of other men, it is not self nor self-seeking that gives it force, but the native power of the mind, inspired by the purest and highest love of men. But it is very different with these imitators of genius. They are often men of culture, but not satisfied with their culture, or with the impression it makes upon men, and not being able to win the repu-

tation of men of genius, they clothe themselves in the eccentricities of genius, or rather, in imitations of it, which, at the best, are nothing more than oddity or coarseness; and thus they hide or abuse the true culture, which, if allowed to shine out and appear to be just what it is, might work great good among men. All worldly ambition in the ministry, whatever name it bears, is an injury and a hindrance to true culture.

We might speak of vanity, that vanity of the pulpit that so sadly mars the simplicity and purity of true culture. Oh, how often has it been seen and felt by the hearer! and how often has it filled with pain hearts that were full of the love of God, and that longed for a pure and perfect ministry!

The pulpit is a high and holy place, and those who stand in it should realize how high and holy it is, and what responsibilities they have assumed. And they should also watch well, lest the truest and highest and holiest effect of culture be lost upon men, through the weak and unworthy ambitions of life.

May the time not be far distant when the pulpit will become fully redeemed, and radiant with light, even with that light which is the reflected beauty and glory of the Redeemer.

### CHARLES F. DEEMS, D.D.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

THIS portrait indicates a combination of the qualities of fineness, elasticity, and endurance. We judge that he inherits his mother's physiognomy, her peculiar fineness and sensibility, her keen, quick, and accurate intuitions, and that these qualities tend to leaven the whole character, or give it color, tone, and peculiarity. He inherits, evidently from the father, a sharp intellect, strong will, dignity, determination, and executive force. Thus, having a combination of feminine susceptibility and intuition with masculine vigor, energy, independence, and logical power, he is able, more than most men, to range over the whole sphere of mentality. Those who are strictly masculine in temperament and phrenological development are apt to be hard, rough, harsh, and stern. Those who inherit from the feminine side of their parentage mainly, are often too sympathetic, loving, intuitive, and impulsive. When we find combined in one the masculine and feminine qualities as above indicated, the person is able to illustrate the tenderness of St. John, the force of St. Peter, and the logic of St. Paul. The very large Benevolence in this head shows uncommon sympathy—the desire to help and bless every body;



PORTRAIT OF CHARLES F. DEEMS, D.D.

and with his high Spirituality and Veneration we recognize the tendency to seek divine aid, and to aim for the prosperity of men in spiritual and divine things. If he were not a clergyman, he would be at least a philanthropist, seeking out the suffering and ministering to the temporal, social, and, so far as possible, the moral wants of the community. Cultured and trained in the sacred profession, he is able to more fully evince his Sympathy and Spirituality in seeking to save men, first religiously, afterward temporally.

We find here a full share of perceptive intellect, which gives him the ability to gather knowledge from every quarter. He has an excellent memory, so that what he has learned he can recall and use to a good advantage.

He has discrimination and power of analysis and criticism; ability to reason by analogy, and also to take hold of the logical forms of thought and bring them to the comprehension of practical people through his own practical and analogical faculties. His logic, though strong, is not dry, but is clear, and about as simple as the Scripture parables.

His large Constructiveness and strong

Imagination, joined with his large Causality, impart the power to organize and govern, to combine apparently contradictory elements and qualities and make them harmonious. He has the power of centralizing the forces of a family, of a school, or of a church. He has the elements of eloquence and poetry. He has an appreciation of the romantic and the fanciful. He has excellent talent for imitation, and can adapt himself to the usages and customs of others without friction and without difficulty or delay. When he goes among the poor and unlettered, he has not only the power of impressing them with the strength of his character, but also the ability to approach the destitute and the ignorant in such a way that their poverty and want do not seem magnified by contrast with him; and while he has dignity and talent enough to feel himself the equal of the great, he does not despise those of low degree, nor make them feel their meanness and want through any lordly or egotistical manner of his own. The poor incline to look upon him as an elder brother; children are fond of him; woman confides in him; and he has also the elements of general popularity and power. Nothing discourages



him, and his firmness is equal to almost any task to which he may be called. He is watchful without being timid; is brave without being rude, overbearing, or capacious. He is strong in his friendships; stands by those whom he loves through all trials and obloquy; opposes wickedness, but seeks to save the wicked.

His Language is large enough to give him freedom of expression, and his Faith and Hope reach forward to the beautiful, the spiritual, and perfect. He always has a word for the encouragement of the depressed. Speaking with full emotion, he reaches the emotional nature of those who listen, and while he gives a strong trellis work of argument, he does not leave the trellis bare. With his moral, and social, and imaginative faculties, he is able to embellish and fill up the argument with rich illustrations, with varied fancies, and with those hopeful and social emotions which seem to make all men of one brotherhood.

In the social circle he can make himself a center of attraction, but he never is merely the recipient of affection and influence. He gives more than he gets. He is able to put his whole soul into his style and manner, as a speaker or in the social circle. It is not often that we find so much power of will, thought, force, and aspiration so clothed with the esthetic, spiritual, sympathetic, and affectionate.

His brain being rather large for the body, he should rest and recreate, and not allow himself to work up to the full measure of his strength; for as he begins to wane into age, he will find himself easily exhausted. He should take life more easily; guard against excessive brain work and against exposure, and lay up a stock of vital stamina for future years.

#### BIOGRAPHY.

CHARLES F. DEEMS, D.D., Pastor of the "Church of the Strangers," in New York, and one of the distinguished divines of the day, was born in Baltimore, Md., December 4th, 1820; his father is a preacher in the Methodist Episcopal Church.

In 1839 he graduated at Dickinson College, Pennsylvania, and before attaining his majority he was appointed general agent of the American Bible Society for the State of North Carolina. While still very young, not twenty-three years of age, he accepted a professorship in the University of North Carolina, in which he gave universal satisfaction for five years, when, against the earnest wishes of the trustees

of the University, he accepted the chair of Natural Science in Randolph Macon College, Virginia. The year following he returned to North Carolina, and was stationed in Newbern. Soon after, he was elected a delegate to the General Conference of his church, held in St. Louis; while there he was elected President of the Greensboro' Female College, in North Carolina, and succeeded in placing the college "on a permanent basis of prosperity," which it maintained until the buildings were destroyed during the war.

When only thirty-two years of age, Dr. Deems received his degree of D.D. from Randolph Macon College, being then the youngest D.D. in North America. In 1858 he was re-elected to the General Conference, at the same time President of Centenary College, Louisiana. It is said that he was elected either president or professor of eight other institutions, being also presiding elder to the Wilmington district. The next year Dr. Deems and Dr. Hawks were elected to professorships in the University of North Carolina, of which Dr. Hawks was a graduate. Both gentlemen declined. In 1860, Dr. Deems spent six months in Europe, the first "rest" he had taken in nineteen years of a laborious ministry.

Notwithstanding his various other duties, he has found time to write or edit twelve volumes of various works, one of which, "The Home Altar," was translated into French, and of which a new and elegant edition has just been published by Hurd & Houghton.

A speech of his delivered at Petersburg, on the trial of a distinguished citizen, was pronounced to be, by judges and learned men, who either heard it, or had read it in pamphlet form, "a master-piece of forensic eloquence."

Among his original works is one which has never been fully brought before the public, but which far surpasses in merits, many popular works on the same subject; the title is, "What Now," a book of counsel to young ladies just leaving school to enter upon the duties and trials of life. It contains many acute and valuable remarks, presented in a style to attract and retain the attention of the young. We learn it is now out of print. Perhaps of all his works, the one that deserves the most attention, and the one upon which he spent the most labor, is the "The Annals of Southern Methodism," a historical compilation of events, facts, and statistics connected with the Church.

This work, a distinguished historian of this city pronounced a monument of labor and industry, a source to which American ecclesiastical history would be deeply indebted for many facts. It certainly shows that originality and brilliancy do not incapacitate one for the tedious labor of separating the chaff from the wheat in writing a historical and religious work. Such works are not, and can not be, appreciated except by the learned, but they are nevertheless most useful and valuable to the student.

Dr. Deems first attracted public attention as a lecturer by his lecture on "The True Basis of

Manhood," delivered at Hampton Sydney College, Va. Of this effort a distinguished logician of the South said: "It shows the highest capabilities as a thinker and as a writer." Dr. Deems has, since coming to New York, delivered several lectures, which have increased his reputation as a popular teacher of truth. His lecture on "Husbands and Wives" ought to be repeated in every community.

In December, 1865, he came to New York for the purpose of fulfilling some literary engagements, and in July preached for the first time in the small chapel of the University, to a congregation of forty-three. Gradually this room grew full, until it was crowded to overflowing. Strangers visiting the city, from every part of the world, flocked to hear him. It soon became necessary to secure a more spacious hall; the large chapel of the University, formerly occupied by the congregation of the Rev. Dr. Hawks, was hired for the purpose, and has since been filled with an appreciative audience Sunday after Sunday.

The Bible doctrine, declared with simple earnestness, is heard from the pulpit, without any special reference to the cold forms into which the schools and the sects cast it.

Scholars, artists, and tradesmen listen with interest to these discourses, for the minister thoroughly understands the art of giving variety to his style, diversity to his forms of language, and a rapid transition to his ideas. He frequently rises to heights of sublime eloquence when dealing with the majestic and magnificent mysteries of the spiritual world; he pours his withering sarcasm and fearless censures against that mighty and potent thing called Fashion, that corrupt and corrupting goddess that almost invariably freezes to death the nobler qualities of the human heart in its benumbing embraces; he thunders his denunciations upon hardened hypocrites, and makes tender and solemn appeals to the prodigal sinner to return to his Father's house.

He passes from argument to illustration, from imagination to logic, and from pleasantry to solemnity, with so much ease and grace that the tastes of the most fastidious and critical of his congregation are never shocked or offended by it. The most brilliant intellect and the humblest mind are alike interested and edified by his fresh, powerful, and original sermons. Endowed with much sound learning, guided by judgment, gifted with fervid eloquence, possessed of a creative imagination, and above all a character clothed with genuine piety, this true-hearted minister of the Gospel is an ornament not only to the pulpit, but society.

Dr. Deems, although slightly below medium height, is striking in his personal appearance, and impresses one at once with a sense of his intellectual superiority. His eyes are gray, expressive, and piercing. Complexion fair, forehead high, hair thin, such as is generally found in persons of rare mental and nervous organization. His manners are genial, pleasant, and fascinating. His voice is soft, persuasive, and delicately modulated, and while not great in

volume is of considerable compass. His step is quick, nervous, energetic, and determined. He is sometimes subject to spells of despondency, but is generally cheerful, happy, and hopeful, and has a sanguine, excitable temperament. He is particularly happy in his domestic relations, his family being declared a model of good government, and an example of purity, confidence, and domestic love.

Dr. Deems' powers of endurance, considering his organization, are wonderful. He preaches twice on Sunday, hold two services at the Tombs on Monday, conducts a meeting for conference and prayer on Wednesday, has open house on Friday evenings, when the little parsonage is often thronged. He has been known to spend fourteen hours a day in pastoral visiting, and afterward return to the work of the desk.

He writes much for the press, but seldom a simple sentence for the pulpit, all his sermons being delivered from briefs. His memory of verse is so defective that it is said he knows only one hymn. All the quotations made in his discourses are carefully read.

His success has been almost marvelous, and were New York to build him a great church, that he may be permanently established here, it is highly probable that he would prove invaluable, for his influence is great over every class of people he comes in contact with.

Early in his ministry Doctor Deems became a warm advocate for the introduction of lay representation into the polity of his church. The dignified, able, and persistent manner with which he labored for it, went far toward winning over to his opinion many of the most influential clergymen in his church, and thus securing its ultimate success. At the last General Conference of his church, held at New Orleans, in April, 1866, he had the satisfaction of assisting in the passage of the ordinance which introduced lay delegation into its councils. On that occasion a distinguished and gifted divine turned to the Doctor and said, "Posterity will not forget the part that you have taken in this matter." In a special meeting of the lay representatives of the North Carolina Conference, during the session of a conference at Wilmington, N. C., December, 1867, the following preamble and resolutions were adopted by a rising vote, and a copy of the same ordered to be presented to Dr. Deems:

Whereas, We remember with much pleasure the earnest and forcible manner in which Rev. C. F. Deems, D.D., advocated the introduction of lay representation into the councils of our church, at a time when its advocacy was unpopular, and when it was strenuously opposed by most of the leading journals and ministers of our church; therefore resolved, that we hereby heartily congratulate him on the final success of the principle for the expediency of which he contended against such odds. Resolved, secondly, that we deem it appropriate to thus express to him our congratulations on this occasion, as we now have the pleasure of meeting him for the first time as members of the same body of which he has been for many years so honored a member.

JOHN F. FOARD, *Secretary.*  
J. B. LITTLEJOHN, *Chairman.*

#### RELIGIOUS STATISTICS OF THE UNITED STATES.

A REPORT on the state of religion in the United States, said to have been prepared by Henry B. Smith, D.D., of New York, was presented to the General Conference of the Evangelical Alliance recently in session at Amsterdam. The following statistics are taken from said report:

##### NUMBER OF CHURCHES, ETC., IN THE U. STATES.

	Churches.	Communicants.
Roman Catholic .....	3,800	4,000,000
Methodists .....	10,460	2,000,000
Baptists .....	17,220	1,690,000
Presbyterians .....	5,000	700,000
Lutherans .....	2,900	323,800
Congregationalists .....	2,780	267,400
Protestant Episcopalians .....	2,300	161,300
German Reformed .....	1,180	110,000
Dutch Reformed .....	440	60,000

United Brethren about 3,000 societies.

Moravians about 12,000 communicants.

Unitarians about 300 churches.

Universalists include about 600,000 of the population.

Friends or Quakers, Orthodox, about 54,000 members.

Friends or Quakers, Hicksites, about 40,000 members.

From what source the reverend compiler obtained his data we are not aware; but there are, so far as our knowledge of the matter goes, evident inaccuracies in his figures. For instance, Methodist churches are rated at 10,460; whereas, according to the United States Census of 1860, over seven years ago, there were 19,883, with over 2,000,000 communicants, while to-day, it is probable, such has been their rapid increase, that there are not less than 22,000 churches and 2,500,000 communicants in the different branches of the Methodist denomination.

The Episcopal Church also, in 1860, numbered upward of 2,500 churches, besides numerous mission stations, and over 200,000 communicants. The present condition of that Church it is difficult to estimate, on account of imperfect parish returns, but it can not be less than 230,000 communicants.

The census of 1860 gives the Roman Catholics 2,442 churches. They seem, according to the report above mentioned, to have gained 1,380. But as to "communicants," the Roman Catholics are put down at 4,000,000, which is all they claim as their entire population, including men, women, and children; when, as in the case of other denominations, actual communicants, or adults, only are counted. Subtract three fifths, or 2,400,000 from 4,000,000, for the children of Catholics, and we have 1,600,000 left as the adult Catholic population; and even this is an over-estimate by hundreds of thousands. There are not more than a million and a half of adult Catholics, at most, in the United States to-day, while there are at least as many Baptists, and not less than a million more of adult Methodists.

At any rate, we can claim for the United States a great growth in her various religious organizations.

#### SELF-HELP.

"God helps them that help themselves," is an old and good motto. By self-help alone can a man make his life a true success. It is not the indolent man who sits lazily in his chair, and thinks that Providence will help him without the necessity of helping himself, who succeeds. No. It is he who goes resolutely out into life's battles, and strives and struggles manfully against adversity, rising step by step, beginning at the bottom and working onward and upward, steadily but surely, until at last he reaches the goal of his ambition. These are the individuals that constitute a nation's heart; these are the men who bring a nation prosperity. The nation can not make the people; but it is the people that make the nation. And as every individual is an atom, a wheel, in the great national life, it behooves each and every one to "help himself," and by so doing he not only elevates himself in the scale of humanity, but helps to exalt the nation of which he is a unit. Intelligence must be among the people, or the nation will not be very exalted. To obtain this, self-help is necessary; national help has little to do with it, except to offer facilities. Sir Robert Peel says: "Self-help alone makes a man succeed. If he has confidence in himself he may despise the world, because he is sure to get on by his own determination to succeed."

Knowledge here is within the reach of the poorest. Our system of national education is not for the rich alone—it is offered to all who choose to partake of its advantages. But we see daily that boys are untaught and men are ignorant, simply because they have not helped themselves.

Surely no encouragement is needed to study, more than the examples of the thousands of eminent men who, by helping themselves, have risen to their present positions. Instances could be cited without end in illustration of this fact. The best men of history have got their education, not in the college, not in the common school even, but by the flickering light of the wood fire of an obscure log cabin, or by the pale light of a candle in the cold, starving garret. Some of our most useful theologians have graduated on their saddle-bags; their best discourses were their thoughts by the way. When a person seeks for the truth, and searches diligently until he find it; if he searches day and night after wisdom, there must be an inner impulse which he carefully nourishes and feeds. All that is beautiful, all that is delicate, all that is worth having, all that is honorable, all that is chaste, ennobling, and enduring in life, must be won. Wealth can not purchase it, and once obtained it can not be altogether lost. It is no royal gift; kings and queens are not the exclusive possessors of it, for the humblest may vie with the greatest in intellectual and moral attainments.

All our faculties need to be developed by self-help. Nature may have endowed us with

excellent talents, but if we do not use those talents, if we bury them, then they deteriorate.

Some men, it is true, have been endowed with finer organizations than others, but history has proved that they who win the race of life are they who have had most difficulties to encounter, and who have fought and mastered them. One difficulty conquered, the next becomes far easier to surmount, and thus the self-helper, rising from obscurity, has won the foremost rank. Knowledge of a man's weakness is the only way to inspire extra exertion to overcome that weakness by self-help. The history of self-help is the history of the world. The lives of kings and queens have no influence on the history of a nation's life. This is carried forward alone by the talent, genius, and self-help of the people. If we would make "our lives sublime," as individuals, then we must help ourselves, and God will help us. We can all do it—the watchword is "Self-Help."

## Our Social Relations.

*Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heaven-born, and destined to the skies again.—Chapman.*

### A HOME OF THEIR OWN.

BY MRS. GEORGE WASHINGTON WYLLIS.

"ONLY think of a home of one's own—a nice, pretty little cottage somewhere, with a sloping roof, and plenty of honeysuckles and all that sort of thing climbing up the eaves, and a nice wide piazza for a fellow to lounge on summer evenings, and plenty of room for one's friends; that's my idea of solid comfort!"

That was the way the man looked at it!

"A home of my own—dear little double parlors papered in white and gold, with a cottage piano, and French windows draped with white muslin—lilacs and laburnums by the gate, and robins to sing all day in the branches of the elms! Oh, I don't see how I have endured these close, cramped city rooms all my life!"

That was the way the man's wife looked at it!

A home in the country—a place all to themselves—stairways up and down which they might stalk without meeting half a dozen of the "other boarders"—rooms in which they might sing and dance and speak several semitones above their breath, with "Mrs. Smith's compliments, and she really must beg a little more consideration for her poor head!"—green lawns whereon they might walk without an ever constant dread of lynx-eyed policemen and uncompromising placards, "Keep off the Grass!" Who can blame the disfranchised city people for feeling as if they were entering on a new life? Who can wonder if they go into the country, rejoicing, as the Children of Israel went into the Promised Land!

And then the preparatory flourishes; the visits to cabinet ware-rooms and house-furnishing bazars, where they are tempted to provide

lavishly for wants of which they never before were conscious! Alas! if they could only lay to heart the wise old saw, "Where ignorance is bliss, 'tis folly to be wise!" it would be better to them than five hundred dollars in the savings bank! Who wants to discover suddenly that they have been living in semi-barbarism all their days? People *did* once exist before patent egg-beaters were, and drank coffee contentedly from tall tin pots, and relished asparagus from ordinary blue-edged "vegetable plates." Fancy Martha Washington in a modern House Furnishing Depot! Imagine Solomon's "wise woman" out shopping for patent skillets and potato-parers! And yet they were both of them pretty good housekeepers in a steady-going, old-fashioned sort of way. Of course they would be considered woefully behind the times in the nineteenth century; but nobody found fault with them in their own day and generation.

And then furnishing a country house is so very different an affair from fitting out a city residence. No hot moth-eaten carpets—only cool, delicious matting; no rosewood or brocette, but cane and bamboo and chintz-covered sofas; enameled "cottage sets"—white muslin instead of heavy satin or tamboured lace for the windows, and plenty of blue ribbon to loop them back with! There is something quite similar to the last chapter of a novel in the whole thing—something that suggests to the husband the idea, "Why, it's as good as a play, my dear!" and makes the wife think, with a smile and a sigh, of her little sister's "baby-house" at home.

If people could only dream on in this world! But there it is—nobody ever drifted off into a delicious nap yet, but he was rudely waked just at the most delicious crisis of the dream! It's the way, in this mundane planet.

And so our Babes in the Wood—our young couple who never yet had "a house of their own," pack their trunks and engage their expressman, and go their ways exulting to "that very desirable cottage residence," concerning which the real estate agent had been so enthusiastic!

Well, suppose it to be, really and actually, a pretty place. What place does *not* look pleasant in the month of June with budding shrubbery around it, and birds in the branches, and the grass all starred into dandelions? So far so good; but while Philemon is deciding where he will have the croquet ground measured off, Baucis comes to him, timidly, "My dear, I think there's something the matter with the chimneys—Bridget says all the smoke rushes out into the room!"

"Probably they have not been swept!" says Philemon.

"And the ceilings are so dreadfully low," goes on Baucis, despondingly, "and the parlor walls are papered with great gaudy bunches of red flowers!"

(Alas for the visions of "white and gold" paper.)

"And there is a lot of hens in the kitchen,

and Mike says the hennery is all in ruins, and Bridget is clamoring for water, and I don't see a sign of a well or a cistern!"

"My dear, my dear," interrupts Philemon, "you must remember one can't have everything in the country!"

No—not quite everything. There is a charming view from the up-stairs window, if you are willing to bring your head in contact with the sloping walls to get a peep at it; but the said walls are dilapidated, and the wood-work has settled away from the perpendicular in a manner sorely aggravating to a mathematical eye! There is a nice piazza; but the boards can't be scrubbed off without water, and there is no water short of a "gurgling stream" in the glen, full a quarter of a mile off! There are lilacs all ready to burst into purple spikes of blossom; but one can't eat or drink lilacs; and the faithless expressman who was to bring the groceries has perjured himself, and fails to make his appearance! There is a lovely sunset, all gold and pearl and pink, behind the line of western woods, but there are only empty lamps, and nobody thought of bringing oil wherewith to feed them.

"Send out for some!" suggests Philemon. Send where? Oil doesn't grow in the woods, neither does it burst forth from green croquet lawns. The chimneys resolutely decline to perform any other function than that of smoking, the fire consequently sulk, smolders, and goes out. The furniture arrives—is piled on the piazza in a confusion which only newly moved people can imagine. The Tower of Babel might have been confusing, but there was no furniture in the Tower of Babel! And just as it grows dark, the much-tried Baucis comes crying to her husband:

"Bridget says she won't stay another hour in a house where there is neither wood nor water to work with!"

"Tell her to go about her business, then!" says Philemon, with a courage which is but too plainly assumed. Bridget goes about her business accordingly, and these two miserable adventurers are left all to themselves "in a house of their own!"

Nor is this the last of their tribulations. The new toy is soon tired of—housekeeping loses its charm when the dismal rainy days come and the muslin curtains grow limp and be-draggled, and the enameled bureaus get chipped and warped, and the matting is stamped through and stained and soiled, and the French china tea-cups have lost their handles! Poor little Mrs. Baucis realizes the difference between coming down to dinner in a blue silk dress at the chime of the boarding-house bell, and personally supervising the preparation of said dinner in dust and ashes, to say nothing of smoke and steam! while her better half discovers by degrees that the country is not only a place to smoke cigars and play croquet in! He becomes conscious that "friends from the city" involve much before-time preparation and many carefully considered arrangements! Chickens are nice—so are new-laid



s; but to have one's newly planted lettuces  
cucumbers scratched ruthlessly up as fast  
they are put in the ground is a *little* too  
ch. The cow would be delightfully rural if  
did not eat off all the rarest shrubberies  
get lost in the swamps at least once a  
k! Philemon thinks over the matter, and  
es hastily to the conclusion that "a house  
ne's own don't pay!" And as a man must  
mble at somebody, and Mike has gone to  
city to buy sweet potato plants, he turns on  
wife with a mildly reproachful air:

Things didn't go on so in my mother's fam-  
We had a farm of a hundred acres, and  
rything went by clockwork. My mother  
a housekeeper of the old school."

It's a great pity you couldn't have married  
r mother!" retorts the wife with acerbity.  
My dear," says Philemon—wise man, he  
ws when he is worsted—"let's go back to  
city and board again!"

nd so ends the dream of Philemon and  
acis, as many another dream has ended.  
ey have had quite enough of "a home of  
r own!"

## THE FAST YOUNG MAN.

A SKETCH FROM LIFE.

BY JOHN COLLINS.

He struts on the crowded pavement,  
Swinging his useless cane,  
The choicest Havanas puffing,  
With looks of lofty disdain.  
Flashes the diamond breastpin,  
Fixed in his faultless shirt;  
The only treasure about him—  
A jewel lying on dirt.

Rings on his fingers betoken  
Conceited self-love alone;  
No feminine charms can soften  
That obdurate heart of stone.



He bows to each giggling maiden,  
His person and dress to display,  
But passes unheeded the tailor  
Whom he has forgotten to pay.

His curling moustache he moistens,  
And twitches again and again;  
His hair is so rich, rank, and glossy,  
The crop has exhausted his brain.



Arm in arm, with a rowdy companion,  
He chatters and simpers and winks;  
"What a fool! whispers each one that sees him,  
"Ah! how they admire me!" he thinks.

He rises at ten, weak and weary,  
Worn out with last night's debauch,  
And, bolting a hot smoking breakfast,  
Complains he has eaten too much.  
He goes to the barber, whose office  
Is daily his whiskers to trim,  
Talks politics—studies his toilet,  
And swears that the mirrors are dim.

He calls for a two-forty courser,  
And, languidly mounting his back,  
Plies the whip and the spur, till nothing  
But dust marks his furious track.  
He stops at a *café* and orders  
Brandy-punch and a well-seasoned stew,  
Smokes his pipe, sips his coffee, and yawning,  
Declares he has nothing to do.

Returning, he meets on the highway  
A friend who has lent him some cash,  
He intends to stop now and pay it,  
But his horse passes on like a flash.  
A plain country cousin salutes him  
And bids him his galloping heed;  
He smiles in derision, and answers,  
"Pretty talk from a rustic, indeed!"

The animal, reeking and jaded,  
Is left uncared at the door,  
While the greater brute that abused him,  
Takes a glass, *his* strength to restore.  
Oysters, gin-sling, and billiards  
Consume the rest of the day,  
Not unlike the reprobate Hebrews  
Who ate, drank, and rose up to play.

At five, he sits down to dinner,  
Served up in exquisite style,  
Fills his meerschaum, and plays deep at poker,  
The tedious hours to beguile.

When day's busy cares are all ended,  
His hours of folly begin,  
Flushed with drink and seeking excitement,  
He delights in convivial din.

He is mostly seen at the concert,  
The ball, or the dancing saloon,  
Or, lounging around the theater,  
Humming an opera tune.  
He sings, smokes, swears, and carouses,  
Till stupor his revelry ends;  
Then drags himself slowly homeward,  
Escorted by tottering friends.

Night and day, to pleasure devoted—  
Her willing and sensual slave,  
His brain becomes weak and chaotic,  
While his passions new stimulants crave.  
Thus passes, in wild dissipation,  
The years of the fast young man;  
Life to him is so tiresome a burden,  
He spends it as soon as he can.

At twenty, his health is so broken,  
He can not in business engage;  
At twenty-five, hopes to be better,  
But at thirty dies of old age.  
A worthless and ignorant creature  
As ever the sun shone on,  
The world will not mourn his departure,  
Nor miss him when he is gone.



**DON'T BE A LOAFER!**—Young man, pay  
attention. Don't be a loafer; don't keep loaf-  
ers' company; don't hang about loafing places.  
Better work than sit around day after day, or  
stand about corners with your hands in your  
pockets. Better for your own health—better  
for your own prospects. Bustle about if you  
mean to have anything to bustle about for.  
Many a poor physician has obtained a real  
patient by riding after an imaginary one. A  
quire of blank paper tied with red tape, carried  
under a lawyer's arm, may procure him his  
first case, and make his fortune. Such is the  
world! to him that hath shall be given. Quit  
dreaming and complaining; keep busy and  
mind your chances!

POWERS, the sculptor, is worth \$200,000, and  
we are glad of it.

## OF SUCH IS THE KINGDOM.

The wind drove hard across the bay,  
Lashing the waves to foam;  
And threatening clouds, in dark array,  
Sailed o'er the heaven's dome;

And while the storm fell heavily,  
One of our little band  
Was tossing on the restless sea,  
Out many leagues from land.

In gloom we watched the wind that swept  
Around in antics wild,  
And in our fear we would have wept,  
But for a little child,

Who pressed her forehead with a sigh  
Upon the window pane,  
Yet softly turned a beaming eye  
Out on the beating rain.

"The clouds are heavy overhead,  
But that will soon pass by;  
And God will send the light," she said,  
"To play along the sky."

With such a trustful smile she turned,  
It lent her features grace,  
And we in humble wonder learned  
A lesson from her face.

MARIE S. L.

## A MOTHER'S INFLUENCE.

THE MANNERS OF THE MOTHER MOLD THE CHILD.

THERE is no disputing this fact—it shines in the face of every little child. The coarse, bawling, scolding woman will have coarse, vicious, bawling, fighting children. She who cries on every occasion, "I'll box your ears—I'll slap your jaws—I'll break your neck," is known as thoroughly through her children as if her unwomanly manners were openly displayed in the public streets.

These remarks were suggested by the conversation in an omnibus—that great institution for the students of men and manners—between a friend and a schoolmaster. Our teacher was caustic, mirthful, and sharp. His wit flashed like the polished edge of a diamond, and kept the "bus" in a "roar."

The entire community of insiders—and who ever is intimate with these conveyances can form a pretty good idea of our numbers, inclusive of the "one more" so well known to the fraternity—turned their head, eyes, and ears one way, and finally our teacher said: "I can always tell the mother by the boy. The urchin who draws back with doubled fist and lunges at his playmate if he looks at him askance, has a very questionable mother. She may feed him and clothe him, cram him with sweetmeats, coax him with promises, but if she gets mad she fights.

"She will pull him by the jacket, she will give him a knock in the back; she will drag him by the hair; she will call him all sorts of wicked names, while passion plays over her red face in lambent flames that curl and writhe out at the corners of her eyes.

"And we never see the courteous little fellow with smooth looks and gentle manners—in whom delicacy does not detract from courage or manliness, but we say that boy's mother is a true lady. Her words and ways

are soft, loving, and quiet. If she reproves, her language is 'my son'—not 'you little wretch—you plague of my life—you torment—you scamp!'

"She hovers before him as a pillar of light before the wandering Israelites, and her beams are reflected in his face. To him the word mother is synonymous with everything pure, sweet, and beautiful. Is he an artist? In after-life, that which with holy radiance shines on his canvas will be the mother face. Whoever flits across his path with sunny smiles and soft, low voice will bring 'mother's image' freshly to his heart. 'She is like my mother,' will be the highest need of his praise. Not even when the hair turns silver and the eye grows dim will the majesty of that life and presence desert him.

"But the ruffian mother—alas, that there are such—will form the ruffian character of the man. He in turn will become a merciless tyrant, with a tongue sharper than a two-edged sword, and remembering the brawling and cuffing, seek some meek, gentle victim for the sacrifice, and make her his wife, with the condition that he shall be master. And the master he is for a few sad years, when he wears a widower's weed till he finds a victim number two."

We wonder not that there are so many awkward, ungainly men in society—they have all been trained by women who knew not nor cared for the holy nature of their trust. They had been made bitter to the heart's core, and that bitterness will find vent and lodgment somewhere. Strike the infant in anger, and he will, if he can not reach you, vent his passion by beating the door, the chair, or any inanimate thing within reach. Strike him repeatedly, and by the time he wears shoes he will have become a bully, with hands that double for fight as naturally as if especial pains had been taken to teach him that art of boxing.

Mothers, remember that your manners mold the child. Who will not say that mothers ought to be thoroughly educated, whether their sons are or not?

## HOW TO CHOOSE A WIFE.

REV. HENRY WARD BEECHER, in one of his discourses, while commenting on the twenty-eighth chapter of Genesis, said:

Jacob's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that had he brought into his house the fairest and discreetest of wives he would have brought in the cause of a long train of miseries with her. It is an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, "Don't go among the Canaanites to get a wife." Canaan nowadays is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan. A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it. And marriage

is a thing not headlessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. At Ishmael, he gets married out of spite. There have been a good many men who have married out of a rebound of passion, of whom this is a typical instance. It is not the first time that a man has sworn his own good out of spite to somebody else. Men will repeat stories, will make themselves the common sewers of village rumor, just to spite somebody. Political parties do the same thing. I think, for a period of thirty years in Indiana, the United States Senator was always a man elected for the sake of splitting the party that sent him there. All this is a law of human nature; it is old Esau in man yet.

In respect to the marriage relations, they that enter into this sacred state ought to feel themselves bound to do it upon moral grounds, not upon the calculation of secular advantages. The public sentiment of this Christian country derides the man who would desecrate the sanctity of married life for reasons of pecuniary or ambitious calculations; for although one may find a wife come to him now and then that is a joy and a blessing of his life, ordinarily such marriages result in arid married lives, if not in contention and unhappiness. Nor should the pleasure of fancy influence one's selection; neither should one form a marriage connection upon mere sentiment—I mean the mere sentiment of affection. There are many persons that kindle quick and burn out quick. There are many kinds of wood that kindle slowly, but, once on fire, keep all night long. Therefore, when a man would found a household, which is the beginning of his own organized life, it ought to be done on moral grounds. It should be done with the full advisement, not of conscience only, but of religious feeling. Such a man will be apt, indeed, to make a household blessed. And in this matter you must remember that natural traits are more to be considered even than artificial ones. A person may have excellent experiences in religion, and yet make a very poor wife. First choose, then, good-nature, cheerfulness, gentleness. As Baxter said, the grace of God could live with persons that he couldn't live with. . . . They that marry for interest without regard to moral considerations lose usually even that; but they that select for moral considerations, gain first the moral ends that they sought, and then work out the other ends that they did not seek. . . . It is not wise to mix religions. A man who marries a wife of a different religion to his own, thinking afterward to bend her to his views, has very little idea of timber.

In addition to "good-nature, cheerfulness, and gentleness," we should include health. We should also have reference to temperament, age, culture, and adaptation. A knowledge of Phrenology, etc., would reveal the natural disposition and true character of each. Then why act blindly? why not consult it?\*

SELF-KNOWLEDGE, which is only to be found in Phrenology, lies at the bottom of the doctrine of motives; for one will exert himself for praise; another, to gratify his large Acquisitiveness; a third, from an innate sense of duty; and a fourth, from excessive constitutional activity, making rest painful to him.

\* For a complete discussion of the question of "Marrying Cousins," or the man and woman may not marry, see *The New Annual of Phrenology and Physiognomy* for 1868, just published. Price 25 cents. May be ordered from this office.

## THE HOMES OF THE METROPOLIS.

The throng of all sorts of people indiscriminately jumbled together in the streets of a great metropolis like New York very naturally suggests the question, Where do all these people come from? where do they live? Every morning they emerge from various hidden quarters and unite in the busy whirl of city life. At night nearly all disappear into some retreat which each one calls by the sacred name—home. Did we single out one here and there and follow him or her to that retirement, how different would be the scenes of interior life presented to our gaze! The man of fortune goes at nightfall to a home which even an Eastern pacha might envy. All that skill and imagination can devise is there to welcome and refresh him. The appointments of luxury, the tempting viands, and the obsequious attendants there minister to his capricious wish. He eats and drinks from services of massive plate, reclines on voluptuous couches, and wherever his eye turns, it rests on exquisite masterpieces of art in painting and statuary. But in all this magnificence, with so much to enjoy, so much to charm the sense, we look in vain for that serenity which symbolizes a satisfied heart. Anxiety and care have stamped their searing impress upon his brow, and the restless eyes indicate a troubled, discontented spirit. Surely, you will say, here can be realized to the full the joys of domestic relationship! But no; fashion here holds sway, and seeks in ostentation to gratify excessive vanity.

Let us follow to the home of him whose moderate income scarcely supplies the common comforts of existence. There we are more likely to find domestic happiness, and that substantial contentment which is an enduring source of pleasure in itself.

Here the "convenient food" nourishes the body and solaces the heart. In such a home, where mutual dependence is felt and encouraged, and true affection winds its tendrils round unselfish natures, influences are born and developed which exert a power in the outer world. From such households emerge men who are the pillars of our republic. Their industry is the source of wealth, and their virtue and intelligence are the palladium of civil justice and the bulwarks of public safety.

Shall we go to the house of poverty, where hunger, cheerlessness, and desponding toil brood continually? What comfort is there here? What apparent relief from severe, ill-compensated labor? And yet to the weary, haggard seamstress this bare floor and scanty furniture afford a ray of solace, for here she may enjoy some respite from toil. But, oh! the pinching, blighting influence of want! driving those who lack the stern resolution of inflexible integrity often to infamy and death. Yet from the cheerlessness of the home of indigence may proceed a moral power mighty enough to revolutionize civil society and shake a nation.

There are other homes, and they are not a

few, which we shudder to recall. Can we term them homes? They are rather the abodes of crime, where want and guilt strip off the mask of civilization and exhibit all the savage in the human heart. Vice unfettered, passions stimulated by intemperance, riot there. Misery and woe is the unspeakably bitter cup which the degraded *habitudes* of such dens drain to the dregs. From such homes proceed influences which openly demoralize humanity at large. Backed up and in a great measure produced by the corner gin shop, they scatter broadcast the seeds of vice and crime, and render poverty ignoble and but a synonym for ignorance, filth, and degradation.

Such in brief are the homes of the metropolis. How little do ye who draw your cushioned armchairs near the bright fire and bid defiance to the howling blasts and driving snow without, know or dream of the bitter lot of those who in some desolate attic shiver the long night through and sigh for the day—"cold, bitter cold, no warmth, no light." They huddle together, striving by contact of their half-naked limbs to obtain mutual warmth; perhaps in their despair muttering imprecations on the Power which made their circumstances to differ from those of the pampered child of fortune. Oh! this is terrible! Well may the eye moisten and the purse-string loosen at the recital of such misery. And though such oft-told tales may compress the lip of the incredulous, yet a little investigation of the homes of our metropolis will disclose facts more painful than words may describe. To this brief sketch we would add a few statistics. The number of persons in the city of New York who are accounted wealthy, together with those who are in comfortable circumstances, or in the receipt of an income sufficient for the respectable support of their families, does not exceed 175,000. The number of those who barely subsist, in which we include the great army of seamstresses, sewing girls laborers, petty clerks, etc., is upward of 180,000. Many of these, in times of scarcity, are thrown on public or private charity.

Of the lowest class or type of humanity to which we have alluded, and who live by soliciting alms or pilfering, and from whom the subjects of our public charities are chiefly derived, there are about 75,000—an alarming record for one city.

**TEMPERANCE vs. INTemperance.**—During the late war for the preservation of our glorious Union, the Temperance Cause may have lost ground; but just now the tide is turning, and the liquor drinkers are likely to be left high and dry on shore. Our neighbor STEARNS, of the National Temperance Society, is publishing papers, pamphlets, tracts, pledges, etc., as ammunition with which to charge the Temperance guns, and real execution may be expected by those who do not beat a hasty retreat. Those interested should send \$5, \$10 or \$50, for Temperance documents for distribution in every neighborhood.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—Cubensis.

My people are destroyed for lack of knowledge.—Ezekiel iv. 6.

## NATURAL INSANITY.

A CORRESPONDENT asks, Are any persons so organized by nature that they instinctively take a vicious course? *Ans.* In Psalms lviii. 3 we read, "The wicked are estranged from the womb! They go astray as soon as they are born, speaking lies." This would indicate that some, unfortunately, inherit such strong tendencies to wickedness, or to a perverted action of the animal propensities, that they do not live a moral life, but are morally unsound, unbalanced, insane. We know that there are physical cripples, intellectual imbeciles; that there are geni in talent and goodness; why, then, should there not be those morally imbecile, with predominant passions, with these tendencies inborn, inherited? The world accepts the motto relative to the poet, "*nascitur non fit*"—he is born, not made; why, then, should it be started at the idea that the tendency to vice is inborn, not merely the result of bad associations? The following case, which we copy from an exchange, seems a strong illustration of inborn perverseness:

The trial of Lemaire, the young Frenchman who killed a girl because he feared his father intended to marry her, is one of the most remarkable in the annals of crime. In the murder itself there were no unusual incidents. Lemaire, having decided to kill her, proceeded about it without strategy or efforts to conceal the crime. He put her out of the way with as little compunction as though she had been an animal whose existence was no longer desirable. He was apprehensive the girl would come between him and his patrimony, and he would probably have killed any other woman who menaced his future in the same way.

The interest in this case attaches to the criminal himself. When brought to trial he courted conviction, asked for it, and absolutely pleaded for it. He seemed to have no consciousness of having committed a crime. He simply recognized the fact, that the law declared it a crime punishable with death.

The act itself was to him no more criminal than the killing of a chicken. He asserted this in court and at all times, and it was impossible to arouse in him any consciousness of a wrong deed done, for the doing of which he ought to be stricken with remorse.

Lemaire was, however, conscious that in the want of moral nature he differed from mankind in general. He regarded himself as an anomaly, and believing that there was, as he expressed it, something curious in the formation of his brain, he desired that, after his death, it should be examined. This was among his last expressed wishes. Accordingly, after his execution, a *post mortem* examination was held, and attended by many distinguished physicians, surgeons, and men of science. Inquiry has of late been directed to the physical causes of crimes, and Lemaire furnished a capital subject for pursuing the investigation. A more pronounced case of apparent want of moral nature, from some physical or mental deformation, was never placed on the dissecting-table. The examination was minute, and here is the result, according to the account of a writer who took especial interest in the case:



"The cerebral mass, which was unusually large, and showed extraordinary intelligence, was deformed by large protuberances in that section where science has located the sanguinary instincts (Destructiveness, particularly); and after the examination the eminent doctors gave it as their opinion that the vice of murder had been transmitted to Lemaire; that it was fatally transmissible, like diseases of the skin and blood, and that, had Lemaire lived to have had grandchildren, they would, inevitably, have been brutal and impulsive in nature, and would, doubtless, have been guilty of shocking crimes." [This is true only in part.]

This puts the case too strongly, and is the language of the surgeons, not of phrenologists. Had Lemaire had children, they would have inherited, doubtless, something of the father's severity. Lemaire's "sanguinary instincts" may have been enhanced by circumstances, by culture through conversation or reading, or observation. Should such a man marry, he ought to select for a wife a woman very deficient in the force elements, which would serve to modify, perhaps, to a proper size and strength the forceful organs of the children. Proper culture and guiding restraint of children do much to modify naturally excessive faculties or propensities. The better qualities of mind and heart can be strengthened by moral and religious culture. Is it unreasonable to suppose that wrong influences shall strengthen the "house of Saul" in the soul?

#### AMERICAN SURGICAL APPARATUS IN THE PARIS EXPOSITION.

In the field of surgery, America can be considered scarcely behind those nations of Europe which have had their established schools of medicine and chirurgery for nearly two centuries. Dr. Mott compelled the admiration of Europe by his bold and wonderful essays on living subjects; and Doctors Carnochan and Wood would not hesitate to attempt anything in vivisection which their transatlantic cotemporaries thought within the bounds of probable success.

The important department of operative surgery is scarcely more worthy of consideration than that branch of the same science which has for its object the invention and adaptation of apparatus to remedy malformations, or deformities resulting from injury to the person. In orthopedy, the French surgeons have generally taken the lead; the inventive genius of Americans has not shown any special interest in that branch of art, and those among us who are studying to perfect new and original devices for the relief of the crippled and deformed, can be counted easily on one's fingers. Yet some of these who took the trouble to send their appliances to Paris, and had them in the Exposition, have received testimonials of the highest character. The sanitary collection of Dr. Evans procured the highest prize awarded to orthopedic apparatus. The "Howard Ambulance" obtained a silver medal, and the Imperial Commission, in its official report on surgical instruments and apparatus, awarded to Dr. Charles F. Taylor, of New York, the

honor of having in the Exhibition the only improvements in apparatus for supporting and correcting curvatures of the spine. The following extract of the report will explain the nature of the apparatus:

"The orthopedic corset (*corset*—spinal apparatus) of Dr. Taylor is very remarkable, and differs entirely from analogous apparatus in the Exposition. We can not do better than reproduce the remarks of Dr. Bouvier, one of our most competent French surgeons, made to the Academy of Medicine.

"The apparatus which I have the honor to present to the Academy," said Dr. Bouvier, has been on exhibition in the American section of the Exposition. It differs essentially, as may be seen, from those ordinarily employed in the treatment of angular curvature of the spine. It combines all the advantages of horizontal position, while at the same time it gives the patient the advantage of exercise and fresh air. With this brace Dr. Taylor endeavors to protect the diseased vertebrae, as is done in the recumbent position, without the aid of the instrument. Like a bed securely attached to the back, the brace makes an equable pressure on the vertebral column, as would result from the patient's weight when in bed. This force is uniformly antero-posterior. The apparatus is a simple lever, which raises the superior part of the spinal column by using the transverse processes as a fulcrum, so that while pressure on the articulations of the transverse processes is safely increased, pressure on the bodies of the diseased vertebrae is considerably diminished. The instrument is hinged, and acts as a supplementary vertebral column. Its arrangement enables the physician to appreciate exactly and to modify the degree of force employed, and also to render the treatment constantly and regularly progressive. It also favors the contractions of the spinal muscles. The ability of the patient to be in the open air, while the seat of disease is protected from all shock—this constitutes the superiority of this mode of treatment.

"The other apparatus is for counter-extension in hip-disease. The idea of counter-extension originated with Dr. Davis, of New York; but this instrument is, nevertheless, the invention of Dr. Taylor. It consists, 1st, of a belt, to which are attached two straps, which embrace the perineum, producing extension from above; and 2d, of a long extensible splint, one end of which is received under the foot by a strap, which is a continuation of the adhesive straps which are applied to both sides of the thigh and around the limb. This strap produces counter-extension. Elongation is accomplished by a lateral screw. Not only is the muscular tonicity overcome, and the joint preserved from pressure or shock, but, during locomotion, the weight of the body is sustained by the instrument, because the body rests on the straps which embrace the perineum.

"The result of Dr. T.'s experience shows that when the tonicity of the muscles of the hip is completely overcome, and the parts are

guarded from pressure and shock, locomotion is not only free from danger, but, on the contrary, it is very advantageous, as the patient can thus profit by the potent measures which hygiene places at our disposal."

#### THE INDIAN WEED.\*

The official catalogue of the London Exhibition, vol. 1, page 180, contains the following curious remarks on tobacco smoking: "The total quantity retained for home consumption in 1848 amounted to nearly 17,000,000 lbs. North America alone produces annually upward of 200,000,000. The combustion of this mass of vegetable material would yield about 340,000,000 lbs. of carbonic acid gas; so that the yearly increase of carbonic acid gas from tobacco smoke alone can not be less than 1,000,000,000 lbs.; a large contribution to the annual demand for this gas made upon the atmosphere for the vegetation of the world. Henceforth let none twit the smoker with idleness and unimprovement. Every pipe is an agricultural furnace—every smoker a manufacturer of vegetation, the consumer of a weed, that he may rear more largely his own provisions."

The Dean of Carlisle, in a recent lecture on the use of tobacco, calculated that the entire world of smokers, snuffers, and chewers consume 2,000,000 tons annually, or 4,480,000,000 lbs. weight—as much tonnage as the corn consumed by 10,000,000 of Englishmen, and actually at a cost sufficient to pay for all the bread corn eaten in Great Britain. Five millions and a half of acres are occupied in its growth, chiefly cultivated by slave labor, the product of which at twopence per pound would yield thirty-seven millions of pounds sterling. The time would fail to tell of the vast amount of smoking in Turkey and Persia. In India, all classes and both sexes indulge in this practice; the Siamese both chew and smoke. In Burmah, all ages practice it—children three years old and of both sexes. China equally contributes to the general mania; and the advocates of the habit boast that about one fourth of the human race are their clients, or that there are certainly 100,000,000 smokers!

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of \$1,000; or more than 100,000 missionaries. The students in one college pay more than \$6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year!

It is estimated that in New York city more than twice the amount is puffed away in cigars than is expended for bread!

Some eighty diseases are traced by Dr. Shew to the use of this vile narcotic.† It injures the

\* We commend this statement as worthy of republication in all magazines and newspapers.—ED. FARRER. JOURN.

† See prize essay on Tobacco, published at this office.

health of the body, mind, and soul! The habit is indecent—the example is pernicious on the rising youth. The expenditure is wicked, the gratification of a vitiated appetite. It leads to strong drink. Said a poor Indian: "I want three things: all the rum in the world, all the tobacco, then more rum. I smoke because it makes me love to drink." The use of this poisonous drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

The excuses for using the dirty tyrant are frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth for his leanness; a fifth for a watery stomach; a sixth, to help digestion; another, because some ignorant, sottish, wine-bibbing, tobacco-chewing, or smoking doctor recommends it:—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "accursed thing," warn their patients to lay it aside forever.

"Friend, do not excuse yourself," says the Hon. Gerrit Smith, "by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die.

"Tobacco and Rum—what twin brothers! what mighty agents of Satan! What a large share of the American people they are destroying!

"As Paul said to Timothy, so say we to you, 'Keep thyself pure.' Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco."

"Where lurk ye, thou blot on thy race?

Still dwell ye with civilized men?

Why crawl ye not into some desolate place,

The lair of a wolf, or a den

In the clefts of the rocks, in the desert away

From the gaze of mankind and the light of the day."

#### OUR HAND-BOOK FOR HOME IMPROVEMENT.

The *Highland Democrat* says: "This valuable compendium of information necessary to every man of any pretensions to respectability in life, deserves the attention of everybody. It tells how to write letters, how to write compositions upon any and every subject, how to prepare copy for the printer, and contains, besides, a multitude of suggestions from which many great men might derive wholesome instruction to their own benefit and others, especially the poor printer who has to revise and guess out their manuscript. The anecdotes in this book are exquisite specimens, some of which illustrate points of etiquette admirably, and in such a way that any one who reads 'How to Behave' can not fail to become 'a wiser and a better man.' Every boy, girl, young man, or young woman especially, should read this book, and it is so written that if they once read it, they will forever remember the valuable suggestions it contains." Price, post-paid, \$2 25.



#### A LARGE HEAD.

EDWARD HAYCOCK, the child represented in the portrait, is about five years of age. His head is of great size, having been hydrocephalic in early infancy; otherwise his general health has been good up to the present time. When about three months old his head commenced to expand rapidly, and at the expiration of a year had attained a circumference of twenty-six inches. Since that time no further growth in its size has been observed—the disease having apparently suspended its activity.

His mental abilities do not appear to be seriously impaired. He was a little backward in learning to talk, but his memory is excellent, and he seems to understand things as well as children of his age and opportunity. Of course his knowledge is limited, the great size of his head rendering him unable to walk and sustain himself independently, and thus preventing him from much of that personal observation and experiment which children are inclined to.

He has a fine clear eye, a clear and healthy complexion, but his limbs and general frame are small and his flesh very spare. The expansion of the head has occasioned a very appreciable separation of the bones of the skull; the fontanel, or opening in the tophead, is about two and a half inches in diameter, and at this opening the pulsations, as usual, are distinctly seen and felt.

He appreciates keenly any efforts on the part of others to amuse him, and when not embarrassed by the notice of strangers, is lively and talkative. Should there be no further hydrous secretions in the brain of this boy, a sufficient growth of body may ensue to render him in a few years able to balance his large head, and to dispense with the now indispensable assistance of others. Our portrait was engraved from a photograph taken at our request by Mr. Abraham Bogardus, the enterprising photographer of Broadway, this city.

#### TEMPERANCE IN MENTAL MANIFESTATION.

ALL physiologists and students of human nature call attention to the fact that temperance in our various mental manifestations, and an even, pleasing disposition, tend to prolong life, and in a corresponding degree make it enjoyable. To be happy, we must obey the laws of nature in regard to both our minds and bodies. We must neither exercise them too much nor too little, too violently nor too sluggishly, always preserving that happy medium which shall render us ever ready but not forward, make us love work, but which shall keep us from overworking, make us kind but not officious, beautiful but not showy, which is in fact that "jewel of the first water," propriety.

We should avoid extremes; we must curb our passions and control our thoughts. Violent expressions, whether of sorrow, joy, remorse, or anger, must be restrained until reason resumes her throne, or disturbances of the nervous system will be the result. Public speakers have expired in a burst of eloquence. Long continued grief, or sorrow in excess, is radically defective of the life functions.

We may overwork the mind by too long intense application on a highly exciting subject, but not without very materially injuring its present healthfulness and future usefulness. Nature's laws are paramount. They demand exercise, and then rest; neither in excess, but in equal proportion. Cheerfulness and equanimity of temper are not less than virtues, and they are aids to both spiritual and physical growth.

How beautiful in old age is one who has his mind preserved in almost its youthful vigor and force, susceptible of joyous impressions as in days gone by, and as such a living proof that "wisdom's ways are ways of pleasantness, and all her paths are peace."

J. A. R.

#### CHANGES.

BY ADELAIDE PROCTOR.

MOURN, oh, rejoicing heart!

The hours are flying;

Each one some treasure takes—

Each one some blossom breaks,

And leaves it dying.

The chill, dark night draws near

Thy sun will soon depart

And leave thee sighing.

Then mourn, rejoicing heart,

The hours are flying.

Rejoice, oh, grieving heart!

The hours fly fast;

With each some sorrow dies—

With each some shadow flies,

Until at last

The red dawn, in the east,

Bids weary night depart,

And pain is past.

Rejoice, then, grieving heart,

The hours fly fast!

### HUMAN DECADENCE. THE POOR WHITES OF THE SOUTH.

MAN is undoubtedly subject to a general law of progress. The great tide of life on our globe tends, and probably will forever tend, steadily onward; but as within the resistless current of the mighty Mississippi the voyager encounters eddies, whirlpools, and minor counter-currents, so in the general forward movement of mankind there occur recessions and retrogressions innumerable, affecting larger or smaller numbers. Individuals sink into degradation; families deteriorate; nations revert from civilization to barbarism; and even races fall from a higher to a lower position in the ranks of humanity.

The advancement and even the perpetuation of civilization depend on certain fixed conditions, one of which seems to be the association of many individuals in a permanent community. Sparse populations and migratory tribes are apt to decline rather than rise in culture and the arts, and individuals, left to themselves, are sure to adopt the usages of the savage—in some respects at least.

The refined and cultivated dweller in cities finds his silver fork and napkin indispensable, and is disgusted with the rudeness of the country boor, who crams his food into his mouth with his knife, or takes a chicken bone in his fingers at the hotel table. But throw this cultivated and refined individual into some mountain forest, with a dog and a gun as companions, and mark the change. Look at his fingers, begrimed with smoke and shining with grease! See him tear the half-roasted flesh from that bone with his teeth. Perchance he brought his silver fork and napkin with him, but he has no use for them here; and as for feather beds and downy pillows, he soon learns to look upon them with contempt. Give him half a dozen associates in this wild life, and, provided there be no women among them, his manners will not be improved. On the contrary, the whole party will fall into many of the ways of the savage; and that not merely as a matter of necessity, but readily and from choice.

Of course these men do not become savages by assuming temporarily the habits of savages, but they thus take the first step backward or toward rude nature. Whether they are, or not, losers by this step I will not stop here to inquire.

It may be remarked, further, that civilization is sustained and advanced only where incitements to bodily and mental activity are provided. Here in the South, we had formerly a class of persons from whom a certain amount of bodily activity was required—who were subjected to compulsory labor, but from whom its rewards were partially withheld. If they made any advance, it was simply through contact with their social superiors.

There was another class who, through the operation of causes which will be set forth hereafter, were effectually debarred from the privilege of labor and, through the poverty thus

induced and perpetuated, from all social consideration.

The results of this deprivation of all inducement to exertion either of mind or body are seen in the present condition of the "poor whites" of the late slave States, whose miserable cabins seem like so many ugly patches on the fair face of this pleasant country, and whose uglier selves cross my path at every turn, tempting me to exclaim with the poet—

"These are no brothers of my blood;  
They discredit Adamhood.

The actual origin of the class variously denominated "poor whites," "poor white trash," and "mean whites," in the South, is involved in some obscurity. It seems probable, however, that the difference which separates this class from the dominant or planter caste dates back beyond the earliest settlement of this country—that the progenitors of our poor whites were the servants, followers, and dependents of the proud and wealthy cavaliers from whom the higher class claims descent. It would seem impossible that the few generations which we can count on American soil can have created so wide a gulf as now exists between these classes.

The causes which have widened and deepened this gulf, by constantly elevating the one class and as persistently depressing the other, are evident enough.

The introduction of slavery at once created a monopoly in the hands of the wealthy. The poor man could not enter the field at all in competition. His poverty prevented him from owning slaves, while the existence of slavery not only entirely superseded the demand for his services, but, by degrading labor, created a strong antipathy against it, and engendered a love of idleness and sloth. So the poor whites were from the first not only debarred from the privilege of labor, but predisposed to reject it with scorn had it been offered.

It will be readily seen that no career was opened for this class. Life had no purpose beyond the gratification of the mere animal wants. Having no chance to rise out of their debased condition, and unable to sustain themselves even on the low plane on which they stood on their introduction into the country, they sunk gradually lower and lower, till they reached a depth of degradation almost incredible; while the causes which led to their decadence, was elevating to the loftiest heights of opulence and culture the dominant or planter class.

Here and there an individual of the lower class, endowed with a better organization than his fellows, rose above the general level and, becoming a mechanic (a very poor one, in most cases) or a small trader, laid the foundation of social respectability for his descendants; but cases like this were rare.

Such a class as I have described could exist only in a mild climate; but here, where the absolute necessities of life, with such people at least, are few, their acquisition involves very little exertion either of body or mind.

Being generally squatters on the vast estates of the planters, and paying no rent, there is

little call for cash outlay. A small patch of corn, a few rows of sweet potatoes, and a little garden, given up mainly to "collards" and turnips, and cultivated by the women and children, supply their bread-stuff and vegetables. In most cases they own a few hogs and a piney-woods cow or two, which it costs nothing to keep; or if they do not, their richer neighbors do, which often serves their purpose quite as well. For the rest, a little hunting and fishing, which their laziness sometimes permits, helps them to keep soul and body together.

A late magazine writer, an intelligent and trustworthy gentleman of the planter class, who is familiar with the condition and habits of the poor whites, after dwelling on the causes which have led to the existence, perpetuation, and continual retrogression of the class, continues:

"No statement of causes, however potent, nor any mere general description, could prepare the mind of one unaccustomed to the South for the reality of the condition of this people, as it was exhibited in those sections where this state of things existed in its fullest development. \* \* \* Their habitations were uncomfortable structures built principally of logs, not at all superior, in many cases, to the wretched huts of the poorer class of peasantry of Ireland. Many of these tenements were so small as to contain but a single room, within the narrow limits of whose crazy walls whole families, men, women and children, indiscriminately, were to be found crowded together.

"The appearance of these people accorded with their miserable condition. Ignorance and vice stamped their features with a brutal and forbidding aspect. The poverty and insufficiency of their food and their uncomfortable mode of life, added to the effects of an unhealthy climate, rendered them, with hardly an exception, lean in person and pallid in complexion,\* while a proverbial uncleanness and raggedness of attire completed the revolting traits of the unhappy picture."<sup>†</sup>

The ignorance of these people is profound and almost past belief. To say that few of them can write or even read conveys no adequate idea of their lack of education. In the language of the writer just quoted, "They are all so utterly devoid of the simplest elements of information, that they have no definite idea as to what portion of the earth they occupy." But, further than this, they have no desire to learn anything, believing firmly that all education is utterly useless.

Of the moral character of this degraded class, it is painful to speak or even think. The former I will not trust myself to do, but will quote again from Mr. Seabrook, merely expressing a hope that his picture is rather too darkly colored. He admits that there are many exceptions, but declares that "the portraiture is unhappily too faithful to the class at large."

\* I think the climate has little to do in producing the emaciation and pallor of which the writer speaks, for I find these characteristics just as strongly marked here among the pine hills of Middle Georgia (as healthful a region as can be found in the world) as in the "low country" of South Carolina.

† E. B. Seabrook.



"The utter absence of the sentiment of honesty among them was shown in the universal disposition to petty theft, and in the continued series of robberies and depredations by which they unconsciously made reprisal upon their richer neighbors for the benefits which the latter enjoyed at so fatal a cost to them. The records of the courts showed an astonishing frequency of those flagrant crimes which are more apt to fall under the contemplation and penalty of the law, such as murder in all its degrees, even including forms to which the instincts of the human heart are opposed, as of parents by children and children by parents. That higher spirit which seems native to the inhabitants of warmer climates, and which was displayed in the case of the planters in a traditional valor and a chivalrous sensitiveness to injury and insult, declined in this class into a prevailing ferocity, which too often was evinced in the most signal instances of personal violence and outrage. Their personal encounters, prowess in which was almost the sole object of their pride and ambition, left their traces in the hideous disfigurement of many a ruffianly countenance; and cases of murder have been known, so marked by wantonness, that juries have hesitated to convict, almost willing to believe that the utter absence of motive must, of itself, have proved the insanity of the wretches who seemed merely to have obeyed the wicked caprice of a savage disposition.

"A promiscuous debauchery proved their insensibility to the obligations of virtue, or to a feeling of modesty; and the history of many localities was disgraced by instances of the grossest and most revolting incest.

"To complete the melancholy picture, that must be added which enhanced all their vicious propensities, the almost universal prevalence of intemperance to a degree which knew no limits or restraint, except from the insufficiency of the means."

A dark picture, truly! but a ride of a few miles through our "piney woods," any fine day, will give you a glimpse of the living reality from which it has been sketched.

Here we come upon one of their cabins in the midst of the forest, with its little clearing (if "deadening" the pines makes a clearing) surrounded by a dilapidated fence of rails or brush. You need not go in. The whole family is arrayed on the "lot" stupidly staring at us.

The master of the house, a bleared, sullen, ferocious-looking fellow, with a bushy beard and long unkempt hair, sitting on a log, calls off the dogs, three or four of which threaten us from the roadside. They are as lank as their master, and nearly as ill-looking. The mother and two or three grown-up girls, in home-made cotton, somewhat the worse for wear, and with dirty bare feet and ankles, block up the doorway. They are rather less sinister in their physiognomical expression, but scarcely less ugly and untidy than the head of the family. The children form an intermediate group in the tableau, and are not unworthy of their parentage. Their hair is almost invariably

bly of a yellowish white tint, and their complexion is of the same hue, their faces having the appearance of half-dried clay. You will look in vain for the faintest tinge of healthy color on cheek or lip. No roses bloom here, nor lilies either, for their pallor is not whiteness.

You may find red-faced men occasionally, where bad whisky can be had, but blooming women and children, never; and it must be remembered that I am not writing in the unhealthy regions of the "low country," or referring to the denizens of swampy and malarious districts, but describing these people as I see them going and coming every day among the pines, in one of the most salubrious regions in the world. It would not be proper to describe them as walking corpses, for their appearance is far more sickly than that of a dead person. They seem to be victims of a permanent torpidity, nothing being alive in them except the lowest instincts and passions of human nature.

The heads of these people are small, broad at the base and narrow above, with low foreheads, usually hidden under coarse bushy or long straight hair. Their eyes are small and dull; thin noses, often of the class called "snub," and always coarsely cut; their mouths gross; and their chins weak and retreating. Every feature bears a record of their abasement—an authentic and legible inscription commemorative of human decadence.

What is to be the ultimate destiny of this singularly unfortunate class of people?

Mr. Seabrook, in the article from which I have already quoted, predicts their gradual elevation under the new order of things consequent upon the abolition of slavery and the decline of the planter class. He argues that the opportunities for employment now opened will breed habits of industry, and that with them will come higher aspirations, a desire for education, and an appreciation of the comforts and refinements of civilized life. "Already," he says, "their services are for the first time in general demand, and simultaneously all over the country many of them have been taken into employment. They are recovering the place from which they too long have been driven, and this point reached, they will stretch upward to higher aims and better attainments."

Let us hope so.—EX-ED. DOWN IN GEORGIA.

#### BRITISH WORKMEN.

In a London letter to one of our city dailies we find the following allusion to British manufacturing, and some of the stupid usages of trades unions. As it will be seen, the letter was written some time ago, during the Paris Exposition. Are not the tradesmen of our large cities adopting these European customs too much?—or, rather, are they not being planted here by workmen from foreign shores?

The revelations of the Paris Exposition relative to the superiority of foreign over English manufactures have caused much excitement among all reflecting Englishmen. The

British manufacturers have been beaten in their own departments, and notably in that of machinery, upon which they fondly prided themselves. There is now a loud clamor for scientific schools, and many employers are writing letters to the papers urging workmen to visit the Exposition. Cheap trains are being run, and one employer (Bennett, of watch-making fame) advises workmen to pawn their watches and go to Paris. All this will do no good unless the present trades unions be better regulated. The true British workman prefers the alehouse to a scientific school, and has no watch to pawn. No wonder that he should be excelled at every point when he resists every improvement and joins trades unions to murder those who will not "strike" for higher wages. Only recently a man who has invented a machine for paper-hanging was fairly driven out of London, in fear of his life. He had been decoyed into various places in order to be beaten, and the models of his machine were repeatedly smashed. This was done, not by men confessedly uncivilized, but by professedly respectable workmen, who are earning good wages and have just been admitted to the right of suffrage by the Reform bill. Such men can not be reclaimed. England's only hope is in the rising generation, redeemed and educated by a system of free schools like that in America.

You have heard a great deal about the outrages of the trades unions—how they blew up refractory workers and hired assassins to kill off non-unionists; but there is another phase of the unions almost equally remarkable. The masons of Manchester, for example, will not allow stone worked at the quarries to be brought into their district, under penalty of a "strike." If it come from Yorkshire it may be worked on one side; otherwise it must come in the rough. Now, the stone can often be better worked at the quarries; it is cheaper when thus worked, and of course it is easier to convey, and the freightage is less; "but, no matter," say the Manchester mason, "we will strike work if you do not bring us the rough stone and let us work it." One firm was bold enough to buy some delphstone steps, worked at the quarries, because Manchester masons often refused to work this stone; but forthwith the masons struck, and the stone had to be re-worked by the union men. Another firm had stone polished elsewhere, and these had to be actually defaced so that the Manchester masons might repolish them, or else work would have been stopped. The brick masons are equally tyrannical, and will not permit brick to be sold or used in any district in which they are not made—the said districts being determined by the unions. The manufacturers are watched, and if this rule be infringed; the bricklayers "strike" at once. In several cases employers have been compelled to pay union men for the time they would have worked, because non-unionists or unionists of other districts had been allowed a certain job. These facts are taken from the sworn evidence before a royal commission.

How can labor prosper in any country where laborers perpetrate such outrages?

A NEW SUBSCRIBER, residing at Hartford, Conn., says: "After a careful perusal of a few past numbers of the PHRENOLOGICAL JOURNAL, which I have purchased from newsdealers, I am obliged to say that it takes the lead of any reading matter that I have examined, for solid knowledge, such as will promote the mental growth of him who is earnest in his efforts at self-cultivation."

## EMINENT BUSINESS MEN OF THE CITY OF NEW YORK.

PORTRAITS, CHARACTERS, BIOGRAPHIES.

NEW YORK CITY is the great commercial center of the Western world. From the earliest settlement of Manhattan Island, by the Dutch, to the present time, trade has flourished here in the most conspicuous manner.

The merchants of New York have ever been characterized by their shrewdness, tact, and sagacity; and some of them for boldness of venture and extent of business operation have been surpassed by none in the large commercial cities of the old world. In no other city have fortunes been realized from business enterprise in so short a time as in New York city; and in no other city is the proportion of wealthy merchants so large. Among our active business men are many who, though advanced in years, still hold the helm, and administer affairs successfully. From these we have selected some who, for industry, energy, temperance, and integrity, are eminently worthy of the thoughtful consideration of all our readers, and especially of our young readers, who long to ascend the slippery ladder of fortune. We present in this number three gentlemen, each a business man, but in a different sphere, viz., a manufacturer, a banker, and a steam-boat manager.

### PETER COOPER.

This gentleman has naturally a strong and vigorous constitution, and exhibits qualities of endurance both in his physi-



PORTRAIT OF DANIEL DREW.

cal and mental organization. The motive temperament is well indicated by the strong frame and large muscles; and the mental temperament also is well mani-

fest by the size of the brain and the general fineness of the constitutional texture. A careful and abstemious life has developed a naturally good organization, and now, at the advanced age of seventy-seven, he enjoys vigorous health, and is able to attend to the administration of a



PORTRAIT OF PETER COOPER.

large estate and of a prosperous business. Perseverance and determination are among the most prominent qualities of his character. Whatever he determines to do, he follows earnestly and persistently, and with difficulty is turned aside from any object which he entertains. There are also the indications of a strong moral sense, and the appreciation of those responsibilities which devolve upon him as a member of society. Inclined to be cautious—disposed to avoid public prominence—and to adopt those measures only which commend themselves for their honesty, integrity, and safety, he is not by any means rash, headlong, or careless. He is a practical man in the main, appreciative of the actual—the tangible. He takes into account all the details of whatever subject claims his attention, and is seldom mistaken in his impressions of things. He is a good judge of qualities, conditions, and general characteristics. He is no imitator; not inclined to follow the customs and usages of others; not given to conforming to the ways and usages of society; but rather "*individual*," or, in the estimation of the world, eccentric, following the bent of his own in-

clinations, acting out his own opinions and in his own way. He would adopt, in his mode of dress and manners, that which appeared agreeable to his taste and common sense, without reference to their harmony with the prevailing custom of the day.

He has considerable natural force and impulse of character. The organs which minister to executive-ness and activity are large. As a business man, he would be energetic, prompt, and thorough; while his carefulness, responsibility to the obligations which devolve upon him in the progress of his calling, would command the respect and esteem of those with whom he had dealings.

He has a rather warm, social nature. Is cordial in his friendships; appreciative of the pleasures and ties of *home*, and usually retains those whose affection or regard he has acquired.

With such elements of character, having fair opportunities in life, he would not fail to make it successful.

### BIOGRAPHY.

This eminent New York philanthropist was born on the 12th day of February, 1791. His father was a lieutenant in the Revolutionary army during the war for independence. The business of his father was that of a hat manu-



PORTRAIT OF CHARLES A. MACY.

facturer; and in early youth Peter was employed in the business, and labored assiduously until he had attained the age of seventeen, when he was apprenticed to Mr. Joseph Wardwell, a coach-maker. In a few years he became

skilled in this trade, and at the expiration of his apprenticeship, continued working as a journeyman until the opening of the war of 1812, when he abandoned coach-making for the manufacturing of machines for shearing cloth.

This last business he carried on successfully to the close of the war, and then entered into the manufacture of cabinet ware, which he subsequently quitted, and opened a grocery store. This business, however, he found to be rather out of his line, and he soon returned again to manufacturing. The department which now interested him was that of the preparation of glue and isinglass for the market, a business which he carries on at the present time.

He became interested, while yet a young man, in the development of the American iron interest. In 1830, he established extensive iron works near Baltimore; and afterward started a rolling and wire mill in the city of New York, where he made the first successful attempt at the adaptation of anthracite coal to puddling iron.

This mill was afterward removed to Trenton, New Jersey, where it was from time to time enlarged, until it became the most extensive rolling mill in the United States. Vast quantities of railroad iron and wire have been turned out of this manufactory.

At present, the business of this establishment is in the hands of a company, of which he is a prominent manager. The first locomotive in general use on this continent was built by Mr. Cooper, at Baltimore, after his own designs, and worked on the Baltimore and Ohio Railroad.

Having at heart not only the manufacturing, but also the scientific interest of his country, Mr. Cooper has ever prominently identified himself with all important public undertakings tending to the development of science.

He was warmly interested in the electric telegraph from its earliest conception; and invested liberally in enterprises having in view its establishment.

He has also been associated with the city government of New York, and won a prominent position by his earnest efforts to promote the welfare of the community.

He has made his name particularly famous, however, through his many large charities. The cause of education, has ever found him a warm advocate. His sympathy in this matter finally culminated in the erection of a splendid building in the central part of this city, at great cost, and devoting it to the free education of the working classes. His designs in this respect have been carried out, and thousands of worthy but needy youths have been educated in the higher branches of knowledge in THE COOPER INSTITUTE. In connection with the educational advantages thus thrown open to the public, Mr. Cooper has established a large and neatly appointed reading-room, which is open to all comers, and contains a large and valuable collection of books, and the current periodical literature of the day.

#### DANIEL DREW.

We have here a strongly marked head and face. The brain is something above the ordinary size—high, broad, long, and full. It is especially large in the region of the moral sentiments, the more prominent of which is Conscientiousness, which gives a sense of justice and integrity. It is large in Hope, which lifts one up in times of adversity, and inspires him to put forth every energy to accomplish a purpose. There is large Benevolence, indicating a broad charity, earnest philanthropy, and brotherly kindness.

We do not perceive any deficiency in intellect, in Constructiveness, mechanical ingenuity, or in economy, regard for property, and appreciation of money's real worth.

There is also great executiveness, indicated by the breadth of brain immediately above the ears, with strong Firmness, giving stability, steadfastness, decision, and perseverance.

There are, also, method, order, a correct eye for measuring forms, sizes, proportions, and distances; a good general memory, especially of principles and experiences, if not of minor facts and details.

There was originally very strong affection in this character, but these feelings were always subordinate to the intellectual and moral sentiments. Nor is there any indication of the sensualist, but every indication of temperance and self-regulation.

Such a brain, with its fine quality, being fairly educated, would almost inevitably become a power in the world, making its own way, originating, planning, contriving, and managing, rather than imitating or running in a rut. His accountability would be first to his God, next to himself, then to others. He could not knowingly violate his own sense of justice. Such a nature, however, is liable to become rigid, opinionated, and, in a measure, austere. But while permitted to pursue his own course without interruption, with no one to thwart or disturb him, he would go on peaceably to the end. If competitors cross or wrong him, they will wake up a lion, who will clear his track and free himself from the annoyance.

Conscious of being governed by correct motives, seeking to be governed by

high principles, he is comparatively indifferent to praise or blame. This is a type of the energetic, go-a-head, self-made American, and the following biographical sketch confirms our statements, and must prove instructive to the reader.

#### BIOGRAPHY.

The subject of our phrenological remarks just stated was born at Carmel, Putnam Co., N. Y., July 29, 1797. His early years were passed on his father's farm, and his education in youth was such as a country district school afforded. When fifteen years old his father died, leaving him to carve a fortune for himself. He directed his attention chiefly to the personal driving of cattle to market, and selling them, until 1829, when he made New York city his permanent residence, and there continued the cattle trade by establishing a depot, and purchasing largely through agents and partners. In 1834, Mr. Drew was induced to take a pecuniary interest in a steamboat enterprise. From that time his history is identified with the inception and growth of the steamboat passenger trade on the Hudson River. By shrewd management, low rates of fare, and good accommodations, the line which Drew promoted grew in favor with the traveling community notwithstanding the powerful opposition brought to bear on it by other steamboat men, among whom was Commodore Vanderbilt. Competition ran so high, that at one time the steamboat Waterwitch, in which Drew had invested his first venture, carried passengers to Albany for a shilling each.

In 1840, Mr. Isaac Newton formed a joint stock company, in which Drew became the largest stockholder. This was the origin of the famous "People's Line," which commenced business by running new, large, and elegantly fitted-up steamboats, and from time to time added new and improved vessels to their running stock. When the Hudson River Railroad was opened in 1852, it was confidently expected by many that the steamboat interest was doomed. Drew thought otherwise, and refused to accept the advice of his friends, who admonished him to sell his boats and withdraw from a business about to fail. The event justified his course. The railroad served but to increase travel, and rendered the steamboats more popular than ever. The large steamers now attached to the "People's Line," which command the admiration of every visitor and traveler on account of their superb decorations, and the extent and comfortable character of their accommodations, attest the prosperity attendant upon the management, a leading spirit of which Mr. Drew has been from the beginning. The Dean Richmond, St. John, and Drew are unsurpassed for model, machinery, speed, and finish by any river steamboats in the wide world.

Mr. Drew has not only boldly adventured in "steamboating," but has won reputation and wealth in the much more uncertain sphere of

stock-brokerage. In 1840 he formed a copartnership with Mr. Nelson Taylor and Mr. Kelly, his son-in-law, in that business, which was carried on with marked success for more than ten years. Both these partners, although much younger than Mr. Drew, are sleeping in the tomb, while he is still employing some of his large capital in the same line through confidential hands.

The noble deed which has brought him into special prominence, and rendered his name, like those of Cornell and Peabody, a synonym for active benevolence, is the founding of the Drew Theological Seminary, at Madison, Morris County, New Jersey. To this end Mr. Drew, at the recent centennial of Methodism, offered half a million dollars. The property purchased for the seminary is pleasantly situated in one of the most thriving towns, and in the midst of some of the finest scenery in northern New Jersey. Its distance from New York city is only twenty-eight miles.

Besides this large benefaction, Mr. Drew has contributed extensively to various religious and educational institutions, among which the Wesleyan University and the Concord Biblical Institute are prominent.

In Putnam County he owns upward of a thousand acres of land, on which large numbers of cattle are raised for the market. The pursuit of his early manhood has for him still strong attractions, but here again his management is marked by a generous spirit. On this estate he has been chiefly instrumental in the building of a church and school-house. In the latter, the advantages of a good education are afforded gratuitously to the children of the place.

In form and physiognomy Mr. Drew is not especially impressive. His height is about six feet, his person slender, and his general expression and manner unassuming and mild, but firm. He stands before us an example of the persevering, energetic, shrewd, and successful business man, and not only that, but also as an example of the practical workings of an earnest and sincere philanthropy.

#### CHARLES A. MACY.

This is a symmetrically made man. He stands six feet high, weighs about 170 lbs., and has a well-developed frame, a healthy body, and a good-sized brain.

We have in this gentleman an excellent example of temperate habits and perfect health. It will appear in the following biographical sketch that health has been the rule of his life. Free from dissipation in eating, drinking, or in other matters, he has lived a regular and even life, enjoying all that belongs to human existence, and escaping those infirmities which arise from excess. There is no dyspepsia, no consumption, no headache, sideache, backache, or heartache here,

but each organ of the body performs its function regularly and healthfully; so each organ of the mind performs its office in the same clock-like manner.

This is a splendid head on a splendid body. It is long, high, and sufficiently broad; but the upper portion predominates, and he lives in the intellect and in the moral sentiments rather than in the passions and propensities. As a reasoner, he would be sensible and sound. As a business man, industrious, methodical, persevering, and prudent. As a Christian, he would be devotional, kindly, charitable, trusting, and honest; socially, he would be affectionate, mindful of those depending on him, surrounding himself with all the comforts of life, contributing as liberally as his means will permit for charitable objects, and gaining the respect, esteem, and affection of all with whom he comes in contact.

But there is resolution as well as kindness here. He would trifle with no one—no one would think of trifling with him. He is youthful, jovial, and playful, yet always respectful and dignified.

Language is well indicated here, but he would talk sound thoughts rather than empty words.

There is dignity without austerity, decision without obstinacy, resolution without severity, force of character without malice, and economy with liberality and generosity. There is also integrity without rigidity or censoriousness, benevolence without prodigality, and devotion without bigotry. Altogether, we present this as a model character, and an excellent example for our young men to follow. Indeed, there are no faculties of the brain or body wanting in this man, and we present him as one possessing fewer faults than is common to one of our kind. It is no flattery to say that Mr. Macy may be pronounced one of the handsomest men in America.

#### BIOGRAPHY.

Charles A. Macy, son of Josiah and Lydia Macy, was born upon the island of Nantucket, Mass., on the 3d of July, 1808. There he lived and was educated until the spring of 1823, when his father with his family removed to New York. Immediately on arriving in this city he entered the counting-house of Isaac Wright & Son (who were largely engaged in the shipping business), and remained as a clerk with them until the 1st of January, 1831, when he entered into business for himself with his father and brother (Josiah Macy & Son), who

were engaged in the shipping and general commission business. In this connection he continued until the 1st of January, 1834.

From that period until 1855 he was engaged in the auction and dry goods commission business, most of the time as a partner in the house of Corlies, Haydock & Co.

In 1855 the New York Co. Bank was established in 14th St., corner 8th Avenue. Of this Mr. Macy took the presidency. When the Park Bank was organized in 1856 and commenced business, he was appointed cashier, and acted in that capacity until the summer of 1863, when he retired, and with Mr. R. W. Howes commenced the business of private banking under the firm name of Howes & Macy. In this business he is at present engaged. Having been blessed with a good constitution and lived temperately, he has been constantly employed, and for a period of upward of forty-four years has not been absent from business for any cause at any one time over two weeks, and very rarely as long as that.

Mr. Macy was married in 1831 to the daughter of Benjamin Corlies, a Quaker gentleman and an old resident of this city.

In religious matters, Mr. Macy accepts the tenets of the Friends or Quakers, and is attached to that portion of the Society known as Hicksites.

Strictly retiring in his habits, he has never taken any part or been identified with any political party, though his predilections have been with the Democratic interest.

The following interesting extract from the History of Nantucket relates to the ancestor of Mr. Macy, who settled in New England among the earliest emigrants:

"In the year 1640 Thomas Macy, being then a young man, moved with his family from the town of Chilmark, in Wiltshire, England, and settled in Salisbury, county of Essex, Massachusetts.

"He lived here in good repute twenty years, where he acquired a good interest, consisting of a tract of land of one thousand acres, a good house, and considerable stock. But when this part of the country became more thickly settled by the English, dissensions arose among the people in regard to religion and religious denominations. Notwithstanding the purpose of their emigration from the mother country was that they might enjoy liberty of conscience in religious matters, they themselves commenced the work of persecution, and enacted laws to restrain people from worshipping God according to the dictates of their consciences. Among other restraints, a law was made that any person who should entertain one of the people called Quakers should pay a fine of five pounds (\$25) for every hour during which he so entertained them. Thomas Macy subjected himself to the rigor of this law by giving shelter to four Quakers who stopped at his house in a rain storm.

"This act was soon sounded abroad, for, being influenced by a sense of duty, he had used no means to conceal it. He could now live no



er in peace and in the enjoyment of re-  
s freedom among his own nation; he  
e, therefore, to remove his family to a place  
ttled by the whites, to take up his abode  
g savages, where he could safely imitate  
example and obey the precepts of our  
our, and where religious zeal had not yet  
covered a crime in hospitality, nor the re-  
ment of civil law a punishment for its  
vice. In the fall of 1659 he embarked in  
open boat with his family and such effects  
e could conveniently take with him, and  
eeded along shore to the westward; when  
came to Boston Bay, they crossed it,  
nd round Cape Cod, extended their course  
e shore until they were abreast the island  
e northward, thence crossed the Sound  
landed on Nantucket, without accident.  
same undaunted courage which enabled  
refathers to breast the storm and dare the  
in search of a free altar and a safe home,  
upt him in search of the same blessings  
et the same dangers.

He sacrificed his property and his home to  
eligion; he found both in a remote region  
erto hardly known. His religion, we mean,  
s name, but its spirit, has been transmitted  
e present generation unswayed by the  
e of persecution or by the disgrace of in-  
itality."

At that time the island was inhabited by  
t fifteen hundred Indians.

Thomas Macy, being cited to answer for the  
ase, addressed the following letter to the  
rt, the original of which is preserved in the  
net of the Nantucket Athenæum:

This is to entreat the honoured Court not to  
offended because of my non-appearance. It  
ot from my slighting the authority of the  
oured Court, nor fear to answer the case;  
have been for some weeks past very ill, and  
so at present; and notwithstanding my ill-  
yet I, desirous to appear, have done my  
st endeavour to hire a house, but cannot  
ure one at present. I, being at present  
tute, have endeavoured to purchase one,  
at present cannot attain it—but I shall re-  
the truth of the case, as my answer would  
ed, nor so much. On a rainy morning,  
e came to my house Edward Wharton and  
e men more; the said Wharton spoke to  
saying they were travelling eastward, and  
red me to direct them in the way to Hamp-  
and I never saw any of the men afore except  
arton, neither did I enquire their names or  
t they were; but by their carriage I thought  
might be Quakers, and said I so, and  
efore desired them to pass on in their way,  
ng to them I might possibly give offence in  
raining them; and soon as the violence of  
rain ceased (for it rained hard) they went  
y, and I never saw them since. The time  
they staid in the house was about three-  
rters of an hour; they spoke not many  
ds in the time, neither was I at leisure to  
with them: for I came home wet to the  
immediately afore they came to the house,  
I found my wife sick in bed. If this satisfy  
the honoured Court, I shall submit to their  
ence. I have not willingly offended. I  
ready to serve and obey you in the Lord.

"Signed, THOMAS MACY.  
27th of 8th Month, '59 (1659)."

### FAMILY RECORDS.

ONE of the most important, as well as interesting, con-  
siderations relating to the social position of all enlight-  
ened human beings is a knowledge of their ancestral his-  
tory. Every male and female who properly appreciates  
their standing in the present world, and who feels an in-  
terest in the antecedents of the family of which they con-  
stitute a branch, can not but be desirous of knowing  
through what line of humanity their existence was de-  
rived, and who were their progenitors for as many gen-  
erations as can possibly be ascertained. Every child has  
a claim upon its parents for knowledge of the names,  
nativity, and other circumstances of the lives of its an-  
cestors to the greatest possible extent, and every parent  
should record, for the benefit of his children, all the cir-  
cumstances of their infantile and juvenile history, and  
also his or her own, in order that each may be well ac-  
quainted with his or her own life, and that of their pa-  
rents, to enable them to appreciate to its fullest extent  
the value of life and their duties to the family and to so-  
ciety at large.

The biographical details of every individual, from the  
first to the last day of his existence, are matters of inter-  
est not only to himself, but also to his family and descen-  
dants; especially should every adult know the history  
of his and her own growth, the means supplied by the  
parents for their education and position in society, and  
the sources of physical, moral, and intellectual develop-  
ment, so that those subsequently dependent upon them  
as fathers and mothers may profit by their experience.

As every individual has two parents, four grandparents,  
and eight great-grandparents, it is very plain that with-  
out a systematic and continuous record of each, it is im-  
possible for an individual to keep a knowledge of his  
ancestral relations, or of the details of their lives, beyond  
a very limited extent.

To insure this important matter, and to secure to all  
future generations a full knowledge of the antecedent  
line of each individual, together with the details of the  
biography of each member of the family, an ingeniously  
arranged Family Record has recently been prepared  
by a professional gentleman of New York, the simplicity,  
completeness, and comprehensiveness of which must at-  
tract the attention of, and prove valuable to, every intel-  
ligent person. It is entitled *The Biographic and Pho-  
tographic FAMILY RECORD, arranged for recording in  
detail the Personal Incidents of each Member of the Family*.  
By John H. Griscom, M.D.

The first page, besides containing the record of the  
names, birth, marriage, etc., of both husband and wife,  
and a space for the photographs of each, to be inserted  
at several different ages, is arranged for recording the  
name, date, and place of birth, and death of the parents  
and grandparents of each, including three generations.  
In addition to which there are spaces for recording other  
incidents in the life of each.

The remainder of the volume is appropriated to the  
records of the *descendants* of the first-named parties, an  
entire page being devoted to each, containing the name,  
date, and place of birth, with space for five photographs,  
at different ages; also for the character and period of  
whatever diseases they may have, and the height and  
weight at different ages, with the schools, occupations,  
and other events of their lives. An additional blank  
page for each child enables the parents to record what-  
ever other incidents may seem desirable to be remem-  
bered.

The superiority of this ample form of record over the  
very meagre ones usually contained in Bibles, must be  
apparent to all parties, and being a separate book, the  
persons using it are enabled to record a great number  
of events which would be inadmissible in the Bible re-  
cord, because the latter must necessarily be subject to  
the observation of strangers as well as of the family,  
while the *separate* Family Record may be always kept  
private. Especially will this be valuable to the female  
members of the family who may not desire to commu-  
nicate their ages to others.

Without such a record as this, almost every adult is  
necessarily ignorant of very many of the incidents of his  
early life, because of the indifference or forgetfulness of  
the parents. For instance, how few persons now living  
at the age of twenty-five are enabled to say whether they

have ever had the diseases incidental to juvenile life!  
There are many who know not the places of their own  
nativity, and some are ignorant even of the precise date  
of their birth. Very few are able to recite any of the cir-  
cumstances of their physical growth, of their early family  
connections, or to respond to inquiries respecting the  
ages, nativity, and other circumstances, of their grand-  
parents, and much less of their previous progenitors. By  
the use of the systematic Family Record herein alluded  
to, the individual of every generation of the family may  
know the history of every progenitor; and every succeed-  
ing generation, by its steady use, will of course increase  
the numbers recorded, so that each century will render  
the members of at least three additional generations  
fully cognizant of all their predecessors.

Without some such record as this, almost every or-  
phan child must pass through life without any distinct  
knowledge of its parents, leaving it an isolated human  
being in respect to ancestral relations; but if left in pos-  
session of such a record, containing the history of its pa-  
rents, and their photographic likenesses, it has a substi-  
tute for their persons almost equal to the reality. This  
form of Record is, in fact, a happy verification of the sen-  
timent contained in the following verses from a poem by  
Charles Sprague, entitled

#### THE FAMILY MEETING.

We are all here!

Even they the dead—though dead so dear.

Fond memory to her duty true,

Brings back their faded forms to view.

How lifelike, through the mist of years,

Each well-remembered face appears!

We see them as in times long past;

From each to each kind looks are cast;

We hear their words, their smiles beheld;

They're round us as they were of old—

We are all here!

We are all here!

Father, mother,

Sister, brother,

You that I love, with love so dear.

This may not long of us be said;

Soon must we join the gathered dead;

And by the hearth we now sit round,

Some other circle will be found.

Oh! then that wisdom may we know,

Which leaves a life of peace below!

So in the world to follow this,

May each repeat, in words of bliss,

We're all—all here!

Another very valuable consideration connected with  
such a Family Record relates to the life insurance in-  
terests of the family. Every company that grants a  
policy therefor, requires information concerning the  
health and longevity of the ancestors of the applicant,  
and also his private sanitary history. Such a record as  
this at once answers the questions, and it would be to  
the interests of every family, the members of which  
are likely to apply for life policies, to have such a record  
to satisfy the company's medical inquiries.

Moreover, every family needs such a felicitous arrange-  
ment for recording the history of their individual lives,  
to enable them to appreciate to its full extent the value  
of their own existence, and the importance of a good  
record for future use. And by putting on record the in-  
cidents of the life of their children, every parent would  
present to them an incentive to good conduct in all their  
social, moral, intellectual, and business relations in  
after-life.

In the marriage record of the parents, on the first page,  
a space is appropriated for the signature of the clergy-  
man or officer who performs the ceremony, thus making  
it a *Certificate of Marriage*.

The Publisher of the *Phrenological Journal* has it in  
contemplation to issue the work above referred to, and  
it will be put to press on the receipt of a sufficient  
number of subscribers to warrant the outlay for a very  
handsomely printed and substantially bound work. Its  
price will not exceed two dollars, and initiatory sub-  
scribers will be supplied with it at 25 per cent. discount  
therefrom. All persons procuring ten subscribers there-  
for will be entitled to an extra copy.

Address Editor of the PHRENOLOGICAL JOURNAL, 269  
Broadway, New York.

## NEW YORK, FEBRUARY, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Poe.*

THE PHRENOLOGICAL JOURNAL AND  
LIFE ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 389 Broadway, New York.

### WHAT IS THE USE OF IT?

THE New York *Daily Times* publishes the following:

"PHRENOLOGY IN THE MONTREAL POST-OFFICE—A CURIOUS STORY.—*From the Montreal Telegraph, December 12.*—  
"The post-office is not a place that would be suspected as a source of fun, far less as the field for the acting of a serio-comic drama. It appears that phrenological qualification is now necessary to retain a position in that office. For some time past the postmaster was not satisfied that all was right, and being a firm believer in the development of certain bumps, the significance of which is explained by a class of men distinguished as phrenologists, he had the heads of the clerks of the establishment examined, and the result was most unsatisfactory in the case of three of those employed in the office. The moral and intellectual bumps were found deficient, so much so that it was impossible to retain these gentlemen any longer as public servants. The interests of the public must at all times be protected, and it will be a delightful satisfaction that a science so much abused by some, can be applied with such conclusive results. It is not known whether the same experiment will be made in the other branches of the public service."

The Montreal postmaster is right. In his case the new Dominionists have evidently "PUT THE RIGHT MAN IN THE RIGHT PLACE," and he will see to it that his clerks and other subordinates are adapted to their several places of care and trust. This is applying science and common sense in a practical manner. Now, if Phrenology is good for anything, it is good for just this. The ability of men

to read character depends on knowledge; while one is easily deceived—imposed on by every bogus pretender and wicked quack, another is comparatively shrewd in surmising, inferring, or *guessing* what manner of man he meets; and another, with more knowledge and a larger experience, can generally detect a rogue and avoid him. But, give the same knowledge and experience to one who possesses an intimate acquaintance with Phrenology, and he would read a stranger through and through "like a book"—he becomes a ready detective. Now, this postmaster found among his clerks men of doubtful integrity, or those deficient in capacity. He may have been already satisfied in his own mind as to the facts, while others, in interest, differed from him; and having confidence in Phrenology, he resolved to have it applied, in order to confirm or refute his impressions, and to settle the doubt which may have existed in the minds of all. We see nothing "funny" or "serio-comic" in this, but rather the proceeding of a sound and sensible man.

Certain it is, we have in all our public departments, civil and military, any number of incompetents; and all see clearly the results in their indiscreet acts. Letters are lost or delayed, post-offices robbed, mail matter put in the wrong bag or box, and sent to China instead of Chicago. All have suffered more or less from one or the other of these causes. Stupid postmasters, dishonest clerks, ignorant letter-carriers, need not be imposed on a long-suffering community. A wise application of Phrenology and good common sense would correct the error and remove the evil by selecting those adapted to the work.

If one individual has a gift for literature, poetry, or art, another may have an aptitude for business, may be born for a banker, a broker, a merchant, or for a sea captain. And owing to the all-prevailing ignorance on the subject of choosing pursuits, and character-reading, few men ever find their right place, and most men pass through life mere ciphers—accomplishing nothing beyond "getting a living," while thousands of others live all their poor lives but one degree above the starving-point. Why? we repeat, simply because they do not know what to do, how to find out their aptitude.

Here is a thief in a situation where only one of the highest integrity should be placed. Of course he fails, and fails; a prison opens to him, and he is lost. Here is a middle-aged man, of good education and natural ability, doing a boy's work. He began life with means and high hopes; but owing to misplaced confidence, trusting those not worthy, he was easily swindled out of his property, and had not sufficient confidence in himself to try again. He will struggle on, suffering for many of the necessities of life, but will always be dependent. Another, high-minded, ambitious, generous, and spirited, had all the qualities for success but one. He could not say the monosyllable "No." He was invited to smoke, drink, and take part in a social game of chance, where, to give it zest, a small sum was at stake. He played, he won, and was popular. His higher senses, "the still small voice," whispered, "*do so no more,*" and he silently resolved to obey; but his resolution was easily overcome by boon companions, jovial fellows, and he yields to please them. He had too little dignity, manliness, decision, stability. "There was a screw loose." He was wanting in self-esteem and firmness.

Another is bright and brilliant, but fickle. He first tries this, then that, then something else; becomes a sort of "jack at all trades, and is perfect in none." He would like to marry, engages to one, then regrets, begs off, tries another, and deserts in disgrace; all for the want of steadiness of purpose and moral principle. He gets a situation, tending bar, peddling peanuts, cigars, and the like; but with all his versatile brilliancy, he is regarded as of "no account."

We could go on and give the history of all classes of men, tracing their success or failure to organization, habits, education, training, circumstances, and surroundings, pointing out the particular rock on which this, that, and the other were stranded—showing, when too late, in many cases, how they could have escaped and cleared the capes, shoals, rocks, and the numerous whirlpools into which the ignorant and unsuspecting are cast away or swallowed up.

But the indolent world is wedded to its idols; old customs, old superstitions are in the way—and we repeat, "the errors of the age." Careless switchmen

misplace the rails, and a train is thrown off the track and smashed; a careless engineer explodes a boiler, and the ship and all on board find a watery grave; a careless driver neglects his team, and a collision, a crash, and broken bones ensue; a careless stoker sets fire to the engine frame, and the building is destroyed; a patriotic though heedless boy tosses a fire-cracker into a heap of rubbish, and a city is burned to the ground—*small Cautiousness!*—Our prisons are filled with criminals, who, had they been rightly placed—away from temptations when young and weak—and wisely directed through childhood, would, many of them, subsequently have made useful and honorable citizens. Our poor-houses and hospitals are filled with the unfortunate, many of whom could have been made self-supporting by timely aid and proper direction.

That society is sadly out of joint all may clearly see; but few, very few, like the Montréal postmaster, have the knowledge and sagacity to apply the remedy.

We anticipate the inquiry, "What is to be done with the three discarded P. O. clerks?" We answer, apply the same test to discover "*what they can do best.*" If Phrenology indicates what they ought not to do, or to be trusted with, so also it will indicate what they can do most successfully; and this each and every one of us ought to be most *thankful* to learn. We have seen too much human suffering, too many miserable failures in the different callings and pursuits of men, not to feel a lively interest in any and in every means looking toward a remedy. We believe there will be fewer mistakes, fewer blunders, accidents, explosions, and fewer crimes, when a knowledge of Phrenology becomes general. At the worst, it can do no harm. It certainly has the promise of doing much good.

We commend the example of the Montréal postmaster to others. We recommend our merchants to learn whether or not their confidential clerks, cashiers, and others have the organs of Conscientiousness, Cautiousness, Firmness, and other necessary faculties, to insure integrity and reasonable care in their several departments. Equally useful will it prove in the selection of apprentices to learn particular arts and trades.

## TIMELY TOPICS.

**MAKING MAPLE SUGAR.**—This is the season when enterprising men living near maple groves prepare for making their year's "sweetening." Many tons are made throughout the Northern and Middle States. Maine, Massachusetts, New Hampshire, Vermont, New York, Michigan, Ohio, and the Canadas make the most, and to a limited extent it is made in the Middle and some of the Southern States. A few trees will often produce many pounds of delicious sugar if rightly tapped and attended.

We have often been impressed with the desirableness of our farmers planting maple trees in rocky regions or in portions of their lands which could not be otherwise cultivated. A nook or a corner here and there would grow a dozen or more sugar-maple trees, and a side-hill in a glen or gorge as many more. Indeed, such trees should be set along our public roadways. Millions can thus be grown to the great benefit of all and the injury of none. The sugar maple is a beautiful shade tree in summer, and when old may be converted into timber, tools, furniture, or fuel. And we would here suggest that a young farmer can not do a better thing for himself, his town, or his State, after planting a fruit orchard, than to plant a grove of maple trees. Who will act on this suggestion? If only a few individuals be induced to do this, others will shortly follow the good example, and in time we shall have within our reach, all through the United States, the means by which we can obtain all of this kind of sugar and sirup that we need. Farther south sugar-cane and sorghum will be produced, supplying the sugars of commerce. It may be interesting to our readers to know how many pounds of maple sugar and how many gallons of molasses—sirup—treacle—were produced in the year 1860, in the United States and Territories. Doubtless a considerable more was made than was reported to the census taker. It may surprise our Northern readers to learn that maple sugar and maple molasses can be made in several of the Southern States. But some of the territory is mountainous, and the maple tree grows there.

	Gallons Maple Molasses.	Lbs. Maple Sugar.
Alabama .....	.....	298
Arkansas .....	194.....	3,077
California .....	6.....	.....
Connecticut .....	2,277.....	44,259
Georgia .....	30.....	991
Illinois .....	20,048.....	134,195
Indiana .....	269,308.....	1,541,761
Iowa .....	11,406.....	315,436
Kansas .....	2.....	8,743
Kentucky .....	140,076.....	380,941
Maine .....	33,479.....	305,743
Massachusetts .....	15,307.....	1,006,078
Michigan .....	79,000.....	4,061,523
Minnesota .....	23,068.....	370,869
Mississippi .....	.....	99
Missouri .....	16,369.....	143,026
New Hampshire .....	43,533.....	2,265,013
New Jersey .....	9,068.....	2,465
New York .....	131,948.....	10,616,419
North Carolina .....	17,759.....	30,845
Ohio .....	370,513.....	3,345,508
Pennsylvania .....	114,310.....	2,767,335

	Gallons Maple Molasses.	Lbs. Maple Sugar.
South Carolina .....	.....	206
Tennessee .....	74,373.....	115,620
Vermont .....	16,253.....	9,877,781
Virginia .....	99,606.....	938,108
Wisconsin .....	88,118.....	1,564,451
Nebraska .....	975.....	123
Utah .....	40.....	.....
Total .....	1,597,539.....	40,120,305

Thus more than a million and a half gallons of delicious maple sirup, and over forty million pounds of maple sugar, are produced in our country in a single year. If we estimate the sirup at one dollar a gallon, we have the snug sum of \$1,597,539, and the sugar at 15 cts. per pound, \$6,018,030 75; total, \$7,615,619 75.

This is no small matter when viewed in the aggregate, and coupled with the pleasure of making the sugar, and the domestic joy connected with its use, the maple-sugar business assumes proportions which it is a great pleasure to contemplate. We all have "a sugar tooth," and everybody loves maple sugar. Then tap the trees, boil the sap, sugar it off, and send us a cake!

## ARE WE POOR?

We hear and read of hard times and ruin ahead, of heavy taxes, and enormous public debts. Foreign writers were sure a democratic people would not bear taxation, and that we never could pay off our great war debt. The experience of the last two years, in consolidating our national debt and in raising revenue, shows in strong light the resources and capabilities of the country. We have paid all our expenses and reduced our aggregate debt from \$2,874,000,000 in the fall of 1865 to \$2,491,000,000 as given in the Treasurer's recent Report, or \$383,000,000 in two years. When it is considered that this occurred just after a long and exhaustive war—that nearly half the country was prostrate in its finances and business facilities, the nation, we think, does not deserve to be called bankrupt. Such elasticity and enterprise is a great surprise to the people and governments of the Old World.

Let us look a moment at the resources of the single State of New York. The assessed valuation of taxable property in the year 1866 was \$1,640,000,000, the real value of which is supposed to be three times that amount. From the State Census of 1865 we take a few items—

s not more than a third part of the per  
 erty is insured, it will be safe to assert  
 cash value of the property in the Stat  
 New York can not be short of \$6,000,000  
 aggregate of taxes, direct and indire  
 people of the State of New York in  
 about as follows:

State and school taxes .....	\$12,000,000
City, county, and town taxes....	50,000,000
Internal revenue and customs ...	53,000,000
	<b>\$115,000,000</b>

New York is evidently able to pay her debts easily; and no doubt all other States—at least those which did not join the rebellion—are equally able and willing to meet and redeem their liabilities. We are a young, energetic people, with room for all, and abundant natural resources in soil, climate, mines, etc., to reward industry and to invite labor from every part of the world. As a nation, then, we are not poor, and, God be thanked, we are not in fear of bankruptcy.

If Americans will stop smoking, chewing, and drinking for a few years, they can pay all their debts, and have a surplus.

### "THE WORLD MOVES."

THE New York daily *World* newspaper recently gave expression to the following progressive idea, which is in keeping with the laws of growth and reconstruction taught in the PHRENOLOGICAL JOURNAL. Read this political philosopher.

"The Democratic party must be wise enough to recognize the molding influence of great events on public opinion, and the permanence of some of their consequences. Even in the most tranquil times society and public opinion are in a state of constant, and in a new country like this, of rapid growth. In a period of convulsive turbulence and upheaving, opinion advances with an accelerated velocity. It is not possible that the mighty struggles of the last six years should not leave a deep imprint on succeeding times. The future of this country is not to depend on the opinions of men who were over forty when the war broke out, but on the opinions of those who were under thirty. Though built after the same plan, our older men will say, like those of Israel, that the second temple is not like the first. We must, nevertheless, recognize facts. It is a fact that all the flower of our young men were engaged in, and educated by, the war. All the youthful vigor, daring, enterprise, love of adventure, thirst for honor, pride of country, marched with our armies. In the army they lived a deeper life than falls to the lot of ordinary sluggish generations. Their whole manhood was a hundred times put to the proof; the experience of four years was more than the common experience of a life. And it came at an age when the character is yet pliant and yielding, when the opinions are either not formed, or are not settled into dogmatic stiffness. The mold was applied while the clay was yet soft, and it will continue to bear impress. There is an ineffaceable difference between the generation of men that is going out and the younger generation that is coming in; and no party which ignores this difference will be in sufficient sympathy with the rising future to guide its politics. Our elderly men, whose habits of thought became fixed before the war, will be every year deserting, in obedience to a summons they can not resist. As between the old epoch and the new, they will be a constantly dwindling minority; but as between the liv-

ing and the dead, they are 'passing over to the majority.' Their indurated habits of thought will pass with them, and the country will be ruled by the generation whose character was shaped in these later stirring times."

### HISTORY ON CANVAS.

MR. THOMAS NAST, the artist, whose portrait, character, and biography we published last October, has recently given to the public a panorama, with views of important events in our national history, commencing with the discovery of America, and continuing to the close of the civil war; including a look—in a picture—at our new Russian possession!

But Mr. Nast is a humorist. He is the Mr. Punch of America, without the drawbacks to the London man. Mr. Nast caricatures everything and everybody, save sacred subjects. These he would not, could not profane, for he is himself a man of high moral principle and deep religious convictions.

The interest which will be taken in this panorama by a spectator will, in a great measure, depend on his political opinions, the direction in which his sympathies lie. The artist, we may state, is a staunch Republican. That many of the representations, aside from the burlesque vein which ramifies them, are faithful portrayments of sectional or public sentiment, as the case may be, it can not be denied.

The series of paintings is lengthy, comprising thirty-three on canvas, nine feet by twelve. Among those which the spectator usually considers most noticeable, are "Columbia and Jonathan at Home," "Hunting in the Swamp and the Underground Railroad," "King Cotton," "The Uprising of the North." (There is something grand in this representation.) "Contraband of War," "Peace in New Orleans." (In these last two pictures Ben Butler's countenance wears very significant expressions.) "The Ogre of Andersonville," a reproduction from life. "Ulysses the Giant-killer," "Sherman's Bummers," a spirited and effective caricature, "Palace of Years," "Reconstruction."

So far as the paintings themselves are concerned, they manifest a great expenditure of time, color, and industry. Some of the scenes are elaborate and striking, and required no little patient consideration for the perfection of their designs. Altogether, the panorama will be regarded as a powerful campaign device, and will do real service in its way. If exhibited in the country, it must attract large audiences.

### THE RESURRECTION.

FROM one of our foreign exchanges, *Le Mouvement Medical*, of Paris, we translate the following paragraphs, which occur in a discussion on the nature of the soul. The statements are interesting, as they furnish the views of an eminent French medicist on the resurrection:

"On the day of the general resurrection the

immortal souls will repossess the bodies which they occupied during their mortal life, and they will reanimate the bodies to die no more, with the characteristics which they had, or which they would have had, at the age when Christ's resurrection took place. The diversity of the difference of the sexes will be maintained, but the bodies of the elect will be endowed with great privileges: they will have no defect, and will enjoy all the completeness of their sensibilities; they will be *undisturbed*, that is to say, they will be sheltered from all physical suffering as well as freed from all intellectual and moral infirmity. They will be *luminous*, that is to say, they will shine as the sun; they will be active, that is to say, they will be able, at the monition of the soul in her desires, to transport themselves instantly from one place to another; they will be *subtile*, that is to say, they will be able to obey with the greatest facility the inclinations of the soul.

"Here is what you would know if you had not forgotten your catechism, or if you had read Bergier; this is what you will learn some day, if ever you find a place among the elect, which I doubt.

"Such is the belief which divine revelation imposes on us; and behold the consequences which this dogma sets forth according to ascetic theology. Belief in the resurrection of the body ought first to cause us to give thanks to God, because he has, in his good pleasure, revealed this mystery to us. Second, it ought to console us on the death of our parents and friends. Third, it ought to be a sort of compensation in all physical and moral infirmities incident to mortal life. Fourth, it ought to incite us to merit, by good works, our admission into Paradise."

### THE VIRTUOUS LIFE.

THE virtuous-life may be likened to a pillar of mosaics; so long as the process of construction is going on—so long as there is one incomplete spot where the rude masonry and the unwrought material are exposed, so long we fail to mark the beauty of the whole. However rich the design, however exquisite the execution as far as completed, however solid the masonry or sturdy the material, as long as the symmetry of the whole is marred by a blemish, so long we fail to recognize the merit of the work. We are always watching the builder, we see the temporary scaffolding—the litter of waste material, but we do not observe that beauty which in the end will be presented to our view, because we are too occupied or too idle to exercise that philosophy which enables us to judge the superstructure from the foundation.

So when the virtuous life is finished—when the litter and the scaffolding are taken away—we behold with surprise and admiration the work of the builder.

Then let no one despond if engaged as conscience dictates. Let him push on to the last, and as sure as the last is to come, when the builder descends from the shaft and lays aside his tools, he is sure to receive a just reward.

JOHN DUNN.



## PLANT A GARDEN.

THIS is the season of the year to obtain seeds, and for preparing the ground so as to be ready for early spring planting.

Ladies may now design their flower gardens. Take paper and pencil, draw a plot; arrange it on scientific principles, and very soon the time will come to plant the seeds, shrubs, and vines. Every dwelling, every church, every school-house, and, indeed, every railway station, ought to have its flower-beds—as they have in the old countries. We remember a young lady who, when advised to plant flower seeds, replied, "What is the use? we can neither eat nor wear them." In other words, "they are neither food nor clothes," therefore useless. We do not envy that young lady's taste; but this is a rare exception, and belongs not to high civilization, but rather to low heathenism.

If wives would exert a silent though powerful influence over their husbands and sons, if daughters would secure the approval, not to say the affection of those whom they would win, let them cultivate flowers. Men may sometimes ridicule the thing, but they are nevertheless influenced by fragrant flowers.

There is no culprit so hard, no human being so low, but would be touched by this beauty of nature; and though they may not turn aside or go out of their way in the least to cultivate them, they can not help but admire them, and cherish the heart and hand that cultivated them.

With the view to beautifying our homes, parks, churches, and school-houses, we have arranged with leading seedsmen in New York to supply all that we can use; and we publish in our advertising department a list of various seeds—flower and vegetable—with prices, which will be sent in packages, post-paid, by mail. A few shillings will get a small assortment; a few dollars, enough to beautify a large garden or a small park; and we commend the subject to all our JOURNAL readers. Let every one cultivate flowers, and thereby cultivate their finer sensibilities, all of which will tend toward lifting up and purifying them. We regard this one of the means, however slight, of bringing about purity, refinement, and even a higher civilization. Then plant a flower garden, plant a vegetable garden, plant trees, shrubs, and vines, plant with care, with taste, with hope and with faith, and God will bless your good works with rich luxuries, and with health, beauty, fragrance, and love.

## BEGIN RIGHT.

BY CRAYON BLANC.

BEGIN right! First the alphabet—then the printed volume; first the tiny blade, then the ear of corn fully ripe. A little time, a little patience, and then all will come out straight, if only you begin right!

"Ten minutes more sleep can't do a fellow any harm," says drowsy Tom, and so he rolls

over for another nap. He is late at breakfast, late at school, late all day long, and more probably late through life—one of those people who are always arriving at depots after the cars are gone, and calling to stage-drivers to "wait!" If he had only learned how to begin right!

"I'm worked to death," says the poor household drudge, as she sinks into a chair at the day's end, too weary to care whether her hair is smooth or her collar straight. "And after all, there has Mr. Mite rushed out and left his newspaper on the sofa for me to fold, and his slippers in the middle of the floor, and his pipe on the table, and his hair-brush on the mantle-piece. It's too discouraging!"

Well, ma'am, you did not begin right with Mr. Mite. You have followed him round through life, picking up and putting up after him, when you should have let him do it for himself. "But it wouldn't get done." Yes, it would. Mr. Mite would not rest quiet very long in such a chaos if he wasn't waiting for you to reduce it to order. There was a time when he was younger than he is now—a time when you might have made what you would of him, but you did not begin right!

Is your boy disobedient, careworn parents? Does he set your wishes, even your commands, openly at defiance? Why should you wonder? Do you remember the days of his babyhood, when you laughed at his freaks of temper, and allowed him to over-ride all rules and regulations, "because he was only a child?" How many tears and pangs you would have saved yourselves had you only begun right!

What's the matter, friend? Is it an unlucky day when everything comes out wrong and disasters thicken around you, and nothing is as it should be? Man, there is no such thing as luck. The day is all right—it is you that are wrong. Did you commence it with a prayer? Did you take God's hand in yours before you left your room, and gather strength and calm from its contact? No! you did nothing of the sort; you tumbled out of bed and into the breakfast-room; you scalded your mouth with boiling coffee, and snubbed your wife when she asked you a question. You went off to business with such a face that your children breathed freer when you were gone! And yet you are not by any means an unprincipled man or a bad husband and father. Yesterday all went smoothly, and your temper was as serene as May sunshine. To-day, things were entirely different—you did not begin right!

There is a right and a wrong end to everything, and if you only get hold of the right one, how nicely the "chain-stitch" of life unravels. Nothing is too difficult for a man of ordinary resolution, if only he begins right. Some people begin in the middle—some people begin where they ought to have left off, and some people never begin at all! Luck gets the blame often—Providence sometimes—the wrong scapegoat always. It is so easy to slip off the responsibility on to somebody else's

shoulders, whether it belongs there or not. But in nine cases out of ten, if a man comes to grief, you can trace the chain of misfortune back to his own hand—he did not begin right.

## ONE-SIDEDNESS.

SOME persons seem to be really "cut on the bias." Their thoughts, aims, purposes in life, their characters, even, seem to be hopelessly askew. To convince them of any error is almost an impossibility—it would be, in point of fact, like "cutting across the grain."

In order to get along with such people, one must sacrifice many personal peculiarities, and consent to become a nonentity. If you have any ideas of your own, you might as well keep them to yourself in their presence, unless you are fond of wordy discussions—quarrels, I call them—and do not mind being thrown "hors de combat" mentally, if not physically.

One-sided people have Combativeness large. Galileo had to deal with just such kind of persons I am describing, and his reiterating "It does move, though," may have strengthened his own convictions, but had no effect on theirs. True genius will not allow itself to be biased by the opinions of others, for genius is synonymous with power, and one must meet opposition with opposition in order to cut a path for himself.

One-sidedness is a fault in personal education; one of those excrescences which, if allowed to grow, will destroy the beauty and uniformity of the most promising character.

It is not according to nature, and one needs to guard himself against leaning too far away from the true center, just as much as the tree needs to be straightened and propped that misses the guiding stake. VIRGINIA VARLEY.

## THE PRESENCE OF GOD.

Ox, evening winds! whose restless feet  
Now wander to and fro;  
Oh, stars! whose radiant gems complete  
The crown on Nature's brow;  
Oh, bright-eyed moon! whose golden disk  
Swings in the vault of night,  
And like a hooded friar walks  
The star-begirt height;  
Oh, forest deep, and mountain high,  
And ocean wide and free,  
The presence of the living God  
Is manifest in thee!

I hear His voice amid the rain  
That patters on my roof;  
I see His eye amid the flowers  
That weave a golden roof.  
I feel His presence in my soul,  
His hand upon my heart;  
My life is subject to His will,  
Of His own self a part—  
A tithes, ev'n, of the wondrous skill  
His handiwork displays.  
And with all Nature will I lift  
My voice to hymn His praise.

KELLY A. MANN.

Why is the letter D like a drunkard's life?  
Because it always ends bad.

## ACQUISITIVENESS vs. BENEVOLENCE.—No. 2.

BENEVOLENCE, as has been shown in a previous article, must look to Acquisitiveness for all the money she wants to spend, but it is none the less true that Acquisitiveness must look to Benevolence for health. If it be true that it is not good for Benevolence to be alone, and that, indeed, she can not live without frequently putting her hands into the pockets of Acquisitiveness, it is just as true that Acquisitiveness can not live and be in health without the help of Benevolence. So their mutual relation is plain. Benevolence is weak and almost helpless without Acquisitiveness, and Acquisitiveness is sick and diseased without Benevolence.

It is not forgotten that Benevolence can give much else besides money. Charity, patience, gentleness, kindness, sweet words, and sweeter looks are all her gifts, and for these she does not have to look to Acquisitiveness; but when she wants money to feed the hungry, and clothe the naked, and build asylums, she must ask Acquisitiveness for it, and, therefore, divorced from Acquisitiveness, she can not perfectly fulfill her mission to the world. But Acquisitiveness, as has been said, suffers quite as much without Benevolence.

On a slightly eminence, on the brow of a hill, there once stood a palatial residence. It was "carved within and without." It shone in splendor within and without, and its rich owner was the talk of all his friends and his enemies. He was a very *industrious* man. He never, even for a day, neglected the care of his money, and his time and thoughts were so absorbed in this one great care, that he was obliged to give out that he "never read *begging letters*," and "never received calls from philanthropists or from beggars of smaller size."

"My time," he wrote to a friend, "is actually all taken up with my money. I have acquired an *immense* property, and I must now see to it—in other words, I must be 'diligent in business,' according to the Scripture command, and that leaves me no time to read the *begging letters* that pour in upon me by hundreds and thousands, or to see those who are always 'seeking an interview with me,' that they may lay before me this or that charitable object. It may be I am thought a very hard man, but my money, and, I might add, my house and grounds, consume all my time. I am even cheated of my rest at night, and can not be said to *enjoy life*. So no one ought to complain that I do not answer *begging letters*. I can not answer them, nor even read them. And much less can I see those who are continually trying to see me 'on *business*.' I always know exactly what their '*business*' is, and as their 'name is Legion,' I never see any of them. My letters and my calls are, I think, beginning to grow less, for it is coming to be understood now that I have *no spare time*."

Now, what was the matter of that man—of that *conscientious* man, who felt that he "must be 'diligent in business,' according to the Scripture command?" He was simply diseased, diseased in the organ of Acquisitiveness. And how came he so? "There is a sore evil which I have seen under the sun, namely, riches *kept* for the owners thereof, to their hurt." Eccl. v. 13. Here you have the answer. The man "*kept*" his money. When his money began to accumulate, he "*kept*" it. When more and more had been accumulated, he "*kept*" it, and when the burden of his riches grew so great that he could not "*enjoy life*," and had "*no spare time*," he refused to lighten the burden—he "*kept*" it all—"kept it to his hurt." His widowed sister, in a neighboring town, *sews* for her support—yes, *sews*, *sews* early and late, *sews* the year round, and her rich brother has "*no spare time*" to send her any money—"no spare time" to write to her and tell her to stop sewing and live on him.

You, poor man, and you, man of moderate means, who have not been tempted to nurse your organ of Acquisitiveness into disease, will no doubt execrate the man who can thus close his heart against the duty and the luxury of Benevolence, and you will perhaps ask if such a *monster* really lives.

Yes, and such as he is you may become if, having an opportunity to roll up a fortune, you allow your organ of Acquisitiveness to grow faster and grow larger than your organ of Benevolence. It may be thus that some phrenologist has examined your head, and putting his hand on the organ of Benevolence has said, with an ominous shake of the head, "Small, very small."

Now, what are you to do in such a case? Will you sit down and do nothing? Will you say that you believe more firmly in *fate* than ever?—that a man is just what he is *fated* to be? Will you come out, unblushingly, and say that Phrenology makes *fatalists*, or will you go to work like a man at that poor, half-grown organ of Benevolence, and work at it until it assumes the majestic proportions that the organ of Benevolence should have on every man's head? Cease to prate about an unfortunate mental constitution, and begin to work bravely to bring up that weak organ to the size of health. If you make money—and you are no doubt trying to make all you can—*give away* as much of it as you can possibly spare. Let your money slip through your fingers easily, and don't give it a farewell pinch as it drops. Don't be afraid to give—don't be afraid you'll not have enough laid up for "*a rainy day*." These *rainy* days that some men are always preparing for sometimes never come, and the owners of bonds and mortgages and vast estates suddenly pass away after "*heaping up riches*," without knowing "*who shall gather them*," and without having gathered anything but these perishable riches for themselves. Therefore, don't look too far into the future, or lay up too much of what, in a few years, you must lay by.

It may be that your organ of Benevolence is

so small that you feel no inclination to give of your substance. Well, no matter. Give until you do feel the inclination. Give simply in self-defense, if for no other reason. Give to prevent the organ of Acquisitiveness from becoming diseased, and by-and-by you will feel in your soul the healthful glow of benevolent feelings, and will enjoy earning money just for the sake of giving it away. And then, if the phrenologist put his finger on your "*bump*" of Benevolence, he will tell you that it has taken a start, and will tell you no more than the truth, for *you* have taken a start, a start in the right direction. You have become a benevolent man, and therefore (now laugh, oh, unbeliever, at our credulity) the *shape of your head has changed!*—yes, *positively changed!* and you will find that you may build what you will in your brain. Phrenology says to no man: "You are what you are, and nothing can change you." On the contrary, it shows a man in what he needs to be changed, and how he may be changed, and shakes a warning finger at those whose brains are being developed too much and too fast in the wrong direction. It seizes men on the verge of ruin and pulls them back. And surely none more need to be thus suddenly arrested than those whose course in life has been such that the organ of Acquisitiveness is large, and the organ of Benevolence small, for they are on the *verge of ruin*. If they continue to be successful in heaping up riches, and heed not the calls of Benevolence, their testimony at last will be that they "*do not enjoy life*," and that they have "*no time to spare*" for anything but taking care of their money.

The organ of Acquisitiveness, when divorced from the organ of Benevolence, is a dangerous foe in a man's brain, but let Acquisitiveness and Benevolence live together and work together, and the man is saved from the ruin of "*riches kept* by the owners thereof, to their hurt."

MEN ONE WOULD RATHER NOT MEET.—Men that tell stories that run into one another, so that you find it very difficult to get away at the end of any of them.

Men who have quarreled with all their relations.

Men who have been betrayed and abandoned in the most heartless manner by all their friends.

Men who have been persecuted and swindled by a general conspiracy of everybody.

Men who imitate popular actors.

Men who are always asking "Don't you think so?"

Men who are always "putting a case."

Men who agree with you too much.

Men "who feel inclined to join issue with you there."

Men who oppose Phrenology, and have never examined it.

Men who will not subscribe for the PHRENOLOGICAL JOURNAL, but prefer to borrow yours, "just to look it over," before you have had an opportunity yourself to examine it.

## "Signs of Character."

Of the soul, the body form doth take,  
For soul is form, and doth the body make.—Spenser.

### SIGNS OF CHARACTER IN THE HAIR.

COARSE black hair and dark skin signify great power of character, with a tendency to sensuality. Fine hair and dark skin indicate strength of character along with purity and goodness. Stiff black hair and beard indicate a coarse, strong, rigid, straightforward character. Fine dark brown hair signifies the combination of exquisite sensibilities with great strength of character. Harsh upright hair is the sign of a reticent and sour spirit, a stubborn and harsh character. Coarse red hair and whiskers indicate powerful animal passions, together with a corresponding strength of character. Auburn hair, with florid countenance, denotes the highest order of sentiment and intensity of feeling, purity of character, with the highest capacity for enjoyment or suffering. Straight, even, smooth, glossy hair denotes strength, harmony, and evenness of character, hearty affections, a clear head, and superior talents. Fine, silky, supple hair is the mark of a delicate and sensitive temperament, and speaks in favor of the mind and character of the owner. Crisp, curly hair indicates a hasty somewhat impetuous, and rash character. White hair denotes a lymphatic and indolent constitution; and we may add that besides all these qualities there are chemical properties residing in the coloring matter of the hair tube which undoubtedly have some effect upon the disposition. Thus, red-haired people are notoriously passionate. Now red hair is proved by analysis to contain a large amount of sulphur, while very black hair is colored with almost pure carbon. The presence of these matters in the blood points to peculiarities of temperament and feeling which are almost universally associated with them. The very way in which the hair flows is indicative of the ruling passions and inclinations, and perhaps a clever person could give a shrewd guess at a man or woman's disposition by only seeing the backs of their heads.—*Exchange*.

[Our neighbor is too arbitrary in his ascriptions of character to the different colors and qualities of hair above specified. That there is much of character evidenced by the hair is undoubted, but we would not attempt to assign positive mental characteristics so unequivocally to this or that quality and color.]

### BARON WODEHOUSE, LORD-LIEUTENANT OF IRELAND.

BARON WODEHOUSE has a large brain, symmetrically formed; and he would pass anywhere for an evenly-balanced, well-organized person. We see nothing in excess—nothing which would mark him as peculiar. He is fond of display; ambitious to rise and shine. If dressed like a plain, democratic republican, he would pass for a good fellow; perhaps he



PORTRAIT OF BARON WODEHOUSE.

would be esteemed rather "nice." He was born to position, and there was no special occasion, we presume, for any extraordinary effort on his own part; and he would be likely to take life easily, his wants being already anticipated and supplied.

The Right Hon. John, third Baron Wodehouse, Lord-Lieutenant of Ireland, was born in 1826, and was educated at Eton and Christ Church College, Oxford. In 1846, on the death of his grandfather, his father having died in 1834, he succeeded to the English peerage, and in the same year took his seat in the House of Lords. In 1852 he was elected to the office of Under Secretary for Foreign Affairs, which position he held for four years, when he accepted the post of Envoy Extraordinary and Minister Plenipotentiary to the Court of Russia at the conclusion of the Crimean war. In this embassy he continued until March, 1858. He afterward returned to his former position of Under Secretary for Foreign Affairs. In 1863 he was selected as Envoy from England to the Court of Denmark, to negotiate with reference to the Schleswig-Holstein question. On his return, he represented the East India Department in the House of Peers; and in 1864, on the death of the Earl of Carlisle, he was appointed to the lord-lieutenancy of Ireland.

Baron Wodehouse is decidedly liberal in his opinions. He possesses a conciliatory spirit, indefatigable industry, a strong love of truth, and a vigorous and practical mind. By an honorable career, both in public and private life, he has acquired a good reputation among his countrymen generally.

BISHOP CLARK, of Rhode Island, saw only five drunken persons in all Europe. Of course the Bishop kept the best of company.

### NEW PHYSIOGNOMY.\*

BY REV. BENJAMIN ROGERS.

Its name indicates its character; but the book itself must be examined before any idea can be formed of the vast field over which it ranges for its facts and the sources of its information; and if, as all naturalists declare, any given bone of an animal is so indicative of its whole structure, that from it all the others can be designed, and so the animal be reproduced as far as form and features are concerned, though its species may have been lost from the earth for a thousand years, and at last but a single bone found from which to judge of what it was, and if it is true that the form indicates the character in the lower animals, and is, as it were, but the clothing of the spirit of man, then it is but reasonable to suppose that there is, or may be, a science of **PHYSIOGNOMY** as certain, as well defined, as readily attained as any other; and if it be so, then it should take precedence of most others, since it opens to every person the true characters of those around them, and enables us to select our friends, companions, agents, and servants from such as will neither abuse our friendship nor betray our confidence. A good physiognomist is rarely cheated, and need never be betrayed.

It is undoubtedly true, that mentally, physically, morally, we are largely molded and shaped by our own efforts. In other words, our lives form our characters. We become very largely in all respects what we choose to make ourselves. The man who gives his life to reflection, is every day expanding his reflective organs more than others, and every line in his face is drawn into sympathy with them. Reflection becomes the habit of his life. He shows it in everything—in his head, his features, his countenance, his deportment; and what is true of reflection is equally so of the exercise of any faculty or passion. There is one type of head and features peculiar to the clergyman, another to the lawyer, another to the soldier, another to the gambler, and in each case they become more marked in their own direction by length of time and activity of exercise. If this is so, then each person not only molds his own character, but he makes his own head, shapes his own features, gives character to his own form, and so himself gives to the world infallible signs by which to read and know him as he is.

Physiognomy was earlier taught than Phrenology, by some centuries; but as the features receive character from the brain, it is only now taking its legitimate position as the younger sister of Phrenology, rather than an independent science, and it is so treated in the book of Mr. Wells. For the multitude, the "New Physiognomy" is well treated, being broken

\* "NEW PHYSIOGNOMY; OR, SIGNS OF CHARACTER AS manifested through temperament and external forms," by Samuel R. Wells, New York, is a handsome octavo of 768 pages of clear, good-sized type, good paper, fair margins, and 1068 illustrations. Price in muslin, \$5. Heavy calf, \$8. Turkey morocco, gilt, \$10.

up into short chapters, each bearing directly upon the signs of character, and thus keeping alive the interests of the inquisitive reader.

Among the most interesting and instructive chapters are those treating upon "Good Principles," "The Law of Correspondence," "The Law of Homogeneity," "The Law of Quantity," "The Law of Quality," "The Law of Temperament," "of Form," "of Functions," and "of Latency." The various Doctrines of Hippocrates, Gall, and Spurzheim, the Systems of "Lavater," "Walker," "Hall," and others. "The Effect of Climate upon Character," "National Characteristics," "Ancient Types and the Physiognomy of Classes," all of which abound in evidences of research, are full of facts, and handsomely illustrated by apt examples. There is no other book like it. It comes from good authority, and should be read by every one who cares to know either himself or his neighbor.—*Austin (Tex.) Jour.*

### THE SEASONS OF LIFE.

Like the green buds unfolded, just peeping to view  
In the Spring of the year with the morning's fresh dew,  
Is the mind of the child in his new-born estate,  
As with joy we behold, and its progress await.

And the warmth of Love's sun with a joy-beaming face,  
As it nurtures, develops each sweet, gentle grace;  
And the heavens are cloudless, the deep azure skies  
Are reflected again from smiling blue eyes.

And the little mind grows more and more every day  
Under tears that Love's showers, while rainbows display  
In their rose-colored hues the bright promise of joy,  
As the mind of the babe becomes that of the boy.

And the trees break in blossoms as May tripping past,  
Sees the youth with his books to the school hieing fast,  
And the voice of the lad with a merry peal rings;  
'Tis the time of the year when the lark gayly sings.

And now June, all effulgent, adorned as a bride,  
Thou art welcomed with warmth and a joy-giving pride;  
There's no rose-bud so lovely, nor lily so meek,  
As the glance of thine eye and the blush on thy cheek.

And the young man of heart with the prize of a wife,  
Nerves himself for the heat and the battle of life;  
Like the horse clothed with thunder, his eyes flashing fire,  
He delights in his strength, while he curbs fierce desire.

But at last comes July like a hot fever pest,  
As the spark of Ambition flames up in his breast;  
There are clouds that are rising, with low thunder's din,  
Clouding heavens without, and the heaven within.

Soon it darkens, and gloom like a pall overspread,  
Now descends like a type of despair and of dread;  
In his bosom there wages a fiercer campaign  
Than the war of the elements, thunder and rain.

But the torrents of feeling and doubt will subside,  
For as Time speeds along there's an ebb in the tide;  
And the voice of the Victor will sing a new song,  
As the days of September come gliding along.

Rich and varied are now the thoughts that transpire,  
Like the leaves of the forest in Autumn attire;  
And the stillness of Indian summer's calm sleep  
Does but lull the truth that "still waters run deep."

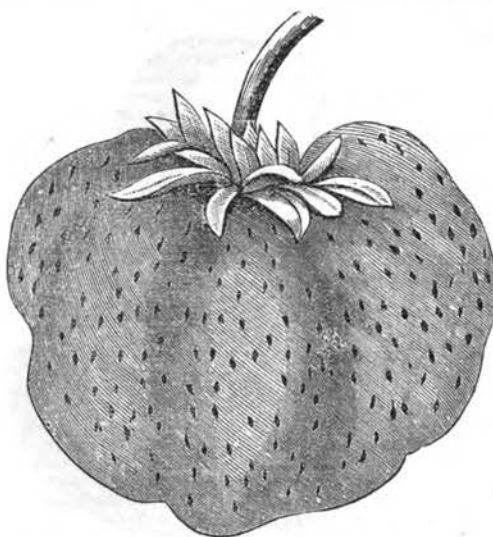
Now the fruits of the great Tree of Life are in store,  
For the winter's approaching, with wafts from Death's  
door;

And the leaves are all drooping, the air waxes chill,  
And the blood does but feebly its office fulfill.

Ay, the snows are now whit'ning December's last page,  
As the hairs of the veteran are silvered with age;  
And the fierce northern blast, with its icy-cold breath  
Sweeps along, neither sparing destruction nor death.

And yet Nature but sleepeth; not dead are the trees,  
For within there's a life that no mortal eye sees,  
And the shadowy "Valley of Death" 's but the door  
That shall open to view blooming spring evermore.

WM. HENRY FABER, Brooklyn.



### A NEW FRENCH STRAWBERRY.

If size alone were the measure of greatness or goodness, the above would, no doubt, be the best strawberry in the world. But is it as good as it is big? It is not unusual to meet with a great, big, lubberly man who is so dull, sleepy, and lazy that a smaller and more supple man leads him in all things. But we grant that *size and quality*, other things being equal, are the measure of power.

The above engraved illustration shows one thing very important for all to know, viz., the effects of culture. Compare this with the common wild berry, and note the difference. So is an intelligent, cultivated, developed man as much superior to the ignorant, uncultured savage. If there be a limit to the growth and improvement of man, animal, or plant, we have not yet discovered it. It is safe, therefore, to continue our efforts in the culture and perfection of all things, including strawberries and man. The French lead the world in foolish fashions and in large strawberries. Be it ours to grow the best specimens of humanity. To succeed in this we must turn over a new leaf, correct our bad habits, stop dissipation, and conform to the laws of life, health, and longevity. The Philadelphia *Gardener's Monthly*, an excellent two-dollar magazine, to which we are indebted for the use of the engraving, says: "This fruit was raised by Dr. Nicaise, of Chalons-sur-Marne, from seed in July, 1861, ripening its first fruit in June, 1863. It is the 'largest' that has been known until this day; does not fruit all at once, but has a less sensible 'diminution of the volume of fruit from first to last' than a great number of others. Leaves 'abundant and vigorous,' yet 'permitting all the fruit to receive the rays of the sun.' Color bright red, flesh white and juicy, very sweet and highly perfumed."

Americans! can we not equal this piece of French enterprise? We grow the best pears, apples, plums, and peaches in the world. Why not the best strawberries? Let us try.

### "MAN IN THE IMAGE OF GOD," ETC.

PROF. AGASSIZ and many other prejudiced religionists claim "that man is made in the image of God." It is idle to assume, by any, that this passage is intended to convey the spiritual image of God, as such perversion of language has no meaning which can elevate to it the modern conception of Deity. Image is exclusively a material, a copy, likeness, or resemblance of material form; and all form, prototype, or copy is, necessarily, material. Nine tenths who accept that passage do so in the true sense of the word, a material image or form, and they can have no other defined conception of it. This general material impression, based on Prof Agassiz' clear

adoption of it, while, exclusively, lecturing on comparative animal forms, claimed man's superiority to be "in the image of God." I thus wish to controvert this degrading doctrine.

If man is the image of God, then God is, necessarily, the prototype of man; the form of man; like unto the whole body of man in form, exteriorly at least. If man is an animal, then such doctrine presumptuously degrades the Creator of all to the form of His created, a mere animal form. Is it not presumption for the finite to conceive the infinite, further than His self-evident attributes of infinite wisdom, power, and goodness, which we see in all the works of creation? Has man any power of conception of form which has not its representation in created thing, that are tangible to his senses? and does he claim that God is tangible, that he thus conceives His form? Does man, in claiming that God has a form like himself, imagine that He is ubiquitous, omnipresent? then he must imagine, consistently, that such form is expanded into all space, interpenetrating and embracing everything within His form. Can man's wildest imagination grasp such an idea of form, still retaining the form which man has?—impossible!

God has no definite form to finite, rational conception; it is only His three attributes which we can take cognizance of, and those three, to our comprehension, are always infinite wisdom, power, and beneficence—therefore eternal. If God is infinite, and man finite, then God is infinitely beyond man, so that comparison is infinitely impossible.

Man can not conceive of any form not known in existence, even superior to his own, because we have no power of creating, and what we do not know of as created, we can not possibly conceive of, as such conception belongs exclusively to a creator. If we, then, can not conceive the unknown finite, how immeasurably and presumptuously impossible to attempt to conceive the infinite being infinitely in advance of the finite! Such attempted conceptions are simply resolvable into prejudice; and this prejudice has its root only in early Jewishical inoculation. All attempts at conception of infinite form is simply going back to image worship—idolatry. If God works by will, fiat, only, then form would not avail Him.

Prof. Agassiz says: "Chemical and physical agencies act now as they have from the beginning." Previously he says, "that carbon, during the carboniferous era, existed in such quantities that the presence of warm-blooded animals would have been impossible." Again he asks, "Are, then, the different animals which have existed at different times the result of causes which do not vary—which ever act in the same way? Again, he says: "It is not logical to ascribe the diversity which exists among living beings to causes which exhibit uniformity of nature and action." Putting these sentences together, in his last New York lecture, points the most inconsistent and contradictory doctrine imaginable: is such Prof. Agassiz' logic? or only his antagonistic prejudice finding hasty expression in place of his usual calm, consistent reasoning on tangible matters?

Prof. Agassiz limits creative power to the existing form of the human brain! He says, speaking of the human brain, "Beyond this there is no progress possible." What should prevent the very great enlargement of the existing human brain, on the present pattern, and that organ and its nerve connections made so immeasurably more sensitive, as to permit an immense increase of mental power; and what limits the further extension of the frame of man to mere adaptable purposes? certainly, in neither case, nothing short of the exercise of creative will, as far as finite minds can force. Presumptuously finite man must be a creator, equal to the infinite, before he can set bounds to infinite powers—a self-evident contradiction.

I regret that so worthy and estimable a scientist as Prof. Agassiz should allow his religious prejudices to convict him of such inconsistencies before a world of scientific inquirers after simple truth.

CHAS. E. TOWNSEND.



## Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without indulging either the opinions or the alleged facts.

### PRINCIPLE.

THE word principle is used to a great extent; therefore it is necessary that every person using that word should have a correct conception of its meaning.

All central facts—truths—are principles; but every fact is not a principle. The sun is the principal source of light, but a ray of light is not the sun; yet they are both facts.

The principal person in a school is the teacher; from him instruction and order flow as do rays from the sun. Instruction does not flow from the scholars.

In all machines there is a principle involved—a central idea. In a plow the central idea is, that it can turn a furrow over; but the pin which attaches the plow to the whiffletrees is not a principle, it is an item, bearing a relation to the central idea.

The central fact on which a steam-engine is built is that steam is expansive, and every wheel, screw, and bolt about a steam-engine bears a relation to the principle of expansion. The builders of these engines are ever careful that no wheel, screw, or bolt shall be introduced into their engine that will in the least degree militate against the principle on which the machines are built.

Philosophy is the conception of principles. Science actualizes principles, and so renders them subservient to human wants—gives them tangibility and use.

The cultivation of the soil involves two opposite principles; consequently, as either the one or the other governs the cultivator, the land retains or loses its fertility. The soil, in connection with its surroundings, contains the elements which constitute our bodies. The grain-bearing grasses—corn, rye, barley, wheat, rice,—are but the means, the mechanical and chemical instrumentalities, to extract human food from the soil. These cereals can not supply us with food if the land loses its fertility. Land which once yielded thirty bushels of wheat to the acre, and now yields but ten, has been cultivated on the wrong principle, unwisely, unscientifically, and ultimately such cultivation will prove unprofitable. Land so treated is cultivated in violation also of a great moral law, or principle, couched in the words, "Do unto others as ye would others should do unto you." Land lessened in fertility imposes increased labor on those who succeed in its culture. "Love your neighbor as yourself," is the Christian precept. The next generation is neighbor to this.

It is scarcely ever thought of that the financial practices and money laws of a country affect the fertility of that country. The Scriptural injunction, "Thou shalt take no usury," had a direct tendency to induce the farmers of Judea to invest their capital in improving their land and beautifying their homes. The direct tendency of the financial practices and money laws of this country is to induce the farmer to get all out of his land he can, and invest his net proceeds in stocks, bonds, and mortgages. He reasons thus: "I can only get about three per cent. by investing in my farm—I can get six or more by investing elsewhere; therefore I will get all out of the farm I can and put the proceeds at interest—at usury. The consequence is, the farm runs down, his home lacks beauty, and, after a while, his stocks, bonds, etc., take to themselves wings and flee away. Here we learn that there are false principles as well as true ones, bad as well as good. The same manner of operating that runs a farm down, if universally carried out, would ruin and depopulate a country.

"Owe no man anything." These four words contain a rule of life—a principle by which to govern human action, of more weight and magnitude than is visible to every eye. The disregard of this Apostolic injunction by what is called the Christian world is rapidly hastening modern civilization to a crisis. The enormous public and private debts of the so-called Christian nations press with so much weight on the masses that there is no assurance of the stability of European civilization for a single day. Many millions die before their time, and

millions of human lives are in jeopardy, because this rule of Christian life is set aside.

Usury, the everlasting concomitant of debt, has practically enslaved those nations who are nominally free; and has as thoroughly poisoned the moral atmosphere of Christendom as does the choke damp the air of a coal mine.

The indebtedness of the Southern States to the Northern put the peace and safety of the latter (during the progress of the great rebellion) in much peril. The question of civil war among ourselves at a certain time hung in suspense. The attitude of the chief magistrate of this State in those critical hours increased the danger and caused much uneasiness. Had the efforts of certain parties at that time prevailed, and the North been unable to put down the rebellion, the slave power would have assumed the ascendancy on this continent; the ruling powers of Europe and it would have coalesced, and crushed out from this planet all liberal ideas based on truth and right. And had such a catastrophe occurred, it would have been mainly due to the fact that the injunction, "Owe no man anything," was disregarded.

"Owe no man anything," shall be the watchword of the righteous, the harmless, and the pure. He who lends, hoping for an increase of gain, is practically a slaveholder (see Prov. xxii. 7), and in that particular is not in the work of "Peace on earth, good-will to man."

It has been observed that the steam-engine involves one principle. The human body is also a machine, but it involves more than one; in it we find the principle of vegetative or involuntary growth, and the principle of voluntary action. To keep this machine in running order requires the united action of several departments or functions of vital power, and each department involves some principle, and some of the functions involve chemical as well as mechanical principles. Indeed, the human body is an assemblage of living co-operative principles, powers, or functions—a vital co-operative wonder of mechanical skill and chemical action. These functions all act in harmony for the common good. This wonderful machine, this embodiment of principles, is committed to the care of a man or a woman, as the case may be, who lives within it. And if it gets a good start—a good constitution to begin with—and the person inside of it makes no other use thereof than to live rationally, it will run about a hundred years, and sometimes longer, but generally does not run quite so long.

Earthly things, we see, involve principles; moral and spiritual things involve them also. The Government of these States involves a great moral principle—a great central fact—"all men are equal." This principle, not being carried out by all the States, brought about an awful disturbance of the moral machinery of the country. And more loss, havoc, ruin, and suffering have ensued than can be covered by the past labor of the bondman. Hence we may learn that "there is no wisdom in wickedness;" nor profit either, in the final summing-up of any wicked thing.

The principles we have been looking at are important in their places, but their scope and sphere are subordinate to some others. There are principles which embrace the whole range of human action. Jesus the Christ established one, and for nearly two thousand years he was but in part comprehended. At length a woman comprehended the Divine Man, and squared her spirit accordingly. And in obedience to the Divine Pattern Christ, she brought forth an order of people—a Church, embodying the same principles which brought forth the Pentecostal Church, but more complete and perfect in its details. Jesus couched that principle in these words: First, negatively, "Call no man on earth father." Second, positively, "Those who do the will of my Father who is in heaven, the same is my brother, sister, and mother." In these few words He abrogated in His Church the Adamic—the procreative order, and instead thereof He established the divine order of human society—the brotherhood and sisterhood of Christ—the angelic form of life upon this earth, as it is in heaven. "Those who neither marry nor are given in marriage are as the angels are in heaven." The testimony of the Shakers against the generative life is founded on the above principle. And when any one within the sound of that testimony hankers after fleshly things and fleshly relations, they hanker after that which is an abomination

in God's house, and at variance with the Divine requirement.

Here we have in Jesus an explicit and practical avowal of a Divine principle. Set it aside, and the religion of Christ is a nullity. Put it fully and faithfully into operation, and a new social order—the new heaven and the new earth—springs into being.

Jesus was strictly practical; he did not give his mind merely to the conception of principles and then deal them forth in swelling words, as did the ancient philosophers, and as do those of our day. Those who lived as Christ lived can not be philosophers after that fashion. They are called to be doers of the heavenly word—to be earnestly and devotedly engaged in carrying out every moment of their lives, first, divine principles; second, correct earthly ones, with an eye single to God's glory, being neither time-servers nor self-seekers. It is easy to go with the current, but it requires energy and might to stem the tide.

D. FRASER.

SHAKER VILLAGE, MOUNT LEBANON.

### PREMIUMS.

We offer the following to all who may feel an interest in the PHRENOLOGICAL JOURNAL:

For 350 new subscribers, at \$3 each, we will give a Steinway Rosewood Piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, worth \$100.

For 30 subscribers, at \$3 each, a Wood Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, complete, worth \$12.

For 10 subscribers, at \$5 each, a Clothes Wringer, the Universal, worth \$10.

For 7 subscribers, at \$5 each, a handsomely finished Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$5.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted.

Or for premiums of or under the value of \$12 we will send such book or books as may be selected from any New York publisher's catalogue, the regular price of which is that of the premium rate.

All subscriptions which have reference to premiums must commence with the January number.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**PREVENTION AND CURE OF CONSUMPTION** by the SWEDISH MOVEMENT-CURE, with directions for its Home Application, by David Wark, M.D. New York: S. R. Wells, publisher. Price, post-paid, 50cts.

The author says that pulmonary consumption can be cured with appropriate exercise of the various parts of the body. Rubbing, we know, will sometimes remove lameness and bruises; why should not rubbing serve to promote health in the tissues, whatever may be the complaint? As we increase vital power, the facilities for the removal of disease are increased.

The Movement-Cure is becoming popular—can be brought into use everywhere; and thousands suffering from tendencies to consumption, rheumatism, dyspepsia, or general debility, can be improved by the methods herein laid down. There are various engraved illustrations in the book, which make the processes easily understood.

**SEXOLOGY AS THE PHILOSOPHY OF LIFE;** implying Social Organization and Government. By Mrs. Elizabeth O. G. Willard. 12mo., 488 pp. Price \$3. This is a most remarkable work, and we must defer a notice till another number.

**THE POETICAL WORKS of Henry Wadsworth Longfellow.** Diamond edition. Complete. 363 pages. Price \$1 50. Boston: Ticknor & Fields, 1867. Anything more than a simple announcement of this work would be superfluous. The name and fame of our Longfellow has a world-wide reach, and it is enough to state that a very handsome edition of his poems may now be had for the insignificant sum named above. "Evangeline," "Hiawatha," "The Courtship of Miles Standish," "Tales of a Wayside Inn," etc., are each the delight of a true lover of poetry. The volume is portable, well adapted for one to take with him when on the wing.

**NEWMAN HALL IN AMERICA.** His Lectures on Temperance and Missions to the masses; also, an Oration on Christian Liberty, together with his reception by the New York Union Club. Reported by Wm. Anderson. One volume, 12mo., 187 pp. Price \$1. For sale at this Office.

The speeches, orations, addresses, and sermons of this distinguished Englishman, delivered in America, would make a huge volume. But we have here the gist, as it were, the substance, in a nut-shell; and those who would have a memento of the ripe scholar, the eloquent orator, and the genial Christian philanthropist, may secure it in this handy handsome pocket edition. It will be sent by return post on receipt of price.

**THE DAY OF DOOM, or a Poetical Description of the Great and Last Judgment,** with other Poems. By Michael Wigglesworth, A.M., Teacher of the Church at Malden, in New England, 1692. Also a Memoir of the Author, Autobiography, and Sketch of his Funeral, by Rev. Cotton Mather. From the Sixth Edition, 1715. New York: American News Co., 1867. 12mo., 130 pp. Price \$1.

A literary curiosity, which would be readily inferred from its title. It is in this that its chief merit consists. Mr. Wigglesworth was evidently a very pious man, but this does not imply that he was either a prophet or the "son of a prophet." His aim, however, was in the right direction. Peace to his ashes.

**THE WIDOW'S SON.** By Mrs. Emma D. E. N. Southworth. 12mo., 649 pp. Price \$2. Philadelphia: T. B. Peterson & Brothers, 306 Chestnut St., 1867.

One of the most prolific story writers in this or any country is Mrs. Southworth. It would be unnecessary for her to change her occupation. It seems to be as easy for her to produce a book, as for a child to blow soap-bubbles. But she has her admirers among a large class who, it may be hoped, will take to stronger meat after nursing time. The widow's son was very much like anybody else's son, and there was the same amount of mystery, revelations, investigations, surprises, and mutual admirations, as falls to the lot of most young men. The story begins as many stories do, with some startling natural phenomena. "It was a wild night! Never had a storm burst upon the earth with more fury, than that which raged over the land and the sea upon that memorable 16th of July of the year in which this strange story opens; and nowhere was its devastating violence felt with more fatal effects than along the sea-coast and water-courses of the lower counties of Maryland and Virginia. The sky was black as soot! the earth was drenched with rain! the rivers rose to flood tides! the sea roared! the wind howled, and the thunder crashed and rolled as if at every peal a planet had exploded!" etc. Rather grand, if not sublime, and quite an appeal to one's cautiousness. Wonder if this lady understands Phrenology?

**THE TEETH—their Health, Disease, and Treatment.** By J. P. H. Brown, Dentist, Augusta, Ga. We must pronounce this a well-written treatise on a subject of painful importance to most people nowadays. The observations on Treatment are free from professional technology, and sufficiently practical to recommend the work to all readers.

**CHILD-PICTURES.** From Dickens. With Illustrations by S. Eyrling, Jr. Boston: Ticknor & Fields. Cloth. Price \$1 25.

Those interesting children in Dickens' novels are here collected and described by appropriate selections from the author's text. Little Nell comes in for a large share of attention. The ragged, be-thumped, and half-starved Marchioness finds also a prominent place, while Master Paul Dombey, the fat boy, tiny Tim, Smike, and Oliver Twist are brought before the reader in the minute and characteristic delineations of the writer elocutionist.

**LOEW'S BRIDGE, a Broadway Idyl.** By a Lady. New York: M. Doolady, publisher. \$1 25. A beautifully illustrated little poem, in which sundry objects are Idylized by the vivid imagination of the fair authoress. We regard this as simply a promise of a more elaborate effort.

**POEMS.** By John Hutcheson Millar. Paisley, England: Alex. Gardner, publisher.

A copy of this new collection of poems has been recently received from the author. Mr. Millar is evidently a young man of some cultivation, but there is a freshness and a simplicity of style in many of his verses which commend them. Some of the poems are very sweet. One of the happiest is the "Delights of Nature," commencing:

"Tis sweet to smell the scented air  
Upon a lovely morn in Spring,  
When Nature's face is fresh and fair,  
And birds are on the wing;  
To hear the merry plow-boy's song,  
And blackbird's note so sweet and clear,  
While from the fold the lambskin's bleat  
Falls plaintive on the ear."

He has attempted nothing of a lengthy character, but gives us in a few metrical sentences his sentiments on any chosen subject. An excellent photographic portrait accompanies the volume.

**THE ATLANTIC ALMANAC, 1868.** Edited by O. W. Holmes and D. G. Mitchell.

Instead of a business analysis of the past year's doings; instead of the usual statistics published in annuals, we have here a kind of sketch book, with handsome pictures, representing scenes common to each month in the year, and very pretty pictures of other scenes, drawn from different publications, such as, Owen Meredith's "Lucille," Lowell's "Sir Launfal," Whittier's "Snow-Bound," the "Lover's Diary," etc., making altogether a very handsome and a very readable octavo pamphlet. It is sold for fifty cents, and is well worth the money.

**CHRISTMAS STORIES.** By Charles Dickens. People's Edition. With Illustrations by H. K. Browne. 12mo., 511 pp. Price \$1 50. Philadelphia: T. B. Peterson & Brother.

**OUR MUTUAL FRIEND.** By Charles Dickens. People's Edition. With Illustrations by Marcus Stone. 12mo., 932 pp. Price \$1 50. Philadelphia: T. B. Peterson & Brothers.

Messrs Peterson & Brothers have displayed their usual good taste and enterprise in the publication of these portly volumes. The type is large enough, the paper white and good, the illustrations numerous, the binding substantial, and those who wish to stock their libraries with this author's literature, need look no further.

**THE FAMILY SAVE-ALL,** supplying excellent Dishes for Breakfast, Dinner, and Tea, from cold fragments, as well as a large number of new Receipts for cooking and preparing all kinds of Soups, Fish, Oysters, Terrapins, Lobsters, Meats, Poultry, Game, Tea-Cakes, Jellies, Rolls, Preserves, Pies, Puddings, Desert-cakes, Pickles, Sauces, etc., with miscellaneous Receipts and invaluable Hints for Economy in every article of household use. By author of "The National Cook-Book." 12mo., 478 pp. Price \$2. Philadelphia: T. B. Peterson & Brothers.

Another popular Cookery Book, useful to inexperienced or "to-be" housekeepers. There is little danger of our people knowing too much about proper cookery. Nor do we pretend to say that this author bases her teachings on hygienic principles. She goes about her work, however, in good earnest, to teach what she knows, or rather what she thinks she knows, and sensible persons would get useful hints and suggestions from this handsome volume.

**THE ILLUSTRATED ANNUAL OF RURAL AFFAIRS** FOR 1868, with nearly 150 Engravings. By J. J. Thomas. Albany: Luther Tucker & Son, publishers. Price, post-paid, thirty cents.

Of all the American agricultural literature, this series of annuals is the best. There are now four handsome volumes, which sell for \$1 50 each, embracing the twelve annuals. The four volumes contain nearly 1,300 pages, and 1,700 illustrations, which may safely be pronounced the best agricultural library, considering its dimensions, now extant. The work complete may be ordered from this office at \$6, or the single Annual of 1868 for thirty cents.

**RUSKIN'S WORKS** are much in demand, and we give a brief list, with prices, in advertising department.

**AMERICAN NOTES.** For General Circulation. By Charles Dickens. Philadelphia: T. B. Peterson & Brothers. Paper. Twenty-five cents.

Now that Mr. Dickens is in the United States a second time, after a long interval, no book of his could be more significantly read than this.

**ON BOTH SIDES OF THE SEA. A Story** of the Commonwealth and the Restoration. A sequel to "The Draytons and the Davenants." By the author of "Chronicles of the Schonberg-Cotta Family." New York: M. W. Dodd. Price \$2. 12mo. Cloth.

The appearance of the "Schonberg-Cotta Family" gained for the talented authoress (Mrs. Charles) the immediate recognition of the literary world for sterling work as a writer. Since that time no production of hers has struck the vein of popular interest with more effect than the "Draytons and the Davenants," a pleasing picture of domestic life in the civil war which lost Charles I. his head. The sequel, with which we head these remarks, is apt, and continues the train of incident pursued in the "Draytons and Davenants." The historical features of the times, of the Protector and of the restoration of royalty, are so nicely woven in with the narrative that they seem to give it spirit and point.

**THE STUDY OF THE HUMAN FACE.** Illustrated by twenty-six full-page steel engravings. By Thomas Woolworth, Esq., Historical Engraver to the Queen. London: William Tweedie. Royal octavo. Price, post-paid, \$5 50. Address this Office.

In this very striking work we find characters, dispositions, and faces associated. Pride, tyranny, cunning, conceit, grave and gay, envy, spite, affectation, amiability, and the many other passions, feelings, and emotions to which the human mind is subject, are portrayed with a facile and accurate pen. Beauty—abstract, intellectual, spiritual—is elucidated and illustrated. Plainness with and without intellectual indicia is also described. The merits of the long, short, round, and oval face are discussed at considerable length, and the many perplexities which exist on the subject of various faces acknowledged as beautiful but very unlike each other, are artistically exemplified and naturally explained. Artificial beauty, too, finds a place in the book, and its chief constituents are carefully defined. Many valuable suggestions occur in the progress of the work: how grace may be acquired; how the features may be naturally improved; how to dress becomingly, and how to choose colors to suit the complexion and figure. The artist will gather much instruction from the careful observations of the writer of this handsome book, and be enabled, if a true artist, to work more successfully in the tasteful disposition of his figures and in the portraiture of feeling.

**THE NEW REPUBLIC, OR THE TRANSITION COMPLETE,** with an approaching change of National Empire, raised upon the Commercial and Industrial Expansion of the West, together with Hints on National Safety and Social Progress. Second Edition. By L. U. REAVIS. Octavo pamphlet, 134 pp. Price fifty cents.

One who has not visited the West, knows little or nothing of the spirit of Western men. There is an all-pervading zeal, energy, ambition, push, and go-ahead, seen nowhere else. The blood of a Western man courses more rapidly in his veins than in the Eastern man or in the European, and he thinks, talks, and acts on a large scale. The Western farmer wastes more in a year than the Eastern farmer saves. He may lack refinement, but he has a generous heart for his friends, and a deal of pluck for his enemies. His religion is less sectarian, less bigoted, and more broad, catholic, and truly Christian. The pamphlet under notice is written in this spirit. It glorifies the great West—it cannot magnify it—and proves to the satisfaction of Westerners that *there* is to be the center of the Western world! It will do every one good to read it, and if circulated in Europe it will induce emigration to these shores. The New Republic is printed in St. Louis, Mo., but may be ordered from this Office.

**LE PETIT MESSENGER,** for January, contains the newest fashions for ladies and children. Price \$5 per year. Fifty cents a number.

**DIE MODENWALT,** for January, appears freshly charged with modes for the new year, and is extensively illustrated. Price \$3 a year. Thirty cents a number.

**THE UNCOMMERCIAL TRAVELER**, and additional Christmas Stories. By Charles Dickens. With Original Illustrations by S. Rytting, Jr. Diamond Edition. 18mo., 382 pp. Price \$1 50. Boston: Ticknor & Fields.

This completes the works of Mr. Dickens in the handsomest and most compact style in which they have ever before been produced. We say handsomest and most compact—just the size for the pocket—but we commend it simply as the smallest and most portable. Its type is quite too fine for ordinary eyes, and will do them more harm than the reading of the stories can do the mind good. This volume is made up of matters not before collected, and completes the author's works to date. The Boston publishers have done the author much honor by the exquisite style in which they have published his works.

**THE PULPIT** is a spirited—as well as in many respects spiritual—monthly, published at \$1 50 a year, in Chicago, Illinois, by "The Pulpit Co." The January number contains Rev. Stephen H. Tyng, Jr.'s great sermon, "The Liberty of Preaching;" "Exegesis of the Epistle to the Ephesians," by the Dean of Canterbury; "Eulogy on Gov. John A. Andrew, of Mass.;" "Speech of Bishop Simpson in favor of the Lay Representation in the Methodist Episcopal Church," and other matters, especially interesting to preachers, lecturers, and others. Twenty cents will secure a sample copy, post-paid, by return mail.

The *Skandinavisk Post*, a New York weekly, says: "The Illustrated Annual of Phrenology and Physiognomy for 1868" är utkommen och innehåller en rik samling af originella, såväl praktiskt nyttiga som ärorika och underhållande artiklar, hvaribland en, 'the Marriage of Cousins,' är af särdeles intress, om den också för den blidde läsaren ej utvecklar någon ny ide. Utom dess innehåller den 1 typografiskt hänsedande väl utstyrd boken följande: 'Advancement of Phrenology'; 'Circassia and Circassians'; 'Jealousy—Its Cause and Cure'; 'The Rulers of Sweden' (med medaljör-porträtt af alla svenska regenter ifrån och med Gustaf Wasa till och med Carl XV.); 'George Peabody'; 'Senator Wilson'; 'D'Israeli'; 'Peter Cartwright'; 'Victor Hugo'; 'Miss Braddon'; 'How to become a Phrenologist'; 'Monsieur Toulson'; med 12 illustrationer; 'Mind limited by Matter'; 'Two Paths of Womanhood'; med 8 illustrationer; 'Bismarck'; 'To Phrenological Students'; 'Phrenology and its Uses.'—Hela kalendern är fösed med talrika illustrationer, och innehåller, utom medaljör-porträtten af 19 svenska regenter, porträtt af Peabody, Senator Wilson; D'Israeli, engelska statsmannen; Rev. Peter Cartwright; Victor Hugo; Miss Braddon (ett väl träffadt porträtt af den be önda engelska författarinnan). Pris blott 25 Cents, och till salu hos alla tidningshandlare, samt hos förläggaren S. R. Wells, 389 Broadway.

**A SOUTHERN JOURNAL OF EDUCATION**, monthly, \$1 a year, John T. Heam, Shelbyville, Ky., publisher, is announced. On receipt of the numbers we will make a further notice of this periodical.

**MESSRS. TICKNOR & FIELDS**, publishers, of Boston, enter upon the new year with enterprise and vigor. The *Atlantic Monthly* enters upon its twenty-first volume with new attractions, and may be said to represent New England literature. It contains 180 octavo pages, and the terms are \$4 a year.

**OUR YOUNG FOLKS**—same publishers—is a first-class monthly magazine, now in its fourth volume. Terms \$2 a year.

**EVERY SATURDAY**—same—now in its second year, gives the best light literature from European magazines, and is published at \$5 a year. The aim of this house is to furnish, through their serials and books, a class of unobjectionable reading matter.

**YOUNG ENGLAND**. This is an English miscellany of over 750 pages, quarto style, handsomely bound, gilt, containing portraits and biographical sketches of some of the most distinguished personages of the day, and historical likenesses of all the kings and queens of England, from the Conqueror to Victoria. It

has a history of all the British birds of prey, with accurate drawings of each from nature, a description of all the postage stamps in the world, an account of ships from the earliest time to the present. It has also an easy introduction to gardening for boys and girls, with full instructions as to tools and how to use them, the ground and how to prepare it, the plants and how to set them. The young naturalist, through many delightful and easy chapters, is allowed to ask all sorts of curious questions, and obtain ready and pleasant answers. The amusements are various and abundant—round games (or games played in a party) not a few, for the new year, common games for any time, picture puzzles, and original riddles in profusion. Price, post-paid, \$5 50. Address this Office.

**MESSRS. PETERSON & BROTHERS**, of Philadelphia, are issuing a cheap edition of Dickens' works. The entire series may be had at \$4 in paper covers, or a story complete in one volume for twenty-five cents. We should judge that there must be great competition among the publishers of Dickens' works, and that these Philadelphia gentlemen have decided not to be underbid in the cheapness of these publications. We have received the "Christmas Stories," "Dombey and Son," "Nicholas Nickleby," "Martin Chuzzlewit," and are promised the balance in rapid succession. The edition is entitled "Peterson's Cheap Edition for the Million of Dickens' Works."

**THE LADIES' FRIEND** is a popular monthly magazine of literature and fashion, edited by Mrs. Henry Peterson, and published at \$2 50 a year, by Messrs. Deacon & Peterson, of Philadelphia. Send twenty-five cents to the publishers, and ask for a sample number, by which the reader can judge whether or not he may desire the work. We infer that it is adapted to the most moderate capacity—say to that of young school girls and other misses.

## New Books.

*Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.*

**BEGINNING LIFE**. Chapters for Young Men on Religion, Study, and Business. By John Tulloch, D.D. \$1 25.

**THE NEW LIFE**. By Horace Bushnell, D.D. Upward of twenty thousand sold. 75 cents.

**THE SUNDAY EVENING BOOK**. Short Papers for Family Reading. By Rev. James Hamilton, D.D., John Eadie, D.D., Thomas Binney, J. R. Macduff, and others. 85 cents.

**THE THREE GARDENS, EDEN, GETHSEMANE, AND PARADISE; or, Man's Ruin, Redemption, and Restoration**. By W. Adams, D.D. 12mo., 284 pp. Cloth. \$2 25.

**A HOUSEHOLD BOOK OF POETRY**. Compiled and Edited by C. A. Dana. Eleventh Edition. Illustrated. Royal octavo, xxvii., 816 pp. Morocco, full gilt. \$2 50.

**DAY BY DAY**. A Book of Private Prayers. Cloth. 30 cts.

**CHRISTMAS STORIES; AND SKETCHES BY BOZ**. By Charles Dickens. Diamond Edition. Cloth, \$1 25. Illustrated, \$1 50.

**POSTHUMOUS PAPERS OF THE PICKWICK CLUB**. By Charles Dickens. Globe Edition. Illustrated. Cloth. \$1 75.

**SKETCHES BY BOZ**. By Charles Dickens. Library Edition. Illustrated. Cloth. \$2 25. (London print.)

**BOY ARTISTS; or, Sketches of the Childhood of Michael Angelo, Mozart, Haydn, Watteau, and Sebastian Gomez**. From the French of Mme. Eugénie Foa. \$1 25.

**ORIGINAL LETTER WRITER**. A Complete Collection of Original Letters and Notes upon Every Imaginable Subject. With a Table of Synonyms. By S. A. Frost. Boards. 60 cents.

**THE SKATER'S MANUAL**. A Complete Guide to the Art of Skating. Revised Edition. By E. L. Gill. Illustrated. Paper. 15 cents.

**A GRAMMAR OF THE ENGLISH LANGUAGE**. By S. S. Greene. 12mo., 333 pp. Cloth. \$1 25.

**LANDSCAPE (A) BOOK**. By American Artists and American Authors. Sixteen Engravings on Steel, from Paintings by Cole, Church, Cropsey, Durand, Gignoux, Meunett, Miller, Richards, Smilie, Talbot, and Weir. Small quarto, 108 pp. Cloth, \$3. Full Morocco, \$11.

**MACCÉ'S FAIRY BOOK**. Home Fairy Tales. By Jean Maccé. Translated by Mary L. Booth. Illustrated. Cloth. \$2.

**A BOOK OF REMEMBRANCE**. A New Year's Gift. By Prof. C. W. Shields, D.D. Cloth, full gilt. 90 cents.

**WHO WAS JESUS?** Octavo, 711 pp. Cloth. \$3 50.

**AN ELEMENTARY GRAMMAR OF THE GERMAN LANGUAGE**. With Exercises, Readings, Conversations, Paradigms, and a Vocabulary. By J. H. Worman. Cloth. \$1 75.

**THE CHURCH ALMANAC FOR 1868**. Paper. 12 cents.

**LES IDÉES DE MADAME AUBRAY**. Comédie en quatre Actes, en Prose. Par A. Dumas fils. Paper. 70 cents.

**THE HANDBOOK OF HISTORY AND CHRONOLOGY**. Embracing Modern History, both European and American, for the Sixteenth, Seventeenth, Eighteenth, and Nineteenth Centuries. For Students of History, and adapted to Accompany the Map of Time. By Rev. J. M. Gregory. Cloth. \$1 50.

**FAIRY BELLS, AND WHAT THEY TOLLED US**. Translated from the German by S. W. Lander. Illustrated. Cloth. \$1 40.

**LOVERS' (THE) DICTIONARY**. A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses, and Dilemmas. Indexed with nearly Ten Thousand References, as a Dictionary of Compliments, etc. Cloth. \$4.

**MASONIC RITUALIST; or, Monitorial Instructions in the Degrees from Entered Apprentice to Select Master**. By A. G. Mackey, M.D. Cloth. \$1 40.

**BOOK OF LOVE LETTERS**. With Directions How to Write and When to Use Them, and One Hundred and Forty Specimen Letters. Suitable for Lovers of any Age and under all Circumstances. With the Author's Comments. By Ingoldsby North. Boards. 60 cents.

**THE SCIENCE OF SELF-DEFENCE**. A Treatise on Sparring and Wrestling. Including Complete Instructions in Training and Physical Development. With a Course for the Reduction of Corpulency. By E. E. Price. Boards. 90 cents.

**A PRACTICAL METHOD FOR THE INSTRUCTION OF CHORUS CLASSES**. By F. L. Richter. In Two Parts. Part I. Paper. \$1 25.

**BOOK OF COMIC SPEECHES AND HUMOROUS RECITATIONS**. For School Exhibitions and Evening Entertainments. 16mo., 192 pp. Boards, 60 cents. Paper, 30 cents.

**YOUNG FARMER'S MANUAL**. Volume 2. How to Make Farming Pay. Giving Plain and Practical Details of General Farm Management, with a Chapter on Soils. By S. E. Todd. Portrait. Cloth. \$3 75.

**ORTHODOXY; ITS TRUTH AND ERRORS**. By James Freeman Clark. Muslin, pp. 512. \$1 25.

**A NEW TRANSLATION OF THE HEBREW PROPHETS**. Third edition, with a new introduction and additional notes. By George R. Noyes, D.D. Hancock Professor of Hebrew, etc., and Dexter Lecturer in Harvard University. 3 vols., 12mo. \$2 50.

**A NEW TRANSLATION OF THE BOOK OF PSALMS AND OF THE PROVERBS**. With introduction and notes, chiefly explanatory. By the same. \$1 25.

**A NEW TRANSLATION OF JOB, ECCLESIASTES, AND THE CANTICLES**. With introduction and notes, chiefly explanatory. By the same. \$1 25.

**A NEW AND PRACTICAL SYSTEM OF THE CULTURE OF VOICE AND ACTION**, and a complete Analysis of the Human Passions. With an appendix of readings and recitations designed for public speakers, teachers, and students. By Prof. J. E. Frohisher. \$1 75.

**RUDDIMENTS OF THE GERMAN LANGUAGE**. Exercises in Pronouncing, Spelling, and Translating. By Dr. F. Ahn. American Edition, Improved and Enlarged. Boards. 45 cents.

**REPLY TO DR. MARSH ON TRINITARIANISM**. By D. R. Thomason. Including a Letter from Howard Crosby, D.D. Paper. 20 cents.

## To our Correspondents.

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief, and distinctly stated, we will try to respond in the "next number." Your "Best Thoughts" solicited.

WHAT is the meaning of the star on the symbolical head printed on the cover of the JOURNAL?

Ans. It means simply that the function of that part of the brain is *unascertained*.

RIGHT AGE TO MARRY.—I wish to know if there is any disadvantage in a man marrying a woman three years older than himself? I am twenty-four, and am engaged to a lady three years my senior.

Ans. Being engaged, of course you must marry her. But you should have asked advice before consulting yourself. It would be better for the gentleman to be three or four years the senior. So far as companionship is concerned, we do not suppose there will be much incompatibility in disposition, though the lady be two or three years the elder.

WANTS TO MARRY HIS COUSIN.—A young friend of mine is about to engage himself to marry his first-cousin. I am fearful the result may not prove for the best. How can I convince him?

Ans. If he is already committed; if the two have promised, the only way to proceed is to appeal to their reason—convince their judgment, by giving them facts and knowledge. Show them the effects on offspring of consanguineous marriages; and leave it for them to take the consequences of their own acts. If they be not *infatuated*, they will consider, and obey the laws of nature and of God.

The best thing we can now suggest for their enlightenment is the new *ANNUAL OF PHRENOLOGY AND PHYSIOLOGY* for 1867, covering the ground of the question, "May I Marry my Cousin?"—stating who may and who may not marry.

ORIGIN OF RACES.—WHITE AND BLACK.—If the curse of Noah (as many thousands contend) made Ham black, where did he get his negro wife?

Ans. We do not belong to that array of many thousands who without much of a foundation on which to sustain their opinion, endeavor to maintain that the negro derived his color and racial characteristics from the malediction pronounced on Ham by Noah. We can not subscribe to such bigotry and to such evident lack of ethnological information. If the negro owes his dusky hue and low mental condition to the operation of a curse, to what must we attribute the color and equally low, if not lower, mental capabilities of the South Australians, the Fuegians or the Boro Indians? The two latter are enumerated among the indigenous races of the earth, and accounted among the descendants of Japheth, while the Australian is supposed to be a descendant of the honorable Shem. It will be remembered, perhaps, that an old darkey, when asked how he became black, replied, "That the Almighty one day took a piece of clay and made a man, but before he had breathed into his form the breath of life, he left him lying on the ground a few minutes to attend to something else, and during the interval the devil thought he would seize a good opportunity to mar the Creator's work, so he hastily daubed the inanimate

shape with black mud. When the Creator returned, He found his subject changed very much in color, but approving rather than disliking the alteration, on account of the variety which would thus be introduced into the human race, He gave it life." The question mooted brings up the much discussed subject of the unity of races. In relation to this we quote the words of a great authority, Wilhelm Von Humboldt. He says: "Whether the gregarious condition [of the human race—En.] was original or of subsequent occurrence, we have no historic evidence to show. The separate mythical relations found to exist independently of one another in different parts of the earth, appear to refute the first hypothesis, and concur in ascribing the generation of the whole human race to the union of one pair. The general prevalence of this myth has caused it to be regarded as a traditional record transmitted from the primitive man to his descendants. But this very circumstance seems rather to prove that it has no historical foundation, but has simply the identity of human conception, which everywhere leads mankind to a similar explanation of an identical phenomenon. \* \* \* Vainly would thought dive into the meditation of this first origin: man is so closely bound to his species and to time, that one can not conceive a human being coming into the world without a family already existing and without a past." This opinion is entertained also by Alexander Von Humboldt, and quoted in "Cosmos." Some of the ablest ethnologists of this century maintain similar opinions. Johannes Muller and Dr. Morton hold, in their writings, that mankind is one species, existing in diverse forms, which perpetuate themselves, but that to trace the existing races of man to one or many primitive pairs is not within the scope of human experience.

Dr. Not and Mr. Giddons, in their "Indigenous Races of the Earth," have collected a mass of authorities on this subject, and consider the historical individuality of Asian not satisfactorily sustained, but look upon him as "the general representative of a race—of humanity." Some comparative physical geographers allege that the diverse complexions and cerebral phenomena of the different races are due mainly to the influence of climate and geographical location. This opinion, however, does not bear a close scrutiny. Mr. Pritchard, in his "Natural History of Mankind," urges, with many interesting illustrations drawn from recorded phenomena in animal and human propagation, the unity of the human species. He says: "We contemplate among all the diversified tribes who are endowed with reason and speech the same internal feelings, appetencies, aversions; the same inward convictions, the same sentiments of subjection to invisible powers, and, more or less fully developed, of accountability or responsibility to unseen avengers of wrong and agents of retributive justice, from whose tribunal men can not even by death escape. We find everywhere the same susceptibility, though not always in the same degree of forwardness or ripeness of improvement, of admitting the cultivation of those universal endowments, of opening the eyes of the mind to the more clear and luminous views which Christianity unfolds of becoming molded to the institutions of religion and of civilized life; in a word, the same inward and mental nature is to be recognized in all the races of men. When we compare this fact with the observations which have been heretofore fully estab-

\* On the Varieties of Language and Nations.

lished as to the specific instincts and separate psychical endowments of all the distinct tribes of sentient beings, in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and one family."

So much difference of opinion exists among the most eminent scientists with reference to the diversity of races and their distribution, that it would be difficult for any one to determine which has the greater weight of evidence on his side. But assuming the unity of the human family, can we find greater variety between individual members of it than between individuals belonging to the same species of the lower animals, or between some specimens belonging to the same variety of vegetable growth? The spaniel and Danish dog are more unlike than the dog and the wolf; and some members of the same species of fruit trees differ more from each other than from trees of another variety. Instances are on record of negroes turning white, and of white persons becoming black. The cases of white children being born of black parents are not infrequent, and that, too, in Africa, where probabilities of racial intermixture could not be entertained. Albino now excite but little comment, yet the phenomenon seems no weak argument in support of the negro claim to an affinity with the "fair skinned" races. We can not omit that weak pride which many confess to, but will, without esteeming it a condescension, accord "Cuffy" a place among the tribes of the earth, and account him one of the links in the great chain of humanity.

INDUSTRIAL COLLEGE.—We are informed that in Story County, Iowa, there is an Agricultural College in process of erection. The building is soon to be completed, and is intended to be sufficient to accommodate two hundred students. A thorough course will be taught, and each student can pay his tuition, and a portion of his board, by working a few hours a day, in a garden or on a farm. Students will be admitted in the spring. Will the managers of the college send us their announcement that we may give it a more specific notice?

SPELLING.—Should a pupil pronounce the word after the teacher, before spelling? If so, what would be the benefit?

Ans.—We are not aware that this is generally practiced, but we think if it were, it would be beneficial in several respects. It would show that the pupil understands the word, and if he mispronounced it through mis-hearing, that mistake would be corrected; and if he pronounced the word correctly and distinctly, it would be a great aid to him in the spelling of it. Half of the bad spelling comes from the mispronouncing of words; and half of the bad pronunciation comes from ignorance of the just mode of spelling. It could perhaps be set down as a *fixed fact*, that those who pronounce badly, spell badly; and that their bad pronunciation is occasioned by their not understanding how to spell. We happen to know a family the members of which are all poor spellers; not so much from a lack of general education, or of opportunity to learn spelling, as from an apparent defect or incapacity to spell, which runs through the whole family. They generally pronounce their words correctly, but such spelling as they make in writing! For instance, science is written by one of them "ci-science." If they wanted to find out how to spell the word by consulting a dictionary, they would not know whether to look under the head of "S" or "C." It costs a

good deal of labor to learn to spell in English language, because, unlike of languages the pronunciation does not always indicate the spelling. In most cases the spelling is not phonetic. In other languages, the spelling is to a great extent phonetic, the same sound generally applying to each letter. The sound "o" is not spelled "ow" nor "ouch." If we had a phonetic method of spelling, and such letters, the pronunciation would always dictate the spelling, and poor spelling would be henceforth unknown.

WHITTINGTON AND HIS CAT.—Whittington, the hero of this old English legend, was a poor country lad who went to London and obtained a situation in a merchant's family as cook's assistant. He led a somewhat unhappy life, being abused by the cook, and obliged to sleep in a garret that was infested with rats and mice. Having obtained a penny he purchased a cat, which soon rid him of his nightly tormentors. Shortly after his purchase of cat, his master having loaded a ship with cargo for the East, gave his servant's permission to make a trial of fortune by sending something to be sold on their account at ports where the vessel stopped to trade. Whittington had nothing besides his cat, venture, so he sent that. In the course of ship's voyage it was driven by a storm to the coast of Barbary, where the officers kindly received by the king, and invited to dine with him. At dinner a swarm of rats and mice invaded the table, and annoyed the company that the ship's captain sent Whittington's cat, which, on being released in the dining-hall, made such a successful assault on the vermin that they were driven completely out. The king was so much pleased with the cat's performance that he offered a very high price for it, and obtained it. The money thus acquired by Whittington started him in business, and he succeeded so well that he married his old master's daughter, was knighted by the king, and became finally Lord Mayor of London.

## Publisher's Department

LIBRARIES SUPPLIED.—It will give us pleasure to fill orders for books, public or for private libraries. We have facilities for collecting all works published in America or Europe, on the most favorable terms. Sunday-schools, district-schools, seminaries, and colleges will have prompt attention.

LAST YEAR'S VOLUME.—A few complete sets of the A. P. JOURNAL for 1867, handsomely bound, may now had, at \$4 a volume, post-paid. A few numbers or broken sets yet remain. They will be sent as long as they last, to complete imperfect volumes, at 30 cents each. Offer no premiums to single subscribers.

OUR PREMIUMS and CLUB rates will remain open up to the 1st MAY next. Many clubs have been completed, and duplicated—while others remain but partially filled; and additional time is asked to go over the ground again. This we cheerfully grant, promising to supply all additional subscribers with all numbers from the beginning of the year and volume. We shall be glad to have lists in as soon as convenient.

BIND YOUR JOURNALS.—It is worth while to have the number bound at the end of each year. Any binder can do it at a cost of a dollar, in plain muslin; or in morocco backs, with marbled sides and edges, at \$1 50; or elegantly, at \$1 50 to \$3. We furnish a few copies for 1867, nicely bound in embossed muslin, lettered on the back at \$4 a copy.



## Personal.

MR. J. C. SMITH is lecturing on Phrenology in Dundee, Scotland.

THEOPHILUS FISKE, formerly a preacher and lecturer, fell dead in the street, before his own door, in New York, Dec. 13th.

MR. JAMES VICK, of Rochester, N. Y., has published the seventh edition of his beautiful Guide for the Flower Garden and Catalogue of Seeds, full of illustrations and instructions.

DR. E. C. ANGELL has erected a Turkish Bath at 51 Lexington Avenue, New York, which must prove a great convenience to up-town residents.

## General Items.

HOW TO GET A FLOWER GARDEN.—SPECIAL PREMIUM FOR LADIES.

For every two new subscribers to the JOURNAL, at \$3 each, during the months of February and March, we will give the worth of \$1 25 in flower seeds—including not less than twenty varieties of seeds. Please bear in mind, this proposition is made with a view, first, to increase the circulation of the JOURNAL and place it in the hands of those not now among its readers; and, second, to give every lady the means by which she may possess a beautiful flower garden, the fragrance of which shall be a rich perfume for the enjoyment of the minds and hearts of thousands.

NEBRASKA AGAIN.—A Correspondent, referring to our article on Nebraska, published in the August number of the PHRENOLOGICAL JOURNAL for 1867, calls our attention to certain points of interest to those contemplating a settlement in the West. He specifies Dakota City as likely to become one of the most flourishing cities in the State, and Dakota County as affording superior advantages to the business man and agriculturist, on account of its geographical position, fertility, and general adaptation to the production of fruits and vegetables. Nebraska has already taken a great stride in the line of progress and improvement, and will probably lead the Rocky Mountain States ere long. The Pacific Railroad has given affairs in the extreme West a tremendous ameliorating impulse, and we may look for a rapid growth there in all that constitutes American civilization.

THE GARDNER INSTITUTE, a Boarding and Day-school for Young Ladies, is one of the most prominent institutions of its kind in the country. Its advantages in the various departments of academic training are unsurpassed, while its charges are comparatively reasonable. Pupils who board at the Institute and receive instruction in all departments, including French and Latin, pay \$450 per annum. Day pupils pay from \$50 to \$150 per annum, according to the grade of scholarship and the number of branches pursued. The school year commences in September, but new pupils are charged from the time of entrance. The circular of the Institute bears upon it the indorsement of many distinguished clergymen and others. Send to Rev. C. H. Gardner, principal, 34 West 32d Street, New York, for a circular.

COULDN'T DO WITHOUT IT.

—Letters like the following from old subscribers are not rare visitors at this office:

"Mr. Editor—I send you \$3, for which please enter my name as a subscriber for the AMERICAN PHRENOLOGICAL JOURNAL for the following year. My subscription closed with the July number of last year; and my expenses in sustaining my family being about as much as my limited income can meet, I thought I would try and get along without the JOURNAL. But my experience during the six months past without it has been such that I have determined upon taking it for the remainder of my days; we find it impossible to get along without it. The instruction and the profitable entertainment afforded by its columns are indispensable in any well-regulated family. Yours truly and obligingly,

A. R., JR."

### ORATORY IN THE WEST.

It is an encouraging fact that oratory is extensively cultivated in the West, where the unfettered minds of young and vigorous men are developing with wonderful strides. If the East is the human garden and nursery, the West is the farm and the orchard. In the University of Chicago they have a special department devoted to the study of oratory, at the head of which is PROFESSOR NATHAN SHEPPARD, a ripe scholar and a fine speaker. PROF. SHEPPARD not only instructs his class, but gives popular lectures before associations on useful themes. His lectures on "The Tongue," "The Disposition," "Motives," "The Pathos and Humor of a Human Life," "The Bending of the Twig"—a lecture to young men, "The Love of Money"—a lecture to business men, "The Manliness for Woman," have been well received wherever delivered. We commend the subject of oratory to all Americans who would work and talk their way through the world.

### EXPOSITION UNIVERSELLE.

The intelligence and judgment of the Imperial Commission, in the matter of awards, are clearly evinced in the following extract from

### THE EXPOSITION UNIVERSELLE ILLUSTRATED.

("Publication authorized by the Imperial Commission"):

"By their skill, universally recognized, Meers, Wheeler & Wilson added to Howe's system of sewing machines important modifications, which have placed them in the front rank of manufacturers.

"The gold medal which has just been awarded them affirms, moreover, that none of the machines from the workshop of Howe, or of the principal tributaries, unite the qualities of simplicity and solidity of mechanism by which these machines are distinguished above all others.

"In their machine, remarkable for its form and elegance, they have substituted for the shuttle of Howe a small flat disc, which revolves vertically with unvarying swiftness. Hence this machine is the most simple of all, and notwithstanding its great precision in operation, its price is not above that of the most imperfect systems.

"Elegance, perfection of work, simplicity, solidity of mechanism and facility of management, have thus been united in the Wheeler & Wilson machine, constituting a superiority which the jury has, with unanimity, recognized and proclaimed.

"To these gentlemen the gold medal was awarded as manufacturers of machines; to Mr. Elias Howe a similar medal was awarded as propagator. The distinction made by the jury explains itself.

"The original machine of Thimonnier only needed to pass into the skillful hands of Wheeler & Wilson to receive the highest perfection. To-day, thanks to its cheapness, this machine is accessible to all. Its simplicity assures it not only a place in the chamber of the seamstress, but its elegant form wins it admittance into the most sumptuous parlor."—*Evening Mail*.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEAD, and charged according to the space occupied, at the rate of \$1 a line.]

THE HYGEIAN HOME.—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

THE MOVEMENT—CURE.—Chronic Invalids may learn the particulars of this mode of treatment by sending for Dr. Geo. H. Taylor's illustrated sketch of the Movement-Cure, 25 cents. Address 67 West 38th Street, N. Y. City. Aug., 11.

MRS. E. DE LA VERGNE, M.D., 325 ADELPHI STREET, BROOKLYN.

HYGIENIC CURE, BUFFALO, N. Y.—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Birdick House, Buffalo, N. Y. 11

### NEW NATIONAL RELIGIOUS

PAPER.—A national religious newspaper, to be called "THE ADVANCE," will be published weekly, from the first of September onward, in the city of Chicago. It will represent Congregational principles and polity, but will be conducted in a spirit of courtesy and fraternity toward all Christians. The form will be what is popularly termed a double sheet of eight pages, of the size and style of the New York *Evangelist*. The pecuniary basis is an ample capital furnished by leading business men and others, to be expended in the establishment and improvement of the paper, which is intended to be second to none in the country, in its literary and religious character. The purpose of its projectors is indicated in the name: their aim being to ADVANCE the cause of evangelical religion, in its relations not only to doctrine, worship, and ecclesiastical polity, but also to philosophy, science, literature, politics, business, amusements, art, morals, philanthropy, and whatever else conduces to the glory of God and the good of man by its bearing upon Christian civilization. No expense has been spared in providing for its editorial management in all departments, while arrangements are in progress to secure the ablest contributors and correspondents at home and abroad. The city of Chicago has been selected as the place of publication, because of its metropolitan position in the section of the country especially demanding such a paper, and the fact that it is nearly the center of national population, and in a very few years will be the ecclesiastical center of the Congregational Churches. Issued at the interior commercial metropolis, "THE ADVANCE" will contain the latest market reports, and able discussions of financial subjects, such as will make it a necessity to business men in all parts of the country. The editor-in-chief will be Rev. Wm. W. Patton, D.D., who resigns the pastorate of the leading church of the denomination at the West for this purpose, and who has had many years' experience in editorial labor. The subscription price will be \$2 50 in advance. Advertising rates made known on application. Address THE ADVANCE COMPANY, P. O. Drawer 6, 374, Chicago, Ill. 86c.

### TEMPERANCE IN CONGRESS.

—Ten-Minute Speeches delivered in the House of Representatives on the occasion of the First Meeting of the Congressional Temperance Society. One 12mo vol. sent by first post for 25 cents, by S. R. WELLS, 339 Broadway, N. Y.

Read what the papers say.

From the *Republic*: "The title of this book is decidedly refreshing, assuring one that there is such a thing as Temperance in Congress, and its matter cheers one as he reads it, and is encouraged with the hope that a movement has commenced that will be long absolutely prohibit persons addicted to the use of intoxicating liquor from holding seats in our National Council Chamber. These speeches, short and pithy, are truly interesting and instructive."

The *Clearfield Republican* says: "A reformation could not have broken out in a better place, as the intemperance of Congress for years has been a disgrace to the country."

The *Halifax (N. S.) Morning Chronicle* says: "Our temperance societies could not do better than procure a few thousand copies of this work for circulation."

The *Christian (Va.) Sun* says: "We would gladly see a copy in the hands of every young man in the country."

The *Texas Vindicator* says: "It is made up of ten-minute speeches, which abound in facts and fancies that can not fail to warm the heart of the genuine temperance reformers."

THE CHURCH UNION.—The largest and best Religious Family Newspaper in the world.

Owing to the unprecedented reception of this paper, it is now enlarged to twice its original size.

It is devoted to Liberty and Union in the whole Church of Christ, opposes Ritualism and Rationalism, and advocates Radical Doctrines in both Church and State.

It favors universal suffrage, and equal rights for every man and woman of every nationality.

It is the organ of no sect, but will endeavor to represent every branch of the Church, and every society organized for the purpose of converting the world to Christ.

It is Trinitarian in creed, but favors free discussion by all Religionists of every faith.

It will advocate a free communion table for all the Lord's people, and a free pulpit for all his ministers.

It will print a sermon from Rev. Henry Ward Beecher in every issue. This sermon, published at twelve o'clock every Monday, will be selected from one of the two sermons preached by Mr. Beecher the day before publication. It is not copyrighted, nor is it prepared for the press by Mr. Beecher.

Terms—\$2 50 yearly. \$1 to agents for every subscriber. Sold by American News Company at 5 cents, and by Publishers.

Address, CHARLES ALBERTSON, Sup't. Church Union, 103 Fulton Street, New York. Sept., 11.

### DEMOREST'S YOUNG AMERICA.

—The Best Juvenile Magazine. A Cassket of Games, Fun, Frolic, Music, and Literary Excursions, adapted for the juvenile mind. Every teacher recom-mends it, and every parent approves it. Do not fail to secure this valuable household treasure. Single copies, 15c., mailed free; yearly, \$1 50, with a gold-brass-mounted Mirror, or a good Knife, as a premium. Specimen copies, mailed free, 10c. Demore's Monthly and Young America together, \$3 50. Address

W. JENNINGS DEMOREST, No. 478 Broadway, N. Y.

**THE KITTATINNY**, introduced by the subscriber, is everywhere acknowledged the very best BLACKBERRY yet known. Having the original stock, we are enabled to furnish fruit growers and amateurs genuine plants in large or small quantities at low rates.

We have also the WILSON Blackberry, and a good stock of the BEST Raspberries, Strawberries, Currants, and Grapes.

Reader, if you want genuine plants of the best varieties that will give satisfaction, we can supply you at low rates.

For catalogues, etc., address E. & J. C. WILLIAMS, Montclair, N. J.

See JOURNAL for October, 1867.

[For five new subscribers to the PHRENOLOGICAL JOURNAL, at \$3 each, we will send one dozen first-class plants, worth \$5, post-paid by mail. Address this office.]

N. B.—This offer relates strictly to NEW subscribers.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

## AMERICAN EDUCATIONAL MONTHLY. Devoted to Popular Instruction and Literature.

Contents for January, 1868:  
I. Inner Life of Reform School. The Rauhe Haus, Hamburg. (With full page cut of the original Rauhe Haus.)

II. The Classification of the Sciences.

III. The Object of School Training.

IV. The Intervention of Government in Education. England and the English Colonies. From the French of M. Émile de Laveleye.

V. Grammatical Notes. Verbs modified by Adjectives.

VI. "Cloverbobs;" or, How Dr. Rounder Beat his Boys.

VII. The Year. Editorial.

VIII. Shall the Truth be Told about School Books. Editorial.

IX. Where are the Mothers. Editorial.

X. Play Grounds. Editorial.

XI. A Benediction. Editorial.

XII. Educational Intelligence: United States, Great Britain, Italy, British America, France, Austria, Hayti, Prussia, Australia.

XIII. Reviews of Current Publications: Geography, Logic, History, Language, Physiology, Literature.

XIV. New Inventions for Schools. The Adjustable Map and Chart Support. (With an Illustration.)

XV. Bulletin of Teachers who are Candidates for Positions.

XVI. Bulletin of School Properties for Sale and to Rent.

XVII. Descriptions and Price Lists of School Books and Articles for use in Schools.

Price, \$1.50 per annum. Specimens by Mail, prepaid, 15cts.

Premiums and club rates are liberal.

J. W. SCHERMERHORN & CO., Publishers, 430 Broome St., New York.

**WANTED—AGENTS.**—\$75 to \$200 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid, and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., Pittsburg Pa., or Boston, Mass.

**CAUTION.**—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name, or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

Feb 11

**COLLECTIONS OF FLOWER SEEDS.**—Long experience in selecting enables us to make up Collections which are invariably satisfactory to purchasers—and our usual full assortment the present season, embracing every desirable novelty and standard sort, either raised here or imported from the most reliable Seed Growers in Europe, insures assortments of the rarer sorts and finest qualities; all of the growth of the past season, and TRUE TO NAME.

### COLLECTIONS OF FLOWER SEEDS.

100 Varieties of Annuals, Biennials and Perennials, for	\$6 50
50 do. Peppercorn, do. do.	3 25
30 do. Annuals, do. do.	1 75
10 do. do. do. do.	2 50
20 do. More Rare Annuals, do. do.	1 50
40 do. do. do. do.	5 00
20 do. Choice Green-House Seeds, do. do. do.	9 00
30 do. Hardy Biennials and Perennials, do. do.	1 25
30 do. American Seeds, for European Culture.	2 25

### COMPLETE ASSORTMENT OF KITCHEN GARDEN SEEDS FOR PRIVATE FAMILIES.

	No. 1.	No. 2.	No. 3.	No. 4.
<b>Beans</b> .....Early Snap Short.....	1 pt.	1 qt.	1 qt.	2 qt.
.....Early Dun Colored.....	1 pt.	1 qt.	1 qt.	1 qt.
.....Horticultural Pole.....	1 pt.	1 qt.	1 qt.	1 qt.
.....Large Lima.....	1 pt.	1 pt.	1 qt.	1 qt.
<b>Beet</b> .....Extra Early Turnip.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Blood Turnip.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Broccoli</b> .....Long Blood.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Purple Cape.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Brussels</b> .....Sprouts.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Cabbage</b> .....Early Ox-Heart.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Early Winningstadt.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Drumhead Savoy.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Large Flat Dutch.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Carrot</b> .....Red Dutch for Pickling.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Early Horn.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Long Orange.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Cauliflower</b> .....Nonpareil.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Celery</b> .....Giant White Solid.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Corn</b> .....Mammoth Sugar.....	1 pt.	1 qt.	1 qt.	2 qt.
<b>Corn Salad</b> .....Evergreen.....	1 pt.	1 qt.	1 qt.	2 qt.
<b>Cress</b> .....or, How Dr. Rounder Beat his Boys.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Cucumber</b> .....Early White Spined.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Egg Plant</b> .....Long Green.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Improved New-York Purple.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Endive</b> .....Scarlet Chinese.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Kale</b> .....Green Curled.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Kohlrabi</b> .....Green Curled Scotch.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Leek</b> .....Best Flag.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Lettuce</b> .....Early Curled Silesia.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Butter.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Ice Drumhead.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Tennis Ball.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Melon</b> .....Netmeg.....	1 oz.	2 oz.	4 oz.	8 oz.
.....White Watermelon.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Ice Cream Watermelon.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Okra</b> .....Long Green.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Onion</b> .....Yellow Danvers.....	1 oz.	2 oz.	4 oz.	8 oz.
.....White Portugal.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Parsley</b> .....Large Red.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Parsnip</b> .....Extra Curled.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Peas</b> .....Sutton's Student.....	1 pt.	1 qt.	2 qt.	2 qt.
.....Extra Early Daniel O'Rourke.....	1 pt.	1 qt.	2 qt.	2 qt.
.....Harrison's Perfection.....	1 pt.	1 qt.	2 qt.	2 qt.
.....Champion of England.....	1 pt.	1 qt.	2 qt.	2 qt.
.....Hair's Mammoth.....	1 pt.	1 qt.	2 qt.	2 qt.
<b>Pepper</b> .....Sweet Mountain.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Large Bell.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Radish</b> .....Scarlet Stuffer.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Yellow Turnip.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Long Scarlet.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Chinese Winter.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Salsify</b> .....Flandre.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Spinach</b> .....Early Bush.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Squash</b> .....Hubbard.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Yokohama.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Tomato</b> .....Early Red Smooth.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Yellow Plum.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Lester's Perfected.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Turnip</b> .....White Strap Leaf.....	1 oz.	2 oz.	4 oz.	8 oz.
.....White French.....	1 oz.	2 oz.	4 oz.	8 oz.
.....Yellow Stone.....	1 oz.	2 oz.	4 oz.	8 oz.
<b>Herbs</b> .....(Five Varieties).....	1 p.a.	1 p.a.	1 p.a.	1 p.a.

Orders promptly filled, and forwarded by mail or express, on receipt of price, by S. R. WELLS, 339 Broadway, New York.

**DEMOREST'S MONTHLY MAGAZINE.**—The January number of this popular monthly, with extraordinary attractions, valuable information, original Stories, Music, artistic Engravings, full-size Patterns, and other novelties, now ready. Every lady is astonished to find how much is offered in each number of this Magazine. Yearly, \$3, with a valuable premium; single 30c; specimen copies, 10c; either mailed free. Address

W. JENNINGS DEMOREST,  
478 Broadway, N. Y.

Twenty subscribers secure a Wheeler & Wilson Sewing Machine, or the Peerless Cooking Stove, and a premium to each subscriber. Now is the time to make up Clubs for 1868.

**IMMENSE PRICES PAID FOR OLD BOOKS.**  
CHEAPEST BOOK STORE IN THE WORLD!  
100,000 Old and New Books on Hand.  
Catalogues free. Send a stamp.  
LEGGAT BROTHERS, 113 Nassau Street,  
New York. J. Jy.

**ACTIVE AGENTS** can make from five to ten dollars daily in selling Mr. and Mrs. LYMAN's new and brilliantly written book—THE PHILOSOPHY OF HOUSEKEEPING. High percentage and exclusive territory given. For circulars and agencies apply to GOODWIN & BETTS, Hartford, Ct. Oct. 71.

**EARLY IN JANUARY.** Price 20 cents. No. 1 of the New Volume of ROUTLEDGE'S MAGAZINE FOR BOYS—an Illustrated Monthly Magazine. Conducted by Edmund Routledge, editor of Every Boy's Book.

Programme for 1868.  
Thomas Muir will contribute THE GABOON; OR, ADVENTURES IN GORILLA LAND. To which Mr. J. B. Zwecker will contribute illustrations.

Miss Campbell will contribute THE LOST CHAMOIS HUNTER. To which Mr. W. W. Ridley will contribute illustrations.

Lieut. C. R. Low will contribute A BOY'S VOYAGE TO AUSTRALIA. A Sea Tale of Fifty Years Ago.

Sidney Darvil will contribute SPORTS AND AMUSEMENTS, with colored illustrations, each month.

In addition to the above, many interesting tales will also appear in the Numbers for 1868. Papers on Scientific Subjects and Natural History, written by our best authors, in a popular style, will be given every month. Games and Sports, suitable for every month in the year, will also be published in this Magazine.

"This is a magazine for boys, not for girls or for children, but boys."

Terms: Single subscriptions, \$2 25 a year; in clubs of five or more, \$2 each; and for clubs of twenty, a copy gratis to the getter up of the club.

Address the Publishers,

GEORGE ROUTLEDGE & SONS,  
416 Broome Street, New York.  
25 cents a month. \$3 a Year.

**GOOD WORDS.**  
Edited by Norman Macleod, D.D.

Arrangements for 1868.

Prior to his departure for India, where he has gone to visit the Mission Stations, at the request of the Church of Scotland, Dr. Macleod made full arrangements for the efficient conduct of Good Words during his six months' absence.

These arrangements are such as can not fail to give the Magazine a higher position than it has yet occupied, and to make it more worthy of a universal circulation.

Already its circulation in England is larger than that of any other Monthly Magazine; and during the current year the publishers have had the satisfaction to hear from one gentleman traveling in Jamaica, that he saw negroes going to work with Good Words in their hands; from a second in Australia, that he saw it in houses in the Blue Mountains; from a third in the interior of China, that he came across it there; and from a fourth, that it is largely read in South Africa. The following is such an out-of-the-way tribute, that the publishers hope they may be excused for quoting it. It is from a letter received by William Nelson, Esq., Publisher, Edinburgh, from his brother-in-law, and kindly communicated to them by the latter.

"On our way from Panama we paid a visit to Pitcairn's Island, but as it was getting late in the day we could not land. However, Young came off in a canoe to the steamer. He is the grandson to the boat-swain of the Bounty, and is now invested with magisterial powers by the Islanders themselves, and his decision is always final. He seemed an intelligent, quiet man. Another canoe came off with two young men, the son and son-in-law of Young, and the first question they asked was, 'How is our Queen Victoria?' and they then inquired if we could give them any copies of Good Words."

So much for popularity, although Good Words has never courted popularity as such. But acting on the conviction that nothing is so human as Christianity, and no one so thoroughly a man as the Christian, it has striven to be nobly simple, and to be the common reading of both great and small.

The Volume for 1868 will contain:

I. THE WOMAN'S KINGDOM. By the Author of John Halifax.

II. THE VICTIM. By Alfred Tennyson, Poet Laureate.

III. SOME PAPERS. By the Duke of Argyll.

IV. HISTORICAL STUDIES. By A. P. Stanley, D.D., Dean of Westminster.

V. "ECCLES HOMO." By the Right Hon. W. E. Gladstone, M.P.

VI. PEEPS AT THE FAR EAST. By Norman Macleod, D.D.

And also Contributions from nearly all those other writers who have raised Good Words to its present condition.

Single numbers sold and subscriptions received by GEORGE ROUTLEDGE & SONS, 416 Broome Street, New York.

**WALKING FISH, Climbing**

Fish, Leaping Fish, Flying Fish, and Shooting Fish; Robert Bonner and the Secret of his great "Ledger" Success; Modern Physical Degeneracy; Japanese Magic, wonderful Butterfly Trick; Training for Health and for Athletic Contests; How to Tame Birds; Cures for Intoxication; Youtai's Cure for Hydrophobia; Rich Men of the World, and How they Gained their Wealth; How People See Ghosts; Art of Foretelling the Weather; Maple-Sugar Making; Artificial Honey; Wasteful Advertising, showing how advertisements are concocted; Exposures of Humbug, by the author of the celebrated and widely circulated book, "Rogues and Rogueries;" Recipes; Miscellany; etc., etc., in January number of

**HANEY'S JOURNAL.**

A neat, medium-sized, moderately illustrated paper of interesting and valuable reading for farm, household, workshop, or store. Its aim is to *benefit and help* its readers, warning them against frauds and impositions, and telling them whatever we think will prove *useful, interesting, or profitable* to them. Only 25cts. a year, or 5cts. a copy—none free.

HANEY & CO., 119 Nassau Street, New York.

**GUIDE TO AUTHORSHIP, a**

practical and valuable aid to all who wish to engage in Literary Pursuits of any kind for pleasure or profit; with hints for securing success and preparation, value, and disposal of MS. Also, Editing, Proof-reading, technical terms, estimates for publishing, etc. 50cts.

"It will save them asking a great many questions, or making a great many blunders."—*N. Y. Eve. Mail*. "Will be of great service to those who contemplate a trial of the pleasure and profit of a literary life."—*Godley*. "Useful to all old and young, who write for the press."—*Phrenological Journal*. "Were the instructions in this little work carried out, we should have more writers and fewer scribblers."—*Knickerbocker*. "Gives some rather amusing details of the techniques of literary handicraft."—*N. Y. Tribune*.

**SECRETS WORTH KNOWING**, tells how to make medicine, perfumery, hair and dental articles, cosmetics, soaps, dyes, vermilion remedies, candles, wines, cordials, cheap and delicious temperance beverages, veterinary remedies, manufacturers' secrets, and many articles in universal use, made at trifling cost and sold at large profits. 25cts.

**ROGUES AND ROGUERIES**, new, revised, and enlarged edition, exposing all tricks and traps of cities, and all swindles and humbugs. Illustrated. 25cts.

**PHONOGRAPHIC HANDBOOK**, for Self-Instruction in the modern, improved, and simplified art used by practical reporters. Easiest and best. 25cts.

**HANDBOOK OF VENTRILOQUISM**, and how to make the Magic Whistle. 15cts.

"Really a valuable aid."—*Boston Wide World*. "Will enable any one to produce the most wonderful vocal illusions."—*N. Y. Atlas*.

**HOW TO MAKE BAD MEMORY** Good and Good Better, a new art valuable to all, teaching how the most wonderful feats of memory may be performed, and how all defects may be remedied. Useful to all, especially students (particularly when preparing for examination), teachers, clergymen, and all professional men. 15cts.

**COMMON-SENSE COOK BOOK**, a reliable guide for the preparation of a wide range of dishes suiting all tastes and all purses. One decided attraction is the number of delicious but inexpensive preparations which are included in the work. The proportions of ingredients are carefully given, as well as their manipulation and proper serving up. The book contains a very large amount of matter for the price, and even if you already possess a good cook book, you can not fail to find many things in this one amply worth the cost. 30cts.

**ORPHEUS C. KERE'S COMICALITY**, with 150 humorous illustrations. 25cts.

To be had of all booksellers, or free by mail on receipt of price. HANEY & CO., 119 Nassau Street, New York.

**AMERICAN JOURNAL OF MINING, FOR 1868.**

THE BEST AND LARGEST PAPER OF THE KIND IN THE UNITED STATES.

Of the numerous sources of wealth which this country possesses, none are more important, either in richness or extent, than her minerals. These have added largely to her prosperity, and afford a profitable means of investment for capital, and an extensive field for labor. The *AMERICAN JOURNAL OF MINING* is acknowledged by the public and the press to be a faithful and accurate exponent of the important interests dependent on Mining; and to more fully meet the demands of circulating valuable and reliable information, it is now increased in size to sixteen large quarto pages, thus making it the largest paper devoted to mining on this continent.

It contains: Illustrated descriptions of the latest improvements in Mechanical appliances used in opening, working, and draining mines; crushing and treating the ore. Original Papers on Geology, Metallurgy, Assaying, Chemistry, and various Scientific subjects, contributed by able Scientists, in a popular style and with scientific method and exhaustiveness.

A Summary of Mining News, collected from all parts of the continent, and classified geographically and mineralogically.

Original Editorials, devoted to a review of the legislation affecting mining, to a denunciation of fraudulent speculation, to an advocacy of such measures as will advance the interests of miners or will increase public confidence in legitimate mining, and to a consideration of all other matters of value to those interested in mines.

Interesting Correspondence, giving the opinions of the public on topics of the day. Miscellaneous Articles, culled from a selection of the leading scientific publications of Europe and America.

Reviews of New Publications on Science, Statistics, and other subjects immediately connected with the objects of the paper.

Reports of the Proceedings of the Polytechnic Branch of the American Institute, and other Scientific bodies.

Statements of the formation and progress of Mining Companies, of their meetings and dividends, assessments, etc.

A comprehensive and correct Market Review of Stocks and Metals.

Reports on the Slate Trade, now rapidly increasing in importance.

Coal Trade Reports that will be found to surpass in extent and accuracy those given by any other agency, comprising accurate tables showing the shipments of Coal over the principal roads and canals during each week, and the increase or decrease as compared with the same period of the preceding year, the prices of coal, home, provincial, and foreign, the rates of transportation, and the various tolls.

Iron Trade reports and statistics, which, in point of completeness and accuracy, deserve the favor they have received. Each week contains carefully prepared statements of iron imports and productions in various sections of the country; Market prices in New York, Boston, Cincinnati, Pittsburgh, and London; miscellaneous statements of great value, and special items of news invaluable to every iron merchant or manufacturer, besides a correct and unbiased review of the Market for the past week.

Reports on the Foreign Metal Markets.

Notices of Patent Claims interesting to Miners and Metallurgists, etc., and lists of Scientific Books.

The advertising columns afford a very full directory of the chief Manufacturers of Machines used in Mining, of Chemists, Assayers, Scientific Publishers, etc.

As soon after the close of every year as possible, there will be published, in the *AMERICAN JOURNAL OF MINING*, a complete and accurate review of each of the various Mining interests of the United States. These reviews will comprise carefully compiled statistics, which will show at a glance the progress, extent, and operations of the whole country in every Mineral during the year past.

Each number of the *AMERICAN JOURNAL OF MINING* is printed in the best possible manner, on an excellent quality of paper, contains 16 large solid pages, two volumes a year, each containing 416 pages, forming a valuable book of reference to all interested in Mining, Milling, Geology, Chemistry, etc.

Published every Saturday morning.

**TERMS.****SUBSCRIPTION:**

\$4 00 per annum, in advance. Single copies, Ten Cents.  
\$3 25 for six months. Specimen copies sent free.

**RATES OF ADVERTISING**.—15 cents per line of thirteen words for each insertion. A Discount allowed to permanent advertisers. Terms invariably in advance.

**WESTERN & COMPANY, PROPRIETORS.**

No. 41 Pine Street and 57 Park Row, New York City.

**MME. DEMOREST'S EMPORIUM**

OF FASHION, 478 Broadway, New York. Plain and elegantly trimmed Patterns of every new and desirable style for Ladies' and Children's Dress. Full sets of fifteen articles, elegantly trimmed, including Show Card and duplicates to cut by. \$5. Sent on receipt of price. Branches appointed everywhere. Send for Circular.

**ELECTRO VITAL—DR. JEANES KIDDER'S** Highest Premium Electro-Magnetic Apparatus, warranted greater magnetic power of any called magnetic. The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patentee districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Certificates of highest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER, 478 Broadway, New York.

**THE BEST FASHION MAGAZINE**

and the only reliable Fashions published in America—*DEMOREST'S MONTHLY*. The splendid January number, with extraordinary attraction, all the latest and most reliable Fashions, full-size Pattern, Holiday Novelties, New Music, etc., etc. Single, 30c.; yearly, \$3, with a valuable Premium to each subscriber, and splendid Premiums for Clubs. Only 20 subscribers secure a new Wheeler & Wilson Sewing Machine, or the Peerless Cooking Stove.

W. JENNINGS DEMOREST, No. 478 Broadway, N. Y. Specimen numbers mailed free.

**DEMOREST'S MONTHLY**

**MAGAZINE**.—The splendid January number, with unusual and brilliant attractions; popular music, stories, household matters, architecture, splendid fashions for the holidays, etc. Do not fail to see the brilliant and useful January number, now ready, universally acknowledged the model parlor magazine of America. Yearly, \$3, with a valuable premium, and other noble premiums and terms for Clubs. Single copies mailed free on receipt of 30c.; back numbers as specimens, 10c. Address W. JENNINGS DEMOREST, No. 478 Broadway, N. Y. The Paris Exposition Prize Medal, Peerless Cook-Stove, with all the cooking utensils, price \$48, or the best Sewing Machine, a \$55 Wheeler & Wilson, given for 20 subscribers. The Monthly and Young America for \$3 50.

**"AMERICAN SCHOOL INSTITUTE"**

Founded 1855, is a Reliable Educational Bureau. It has proved:

1. To aid all who seek well qualified Teachers.

2. To represent Teachers who desire Positions.

3. To give Parents information of good Schools.

4. To sell, Rent, and Exchange School Properties.

J. W. SCHERMERHORN, A.M., Actuary, 490 Broome Street, near Broadway, New York.

"The Right Teacher for the Right Place."

**INFORMATION OF TEACHERS** will be furnished, which shall embrace—Opportunities for education; special qualification for teaching; experience, and in what schools; references; age; religious preferences; salary expected; candidate's letter, and sometimes a photographic likeness. We nominate several candidates, and thus give opportunity for selection.

Twelve months' trial has proved the "AMERICAN SCHOOL INSTITUTE" a useful and efficient auxiliary in the Educational Machinery of our country. Its patrons and friends are among the first educational and business men.

Superintendents, School Officers, and others, should give notice of what Teachers they may want.

Testimony for "AMERICAN SCHOOL INSTITUTE" from highest educational and business authorities sent when required.

"A Bulletin of Teachers," who seek positions, may be found in the "AMERICAN EDUCATIONAL MONTHLY."

**GOOD THINGS MADE DESIRABLE**

and desirable things made good, including Puzzles, Games, Toys, and other novelties, in the January number of *DEMOREST'S YOUNG AMERICA*.

**NEW PARLOR AND CHURCH**

**ORGANS AND MELODIONS**. Best makers. Several of the different sizes, including one very large Reed Organ, two Banks of Keys, Pedal Bass, and full number of stops. Retail price, \$600. Will be sold at a great sacrifice. Address BOX 4,998, New York Post-office.

**THE MODEL PARLOR MAGAZINE**

—*DEMOREST'S MONTHLY* combines all the novelties, utilities, and attractions of all the other magazines, with the only reliable fashions. Yearly, \$3, with a beautiful Premium. *Demorests Monthly* and *Young America*, \$4.50; or *Demorests Monthly* and *Weekly Tribune*, \$4.

W. JENNINGS DEMOREST, No. 478 Broadway, N. Y.

**"SHORTHAND; all about it."**

10 cents. "Hon. Mrs. Yelverton's Love Letters." 15 cents. Post-paid. **GEORGE J. MANSON**, Publisher, 37 Park Row, New York. Agents wanted. Feb. 3.

**DEMOREST'S MONTHLY**

**MAGAZINE**.—*DEMOREST'S MONTHLY* combines more attractions, both useful and entertaining, and at the same time offers more liberal premiums than any other; and, certainly, for no other Magazine could subscriptions be procured so easily. Now is the time to make up your Clubs for 1868. Yearly, \$3, with a beautiful premium. Only 50 subscriptions secure a new Wheeler & Wilson Sewing Machine or the Peerless Cooking Stove, with the extra premium to each subscriber. January number now ready. Address

W. JENNINGS DEMOREST, No. 478 Broadway, N. Y. Specimen copies mailed free, 16c.

**MENTAL AND SOCIAL CULTURE**

a Book for Families and Schools. By L. C. Loomis, A.M., M.D., President of Wheeling Female College.

Contents: I. How to Obtain Knowledge.—II. Observation, Reading, Lectures, Conversation, and Meditation Compared.—III. Rules Relating to Observation.—IV. Of Books and Reading.—V. Judgment of Books.—VI. Of Living Instructions and Lectures.—VII. Rules of Improvement by Conversation.—VIII. Practical Hints: How and When to Speak and What to Say.—IX. Of Study or Meditation.—X. Of Fixing the Attention.—XI. Of Enlarging the Capacity of the Mind.—XII. Of Improving the Memory.—XIII. Of Self-Control.—XIV. A Cheerful Disposition.—XV. Politeness.—XVI. Practical Hints on Behavior.

Price, post-paid by mail, \$1.

J. W. SCHERMERHORN & CO., Publishers, 490 Broome St., New York.

**A DESIRABLE COMPANION**

with a good temper and perfection in every point, and one that will stick by you through thick and thin—*MRS. DEMOREST'S DIAMOND NEEDLE*, in very convenient and ornamental cases. Price, 30c., mailed free.

478 Broadway, N. Y.

**NEW ELECTRO-GALVANIC**

**BATTERY**, celebrated for the curing of Nervousness, Neuralgia, Rheumatism, and other diseases, with instructions in its Philosophy and modes of Application. Price \$20.

Address S. R. WELLES, 389 Broadway, New York.

### RUSKIN'S WORKS.

Choice Selections, consisting of Extracts from the Writings of John Ruskin, arranged under the following heads: Scenes of Travel, Characteristics of Nature, Painting and Painters, Architecture and Sculpture, Ethical, Miscellaneous. One volume, 12mo, printed on tinted paper, elegantly bound in extra cloth, gilt head, \$2 50.

#### RECENTLY PUBLISHED,

Uniform in size and style with the above, and on Tinted Paper:

- Beauties of Ruskin; or, The True and Beautiful in Nature, Art, Morals, and Religion. 1 vol., 12mo, extra cloth, gilt head. \$2 50
- Precious Thoughts—Moral and Religious, gathered from the works of John Ruskin. 1 vol., 12mo, extra cloth, gilt head. 2 00
- The Ethics of the Dust—Lectures to Little Housewives, etc. 1 vol., 12mo, extra cloth, gilt head. 1 75
- Sesame and Lilies—Lectures on Books and Women. 1 vol., 12mo, extra cloth. 1 50
- The Crown of Wild Olive—Lectures on Work, Traffic, and War. 1 vol., 12mo, extra cloth, gilt head. 1 50

#### NEW EDITIONS OF

- Modern Painters—5 vols., tinted paper, beveled boards, in box. 12 00
- Modern Painters—5 vols., tinted paper, half calf. \$1 00
- Modern Painters—5 vols., tinted white paper, cloth. 9 00
- Stones of Venice—3 vols., on tinted paper, beveled boards, in box. 7 00
- Stones of Venice—3 vols., on tinted paper, half calf. 12 00
- Miscellaneous Works—Including: "Seven Lamps of Architecture;" "Lectures on Architecture and Painting;" "Two Paths;" "Elements of Drawing;" "Elements of Perspective;" "Political Economy of Art;" "Pre-Raphaelitism;" "Construction of Sheepfolds;" "King of the Golden River;" "Sesame and Lilies;" "Lecture before Society of Architects;" "The Ethics of the Dust;" "Unto this Last;" "Crown of Wild Olive;" 5 vols., on tinted paper, beveled boards, in box. 14 00
- Miscellaneous Works. 5 vols., half calf. 21 00

#### ALSO PLAIN EDITIONS OF

- Seven Lamps of Architecture. 1 vol., 12mo, cloth. 1 25
- Seven Lamps of Architecture. 1 vol., 12mo, plates, cloth. 1 75
- Lectures on Architecture and Painting. 1 vol., 12mo, cloth, plates. 1 50
- Two Paths, being Lectures on Art. 1 vol., 12mo, cloth, plates. 1 25
- Elements of Drawing. 1 vol., 12mo, cloth, plates. 1 00
- Elements of Perspective. 1 vol., 12mo, cloth. 1 00
- Political Economy of Art. 1 vol., 12mo. 1 00
- Pre-Raphaelitism—Construction of Sheepfolds—King of the Golden River. 1 vol., 12mo, cloth. 1 00
- Sesame and Lilies. Two Lectures on Books and Women. 1 vol., 12mo, cloth. 1 00
- Lecture before Society of Architects. The Ethics of the Dust. Ten Lectures to Little Housewives, etc. 1 vol., 12mo. 1 25
- Unto This Last. Four Essays on the First Principles of Political Economy. 1 vol., 12mo, cloth. 1 00
- The Crown of Wild Olive. Three Lectures on Work, Traffic, and War. 1 vol., 12mo, cloth. 1 00
- Miscellaneous Works. Vol. 5, containing "Ethics of the Dust," and "Unto this Last." On tinted paper, uniform with "Works." 2 50
- Complete Works. On tinted paper, and in beveled boards, including "Crown of Wild Olive." 13 vols. In three boxes. 85 00
- Sent by return mail, post-paid, on receipt of price. Address S. R. WELLS, 389 Broadway, New York.

**MME. DEMOREST'S MAMMOTH BULLETIN PLATE** of the Fall and Winter Fashions for Ladies, 70 Figures, with ten full-size Patterns of the best. Price, \$3 50. Mailed free. Also Mme. Demorest's Bulletin Plate of Children's Fashions, with ten full-size Patterns, \$1 50. Mailed free on receipt of price. 478 Broadway.

### SOMETHING TO THE POINT.

A Desirable Companion, having a beautiful form, brilliant complexion, clear eye, an iron constitution, nerves of steel, and in every point perfection, with a pliant nature, even temper, and arrayed in new style and fancy wrapper, **MME. DEMOREST'S DIAMOND NEEDLES.**

These Needles are made of the best quality of steel, best in form, best in points, best eyes, best finish, and best in every particular, including the convenient and superior manner in which they are put up. They are made in Europe expressly for our trade, and are warranted the best Needles in the world, one of them being worth nearly one dozen of the ordinary kind. Ladies, do not fail to try these exquisitely superior Needles. In very convenient and ornamental cases, containing assorted sizes. Price 30 cents. Mailed free on receipt of price.

478 Broadway, New York.

### IMPORTANT TO OWNERS OF STOCK.—THE AMERICAN STOCK JOURNAL AND FARMER'S AND STOCK BREEDER'S ADVERTISER.

A first-class Monthly Journal devoted to Farming and Stock Breeding. Each number contains thirty-six large double-column pages, illustrated with numerous engravings. Only one dollar a year. Specimen copies free, for stamp.

#### HORSE AND CATTLE DOCTOR FREE.

The publishers of the **AMERICAN STOCK JOURNAL** have established a Veterinary Department in the columns of the Journal, which is placed under the charge of a distinguished Veterinary Professor, whose duty it is to receive questions as to the ailments or injuries of all kinds of stock, and to answer in *print* in connection with the question, how they should be treated for a cure. These prescriptions are given *gratis*, and thus every subscriber to the Journal has always at his command a Veterinary Surgeon *free of charge*. Every Farmer and Stock Breeder should subscribe for it. We will send from June until the 1st of January for 50 cents to address N. P. BOYER & CO, S. Tex. Gum Tree, Chester Co., Pa.

**DEMOREST'S MONTHLY MAGAZINE AND YOUNG AMERICA**, together, one year for \$3 50. Address: W. Jennings Demorest, 478 Broadway, N. Y.

**AGENTS WANTED** in every County of the United States, to sell the New Double Map of the *United States and World*, showing Russian America, Pacific R.R., Atlantic Cable, and population of every County in the United States. All of the Railroads, as well as proposed roads are plainly shown. This is a rare chance for Map and Book Agents, as well as all out of employment. Send for Catalogue, giving particulars and prices to **GAYLORD WATSON, 16 Beekman Street, New York, or A. B. CLOSSON, Jr., 28 West Fourth Street, Cincinnati, Ohio.**

**THE ELEGANT JANUARY** number of **DEMOREST'S MONTHLY MAGAZINE** ready. Do not fail to see the January number of this popular monthly.

**THE MASONIC HARMONIA; A COLLECTION OF MUSIC,** ORIGINAL AND SELECTED, For the use of the

**MASONIC FRATERNITY.** BY HENRY STEPHEN CUTLER, Doctor in Music, Director of the Cecilian Choir, etc.

Being the most complete and best adapted for use in Lodges. Published under the auspices of St. Cecile Lodge, No. 548, city of New York. Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

**MASONIC PUBLISHING AND MANUFACTURING CO.,** 432 Broome Street, New York.

**BEAUTY, FUN, AND VIRTUE** PORTRAYED.—Virtue, Fun, and Beauty in a Portrait; Fun, Beauty, and Virtue in Poetry, in the January number of **DEMOREST'S YOUNG AMERICA.**

### MME. DEMOREST'S EMPORIUM OF FASHIONS, 473 Broadway New York.

Plain and elegantly trimmed Patterns of every new and desirable style for Ladies' and Children's Dress. Full sets of fifteen articles, elegantly trimmed, including new Caps and duplicates to cut by, \$5. Sent on receipt of price. Branches appointed everywhere. Send for Circular.

### BOARDING IN NEW YORK.

Persons visiting the city, either for business or pleasure, can obtain board at the Turkish Bath establishment, Nos. 13 and 15 Light Street. We have good rooms, wholesome diet, and are located near street cars that will take you to any part of the city.

**TURKISH BATHS.** Vapor Baths, Electric Baths, Water Cure, and Swedish Movement Cure applied to those needing such. **MILLER, WOOD & CO.,** Proprietors.

### MME. DEMOREST new style

**BENIGNO DRESS LOOPERS.**—A great improvement; 50 cents per set. Mailed free. 473 Broadway, New York. Very convenient, ornamental, and efficient.

### NEW SEED CATALOGUE FOR

1868. J. M. Thorburn & Co., 15 John Street, New York, have the pleasure to announce that their

### ANNUAL CATALOGUE OF

**VEGETABLE AND AGRICULTURAL SEEDS** for the New Year will be ready for mailing to all applicants in January. 2t.

**DEMOREST'S MONTHLY**, universally acknowledged the Model Parlor Magazine, contains an attractive array of the best writers, and the most attractive features for a Ladies' Magazine. Yearly, \$2. Published at 473 Broadway New York.

**KATHIRNA. Her Life and Mine:** in a Poem. By J. G. Holland, author of "Bitter Sweet." One vol., 12mo, about 300 pages. Price, \$1 50; full gilt, \$2 50.

Kathrina may be pronounced the most successful Poem ever published in America. During the first three months succeeding its publication the actual sales averaged nearly four hundred copies for every working day, making a total for that time of thirty thousand copies.

**OTHER WORKS BY DR. HOLLAND.** Letters to Young People. 45th edition \$1 50 Bitter Sweet. A Poem. 40th edition. 1 50 Gold Bell. Hammered from Popular Proverbs. 1 75 Miss Gilbert's Career. An American Story. 2 00 The Bay Path. 2 00 Lessons in Life. A Series of Familiar Essays. 1 75 Letters to the Joneses. 1 75 Plain Talks on Familiar Subjects. 1 75

**PRAYERS FOR PLYMOUTH PULPIT.** By Henry Ward Beecher. One vol., 12mo. Cloth, plain, \$1 75; gilt, \$3 50.

In this volume there are permanently preserved a large number of these prayers, selected from those offered in the course of his regular ministrations during the last ten years, and they are given precisely as they were made, each one being complete in itself, and all form a collection which has no equal and hardly a parallel in our literature.

**THE RACES OF THE OLD WORLD.** A Manual of Ethnology. By Charles Loring Brace. One vol., post 8vo, \$2 50.

The manual is in eight divisions: the first treats of the leading races in the earliest historical period; the second, of the primitive races in Europe; the third, of the leading races of Asia in the middle ages; the fourth, of the modern ethnology of Asia; the fifth, of Oceanic ethnology; the sixth, of the ethnology of Africa; the seventh, of the races of modern Europe; and the eighth, of the antiquity of man, and the question of unity or diversity of origin. The work is sufficiently comprehensive in itself to give the student a clear understanding of the science of which it treats, while it may at the same time serve as an incentive and guide to a wider range of investigation.

These works will be sent post-paid to any address on receipt of price by S. R. WELLS, 389 Broadway, N. Y.

### MME. DEMOREST'S EXCEL-

**SIOR SYSTEM OF DRESS CUTTING**, always awarded the First Premium, and now used and indorsed by nearly all the best Dress-makers in the United States. The Model, with full instructions, \$1 each. Mailed free.

### BOOKS BY RETURN MAIL.

Any Book, Map, Chart, Portrait, Album Magazine, or Paper, sent "by return of First Post," at Publishers' Prices. All works on Phrenology, Phonography, Hydropathy, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias, and on the Natural Sciences. Address S. R. WELLS, No. 389 Broadway, New York. Agents wanted.

### MME. DEMOREST'S COMBI-

**NATION SUSPENDER AND SHOULDER BRACE**, relieves the Hips and suspends the Weight of the Dress on the Shoulders, affording great comfort; also, expands the Chest and Lungs, and encourages a Gracful Position. No lady or child should be without them. Ladies, \$1; Children, 75cts. Mailed free on receipt of the price. 478 Broadway, New York.

### INDUSTRIAL PUBLICATIONS.

**SCIENTIFIC WORKS.**  
Painter and Gilder's Companion... \$1 75  
Book Binder's do... 2 20  
Cabinetmaker's do... 1 50  
Dyer's do... 1 50  
Surveyor's do... 1 50  
Horse Shoer's do... 1 50  
Brass and Iron Founder's do... 2 30  
Builder's do... 1 50  
Chandler's do... 12 50  
Cotton Spinner's do... 2 00  
Miller's do... 1 75  
Paper Hanger's do... 1 50  
Turner's do... 1 50  
R.R. and Civil Engineer's do... 1 00  
Yonmans' Class-Book, Chemistry... 2 20  
Tanning, Currying, and Leather Dressing... 13 50  
The Art of Dyeing, Cleaning, Souring, etc. etc. 3 50  
Sent post-paid on receipt of price. S. R. WELLS, 389 Broadway, New York. December, 11.

**MME. DEMOREST'S CHILDREN'S MAGIC DRESS CHART**, with full instructions for cutting all sizes of Waists, Jackets, Aprons, and Sacks for Children, from one to fifteen years of age. Fifty cents each.

Every mother should possess this invaluable Guide and Model for Children's Dress Cutting. Mailed free.

### New Music.

**THE GRANDE DUCHESSE OF GEROLSTEIN.** All the principal melodies of this popular opera, among which are—**THE SWORD OF MY FATHER**. 40cts.

—For Violin, 15cts.

SAY TO HIM. 40cts.

—For Violin, 15cts.

SONG OF THE LETTERS. 50cts.

—For Violin, 15cts.

SABRE GALOP. 35cts.

—For Violin, 15cts.

GRANDE DUCHESSE WALTZES. 40cts.

—For Violin, 15cts.

FEATHER BALL GALOP. 35cts.

Reichardt's new Song, "The Haunting Thought of 'I Love but Thee,' a beautiful song of moderate difficulty, by Alex. Reichardt, composer of 'Thou art so near, and yet so far.' Price 40cts.

**NEW SONGS.**

Advice to Persons about to Marry. 35cts.

—For Violin, 15cts. Cuckoo's Notes, a beautiful melody by the composer of "Oh! would I were a bird," 30cts.—For Violin, 15cts.

Come Back to Erin, words and music by Claribel. 35cts.—For Violin, 15cts.

Come Sing to Me Again—"I've heard sweet music stealing"—30cts.—For Violin, 15cts.

Dandy Pat, comic song and dance. 35cts.—For Violin, 15cts.

Fellow that Looks Like Me. 35cts.—For Violin, 15cts.

Juliana Phebian Constantina Brown. 35cts.—For Violin, 15cts.

Jersey Lovers. 30cts.—For Violin, 15cts.

Pianos and Melodeons, Sheet Music, Music Bound, Musical Instruments and Instruction Books. Strings and Sent free to any address in the U. S. on receipt of the marked price.

**FREDERICK BLUME,**

1125 Broadway, New York, second door above Twenty-fifth Street.



# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

**HAVE JUST RECEIVED TWO FULL CARGOES OF THE**

**FINEST NEW CROP TEAS.**

**22,000 Half Chests by ship Golden State.**

**12,000 Half Chests by ship George Shotten.**

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyune districts of China, which are unrivaled for fineness and sweetness of flavor.

To give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will start with the American Houses, leaving out of the account entirely the profits of the Chinese factors.

*First.* The American House in China or Japan makes large profits on their sales or shipments—and some of the richest retired merchants in this country have made their immense fortunes through their Houses in China.

*Second.* The Banker makes large profits upon the foreign exchange used in the purchase of Teas.

*Third.* The Importer makes a profit of 30 to 50 per cent. in many cases.

*Fourth.* On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 1,000 to 2,000 packages, at an average profit of about 10 per cent.

*Fifth.* The Speculator sells it to the Wholesale Tea Dealer in the line, at a profit of 10 to 15 per cent.

*Sixth.* The Wholesale Tea Dealer sells it to the Wholesale Grocer in lots to suit his trade, at a profit of about 10 per cent.

*Seventh.* The Wholesale Grocer sells it to the Retail Dealer, at a profit of 15 to 25 per cent.

*Eighth.* The Retailer sells it to the Consumer, for all the profit he can get.

When you have added to these EIGHT profits as many brokerages, cartages, storages, cooperages, and waste, and add the original cost of the Tea, it will be perceived what the consumer has to pay. And now we propose to show why we can sell so much lower than small dealers.

We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

By our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same price, with the small additional expense of transportation, as though they bought them at our Warehouse in this city.

Some parties inquire of us how they shall proceed to get up a club. The answer is simply this: Let each person wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on the list, as seen in the club-order published below, and when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

## PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best, \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

## COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast* and *Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

**GREAT AMERICAN TEA COMPANY,**

31 and 33 Vesey Street.

Post-Office Box 5,642, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.  
*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.  
*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.  
*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.  
*Examiner and Chronicle*, New York City, Edward Bright, Editor.  
*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, Henry C. Bowen, Publisher.

*The Methodist*, Geo. R. Crooks, D.D., Editor.

*Moore's Rural New Yorker*, Rochester, N. Y., D. D. T. Moore, Editor and Proprietor.

*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

## COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 26, 1867.

GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have shall be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,

LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1867.

GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

Gents: This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of tea.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.

Respectfully yours, AMOS GAGE.

BRUNSWICK, MO., March 26, 1867.

TO THE GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly, MERCHANT BRAZLEY.

N. B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bores* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

GREAT AMERICAN TEA COMPANY,

No. 31 and 33 Vesey Street, New York.

Post-Office Box 5,642, New York City.





A JAPANESE FUNERAL.

## WHO ARE THE USEFUL MEN?

In a building, the outer superstructure attracts the eye—the foundation is hidden. A tree's leaf makes more noise than its trunk; and its roots are all concealed beneath the ground. Yet the tree shakes off its leaves each autumn. But it holds its roots forever, and even bares itself of foliage when winter comes, in order that the roots may be covered and nurtured below, and so glorify its Maker and itself in the future spring.

So in society. It is not the apparently great men, doing public things, who bless the world. Not many succeed in attracting attention and winning applause. Men do not all run to leaf, merely to get up to that green thinness which rustles for a summer, and then crisps and falls to the ground as a mere nurturer of the strong but modest roots below, that live and grow through all the years.

It is no evidence of real greatness to get into high elevations, to work on to public platforms, into legislatures, into pulpits, or even to the Presidential chair. God's universal plan is to keep the individual humble that he may be useful and happy. Each one is made for all. Yet every soul is a greater creation than a sun. You are appointed there, I yonder, somebody else between, or beyond, and each one of us must bear his own accountability, living and working according to our chances, doing everything for a purpose—man's general good and God's especial glory. Every individual in the race is a free agent, and in religion as well as in all other relations should be recognized as a unit, equal in will

and right, to every other. There is a Methodism in Christianity that votes and works with a purpose, not to glorify men by making them "lords over God's heritage," but rather to honor their individuality and prompt them to discharge every duty as it defines itself, to God's glory, and not to man's. ALEXANDER CLARK.

## THE JAPANESE.

THESE singular people have exhibited so much interest in the United States during the past ten years, that we have become even better acquainted with them than their opposite neighbors, the Chinese. In manners, customs, and general intelligence they are superior to the Chinese, although belonging to the same racial type. The empire of Japan comprehends four large islands—Nipon, Sikoh, Kiusiu, and Yesso, besides a great number of small ones, the area of which is about 266,500 square miles. Agriculture is the chief occupation of the people, and their farms are said to be kept in a very neat and attractive condition. The government partakes of the highest form of aristocracy. The imperial sway is hereditary, but the emperor scarcely exercises the authority of the chief executive officer, who is known as the *Tycoon*. In connection with the throne there are two councils of state, which are composed of the *daimios*, or territorial lords and princes. The higher council consists of five, and is termed *Go to sew*—"Imperial old men;" the lower, of seven, termed *Waka tosiyori*—"Young old men." Physically, the Japanese are well made and

robust. In physiognomy, they are much more striking than the Chinese, having oval faces, high foreheads, a light olive complexion, and an animated expression. The upper classes are proud, sensitive, and punctilious with respect to their notions of honor. They wear flaming dresses of rich silks, and also shave the head about three inches in front. In some parts of the country the peasantry go almost naked, but having their bodies elaborately tattooed with figures in different colors.

Among the more remarkable customs of the Japanese is that of *Harr-kari*, or *Hara* *seo*

*kiru*, a mode of suicide permitted by law only to the aristocracy. It is performed by making two cross cuts on the abdomen with a sharp knife. This is a method of dueling in vogue among the nobility, and, as may be expected, usually terminates fatally on both sides. The marriage custom is also peculiar. When a girl is wedded, her teeth are blackened, her eyebrows pulled out and other extraordinary measures resorted to with the intent apparently of rendering her as ugly as possible.

The engraving represents a Japanese funeral procession. At the head walk the priests and their attendants; then follow men bearing the coffin, which is circular, and in shape like the native sedan chairs. It is made thus because the dead are buried in a sitting posture. After the bearers come the male mourners, and then the female portion of the family, in covered sedans. All the mourners are dressed in white, the Japanese token of grief. They exhibit a great regard for the dead; their cemeteries are laid out with much taste, and those of long standing contain many costly and beautiful monuments of granite. The Japanese are a leisure-loving people; they have many holidays, and liberally patronize their theatrical or other exhibitions. The "national game" with them is wrestling, and they excel in feats of legerdemain, spinning tops, and jugglery. The population of Japan has been estimated to be nearly 33,000,000.

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED, published monthly, \$3 a year in advance. Sample numbers, 30 cents. Clubs of ten or more, \$3 each. Supplied by Booksellers and Newsmen everywhere. Address, S. R. WELLS, Editor, 389 Broadway, N. Y.



Send stamp for Circular to Agents. S. R. Wells, 389 Broadway, New York.

low men at heart. We assure our

HARVARD UNIVERSITY



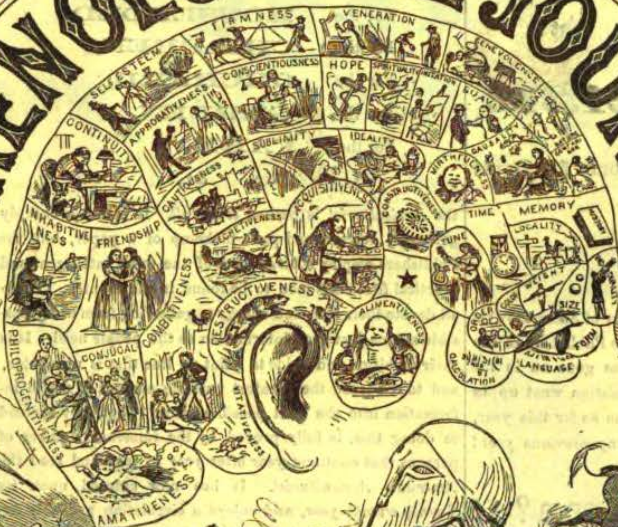


At the Paris Exposition to the **NEW WEED SEWING MACHINE** was bestowed the **FIRST PRIZE** awarded for FAMILY SEWING MACHINES. Office—**613 BROADWAY, New York.**

MARCH, No. 3.

VOL. 47.—1868.

# PHRENOLOGICAL JOURNAL



NERVOUS.



SANGUINE.



INTELLIGENT.



IDIOT.



BILIOUS.



LYMPHATIC.



BRUTAL.



KNOWING.



MINERVA.



PHYSIOLOGY. ANATOMY.



PSYCHOLOGY.  
ETHNOLOGY.  
PHYSIOGNOMY.  
GEOGRAPHY.

MONTHLY,  
\$3 a year or 30c. a No.  
S. R. WELLS,  
EDITOR.

## A MONTHLY MAGAZINE.

Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to Reform, Elevate and Improve Mankind socially, Intellectually and Spiritually. Embellished with numerous Portraits from Life, and other Engravings. Published the first of every month.



## SUBSCRIPTION TERMS.

For a Single Copy, a year, - \$  
For Five Copies, a year, - 1  
For Ten Copies, a year, - 2  
And an extra Copy to the Agent  
For Fifteen Copies a year, - 3  
and a copy of 'NEW PHYSIOGNOMY'  
Twenty Copies a year, \$40, and  
"Student's Set," worth \$10. Subscriptions will be received for one or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N.Y.



## A Question for Everybody Of Engravings,

and that includes

You, Reader!

Look at these Figures?

2,860	in One Day.	} that is	<b>21,312</b>
1,968	in One Day.		
2,164	in One Day.		
1,707	in One Day.		
2,059	in One Day.		
1,618	in One Day.		
2,617	in One Day.		
1,712	in One Day.		
1,931	in One Day.	} in only <b>10</b> Days!	
2,676	in One Day.		
&c., &c., &c., &c.			

### EXPLANATION.

The above figures give the exact number of *Subscribers* received per day, for ten days past, by the Publishers of the *American Agriculturist*, and the work has gone on in the same ratio for a long time. The circulation went up to 159,000 last year, and the subscriptions so far this year, are very largely in excess of that or any previous year!

## What Does it Mean?

Why, simply this, that the former readers who have *tried* and *proved* the *Agriculturist*, are so convinced of its great value, that they not only continue taking it for themselves, but induce their friends and neighbors to take it also. *Could there be any better evidence of its real value?*

## An Edition of 159,000

Copies were required in 1867. At the rate of increase for a month past, the subscription list of the *American Agriculturist* for 1868 will reach 200,000 to 250,000.

## 1,000,000 Copies,

at least, and probably 3,000,000 copies, would be wanted this year, if everybody should take the *Agriculturist*, who would be profited by its perusal, *ten times the small cost.*

## The Truth Is,

nowhere else can you get so much *real value* for so little money, as you find in the *American Agriculturist*,—so much for YOURSELF,—so much for YOUR WIFE,—so much for YOUR CHILDREN,—whether you live in the CITY, or in a VILLAGE, or in the COUNTRY—whether you be FARMER, or GARDENER, or MECHANIC, or MERCHANT, or MINISTER, or LAWYER, or WHATEVER be your pursuit.

The *Agriculturist* contains a large number (350 to 400 in each volume)—the most beautiful and instructive published in any journal in this or any other country. The cost of the Engravings alone exceeds *Ten Thousand Dollars* each year. They are finely executed, beautifully printed, and are both pleasing and instructive. *The Engravings are alone worth a great many times the subscription price of the paper.*

## Of Original Information

For the **HOUSEHOLD,**  
For the **CHILDREN,**  
For the **ORCHARD,**  
For the **GARDEN,**  
For the **FARM,**  
&c., &c.,

the *Agriculturist* is packed *brim-full*. It is not a cheaply gathered, scissors-and-paste-make-up of a paper, but the Publishers employ a large force of the most intelligent and practical first-class men to be found in the country. These all devote their time and energy to gathering from every possible source just such information as the people need. It is their ambition and pride to print no line that is unreliable, and to condense the greatest possible amount of useful information into the least possible space. That they succeed in doing this, is fully proved by the immense number of persons that continue year after year to take and read the *American Agriculturist*. It has now entered upon its *Twenty-seventh* year, and enjoys a circulation probably exceeding the combined circulation of all other rural periodicals, not only in this country, but in the world!

## Reader,

You are invited to TRY the *American Agriculturist* for 1868. You will find it to pay, and to pay WELL. It costs but \$1.50 for the whole year, or four copies for \$5. Its immense circulation divides the cost of editing, engravings, type-setting, office expenses, etc., among so many that it can be supplied at this low rate. **TRY IT!**

## You Want It.

## Your Wife Wants It.

## Your Children Want It.

AND

## You Can Easily Get It

OF

**ORANGE JUDD & CO., Publishers,**

245 Broadway, New York.

THE  
POPULAR EDITION OF DICKENS.

D. APPLETON & CO.,

No. 443 and 445 Broadway, New York.

ARE PUBLISHING

A CHEAP EDITION

OF THE

## Works of Chas. Dickens,

FOR THE MILLION.

Clear Type, Handsomely Printed, and of Convenient Size,

Comprising the following Volumes, at the annexed Prices, varying in Price according to the Number of Pages:

Oliver Twist (now ready).....	172 pp. 25 cts.
American Notes (now ready) 104 "	15 "
Dombey & Son (now ready).....	243 " 35 "
Martin Chuzzlewit.....	330 " 35 "
Our Mutual Friend.....	389 " 35 "
Christmas Stories (now ready) 160 "	25 "
Tale of Two Cities.....	144 " 20 "
Hard Times.....	180 " 25 "
Nicholas Nickleby (now ready) 340 "	35 "
Bleak House.....	340 " 35 "
Little Dorrit.....	330 " 35 "
Pickwick Papers (now ready) 326 "	35 "
David Copperfield.....	330 " 35 "
Barnaby Rudge.....	257 " 30 "
Old Curiosity Shop.....	220 " 30 "
Great Expectations (now ready) 184 "	25 "
Sketches and Pictures from Italy.....	170 " 25 "

On receipt of \$4.50 we will mail to any address, as published, post-paid, the entire works of Charles Dickens, and also a

### Steel-plate Portrait of Dickens,

suitable for framing. The Portrait will be mailed at once.

Either of the above SENT FREE BY MAIL on receipt of the price.

### Extraordinary Opportunity

For the Million to Secure a Library.

### CLUB RATES.

One Set, 17 volumes.....	\$4.50
Two Sets, ".....	8.50
Three Sets, ".....	12.00
Five Sets, and a copy to person forming the Club.....	18.00
Ten sets, and a copy gratis for the getter up of the Club.	35.00

MAILED AT OUR EXPENSE.

### CANVASSERS

denominate this edition "THE POPULAR EDITION," as every man, woman, and child is buying it. For special terms to Canvassers, address the Publishers.

### NEARLY READY,

### THE WAVERLEY NOVELS,

25 volumes. Price 25 cts. each.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

SAMUEL R. WELLS, EDITOR.]

NEW YORK, MARCH, 1868.

[Vol. 47.—No. 3. WHOLE No. 351.]



PORTRAIT OF BENJAMIN D'ISRAELI.



PORTRAIT OF JOHN BRIGHT.

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 339 Broadway, New York.

## Contents.

Page	Page
Benjamin D'Israeli and John Bright..... 85	Teachers and Scholars..... 103
Consciousness & Mental Action 87	Childish Eloquence..... 103
Across the River..... 88	Pauperism — Its Cause and Cure..... 104
What and How shall a Man Preach?..... 88	Help! Help! Help!..... 105
Temporary Preaching..... 89	Good Speakers..... 105
Bishop Hopkins..... 90	No Business..... 106
It is a Woman..... 91	Death of Prof. Amos Dean..... 106
Woman's Manner..... 92	Our Class of 1868..... 106
The Phrenological Journal..... 93	A Father's Tribute..... 107
Dr. Elizabeth Blackwell..... 94	Thomas Allen Reed..... 107
Possibilities..... 94	Richard Baxter..... 110
The Broad Way..... 94	Friend David's New Sign..... 111
Timothy O. Howe, M.C..... 96	Charles Keen..... 112
Spirituality in Human Progress 99	Spring Fashions..... 113
Dr. J. C. Croly (Jennie June)..... 100	Intemperance in the South..... 113
Seeing, not Believing..... 101	Ladies, Attention!..... 113
Fashionable Invalidism..... 102	New Premiums..... 113
Feeding the Brain..... 102	Ugly Mug and her Magical Glass..... 114
Business Face..... 103	Darwinism of the Orient..... 121

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

### BENJAMIN D'ISRAELI AND JOHN BRIGHT,

THE CHAMPION OF THE CROWN AND THE CHAMPION OF THE PEOPLE.

THERE probably are not among men now living two more shining instances of success in public life than are found in the lives of the great English statesmen whose faces head this article.

Coming, one from a despised race, the other from the great middle classes, they

have risen by the sheer force of ability to fill the eyes of the English nation and to be the representatives of the two great parties which embrace all her subjects, those who contend for the maintenance of the royal prerogative, and those who continually demand larger liberty for the common people.

The political career of Mr. D'Israeli thus far is one of the most extraordinary in English history. Of Jewish parentage, unaided by family, wealth, and connections, he has by his own peerless genius bearded the sneers of the world heaped upon his race, and fought his way up,

first to literary reputation and then to political influence and power, till now he controls the finances of the mightiest commercial nation on the face of the globe.

Look at his face. The leading record there is glorious ability. What can not such an eye as that pierce? what of human knowledge can not that brain master? What problem so intricate, so difficult, or so perplexing that it will not be patiently, persistently, steadily wrought out, and the solution recorded in letters of light?

Next to ability in this face we read towering ambition. The eyes seem ever fixed on some distant glittering height, and this ability and ambition based on self-appreciation, exhaustless patience, and unflinching industry *must* work out the grand result—world-wide fame.

Mr. D'Israeli never forgets—never allows others to forget—that he is of that race whence all our prophets came and Jesus Christ himself was born. If we can imagine that face glowing with *divine* inspiration as it is with intellectual power, we may almost see another Isaiah with lips touched by burning coals from God's altar. On one occasion, when taunted with being a descendant perhaps of the thief on the cross, he replied, in proud and soul-stirring words, "My blood thrills with the traditions of my race! My ancestors were lords of the tabernacle and princes in Israel when they were naked savages in the woods of northern Germany."

With aristocratic sympathies thus running back through kings, and princes, and patriarchs to the plains of Mesopotamia, it is not surprising that Mr. D'Israeli should ally himself with the party supporting the royal prerogative, the conservative rather than the reforming party, in English politics. Yet so cautious, so sagacious, so clear-sighted a politician is he, that he makes just concessions enough to soothe the popular mind. Indeed, in 1859, he advocated the extension of suffrage to the whole body of the educated class, without regard to property. But this measure was defeated in the House of Commons.

Let us study this face phrenologically. The brain is large and fully developed in both the cerebrum and cerebellum. The intellectual faculties are splendidly developed. The organs which lie above the eye are large, as Form, Size, Color, Order, making the man when taken in connection with full Ideality and Sublimity, an artist in the highest sense of that word. And Mr. D'Israeli is an artist. Not pigments and pencils are his tools, but he paints with words,

drawing from his well-filled armory every weapon of brilliant rhetoric, weighty argument, keen invective, and polished satire. The fullness of the cerebellum gives him strong motive power and active recuperation, so that he can accomplish marvels of industry without undermining the force and vigor of his constitution. In him we find a rare union of the mental, motive, and vital temperaments, one imparting activity and intensity, the others solidity, power, and recuperation.

Mr. D'Israeli is one of the finest instances of the power of industry and perseverance in conquering the obstacles in the path of an aspirant for political honor and distinction. Four successive attempts to enter Parliament were failures, but on the fifth he achieved the great object of his ambition. His first speech called forth only laughter and ridicule in the House. He closed it with these famous words: "I have begun several times many things, and I have often succeeded at last. I shall sit down now, but the time will come when you will hear me." For two years he was silent, and when he again opened his mouth in Parliament his speech was listened to with attention, and warmly applauded for its ability.

In person, Mr. D'Israeli is of medium size, with intensely black eyes and glossy raven hair. He dresses with artistic elegance and perfection in the finest of velvet and broadcloth; gems of rare value adorn his person, and he never appears but in exquisite toilette. In public, the air of solitariness ever hangs about him. He always sits alone, stands alone; other members may be seen chatting together pleasantly and familiarly; but with Mr. D'Israeli, never.

As our eyes turn from this face to that of Mr. Bright, what a striking contrast do we find in every feature and in the whole character of the man! Mr. Bright is the representative and embodiment of the middle classes of English people. There are no traces of ancient lineage or of ancient culture in the face. But two or three generations back, and Mr. Bright's ancestors were sons of the soil, bred to industry of the hand and arm, of the muscle rather than of the brain. From this class has arisen the finest names in English annals, names whose luster came, not from a long line of titled nobility and royal blood, but from a nobler origin and by the imposition of a mightier power—Shakspeare, Milton, Macaulay, the two Chathams, Sir Robert Peel, Wellington, Nelson, and a long roll of bright names, in every department of civil, military, and political distinction. At their birth the great Dispenser of gifts presided, and inspired one with the spirit of poetry, another with the love of knowledge, another with thirst for supremacy in political power, and all with unflinching perseverance, unwearied application. To John Bright, he gave an earnest love of Englishmen, and the mission to labor for their elevation, comfort, free speech, and to secure them the largest degree of personal liberty.

Mr. Bright owes his proud position in the

hearts of the English people to his ability and philanthropy. He is not personally ambitious; his eyes seem not like those in the other face to gaze upon some distant pinnacle of power but rather to view great measures looking to the permanent interest and advancement of his constituents. For this end he labors, forgetful of self, yet made everywhere to feel that thus he has become the very idol of the English people and the exponent of their will and power.

What a development in the region of Benevolence do we see in his head! Other organs of the intellect are also large and full. Language, as seen by his eye, is well developed. He is bold, cautious, self-relying, conscientious, firm, progressive. Once satisfied as to the justice of his cause and its utility, he pushes right on, overcoming one obstacle after another to the goal of success.

Mr. Bright is eminently a social man and of warm domestic instincts, but so ardently devoted to the interests of the people that he seldom indulges himself in the delights of home. "Mother," said his little daughter, "who is that pleasant gentleman that sometimes comes to see you and stays all night?" "That, my daughter," was the reply, "is your father."

Much as we may admire the sheer force and ability by which D'Israeli has risen once again and again to be the Chancellor of the Exchequer and the Prime Minister of England when we see John Bright unselfishly devoting himself soul and body, not to his own aggrandizement and the achievement of ambitious personal designs, but to the highest good and largest happiness of his people, our hearts are touched, and in our inmost souls we do him reverence. The Israelite is a brilliant, splendid, successful man! but the Englishman is a glorious philanthropist; and Jesus Christ has taught us by his life and by his death which we should most admire, which most earnestly strive to imitate! In these two behold the contrast between Judaism and Christianity the one shut up in itself, exclusive, aristocratic, stationary; the other diffusive, all-embracing, genial, progressive!

Though liberally educated, Mr. Bright is not at all a literary man. His successes are not with the pen, but in the line of business activity, promotion of great reformatory measures, and public speaking. He is noted for force and earnestness rather than rhetorical finish and oratorical elegance. He has written nothing to charm the scholar and delight the esthetic reader as D'Israeli has, but he has stirred the English heart to its depths and carved his name thereon in ever-during capitals.

In person Mr. Bright is stoutly built, with light complexion, blue eyes, hair brown and silky, skin fine and ruddy, presenting in all these points a contrast to the Prime Minister as is found between their aims and characters.

Mr. Bright was born in 1811, in Greenbank, Lancashire, and is now fifty-six years old. His



father, a cotton spinner and manufacturer, gave his son a liberal education. After pursuing his studies for several years he went into the manufacturing business, under the firm name of John Bright & Brothers. Seeing the great evils growing out of the excessive use of ardent spirits among the operatives in the manufacturing districts of England, especially in Lancashire, he commenced a series of lectures on Temperance, which were very beneficial in their effects, and brought Mr. Bright into public notice. This was in 1836.

Soon after (in 1838) we find him vindicating, both with tongue and pen, the principles of the Anti-Corn Law League, and second only to Mr. Cobden in his position and influence with that philanthropic body. In 1843 he became a candidate for Parliament from Durham, and though at first defeated, a vacancy occurring, he was elected. He took part with ability and success in the exciting discussions on free trade, with which Parliament was chiefly occupied from 1843 to 1845, and divides with two or three others the honor of bringing Sir Robert Peel over to the free trade party, and causing the repeal of the heavy duties on imported breadstuffs. From 1852 to 1857 he represented Manchester in Parliament; and as a member of the Society of Friends and a leading member of the Peace Society he strenuously opposed all warlike measures, and earnestly supported the deputation sent to the Russian Emperor to dissuade him from the Crimean war. In 1858 we find him representing Birmingham, and prominent in the overthrow of the Palmerston cabinet. He was a warm advocate of the reduction of the military establishment, and as strenuous an opponent of the policy of Asiatic conquest. Mr. Bright, though peculiarly injured by the stagnation of manufactures in England arising from the great Rebellion, earnestly sympathized with the North in the gigantic struggle, and in Parliament advocated measures tending to aid the United States in subduing its internal foes.

An intelligent, wise, and all embracing philanthropy seems to be the motive power of Mr. Bright's character. Temperance, free trade, peace, stability of government, enlarged suffrage, the fundamental pillars upon which the prosperity and happiness of the race depend—of these Mr. Bright is the champion, to secure these he devotes his ability and his life.

Mr. D'Israeli was born in London in 1805, and is the eldest son of Isaac D'Israeli, author of *Curiosities of Literature*. He was educated at a private academy in London, and while very young became the clerk of an attorney, where he remained three years. Weary of this drudgery, and aspiring to higher position than he could hope for in the legal profession, through his father's distinguished friends he obtained admission into the best society in London. Here he soon became a decided favorite on account of his personal beauty, his elegant manners, and his brilliancy in conversation. When nineteen he visited Germany,

and on his return to England entered upon his literary career, which was remarkably brilliant and successful. Ambitious of political as well as literary renown, after repeated failures he at last obtained a seat in Parliament, and has gone on up conquering one obstacle after another, until for years he has been the leader of the House of Commons and minister of finance in the English cabinet. L. E. L.

### CONSCIOUSNESS AND MENTAL ACTION.

BY B. H. WASHINGTON, M.D.

[CONTINUED FROM FEBRUARY NUMBER.]

THE next question for consideration will be whether there are any facts which will enable us to determine the location of the organ of consciousness and its associative organ, volition. Dr. Carpenter locates the organ of consciousness in the sensory ganglia. He says: "The sensory ganglia must be collectively regarded as forming the organ through whose instrumentality the mind is rendered conscious of impressions made on the organs of sense; and reasons have been advanced for the belief that it also serves as the instrument whereby the consciousness is affected by cerebral changes which in so far as they take place independently of the will, are the cause, and not the consequence, of mental activity." In another place, Dr. C. says: "Hence we may fairly regard the thalami optici as the chief focus of the sensory nerves, more especially as the ganglionic center of the nerves of common sensation which ascend to it from the medulla oblongata and spinal cord. On the other hand, the corpora striata are implanted on the motor tract of the crura cerebri which descend into the pyramidal columns; and their relation to the fibers of which that tract is composed appears to be essentially the same as that which the thalami optici bear to the sensory tract. Upon the precise nature of that relation anatomists are not agreed; but there are several considerations which render it probable that there is not that continuity between the fibers of the crura cerebri, and those which radiate from the thalami optici and corpora striata to the surface of the hemispheres, which a superficial examination would seem to indicate; but that the fibers which ascend from the crura cerebri, for the most part, if not entirely, terminate in the vesicular substance of the former bodies, and that the radiating fibers of the latter take a fresh departure from them. \* \* \*

The thalami optici and corpora striata, as is well known, are very closely connected with each other by commissural fibers; and if the preceding account of their respective offices be correct, they may be regarded as having much the same relation to each other as that which exists between the posterior and anterior peaks of vesicular matter in the spinal cord, the latter issuing motor impulses in response to sensations excited through the former." It is clear, then, that Dr. Carpenter's location of the organ of consciousness in the thalami optici

and the corpora striata will not suit our purpose, for as the two former attend to sensation, and the two latter to motion, it would render four points necessary instead of two, which would not correspond with the duplex structure of the brain.

We must then seek other facts and anatomical relations to guide us. We have the following: 1. Horner (*Special Anatomy and Histology*, Vol. 2, p. 366), in speaking of the optic nerve, says: "Its adhesion to the crus is considered by many anatomists another of its origins." 2. We know that when it is desirable to perform any particular action (for example, a performer on the piano may wish to touch a particular key), a general volition is issued from the organ of volition, while the special volitions to each particular muscle necessary is left to be carried on by other anatomical and automatic arrangements. We will analogically assume then, that in regard to the cerebral actions, a similar arrangement obtains, the general result of the dispatches received from the various central organs being communicated to consciousness, while the special communication between each faculty and consciousness is left to automatic arrangements in other parts of the anatomy. 3. We know in mesmeric or biological experiments, the subject, after gazing intently upon a coin or other object at a suitable distance, is thrown into the "biological" state, and can be imposed on in any manner the mesmerizer may choose, not being able to distinguish a glass of water from a glass of wine. We will therefore conclude that the optic nerve being much wearied by the intense gaze, is cut aloof from its ordinary communication with the organ of consciousness. 4. In 1840, the author was severely afflicted by dyspepsia, and frequently in undertaking to listen to a public speaker, the optic nerve would become much wearied, and in a short time he would not comprehend a single word the speaker uttered, though the eyes remained open, and a friend sitting by would suppose we were intently listening, and would make remarks concerning the address to us, supposing we had treasured it up carefully in our memory; this was especially the case if we undertook to listen while the process of digestion was going on. This was a wondrous puzzle to us, and we never could find a satisfactory exposition in any work we read.

As in mesmeric or "biological" experiments (the optic nerve having been thrown out of communication with consciousness by the intense, wearying gaze) the subject seems utterly incapable of using his intellectual faculties, and can be imposed on in any manner; and as in our own case we could not comprehend the words of a public speaker when our eyes had been wearied with an intense gaze, we are therefore justified in concluding that the communicating fibers from the intellectual organs reach the organ of consciousness at or near one of the origins of the optic nerve. As before remarked, we are barred from locating the organ of consciousness as Dr. Carpenter does, in the thalami optici and corpora striata, for that re-

quiring four points would not correspond with the duplex structure of the brain; we must, therefore, locate it in some other point.

To determine the location of the organ of consciousness, 1. There must be only two points to correspond to the duplex structure of the brain. 2. They must be in such a situation that they can take cognizance both of sensation and motion from all parts of the body. 3. They must be in such a situation that communications from the cortical portions of the cerebrum can reach them. 4. They must also be in such a situation that communications from the cerebellum can reach them. 5. They must be in such a situation that communications from all the nerves of special sense can reach them. 6. They must be near one of the roots of the optic nerve.

There is one spot, and only one, where all these conditions can be fulfilled, and that is in the crura cerebri, where the optic nerve crosses, and from which Horner says one of its roots arises; we will therefore assume, or, more properly, logically conclude, that the organ of consciousness is located at that point.

We will further assume that, as Dr. Carpenter says, the fibers communicating from the crura cerebri to the thalami optici and corpora striata for the most part terminate in those bodies, and the radiating fibers from those bodies take a fresh departure, and communicate with the cerebral organs, and the sensory nerves generally through the thalami optici, and with the nerves of motion through the corpora striata. We have also assumed that the organ of volition is located contiguous to the organ of consciousness, and we may conclude that the general volitions are issued from the organ of volition (which volitions will in the normal state always be in harmony with "the dominant idea" in consciousness), while the special volitions to each particular muscle are automatically issued from the corpora striata without the intervention of consciousness. We can hence readily perceive why it is that in cases of chorea, when the general volition is issued from the organ of volition, the fibers in the corpora striata to which the automatic arrangement for the dispatch of the special volitions to each muscle are allotted, being out of order, the wrong special volitions are issued, and the individual can not perform the action desired, the arms or legs being thrown about at random.

We will also assume that, in like manner, certain fibers for the automatic management of the special communication radiate from the optic thalami to the organs in the cortical portions of the brain, while the general result is communicated by other fibers from the thalami optici to the organ of consciousness in the crura cerebri. And that it is from this organ of consciousness that all the stores of memory are viewed and in it all new thoughts developed. The ability to view all the acquisitions of life at will can be considered as the normal state of but very few individuals; occasionally extraordinary men like Scaliger or Napoleon Bona-

parte seemed to be blessed with such a capacity, but generally the proportion of our past acquisitions which can be recalled is very small compared to the whole amount.

The location of the organ of consciousness near one of the roots of the optic nerve harmonizes with the fact that the optic nerve in mesmeric experiments is severed from consciousness; with the fact that no one can learn or think readily in a bright light; and most great students prefer burning the "midnight oil;" and *vice versa*, with the fact that no one can close his eyes in sleep while there is intense activity of thought in consciousness; and the capability of the spirit to review all the acquisitions of past life at once, will give us the long-sought explanation of the fact, that singleness of vision can be accomplished through duplicity of organs, for it would be the merest trifle imaginable for the spirit capable of inspecting a million or two of thoughts and facts at once, to look through a couple of eyes and not be troubled with double images.

Had the optic nerve originated entirely from the crura so near the seat of consciousness, then the effect of the light would have been felt in its full intensity and the consequences would have been the same they now are under a dazzling light, extremely disagreeable and utterly subversive of everything like a continuous train of thought; but by the arrangement adopted, the individual is kept properly under the steady stimulus of light, thus warding off the tendency to drowsiness resulting from the absence of light, while the images brought within the range of the eye can be transmitted to the brain through the other roots of the optic nerve in the thalami optici without any disagreeable consequences.

If, now, the above hypothesis in regard to the organ of consciousness and the organs in the cortical portion of the brain, and the laws concerning the communications between them, will give us a clear explanation of, and harmonize with mental phenomena, both normal and abnormal, we may claim that the metaphysical theories which will not explain or harmonize with them should be rejected, and the phrenological hypothesis be adopted instead thereof.

The automatic law of control of the communications of the various faculties with consciousness, linking irrevocably together all the particulars read off by the faculties from consciousness, will give us a clear insight into some of the intricacies of "spontaneous suggestion," which have baffled the metaphysicians for so many years.

[TO BE CONTINUED.]

**ECHOES OF THE WEST.**—Mr. E. D. F. writes us from that far-off region, Dakota: "You may consider me a life subscriber, and I shall do all in my power to promote the circulation of the JOURNAL; which, I think, is the very best periodical published in America, or in the world. Except my Bible, there is nothing in print that I prize more highly." We would not object to one hundred thousand such subscribers.

## Religious Department

Know,  
Without a star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love bids admission where proud science fails.  
—Young's Night Thoughts.

### ACROSS THE RIVER

BY FRANCES L. KEELE.

Ah! why do we sigh for the joys that are fled  
We know they are flown forever;  
And we can not go back to bury our dead  
Across Time's rapid river;  
We see them die and are hurried away  
Across the pitiless river,  
And our pleadings are vain with them to stay  
In the silence across the river.

But still we reach our helpless hands  
Back across the river,  
To phantom forms in viewless lands  
That lie across the river.  
We listen long for low replies  
To float from o'er the river;  
Weeping, we watch with wistful eyes  
For light across the river.

And oh! 'tis well for all to cast  
At times across the river,  
A backward glance into the Past  
That sleeps beyond the river.  
Alas! for those who drink no joy  
While sailing o'er the river;  
Whose gold of life is all alloy,  
Whose mourning lasts forever.

Cheer up, cheer up! unhappy life!  
Look forward to the morrow;  
Forget earth's bitterness and strife,  
And banish thoughts of sorrow;  
For oh! beyond the treacherous tide  
Of Time's tempestuous river,  
Away upon th' eternal side,  
Our joys will live forever.  
CATUGA HEIGHTS, N. Y.

### WHAT AND HOW SHALL A MAN PREACH?

BY A. A. G.

**MR. QUICK-WITTED**—the man who always has an answer ready for every question—Mrs. Clear-Sighted—to whom everything is clear as a bell—will both exclaim, no doubt when they take up this number of the PHRENOLOGICAL JOURNAL, and glance at the heading of this article, "What and How Shall a Man Preach?" "Why, preach the Gospel, of course; what else should a man preach? The command is as plain as daylight, 'Go ye into the world, and preach the Gospel to every creature.' I'm sure that's easily understood."

But perhaps when Mr. Quick-Witted and Mrs. Clear-Sighted begin to compare views they will find that their ideas about the Gospel differ widely. Gospel means good news, glad tidings, and it may be that Mr. Quick-Witted and Mrs. Clear-Sighted will agree that the Gospel, as it is called, in the pulpit, and out of the pulpit, means good news, glad tidings, of Jesus Christ; but then, as the Gospel, in their view, includes a great deal, and a great variety of truths, they will fail to think alike.

And while they are talking, Mr. Over-Care-

ful, and Mr. Languid-Frame, and Mr. Look-Ahead, and Mrs. Touch-and-Go may happen, one after another, to drop in, and oh, what a talk will there be then! and a hundred-and-one opinions will be expressed about that blessed Gospel, which is simplicity itself. Possibly, before the discussion is ended, Mrs. Fastidious will make her appearance, with her sister, Mrs. Watch-Well, and there will be a Tower-of-Babel confusion, and it will all be about the Gospel—what is, and what is not, included in the Gospel, what their minister ought, and what he ought not, to consider as the Gospel. In one thing they will very likely agree, and that is that not everything that is lugged into the pulpit is a part of the Gospel; but just where they agree they will differ, for one will think that certain subjects ought to be considered as the very *marrow* of the Gospel, and another will say that those subjects belong neither to the marrow, nor to any other part of the Gospel. And after the question "What Shall a Man Preach?" has been looked at, in every possible point of view—after it has been racked and tortured and made to let out all it will let out, the question "*How* Shall a Man Preach?" will be brought forward and put on the rack, and every one present will have a hand in torturing it. With regard to the first question—"What Shall a Man Preach?"—Mr. Over-Careful will say, for he has said it a thousand times, "It is never necessary for a man to go out of the *beaten track* to preach the Gospel. If he only keeps to the well-traveled road he will find it easy-going, and every one who follows him will find it easy-going, and all will go on together and have a *quiet, pleasant journey*."

Mr. Languid-Frame, with whose face and speech everybody is familiar, will wake up, and stay awake long enough to tell what he thinks, and it will be very amusing to see that he hasn't the most remote suspicion that his opinions have been well known for years.

"I am a hard-working man," he will say—and it is the very language he has used before—"I toil six days in the week, and sometimes a most irresistible languor steals over me on the seventh day. Yes, my brethren, I am occasionally very sleepy, and it is then that I lose all power to hold up my head and hold open my eyes. And, ah, it is then, when I can no longer direct my thoughts or my eyes to the pulpit, that I want to know that the preaching is *safe*. It is true that I shall not, at the time, be conscious of it, but it will be delightful to think, as I pass through the valley of Languor into the land of Nod, that all is *safe* on high, in the pulpit." Mr. Look-Ahead, who is a near relative of Mr. Languid-Frame, although he is never troubled with drowsiness—for he don't belong to the sleepy branch of the family—will say—he has been heard over and over again to say it—"My brethren, I am rightly named—I always look ahead. I have a very peculiar temperament, and, like my brother Careful, I think that ministers should be cautious, lest they venture *outside* of the Gospel, and thus make trouble for themselves and their hearers.

The Gospel of our Lord Jesus Christ is, as I view it, a Gospel of *peace*, and whatever makes a stir, an excitement, has nothing in it of the quietness of peace."

During this exchange of opinions, Mrs. Touch-And-Go's voice will be heard—and she'll say just what she always says when she talks about ministers.

"I always want a minister to remember—that is, if I am listening to him—that the Gospel can be proclaimed in a few words, and in a few minutes. I never could sit long at a time, anywhere, at least not in *church*. It makes me *nervous*."

When Mrs. Touch-And-Go has relieved her mind, Mrs. Fastidious will speak, as she often has, of the *delicacy* and *refinement* of her tastes, and of the great fastidiousness of her nature. "What and How Shall a Man Preach?" she will exclaim, raising her little white hands and making a gesture of disgust, as the memory of some sermon she has heard comes over her, "Why, he must preach what *people of taste* love to hear. I do abominate *common, inelegant*, preaching. It may save common, inelegant people, but no others."

Mrs. Watch-Well will also take her turn, and tell the little cluster of brethren and sisters that from her earliest years she was a critic; and that she never went to meeting in her life without feeling uneasy all through the sermon, because ministers are so apt to put things into their sermons that they had better leave out.

The truth is, Mrs. Watch-Well is one of those who "watch and pray," but then she has an original way of obeying the Scripture command. She watches her *minister* and prays he may make no mistakes.

But Mr. Love-Good and Mr. Do-Good—the twin brothers—have a very poor opinion of Mrs. Watch-Well, and also of Mr. Quick-Witted, and Mrs. Clear-Sighted, and Mr. Over-Careful, and Mrs. Fastidious, and all the others who undertake to tell what and how a man shall preach. Now, Mr. Love-Good and Mr. Do-Good are full of charity—their faces shine with it, but they insist upon it that nobody has a right to put a minister into a strait jacket and compel him to wear it. "Let every minister take his own way," they say, "for there is nothing in the world so hard for a man as to be some one else. Let him take the responsibility of preaching what he believes to be the Gospel, and if it hits you, brother Quick-Witted, or sister Clear-Sighted, don't hand it over to the next pew. Let it stay in *yours*, and let it do its work there, and when you see your minister again, thank him for the sermon that hit you and hurt you."

Most earnestly do the brothers Love-Good and Do-Good enjoin it upon all who go up to the "courts of the Lord" not to be busybodies, or meddlers with what belongs to the pulpit, and to the minister who stands in it.

"Don't burden him with *your* convictions," they say, "when he is already burdened with his own, and particularly with the great, oppressive conviction that you are not what you ought to

be, that you are not as self-denying, not as benevolent, not as full of good works as you ought to be. *That* is the heaviest conviction he has to carry, and it is so heavy that its weight gives him anxious days and restless nights; and you had better not add your conviction that his preaching is too plain, too close, too rousing, or not calculated to please the popular taste. Take what he gives you, take it like a man, and let it work in your spiritual nature and give you new health and strength—take it as *medicine*, if need be, and bless the doctor. As to your minister's reputation among men, let the good Lord see to that, for most tenderly does he guard the reputation of his servants."

Both Mr. Love-Good and Mr. Do-Good are men of a very cheerful countenance. They often smile—yes, even laugh—over their work, and they can not think, as Mr. Sobriety and Mr. Solemn-Face and others do, who attempt to tell not only *what* a man ought to preach, but *how* he ought to preach.

"If your minister does his work well, if his whole heart is in it, let him do it with a short face instead of a long face, if he sees fit," say these good brothers. "And if he chooses to sing songs, and make merry with his friends, and be glad as he journeys to the land of Canaan, don't talk to him about the dignity and solemnity of his holy office—in short, don't be so unholy as to tell your minister what or how he shall preach."

#### EXTEMPORARY PREACHING.\*

THE author of this work is an English clergyman, who read his sermons for fourteen years, and becoming convinced that he was doing no good, resolved to change his plan. The candor of his confessions in regard to these fourteen years is wonderful. He says that he felt a sense of mortification every time he left the pulpit. For six years he did not write a single new sermon, but reshaped the old ones. The effect of this upon the congregation may well be imagined. So at last he made a bold effort and spoke without even notes. The change was a difficult one, but he persevered, and after many years was so well satisfied with his course that he took up his pen to persuade others to follow his example.

No one can read this book without being convinced of the thorough earnestness of the writer. There is no wavering in his convictions. Some of the arguments which he uses to enforce the undoubted superiority of spoken sermons are carried too far. He tells his brethren of the Established Church that they alone have been guilty, to any great degree, of neglecting extempore speech. But the practice of reading is far from uncommon in this country; and in France, reciting from memory has been the custom of nearly all their great preachers. The fact is, that reading and reciting, which ought always to be

\* "The Duty and Discipline of Extemporaneous Preaching." By F. B. Zincke. Reprinted from the London edition. Scribner & Co. Price \$1 50.



classed together, have peculiar seductions, and these have been felt everywhere. He also assumes that no good can be done by those who follow these methods, which is certainly not warranted by the facts; Edwards, Chalmers, Massillon, and others, accomplished much, although it is possible that they might have done still more by other modes of speech. With the exception of these overstatements, and a few other immaterial matters, we can cordially indorse the book, and recommend it to the attention of the class for whom it is designed.

There is one argument in favor of extempore preaching which we have never seen insisted on. It is, that the best sermon readers are those who imitate most closely the style of delivery that belongs to extemporaneous efforts. Imitation is always inferior to what it imitates. If written sermons improve just in proportion as they approach the fire and animation of spoken addresses, the inference is almost irresistible that the latter is the higher mode of speech.

On page 75, the author, in noting his own experience in extemporizing, refers to a phenomenon that apparently puzzled him not a little, but which would not have been so mysterious to a phrenologist. He finds that he can think and talk at the same time, and wonders how it can be. He hesitates between two explanations. One is, that the brain is in two hemispheres, each of which may act separately. The other is, that the mind attends first to one subject, then flies to the other, and back again, like a weaver's shuttle. The latter would be certainly a hand operation; and if the thought of the discourse would have to be let go while the speaker was searching for words to clothe it in, we fear that extempore speaking would be a very uncertain process. The first explanation is no more satisfactory, for the operations of the mind that one carried on simultaneously are not two-fold, but manifold. Let us see what a few of them are. First, the subject is dwelt upon; second, comparisons are sought for to illustrate it; third, proper language is found in which to dress the whole; fourth, the voice is intelligently controlled, modulated, accelerated, or retarded; fifth, the gestures of the arms and body, the expressions of the face, are fitted to the subject; sixth, the feelings of sorrow, love, indignation, etc., are called into play; and seventh, the audience is closely observed. All these, and still other operations must be performed at once, and without confusion, in a good extempore speech. Truly, if the brain was a single, or even a dual organ, it would have enough to do, and those who seek to relieve it by having their words all on paper, would not be unphilosophical. But how easily are all these things explained by phrenological science. Each organ does its own work continuously, and no other one interferes with it. Every good speaker knows that he can observe the audience, attend to his words, make the proper gestures, reason closely, recall facts in his memory, and choose what he



PORTRAIT OF BISHOP HOPKINS.

wants from them, without embarrassing effort. Causality and Comparison, reason and illustrate; Eventuality and Individuality furnish the basis of fact; Language clothes thoughts in words; the perceptive generally observe what affects the organs of sense; Time and Tune key the voices; Imitation controls the gestures, and thus all goes on harmoniously—that is, if the faculties have been trained to work together; otherwise the activity of one stops another, as talking prevents some men from using their arms. But if in speaking we attempt to carry on two processes simultaneously, that involve the use of the *same organs*, it will be widely different. Let any speaker try to carefully note the faces of his audience, while at the same time he brings some object up before his mental eye, and tries to describe its form, color, and position. He may use the *words* that describe these qualities easily enough if he has previously placed them in his memory, for that only involves the use of the organ of Language. But if he attempts to describe from the mental conception and at the same time to keep his eye on the audience, he will feel all the confusion of the shuttle process. We have been often surprised, after speaking upon subjects that did not require the use of the observing faculties, and looking familiarly into the faces of those who were near at hand, recognizing them, and noting the effects of what was said on them, to find that as soon as we ventured on an earnest description of natural objects, the faces before us would fade as completely as if a cloud had intervened. A few experiments of this kind would make any opponent of Phrenology take a humbler tone.

WM. PITTINGER.

#### BISHOP HOPKINS.

THE RIGHT REVEREND JOHN HENRY HOPKINS, D.D., Bishop of Vermont, and Presiding Bishop in the Episcopal Church of the United States, died on the 9th of January last. Although in 1866 we gave a brief sketch of him, his high official position and eminent mental attainments merit some notice by us, now that he has departed from this sphere of action. Of his phrenology we reproduce the remarks formerly expressed, as their correctness has been generally admitted by his acquaintances.

"Bishop Hopkins has a decidedly strong

facial configuration, and should be known for his strength of will, tenacity of purpose, and boldness in the expression of his sentiments. He is a man of rather strong likes and dislikes, his first impressions usually controlling to a great extent his views of character and subjects. He is not an unsteady, transitive, fluctuating person, but decided, disposed to carry his point where he can by forcible measures, strong declarations, and convincing argumentation. He possesses considerable policy; he can be easy and frank, or shrewd and evasive. He has, however, considerable respect for public opinion, the claims of general sentiment, but he is far from caring to have his opinions and authority ignored or questioned. In matters pertaining to his profession he shows foresight, steadfastness, and fidelity. Having once taken his stand upon a point of doctrine, he would be one of the last men to yield or waver. He is more a Roman than a Greek, and in character lion-like. Possessing a large brain and good physical forces, he is enabled to perform the duties connected with his office, and fully meet the expectations entertained by the laymen of the Church of which he is one of its highest officers."

From the New York *Tribune* we take the following succinct biography:

"Bishop Hopkins was born in Dublin, January 30, 1792. His parents were of English extraction, and emigrated to this country when he was only eight years of age. His early education was received mainly from his mother. He was intended for the law, but, after receiving a classical education, he passed a year in a counting-room in Philadelphia, and for a short time assisted Wilson, the ornithologist, in the preparation of the plates for his work. In his nineteenth year he embarked in the manufacture of iron in Western Pennsylvania, but this business was much prostrated by the peace of 1815, that two years afterward he failed, and betook himself to the study of the law. After six months' preparation he was admitted to the Pittsburgh bar; he practiced until 1823, when he quitted the bar for the ministry. He had previously married a daughter of Caspar Otto Müller, a retired merchant of Baltimore. Immediately upon his ordination in 1824, Mr. Hopkins became Rector of Trinity Church, Pittsburgh, and so remained until 1831, when he went to Trinity Church, Boston, as assistant minister on the Green foundation. In 1827 and 1829 he was clerical deputy in the General Conventions of the Church, and took a prominent part in the debates. He was a candidate for the assistant Bishopric of Pennsylvania in 1827, but there being a tie vote between his opponent, Dr. Onderdonk, and himself, he decided the contest by casting his own vote in favor of the other. In the same year that Mr. Hopkins removed to Boston, he became Professor of Divinity in the new Theological Seminary of Massachusetts, and the next year—1832—he was elected the first Bishop of Vermont, an office he filled until his death. He accepted at the same time the rectorship of St. Paul's, Burlington, which he retained un-

til 1856. One of his first acts in his new diocese was the foundation of a school for boys, which gave employment to a number of candidates for orders, and poor clergymen; but the buildings necessary for the accommodation of the school entailed upon him a debt from which he was not able to free himself for many years. He subsequently busied himself in building up the 'Vermont Episcopal Institute,' and was occupied besides with controversial and other works. Among these was 'A Refutation of Milner's End of Controversy, in a Series of Letters,' two volumes, published in 1854. His first work was published in 1833, and his last in the last year of his life. In the early part of the Rebellion he published a work in defense of Slavery, which was much spoken of at the time because of the source from which it emanated. One of his latest works was a 'Church History in Verse,' published last year, but this effort did not reach the dignity of poetry. Bishop Hopkins was present at the Pan-Anglican Synod at Lambeth, in which he took a prominent part. While abroad, the degree of D.C.L. was conferred upon him by the University of Oxford. He had but recently returned to this country and his diocese, and, notwithstanding his age, his death will be a surprise to many. In the dissension dividing the Episcopal Church, Bishop Hopkins was a decided champion of the High Church party, and refused to sign the famous protest of the Bishops last year against High Church practices."

## Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
The smile, appearing as in truth she lies,  
Heav'n-born, and destined to the skies again.—Cowper.

### LITERARY WOMEN.

BECAUSE the good Father has bestowed upon a woman the gift of "expressing beautiful thoughts in graceful words," is it proof that He has kept from her the power of being and doing all things else? It would seem so, from the oft-repeated remarks we hear of literary women, as wives, mothers, and housekeepers.

Because out of the depths of her soul there gush words that lovers, husbands, and wives quote as the fondest, deepest expression of their own affection, she is voted incapable of loving very much. Because of the tenderness of her heart, she can fold in words of music that mothers all over the land sing to their little children for a lullaby, she is deemed unfitted for maternity. Because her hand can wield the pen, it is thought to be useless with the needle. In fact, because she has genius enough to write a song, an essay, or a book, it is sufficient proof with many, that she can not know enough to keep a room in order, cook a dinner, or even give directions to a servant; and for this reason, "she ought not to marry."

If this were true, if God, when He places this one gift in the hands of woman, makes her a dunce in everything else, then she ought not to bring upon herself duties which she has no power to meet. But let us know first if it be true. One says, "My own observation has confirmed this judgment. A literary woman once invited me to visit her. The invitation

was accepted, and upon entering her house the most disagreeable confusion met my astonished gaze." The question was then settled. But my dear friend, I beg you to think if you never saw a house in confusion, whose keeper was not literary? I doubt not that if this woman had never written a line in her life, her house would have looked just as badly. You said, "It is because she is literary," and not as you should have said, "It is because she is an untidy woman," just as people are always ready to remark, when a step-mother commits an outrage in the training of a child, "It is because she is a step-mother," and not as it should be, "It is because she is an unkind woman." Facts have shown that an own child will be treated cruelly when the mother is a bad woman, and genius and untidiness are not necessarily found together, any more than step-mothers and cruelty.

If my pastor should appear in his desk on Sunday mornings with hair uncombed and face unwashed, I should never think of attributing his singular appearance to his profession; neither should I affirm that all ministers went to church in the same condition.

Another instance is quoted: "I once called upon a friend, and found her sick, suffering through need of care, while her daughter was busily engaged in writing." And so the cruel selfishness and heartless neglect of this girl form the standard by which you judge all literary women. Whatever she wrote, God knows that it had no blessing in it for any one, because she lacked the very goodness which is the key to all pure and noble thoughts. Be assured that the women who have written truest and best have been those who have lived truest lives, who have been most loyal to every duty, and though the pen at times has had to wait, have found it to be the very discipline needed to mature and purify thought, and have found, too, in the cares and duties love has laid upon them, the springs of holiest inspiration.

If it be true that the greater love for beauty and harmony a woman has in her soul, the more disorderly her house will be, and the more shabbily she will dress; and the greater power she has to write words that will rouse all the tender feelings of others, the more heartless she will be, it is high time that poetry were crushed out of the hearts of women, that every one who has felt its divine presence should stifle the cry of her soul, "Woe is me if I preach not the word God is speaking to me," lay down her pen and live a life of mockery.

Many persons have the idea that when a woman writes at all, her whole time is devoted to it, and that everything else must be neglected. What has been only incidental is often taken as the measure of a woman's life-work.

Said Fanny Forrester, "People talk about my writing as though that were the only thing I ever did. Why don't they say something about my teaching, and all the other work I do."

Many who read with delight the early stories of Mrs. Stowe, know but little of their history.

"Having married a man with more brains than money, poverty sometimes knocked hard at her door. When necessity demanded, she would get a colored woman, who lived near her, to take care of the children for a day, and shutting herself up in a room, would write a story. With the money received for one of these she bought her first feather-bed."

The hand that now writes out the products of her wonderful genius toiled faithfully for years in household work, and even then gained credit for only what she wrote.

And Mrs. Hemans, through years of toil and poverty, forgetting none of her duties, neglecting nothing for the comfort of her little boys, herself their teacher, was singing the sweet songs that have lifted the burden from many a sick heart oppressed like her own.

The composition of the beautiful song, that has brought to so many sweet thoughts of the dear ones gone, "Over the River," was no interruption to a day's labor. It is said to have been written hastily, during an intermission of work, at the Lowell Factory.

Many a young girl, prompted by duty and unselfish love for father, mother, brother, sister, or friend, toiling in onerous work from day to day, and in an occasional spare hour coining in words the pure thoughts, aspirations, and yearnings of her heart, has had come back to her, with praises of her genius, the assurance that a literary woman can know nothing of the duties which she has so well performed, that although she might in time be able, by a half-day's or an evening's writing, to earn money enough to pay a kitchen girl a month's wages, she could not possibly have the inclination or the brains to tell that kitchen girl what to do, that should she so far forget herself as to marry, her husband would die of starvation, and her children cease to know that they had a mother. In short, that she is destined to stand apart from the most sacred offices to which a woman can be called.

It is doubtless true, that there are literary women who neglect duties which they have voluntarily taken upon themselves, who make bad wives, bad mothers, and bad housekeepers; who had better never have married; but it is equally true, that there is just as great a proportion of those who are not literary, who come under the same head, and I do protest against every fault in a literary woman's life being laid to the fact that she is a writer, leaving the inference clear that all other women are embodiments of perfection, because they are not writers.

A woman to be an efficient housekeeper is not obliged to wash, scrub, bake, and do all the drudgery with her own hands, and if she has the power to furnish the money for which others will do it, instead of drawing it from the slender purse of a husband, and at the same time bless humanity with good and noble thoughts, I can not see why it is not a fortunate thing. And because she has this power, I deny that she can not have the ability to superintend the affairs of a household, and will not find the time to exercise it—that because

she can write well, she can not love well, and loving well, she will do the best thing she can for those whom she loves.

I can not think that Mrs. Browning's "Fair Young Florentine" ever felt less tenderness in the caress of his poet-mother's hand, less sweetness in her kiss, or ever received from her less care and instruction than would have been his, had she not been gifted to "move two nations with one song."

Be careful, then, my friend, and not judge a whole class by two bad specimens, or you may retard the progress of woman more than one speech and one vote for female suffrage can make good.

HOPE ARLINGTON.

### A WOMAN'S MANNER.

BY MRS. GEORGE WASHINGTON WYLLYS.

If ever there was an age when women were made much of—idolized, brought forward, developed in every possible capacity, almost deified, in fact, this is the age! No woman gets a chance to hide her talent in a napkin, nowadays. It is brought out, scoured up, polished, graven, set on the exhibition tables, for every one to look at and admire! If she does not reach perfection now, physically and mentally, she never will!

And yet there *were* women—women, too, whose names and memories make our blood stir with a thrill of instinctive pride, even through the silence of dumb centuries—before the days of Calisthenics and Gymnasiums, ere "Female Colleges" existed, and when any science, beyond the "daily page" of reading immortalized by the Vicar of Wakefield, was as a sealed book to them. We could hardly improve on some of those old-fashioned models, with all our "modern improvements."

Still we are not altogether satisfied. We have gathered the fruit, mellowed, ripened, and perfected, but the bloom is somehow rubbed off. We are like poor Frankenstein, not by any means exactly suited with the result of our labors!

Now, here is the trouble. Our women are educated, refined, charming, no doubt, but they are not *womanly* women. We miss the nameless grace, the indescribable charm that should characterize a woman as entirely and inseparably as fragrance characterizes a rose! Somehow, in the great crucibles of education and development, this strange, sweet essence has vanished and is gone—nobody knows how, when, or where!

If we were a man—one of those curious compounds of strength and weakness, energy and helplessness, stupidity and intellect—that so sorely need a second self by way of balance-wheel—where should we look for a true wife? For something that would be more than a mere ornament, better than a compendium of sciences, nobler than a trained parrot? We are afraid we should be worse off than Diogenes with his lantern!

We should not want a wife too much like *ourselves*. We should learn to dread the woman

who defies us with our own logic, who out-talked us on our own ground, who pitched her voice a semitone above ours, and who, in short, carried the doctrine of equality right into the domestic hearthstone. Imagine such a woman by our sick-bed; fancy coming home to such a woman after a day of discouraging failure or depressing business. If there was a "club house" within ten miles, we should flee to it as a city of refuge. There is much harsh judgment pronounced in the world. A man is "a brute" who spends his evenings away from home; what, then, is the woman who has failed to make that home attractive, and whose voice and temper make it hideous instead?

Too little attention is paid to the *manner* of women in the nineteenth century. We never stop to think that this manner is the letter of introduction they carry with them into the world; that by the touchstone of manner they will most assuredly be judged. And it is so difficult to watch this most impalpable of all feminine charms, to prune away redundancies and cultivate deficiencies! There is but a step between confiding frankness and unpleasant boldness—between vivacity and pertness—between simplicity and silliness! We have no sympathy with the prudish damsel who confines her conversation to "Yes" and "No," and looks upon all men as destroying demons, to be kept at arm's length, or looked at through a grating; yet is not the other extreme still worse? The tendency of the age is toward too great freedom in social intercourse between the two sexes. Men should be men, and women women; and when a young lady slaps her brother's friend on the back and calls him "old fellow," the result is a most unpleasant confusion of ideas! It is not at all unusual, nowadays, for a girl to "take a cigar" in the evening "with the rest of the fellows!" Not a cigarette, that compromise between Spanish vice and American folly, but a regular, full-fledged cigar!

Now perhaps we are hypercritical upon the subject; but from the moment we saw a cigar between the lips of a lady we were disposed to like and admire—always supposing us to be a gentleman on the *qui vive* for a matrimonial companion—all respect and esteem would die out of our nature toward that lady. She would have unsexed herself as completely as if she had been an Amazon. We could neither recognize her as a man or respect her as a woman.

Freedom of manner in public is another national fault. School girls of sixteen enter public conveyances with the confidence of young men. They look you boldly in the eye, press forward to a seat with the greatest sang-froid, and converse across the aisle in loud, self-assured voices about "Lib" and "Tom," and "the party last night," and "the surprise to-morrow night," as if everybody was as vitally interested in their concerns as they themselves are. They eat pea-nuts and throw the shells past you out of the window with an accuracy of aim that makes you nervous; they

clean and trim their nails, or perhaps pick their little white teeth with pins as they talk. Yet were you to call them "unladylike," how shocked and surprised they would be!

You see they *don't think!* Carelessness is the trouble—utter, reckless lack of thought! Girls, *do think!*

As they verge from sixteen toward the twenties, new perils beset their way. Their tendency is to become abrupt, quick-motioned, hard-voiced, and *fast*. They pride themselves on an independence which is but another name for coarseness. With the pure "well of English undefiled," from which Milton sang and Goldsmith wrote, as a heritage to their tongues, they express themselves in language befitting a stable-yard or a billiard saloon. They glory in the newest slang, the choicest repertoire of what Victor Hugo calls "Argot." They have no respect for the "sweet low voice" that Shakspeare loved, but hail you across the drawing-room as if you were somewhere out at sea, and speak from between their eyebrows, metallically and sharp.

And when the sweet old story of love and courtship weaves itself into the chapter of their lives, how do they comport themselves? They treat it as a joke. They "get engaged" for the fun of the thing, not because they ever intend to ratify the solemn compact before the altar. It is no new thing to hear of a young lady, "Oh! *she* has been engaged five or six times!" We hardly blame gentlemen for amusing themselves at the expense of such women as these.

And lately we have been surprised and shocked to observe the total lack of delicacy with which young ladies parade their "conquests" before the world! If a man asks a woman to marry him, and is mortified by a refusal, has he not a right to take it for granted that she will keep his secret as honorably as if it were guarded by the most solemn vows of silence? What, then, can we think of women who boast of their rejected lovers, as Indian chieftains carry scalps at their belt, and bring the most solemn episodes of life into the idle chatter of every day! It is as dishonorable as if they had stolen money or forged bills! You can demand some sort of satisfaction from a man; but when a woman's tongue is the criminal, what redress have you?

Shall we allow the manner of American women to degenerate into mere mannerism? Is there to be no dividing line between the language used on a race-course and that of our young ladies in boudoirs and ball-rooms? Are girls to be distinguished from their brothers only by the accident of dress? It is all very well for women to know how to take care of themselves, but there is a stage where independence becomes repulsive; it is right that women should develop all their powers and faculties, both of mind and body, but they have no business with those of a man.

We are weary in hearing impertinence called frankness, coarseness defined as independence, masculine boldness dignified into



the place of "a proper spirit!" When once a woman ceases to be truly feminine, she loses all claim to the chivalrous courtesies which are universally awarded to her sex, without gaining the respect due to a man!

Mothers, it is in your hands to make the manner of American women the most charming in the world. Daughters, it is for you to discountenance the bold flippancy of the day and study a manner that shall clearly and fully represent the white soul and sunny nature within. If, standing on the threshold of life and the world, you pray for aught, let it not be for beauty, or brilliant intellect, or fascinating tongue, but for a woman's womanly nature, and a manner that shall be its interpreter. Cleopatra herself could not wage successful rivalry against such a gift!

To be Queen of Hearts, a woman need only be sympathetic, tender, soft-voiced, with faith, hope, and charity templed in her soul. Men see enough of the dark and tempestuous side of life in their daily existence; their homes should be shrines wherein to gather new strength and recognize holier types; their wives should be "in the world, not of it!" It is not necessary for a woman to stand alone, defying the world. There are sufficient strong arms to fight the battle for her. Her strength lies in the very weakness of her slighter nature and more delicate frame, and the charm, subtle and sure, of a feminine manner is a more potent spell than ever enchanter's!

Let us not fall into apathy on a subject of such importance. The evil is rapidly advancing—the remedy can not be too soon applied.

### THE PHRENOLOGICAL JOURNAL.

BY MISS L. S. SADLER.

I HEARD one day a young lady say,

"When you go down town, don't forget it, I pray,

Dear father, to bring me a book.

I'm tired of music, I'm weary, you see—

To sit all day idle I feel so *ennui*,

So, father, dear father, now look."

"Ah, yes! *ma chère*, I will look, my child;

Your request, indeed, I think very mild.

What kind of a book shall I get?

There's Harper's, and Godey's, and Demorest's too,

And a great many others that would interest you—

Will any of these please Laurette?"

"Nay, father, don't get me any of these—

I want something new, to-day, if you please,

Something I never have seen;

I'm tired of novels, I'm tired of trash,

And silly love stories made up like a hash,

Or made out of nothing, I ween."

"You're a strange little girl; but if I can find

A book that will suit your fastidious mind,

I'll get it for my little darling;

So put on your hat and take a short walk,

And when I come back we'll have a good talk

About the *new* book I shall bring."

"Father thinks I'm a child—he calls me his pet,

He brings me to read the last novelette;

I'll be eighteen this next December;

I want something to read that will do my heart good,

And give to my mind some nourishing food—

Something I'll always remember."

"Ah! there is dear father at the gate now I see,

With a book in his hand he has purchased for me;

Oh! I'll give him a kiss so sweet."

"There, little pet, I took a good look,

Up street and down, to get the *best* book,

And it surely is hard to beat."

So he threw in her lap the book he had brought,

And he looked in her eyes to see what she thought;

She said, "For a joke you've got a diurnal!"

But she tore off the wrapper—and O what applause

Did fall from her lips when she found that it was

"THE PHRENOLOGICAL JOURNAL."

### DR. ELIZABETH BLACKWELL.

[TRANSLATED FROM THE LEIPZIG DARIEM.]

ABOUT twenty-six years ago there died in America an English merchant named Blackwell. He left nine children without the means of support. Elizabeth, the eldest, in connection with her sister, opened a school in order to maintain the family. Through economy and untiring perseverance they accomplished this, but the thought often came to them: How much more easily we could make our way if we were men, or if so many lucrative employments were not closed to women! Sickness in their own and neighboring families drew their attention especially to the calling of medicine. From that time on Elizabeth, with that energy peculiar to her, occupied every spare moment in the study of medical and anatomical works. This she continued until 1844, when, after the closing of her first school, she undertook a larger one, which secured her greater returns, of which she was able to reserve a portion for the furtherance of her object. She was not satisfied to commence the practice of medicine as many of her sex had done, without either diploma or suitable preparation; she desired a thorough medical education, and a regular physician's diploma. One of the most prominent physicians of Charleston, Dr. Dickson, received her, conducted her studies, and assisted her in them as much as possible. After she had for three years studied with unabated diligence, she went to Philadelphia, where she sought vainly for admission in a medical college. She did not, however, allow this rebuff to discourage her, but having obtained a list of the medical colleges of the United States, she went to them in turn in order to ask admission. Notwithstanding the brilliant testimonials of her Charleston teacher, Dr. Dickson, she received a refusal from twelve institutions. But she did not relax her efforts, and finally the way was opened to her.

The medical faculty of the University of Geneva, New York, did not positively refuse, but resolved to lay it before the students for decision. These were unitedly in favor of receiving her, and even promised in an address which was sent to her, that they as individuals, and as a body, would so conduct themselves, that if she should accept their invitation, they would never, either by word or deed, give her cause to repent having taken the step.

In November, 1847, Elizabeth Blackwell went, according to this decision, to Geneva, and was enrolled as No. 417, and devoted herself to the study of the different branches of medical science with a zeal corresponding to the difficulties to be overcome.

In the year 1849 she was, after examination, passed for graduation. The church in which the commencement exercises were held was crowded. After the introductory ceremonies and speeches, the young lady, with several of her fellow-students, ascended the platform, and received from the hand of Dr. Lee, the worthy President of the University, the diploma which (officially sealed and tied with a blue ribbon,

the word *dominus* changed into *domina*) admitted her into the circle of the medical fraternity, which, up to this time, had been closed against her sex. Every student upon receiving his diploma returned his thanks. Upon receiving hers, Dr. Elizabeth said in a low voice, while a breathless silence reigned in the audience, "I thank you, honored sir, that the institute, at the head of which you stand, has sanctioned my studies. With the help of God, it shall be the aim of my life to honor the diploma which you have to-day bestowed upon me."

In his closing speech, the President remarked that a young lady had, during the last session, attended the University, "an innovation fortunate in every respect," and added that the "zeal and energy which she had displayed in her studies had served as a brilliant example to the whole class," and that "her presence had in every respect exerted a beneficial influence on her fellow-students; and that the heartiest good wishes of her teachers would attend her in her future career." Her thesis was highly commended by the assembled professors, and printed by order of the faculty.

Shortly after, Dr. Elizabeth went to Europe, and after several vain efforts, finally obtained admission in a few hospitals in Paris; then visited the celebrated water-cure at Grafenbourg, under Priessnitz, and went from thence to London, where she practiced in several hospitals and thoroughly acquainted herself with the details of the movement-cure, which Geordi had introduced into England. Provided with many recommendations from eminent physicians of Paris and London, she returned in 1851 to New York, where she established herself as "physician for women and children." But here, also, much zeal and perseverance were requisite to success, the opposition of physicians, the prejudices of the public, and the entirely isolated position which she was compelled to assume, must be overcome step by step, and day by day. Her path became gradually smoother; her practice increased; she became able to purchase a house; a circle of friends gathered around her, and her reputation slowly and surely increased.

In winter she lectured before women on popular medical subjects. Later, she published a book treating of the laws of life, with especial reference to the physical training of girls, and particularly insisting that gymnastics should be introduced into all schools as a regular subject of instruction.

In the year 1853 she laid the foundation of a hospital for women and children, in which she not only offered medical advice and prescriptions to indigent women, but especially to instruct them in the care of their health and the physical training of their children, and to insist upon the introduction of rational habits of life. The peculiar aim of this establishment was the preparation of skillful nurses. The undertaking succeeded admirably, and four years later her sister Emily, who had after great difficulties just received her medical diploma, joined her. These two courageous women hav-

ing by their great perseverance succeeded in winning the confidence of the most respectable men of New York, and having been supported in their philanthropic endeavors by the municipal authority of the city, decided, later, to connect with their hospital a school for lady physicians.

They confined themselves entirely to the treatment of women and children, and now stand in the most friendly relations to the principal physicians of the city, by whom they are often invited to consultation. They have succeeded in fully demonstrating the fact, that the practice of this profession, which had hitherto been considered as belonging exclusively to men, is entirely compatible with womanly simplicity and modesty.

### POSSIBILITIES.

"WHATEVER man has done, man may do;" and acting on that proverb, how many difficulties are overcome and practical results obtained from apparently impracticable theories!

Possibilities are the rounds to ambition's ladder; the tangible things which we grasp so readily, and thus elevate ourselves to heights we desire to attain. That is not a true life that attempts impossibilities; that spends the moments of time in attempting to penetrate the arcana of hidden mysteries, and dies unsatisfied and unrecognized. The foundation must be firm, or the building will be insecure. Prove your position, and then maintain it. The old adage, "Let well enough alone," has given way to the new system of improvement that carries everything before it. "Improve! improve!" is the cry of to-day; and yesterday's failures are subjected to the necessary test, and made to conform to present exigencies and nineteenth century principles. This is the very spirit of reform. This adds new features to science, mechanics, and mercantile and literary pursuits. One man proves that steam can be made useful, and applies it to his own peculiar idea. Another sees where still greater power can be imparted by it, and his suggestion touches the spring in another brain; and so the idea goes on developing, improving, and bringing out its highest capabilities.

God, in making man a superior being, has given him such vast control, and the power of subordinating to his will, that it is impossible for a finite mind to put a limit to finite capacity. Nothing but divine power working through man could enable him to accomplish successfully one half that he undertakes. The wild beasts of the forest are brought into subjection; the untamable forces of Nature are harnessed to the chariot of Improvement; the winds and the waves perform their part with due alacrity.

We are but cultivating the seeds that others have sown, and we, in our turn, must plant for posterity. "Whatsoever a man soweth, that shall he also reap." We make our own harvests, and if the reaping-time comes not in this life, we shall obtain our increase here-

after. But there are more reapers than seed-sowers—that is, sowers of good seed, men who are living on the product of others' toil and care, and doing nothing themselves toward the advantage of those who are to succeed them.

I often wonder what some people think of; or if they ever think at all. They deny their own ability, and confess a helplessness that is a reproach to themselves and to their Maker. How true it is that "we never know what we can do until we have tried;" and many a one has found himself *diseated of himself*—launched upon a sea of troubles, and obliged to use efforts that were only lying dormant within him. Man is full of dormant energies, many of which do not need to be aroused until the time of emergency, while others are in constant demand, and every day some new capacity is aroused by the cry, "Awake, thou sleeper!"

Could you ask for a wider field than the whole world?

However *well* you do, it may be possible for you to do *better*. This is not to encourage discontent; far otherwise, for I hold that that man is only truly contented who is satisfied that he has done the very best that he could. The frog that aimed to be as large as an ox attempted an impossibility, and perished miserably. The rose may say, "I can not be a lily; but I will do my best to be a perfect flower, the sweetest of my kind;" and the effort is appreciated.

Man, made in the image of God, is capable of attaining to wonderful heights of moral, mental, and physical excellence, with *positive good* to start upon. There must be a positive element before there can be any improvement. There is no advance in quicksand.

Try yourself, and find out of what you are capable. "As thy day, so shall thy strength be," and the vail that falls before you and hides each successive step of your progress will stand like a wall of adamant when you trespass on God's domain, and are checked by the warning words, "thus far shalt thou go, and no farther."

Man's own heart realizes what are its possibilities, and knows how much the wisdom of this generation is indebted to the past, and responsible to the future. VIRGINIA VARLEY.

A LITTLE BRIEF AUTHORITY.—It is not only an amusing, but a ludicrous sight to observe with what an assumption of dignity a young sprig of royalty puts forth his commands. It reminds one of a beardless midshipman ordering about an old gray-haired sire. It is said that the hardest task-masters are they who themselves are only subjects or slaves. Put one of these to oversee others, and he is most likely to be much less merciful than the rightfully constituted superintendent or overseer. We see this in schools; a sub or assistant teacher, makes a far greater display of authority than the principal. Modesty is a decided virtue in one whose duty it may become to manage.

### THE BROAD WAY.

BY RUTHELLA SCHULTZ.

"MANY there be that go in thereat," and poor Percy Howell was one of the many.

He was a frank, good-natured, impulsive boy; the latest born and only surviving child of his aged parents. One by one the others, whose brief lives were full of blessings, had been buried in the village churchyard; and, without a shadow of doubting, the old couple hoped to see their boy's promising youth ripen into the fragrance and fruitage of a perfect manhood.

Alas! they never sat under the shadow of that tree, nor inhaled its perfume, nor gazed on its beauty, nor partook of its bounty, for the ax was early laid at the roots!

Percy was just twenty when he left his native village for the distant city—his father's house, with its simple cheer, for a homeless abode among strangers; his fond parents, and the tried friends of his youth, and the sweet girl of his choice, for the mixed multitude of the metropolis.

Had you been there when the stage-coach stopped at the lane gate; had you seen the serious faces of the neighbors gathered around; the aged mother, wiping her streaming eyes; the feeble father, uttering his blessing; and Annie Collins, Percy's sweetheart, rushing distractedly into the house, you would almost have thought that the same thing had never happened before. They, at least, thought so. The neighbors, as they walked homeward, said one to another that there were not many boys nowadays like Percy Howell. The old couple, returning to their fireside, wept to see his vacant chair, his lonely dog, his empty place at table, and his unpressed pillow. Surely no other son so dear had ever left a home so sorrowful!

As for Annie Collins, she went back to her father's cottage, and quietly discharged her daily duties. But whatever occupied her hand or heart, there flowed a constant undercurrent of thought, and Percy was its burden. "My Percy!" she whispered to herself a thousand times a day, as if to assure her sad heart of its blessed ownership.

During the journey, Percy, with eyes on the lookout and ears on the alert, and with a heart full of bright hopes and untried expectations, went joyfully on, and thought but little of the dear ones at home.

Yet, when at nightfall he found himself in a little hall-room, containing a bed very suggestive of a bier in its six-by-three dimensions and white covering; a washstand of iron, with ordinary accompaniments, minus soap; one chair; and a diminutive looking-glass, he began to wish himself at home.

"Wh-e-w!" said he, giving vent to a deep-drawn breath. "Wonder how Annie is! S'pose she's thinking about me, this very minute. 'Fraid father won't get along with the out-door work! Wish I hadn't ha' come! Don't believe there's a fellow in New York

"I've got a mother like mine! W-h-e-w! I'll look at the news!"

He had already seen everything of interest in the daily paper, but he caught it up and peered over it to keep the moisture from running in his eyes. Running down the stairs, he chanced upon the "amusements," the following attracted his attention:

Clerks, young men from the country seeking employment, clergymen, the judges of the courts, policemen, and all officers of law, should visit the Widegate Theatre, to see "The Old Man of the Moor."

"Wasn't brought up to go to the theater," said Percy, reading it again. "Don't begin it; but—"

He knocked at the door. Instead of calling him in, as a man does when he has been seeking in a boarding-house, Percy cautiously opened the door and peered out. A fine-looking fellow, beside whom he had sat at the six-o'clock dinner, said:

"Beg pardon! As you're a stranger, I thought you might be lonely. Wouldn't you go out for a short stroll?"

Percy was very grateful, and said as much; he took his hat, and followed his new friend down the stairs, and out into the lighted street.

They went directly to Broadway. Walking along that brilliant thoroughfare, Percy tried to appear as if he noticed nothing; but he saw and thought more. Among other things,

he observed that the majority of young men carried a slender walking-stick, which seemed to add grace and dignity to the bearers. An air of elegance surrounded these men, which, in Percy's mind, came directly from the fancied coquettishness which they waved coquettishly with their gloved fingers. Moreover, they affected employment for otherwise unoccupied hands; and Percy wished for a cane. Kingsley

at was the name of his new friend—carried a "cutty," the top representing an exquisite and foot, the knee-joint forming the bend of the handle. Percy resolved to have one like it. In fact, he greatly admired Kingsley.

He took on no airs; was neither superior nor patronizing; and Percy, grateful for the attentions, pronounced him a "first-rate fellow."

"Do you drink, Howell?" said Kingsley, hesitatingly before a brilliantly-lighted saloon.

"No," said Percy, as if ashamed; "I—"

"Neither do I," said the other, moving on. "Take a glass of champagne, occasionally; champagne is light, you know."

Percy didn't know, but he said: "Yes, certainly."

"I am a Temperance man," continued Kingsley, with an emphatic gesture; "I don't want to say that I believe in total abstinence. It is simply intemperate abstemiousness. The Bible says, 'Let your moderation be seen unto all men.' Now, total abstinence is just as moderate as total drunkenness. We should avoid both extremes. In my opinion, the pledge

has made more drunkards, and consequently more liars, than any other one thing on the face of the globe! Do you play billiards?"

"Not much," replied Percy, unwilling to admit that he had never seen a billiard-table.

"Come in and try a hand," said his companion.

Percy would gladly have excused himself, but with a show of alacrity followed Kingsley up a flight of broad steps into a brilliant room where a number of men were engaged at play.

"Believe I won't play to-night—I'm rather tired," said he, as they entered.

"I suppose so," replied Kingsley, throwing himself on a luxurious lounge. "Make yourself comfortable for awhile."

Following his example, Percy took a sofa, and in the course of an hour gathered some knowledge of the game. True, he heard some things said that sent the blood tingling to his brow; true, he observed that the players invariably supplemented their game with a visit to the bar below; and he thought of his mother and of his Annie. Nevertheless, he determined that he would learn to play billiards.

"Come in and have a drink," said Kingsley, as they ran down the stairs. "Only a glass of lager; it will make you sleep."

So Percy, yielding, found himself standing at the marble bar and drinking from a glass held in a richly-wrought receiver of silver a beverage which, to his untainted palate, was exceedingly offensive.

"It is better, certainly, if one has one's own house and can afford to keep a billiard-room," said Kingsley, wiping his mustache, as they left the saloon. "Then a fellow can choose his company. But, since we can't have our private billiard-rooms, are we to be deprived of this manly and elegant pastime? Of course, the society at these public places isn't just the thing, but what can a man do?"

Percy thought of poor Tray, who was cruelly beaten for no other reason than being found in bad company, but said nothing.

When he reached his room it was nearly midnight. Though very tired, he took up the paper, and looked again at the singular advertisement that had interested him before going out. It seemed to apply to him. He was a "young man from the country, seeking employment," and he might get some very useful hints from the "Old Man of the Moor." If clergymen went, as the advertisement implied, he might, surely. And he believed he would go.

Next morning he rose late, and took breakfast in company with a very pretty young lady, who declared, with a bewitching smile, that since they sympathized in the matters of rising and breakfasting, they must be firm friends. Her hands were so small and white, her complexion so delicate, her waist so slender, and her hair so beautifully arranged in rolls and crimps and curls, that Percy regarded her with intense admiration, and mentally contrasted her with Annie Collins. It hardly need be said that his conclusions were very unfavorable to the sweet girl whose devoted heart was ever magnifying

his graces and accomplishments. Meantime, the young lady, whose name was Sybil Pearson, entertained him with her pretty chit-chat, and he lingered long over his coffee. At last, with some constraint, he said:

"Do you ever go to the theater?"

"I? Oh, yes! I never lose an opportunity," said she, with a look which meant, "try me, and see."

"Have you seen the 'Old Man of the Moor'?"

"No; but I want—oh! ever so much, to see it!"

"I would like—I mean, I intend to go. Would you—"

"Go with you? Of course I would!"

"When shall we go?" said he, animatedly.

"I am engaged for to-night, and to-morrow evening and the next. I can go on Thursday."

Percy thanked her most gallantly, and as it was now half-past nine, excused himself, and went after the morning papers. Sitting in his little room, he ran over the columns of "Help wanted," and found two or three dozen advertisements which he decided to answer. Not having the slightest doubt that among them all he should find a situation, he concluded which places he would like the best, and started. But, everywhere he went, the answer was invariably to the effect that they were suited.

And this morning, in late rising, prolonged breakfast, and tardy applications for work, was but a sample of many that followed. He was ever "too late" to obtain a position. Some "lucky fellow" was always "ahead" of him. He forgot his good old father's maxim: "The early bird catches the worm." Indeed, he seemed altogether to have forgotten home and friends. He neglected writing, because he had no "good news." He intended to write as soon as he procured a place; and so three weeks passed, and the lonely, anxious hearts of the aged parents were uncheered by tidings of the absent boy.

Meantime, he went with Miss Sybil to see "The Old Man of the Moor." He was dazzled, bewildered, delighted, and proposed going again. But the young lady reminded him that there were many other theaters as fine as the Widegate, and many other plays as good as this, and that he had not yet seen them. So they went the round of the theaters together; and at the end of a fortnight Percy found himself without money and without work. He stood at nightfall in his little room, considering what had best be done. To ask his father for assistance was out of the question. He knew that only by the most frugal and self-denying care the old man had provided him the fifty dollars with which he left home. He drew his watch from his pocket and looked at it. It was his father's gift.

"If I could sell or pawn it," said he. "What do I want with an old silver watch?"

An hour later he stood at a pawnbroker's counter.

"What do you want?" asked the Jew.



"Ten tollar! I say no! I give you tree tollar—no more. What you say?"

"I say no!" cried Percy, angrily. Then, on second thought, "Well, give me three!"

But this was not enough, even for his immediate need. Under a desperate impulse he stepped into a drinking saloon, and midnight found him at the gambling-table. Pretty Sybil Pearson had shuffled cards for him with her delicate, beautiful fingers, and had taught him to play. Under the tutelage of his temperance friend, the elegant Kingsley, he had learned to drink more than lager; but how and when to stop drinking had not been a part of his instructions.

What need to tell more? You find his history repeated in that of thousands who throng our great cities, and end a short career of crime upon the gallows.

The gray hairs of his aged parents were brought down in sorrow to the grave, and Annie Collins' golden curls were covered with the fresh turf of spring-time.

### TIMOTHY O. HOWE, M.C.

THERE is much fineness of organization evinced in this face. His temperament is of a superior mental type, with an understratum of toughness and tenacity which enables him to entertain vigorous and prolonged intellectual efforts. He is an apt man, *i. e.*, he quickly perceives the bearing and relation of any subject proposed for his consideration. He is active in thought and sudden in conviction, a good judge of character and motive, but not so ready in speech as in reflective suggestion. He is an accurate and direct speaker rather than a copious coiner of words. He is not inclined to ring many changes on trite and commonplace expressions, but to speak with an unction, to the purpose. He is strongly impressed by appeals to his feelings, and has a deep sympathy for the oppressed or the suffering. He is an ambitious man, but not ardent in his aspirations, not disposed to avail himself of any anomalous or exceptionable aids to greatness. Being strongly impressed with the phases of life in its practical currents, contemplating his relations with others from an intellectual point of view, and being not over-hopeful, he is not impelled to inconsiderate attempts to secure popularity and power, but awaits his time and the development of the subject which engages his attention. He is a nervous man, withal, and has much need to bring about, by a careful diet and a composed mode of life, an improved



PORTRAIT OF TIMOTHY O. HOWE, M.C.

physical condition—a better tone of health, if he would live long and enjoy the little span which we call life.

United States Senator Howe is one of the ablest men of Wisconsin, and one of the most influential men in the highest branch of our American parliament. His integrity, firmness, and foresight have given him great weight with the people. As Michael Angelo carved his own character into beautiful symmetry while he was making images for the Pope of Rome, so Senator Howe has sculptured himself into shape by his uncompromising courage and his unyielding honesty. Hence he will stand firmer in the future than some who have been temporarily raised into power by favoritism, to be hurled to the dust again by that iconoclast the people.

Mr. Howe is about fifty-two years of age, and more than half of his life has been spent in Wisconsin. He was born in Livermore, Oxford Co., Maine, Feb. 7th, 1816, and graduated from Bowdoin College. After studying law, he commenced the practice of his profession at Readfield. In 1845 he removed to Green Bay, Wisconsin, where he practiced law in the leading courts. He was elected Circuit Judge in 1850, and resigned the office in 1855. In 1861 the Wisconsin Legislature elected him to the U. S. Senate. Six years of service in the Senate Chamber has proved his devotion to the best interests of his constituents, and added vastly to his reputation as a statesman of the highest order. He has many of the peculiar traits of character so marked in the lamented Lincoln. Like him, he is deliberate in forming his judgment, and firm in his convictions; and, like him, he is noted for his power of argumentation and clearness of vision. He seems to stand on a political Pisgah, which commands a view of

the promised land. He is rather slow of speech and unimpulsive, save at times when his earnestness kindles into enthusiasm, when he "pours out all as plain as downright Shippen or as old Montaigne." With a Western audience he has more power than some orators of greater pretension, because he speaks to the heart as well as to the ear and brain. His political life is a lesson of political virtue. He does not say one thing and do another. He does not make promises to the public which he does not redeem in the council chamber of the state. He has a political conscience, hence his opponents honor him, and his friends never fail to trust him. He is to the State of Wisconsin what Mr. Lincoln was to the State of Illinois, and is known as the honest politician. While some would-be statesmen—like Penelope in her task with her lovers—unwind at night the web they wove during the day, he is always trust-

worthy, and one knows where to find him, and how he will deport himself. There is not power enough in Congress to change his purpose when his judgment and his conscience have decided in favor of or against a great national issue; and there certainly is not money enough in the treasury to purchase his vote. It is not overpraise to say that he is truly an honest, faithful, discreet representative of the vast constituency which delights to do him honor. Although he is wise rather than witty, profound rather than brilliant, reflective rather than impulsive, he does not permit his head to gain the mastery of his heart; hence he retains his hold on public favor. There are scores of men who have brains and culture, but they lack power over the masses, simply for the want of heart and a love of justice. They spill their spleen in paragraphs, and in private scandal, and in public speech, and are never so well pleased as when they can make some shining mark the target of their pointless wit. Narrow minds are too often the victims of jealousy and suspicion, and their eyes are microscopes with which they magnify a mistake into an affront. With such persons you are an accepted acquaintance so long as you burn incense under their nostrils; but the moment you cease to worship the idol, like the cruel god of the heathen, it clasps you in a grasp that is intended to kill. Conceit is forever over-estimating its possessor and under-estimating every body else, and praise bestowed on a rival brings the venom to the tongue or the nib of the pen. Now it is refreshing to find a fair man, who faces every issue squarely, whose love of justice will not cause him to withhold what is due to an enemy even—whose mind is broad enough to grasp the great issues of the day, while he looks beyond the narrow neighborhood of

self-interest and farther than the boundary lines that embrace his constituency.

About ten years ago Mr. Howe opposed the doctrine of State Rights, then ably advocated by Judge Smith, a native of South Carolina, but a resident of Milwaukee. The arguments *pro* and *con.* of these debaters were like the blows given by pugilists in a square, stand-up fight. They were hard hitters; and at the close of the contest not a few men of sound judgment concluded that it was a drawn battle.

The following extracts from a spirited speech made in the U. S. Senate on the 10th of January, 1866, will give the reader a taste of his style—and pay him well for his time.

"Mr. President, when Paul stood there 'in the midst of Mars' hill,' a needy, perhaps a ragged, missionary, and told the indolent, idolatrous, and luxurious Athenians that God had 'made of one blood all nations of men to dwell on all the face of the earth,' do you believe he was playing the demagogue or not? When the Congress of 1776 assembled in Independence Hall, representing a constituency few in numbers, poor in resources, strong only in their conviction of right, and announced to the world 'that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men;' and when the members of that Congress pledged their 'lives, their fortunes, and their sacred honor' to maintain those assertions against the whole power of the British empire, do you really suppose they were talking for bunkum or not? And when the American people declared in their organic law that—

'This Constitution and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding'—

do you think they actually meant that, or did they mean that the constitution and laws of each State should be the supreme law of the land, anything in the Constitution or laws of the United States to the contrary notwithstanding? I have put these questions, because however generally we may assent to these propositions in our speech, there are scarcely three theses in the whole field of discussion more flatly denied practically than these three. We do very generally admit Paul to have been a minister of the true religion, and yet if he had proclaimed in the Smithsonian Institute six years ago what he did in the Areopagus at Athens, he would have been driven out of the city. We do with our lips very generally assent to the doctrines of the Declaration of Independence, and yet when the American *auto-da-fe* kindles its hottest fires, it is to roast some reckless Radical who dares to assert the political equality of men. We can not well deny that the Constitution is the supreme law of the land, because the Constitution says so, and we have sworn to support it; but practically we do seem to

treat it much as if every law was supreme but that. I can not now afford the time to defend the teachings of the Apostle, or the doctrines of the Declaration. But if it will not annoy the Senate, I would like to make a few remarks in vindication of the Constitution of the United States. In my judgment, Mr. President, it is time the American people adopted the Constitution. We have, indeed, been taking the tincture for nearly a century. I am sure it has done us great good. I believe now we should try the sublimate, and I am confident it would cure the nation. Hitherto we have taken the Constitution in a solution of the spirit of States' Rights. Let us now take it as it is sublimed and crystallized in the flames of the most gigantic war in history. The war, as we know, was designed to demonstrate that the will of each State was supreme, and that the United States must defer to it. Before the Constitution was adopted, such was the case precisely. The several States were sovereign, and for that very reason the Union formed between them was worthless. The Congress of the Confederation could enact laws, but as their laws were addressed to the States, and the States were sovereign, they would obey or not, as they pleased.

"Said Mr. Sherman:

'The complaints at present are not that the views of Congress are unwise or unfaithful, but that their powers are insufficient for the execution of their views.'

"Said Mr. Randolph, of Virginia:

'The true question is, whether we will adhere to the Federal plan or introduce the national plan. The insufficiency of the former has been fully displayed by the trial already made.'

"The national plan was adopted. Thirteen weak and thrifless sovereignties were welded into one great and prosperous Republic. It was not the purpose of the Convention to destroy the State governments, but to change their character, to strip them of sovereignty and leave them no manner of authority to impede the execution of the national will. Hence it provides a national Legislature, to enact laws, not for the direction of States, but for the government of the people, whether within or without any of the States; a national Executive, sworn to see those laws executed if they are constitutional, whether a State dislike them or not, and a national Judiciary, to determine whether they are constitutional or not. The President therefore aptly says in his late message that 'the sovereignty of the State is the language of the Confederacy, and not the Constitution.' But in the Convention which framed the Constitution there was a party opposed to depriving the States of their sovereign authority. And since the adoption of the Constitution, there has been a party in the country which has stoutly maintained that the States have not been deprived of their sovereignty. They insist that unless each State can defy the authority of the Government the rights of the States are in imminent peril. They forget that it was the existence of this very power of defiance which imperiled all the States under the Confederation. And, sir, there can be but little danger that the several

States will be despoiled of their rights by a Government constituted like that of the United States. The President rightly says that 'the subjects that come unquestionably within its jurisdiction are so numerous that it must ever naturally refuse to be embarrassed by questions that lie beyond it.' Mr. Madison urged this same consideration in support of the national plan in the constitutional Convention. To my mind, the States have another security against the encroachments of the national Government even more reliable than this. It lies in the fact that the people who compose the several States make the Government of the United States. It is not much to be apprehended that the creature will devour the Creator. But the State Rights party resemble a congregation of dervishes dancing before an idol their own hands have created, and frantically imploring it not to destroy them. And the Government often seems almost as nervous as that party. Like the elephant with its owner under its belly, the Government often seems so conscious of its own weight as to be afraid to move for fear it will crush its proprietor. Let the Government move. It will not destroy the States unless it betrays them. When true to its office it is but the voice of the States. Is there danger that the voice will slay the speaker?

"Mr. Madison declared in the Constitutional Convention—

'That in the first place there was less danger of encroachment from the General Government than from the State governments; and, in the second place, that the mischiefs from encroachments would be less fatal if made by the former than if made by the latter.'

"Who that has lived during the last fifteen years will deny the correctness of that estimate? Yet, in spite of the terrible admonitions we have received against the liability to State encroachments, and of the disastrous consequences resulting therefrom, there are those among us still who talk rapturously of the priceless value of the States to the nation, who persist in estimating its grandeur by the number of States subject to its sway, and who dwell upon the idea of their 'indestructibility' with something of that fond and reverent air with which we speak of the immortality of the soul.

\* \* \* \* \*

"But the flag! We are pointed to the flag of the Union; we are impressively told that it bears thirty-six stars, and that it 'declares, in more than words of living light, there are thirty-six States still in the Union;' and my colleague asked the other day, with much emphasis and fervor, if that was a truth, or a 'hypocritical, flaunting lie.' Nay, Mr. President, the stars do not lie; only my colleague, I think, fails to read them aright. If they asserted what my colleague seems to think they do, they would not tell the truth. But, in fact, they make no such assertion. Sir, it was a law of my father's household that the name of every child born to him should be inscribed upon a certain page in the family Bible. It was not provided that when death removed one from the circle the name should be erased from the record. And so it happened that the

Book, which is still extant, bears to-day the names of eight brothers and sisters. But I know, sir, I know full well, that only four of us are now living. So Congress enacted in April, 1818, that upon the national flag there should be 'twenty stars, white in a blue field,' and 'that on the admission of every new State into the Union, one star be added to the union of the flag.'

"I am not clamoring for scaffolds or prisons, or penalties, or forfeitures for the authors of these crimes. Fling them pardons if you choose. If repentance will not come in quest of pardon, send pardon in search of repentance. Give to the rebels life, and civil rights, and political privileges; give them offices and honors if you must; build altars to them, if you will, but, for God's sake, do not sacrifice men on those altars any longer."

Senator Howe is upward of six feet high, not of stout build, and his shoulders have the literary stoop. He has light-brown hair, light-blue eyes, and a fair complexion. His head and face bear the stamp of thought and culture. The forehead is high and broad, and the smoothly-shaved face shows features indicating refinement and earnestness of purpose.

#### SPIRITUALITY IN HUMAN PROGRESS.

THE sacred historian tells us "God created man in his own image." He doubtless intends to inform us that his Creator supplied him with powers and capacities approaching the divine; endowed him with a portion of his own intelligence, and gave him dominion over the earth, which he had fitted for his abode. The narrator closes the story of the creation with these words: "And God saw everything that he had made, and, behold, it was very good." We understand from this account that man left the hands of his Creator a perfect being, in the same sense as we say a perfect child, possessing all the faculties of man at maturity, but as yet untried, with those capacities capable of great development which would expand and enlarge in proportion as they were called into action. That man had an imperfect knowledge of God at that time is fully proved by the story of the fall. That neither the omniscience nor omnipresence of the Deity were fully recognized by Adam or Eve, is shown in their attempt to hide themselves from the all-seeing eye of God, and in their endeavors to excuse themselves for their disobedience. It is evident in the account of the death of Abel, that Cain was ignorant, whether willfully or not we will not now discuss, of his own nature, as well as ignorant of the character of that God he assumed to worship in his own way.

The powers of man which first seem to have been acted upon were his lower or animal passions; these operating alone without the guidance of the higher faculties. Hence evil gained the ascendancy, and so vile and wicked did man become, that the sacred historian uses these remarkable words: "It repented the

Lord that he had made man on the earth, and it grieved Him at His heart." One character stands out in bold relief at this period, one who had cultivated his spiritual nature, held communion with his Maker, and kept himself free from the vices and enormities of those around him. This man, one step higher in the progress of mankind than Adam, God chose to perpetuate the human race, and swept off the earth with a flood all the other descendants of our first parents, and with them all the evil that had accumulated since their creation.

The next character worthy of note in the history of man was Abraham, whose faith in God was remarkably exercised, and this faith God honored by distinguishing him from all mankind, and constituting him the head of a people who are yet a distinct race in the earth.

In looking over the history of Egypt, with whose records the descendants of Abraham were for a time identified, we see evidences of a high state of civilization, a rapid progress in the development of mind. We believe Egypt reached the highest civilization at which man can arrive without the development and cultivation of his spiritual nature. Ancient Greece and Rome, in their boasted superiority of civilization, can claim no precedence over Egypt in the days of her greatest prosperity. But this civilization extended no farther than the higher or wealthier classes; the masses of the people were ignorant and degraded, and governed by brute force. We are told by one historian, "The lower classes found their superiors severe task-masters, who punished them, when found delinquent, with a stick;" and we are all familiar with the degradation of the Israelites when reduced to a state of bondage by the Egyptians, the cruel laws imposed upon them, and the sufferings they endured. Yet amid all these persecutions, enslaved by an idolatrous people, they preserved the knowledge of their great Creator.

The faith of the mother of Moses, we have often thought, reached almost to sublimity when she so skillfully evaded one of their inhuman decrees, by placing her beloved child on the river's brink, and setting his sister to watch what should become of him. Did her strong faith afford her a glimpse into futurity and reveal to her the strange events in which her son should figure? This faith transmitted to her child developed with his growth, and assisted by the learning of the Egyptians, marks him a wonderful character in that early age. Commissioned by God, Moses established a government, of which God himself was the head. The worship of the one great Creator was the basis of the national freedom and prosperity of this peculiar people. In proportion as they acknowledged God, depended upon Him, and worshiped Him, would happiness and prosperity attend them. Idolatry would bring down the divine displeasure upon them, and severe punishment was ever the result of their departure from God. Moses enacted laws so wise and judicious that they are now the basis of the laws of all civilized countries. While

all other nations upon the earth fell into idolatry, this singular people alone preserved the knowledge of God. Their spirituality was kept alive and cultivated; consequently we find among them marked characters whose strong faith pierced the veil of futurity and foretold the most remarkable events in the world's history.

In tracing the progress of mankind from the time of Moses down to the advent of Christ, we find that instead of progression there has been a retrograde movement. The Jews had corrupted the law of God and made it of none effect by their traditions; and were now reduced to the condition of a Roman province. That Saviour, whose coming their teachers had prophesied, and of whom their forms and ceremonies were but types and shadows, they rejected and put to death; thus filling up the measure of their iniquities and calling down upon them the fulfillment of those prophecies contained in the 28th chapter of Deuteronomy. We think if we were inclined to doubt the authenticity of the Bible, that chapter alone, with its literal fulfillment, would set our doubts forever at rest. The civilization of the pagan world did not equal that of Egypt in the days of her greatest prosperity, and we must come to the inevitable conclusion that mankind can not of themselves make much advancement; they must be influenced by a Power above and beyond themselves, to arrive at anything like perfection. The historian says of the age of Augustus, in whose reign Christ was born: "The modes of artificial luxury prevalent in this age of the world were destructive to general happiness. No resources, no incomes were adequate to the demands made by the indulgence of such tastes and propensities. The sufferings of the mass of the people must have been excessive, in order to supply the more elevated classes with the means of their enormous luxury. So far as the Roman modes of living were introduced into Judea, and the people were infected by them, the evils above adverted to were felt in their full force. Plenty and want, power and oppression, violence and unresisting submission, side by side, present but a sad picture to the eye of benevolence. Such was the condition of Judea, and, more or less, of the Roman world, when our Saviour appeared among men. His doctrines and his religion were needed, at such a period, to save the world from the most frightful miseries."

In Luke iv. 16-21, we read: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written: 'The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He



gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And He began to say unto them, This day is this scripture fulfilled in your ears."

We, of this age, can have but a faint idea of the effect of such an announcement. That this man coming from the common ranks, the son of a poor mechanic, should presume to teach, was incredible. That the poor, whose sole object in life seems to have been to minister to the demands of the rich, should have rights and privileges, and that His mission, if he had one, was especially to that oppressed, down-trodden class, was unheard of, and past all belief. That a doctrine whose tendency would be to subvert the prevailing order of things should be vehemently opposed by those who enjoyed their enormous luxuries at the expense of the suffering poor, can not surprise us. It might naturally be expected that the common people would hear Him gladly, hang on His words, and follow Him in great crowds, and we are informed that such was the case. But He not only gave them words of consolation, He also ministered to their necessities and removed their physical ills. He chose his disciples from among the poor and ignorant, and sent them to promulgate His doctrines through the world. These unlettered men, men from the degraded mass of the people, spoke with irresistible power and eloquence the teachings of their Master. The higher classes listened with astonishment to the weighty arguments which these ignorant men brought forward in support of their principles. The masses listened with joy and gladness to new truths which were proclaimed by men of their own station in life, and which were calculated to ameliorate their sufferings and relieve them of the wants and oppression under which they labored.

We learn from the words of Jesus that He could not complete His mission, while on earth, because mankind were not sufficiently advanced to appreciate His teachings. Light has been gradually opening up to us the fact, that the religion of Jesus was not only designed to teach us how to die, and to look forward to immortal happiness, but while this is true, it was also designed to teach us how to live, and how to secure the greatest amount of happiness while on earth.

We of this age are only just beginning to appreciate the sublime truths of the Gospel; we are only just beginning to perceive that the joys of earth were not intended alone for one class, and the sorrows of earth for another; that Jesus did not take upon himself the burden of poverty to show His sympathy for the suffering of earth, and for that alone, but He identified himself with that class, to show to the world when His doctrines should be fully understood, that no man or class of men should take the precedence over another, but that all should share alike in the blessings of earth, in the rights and privileges, the pleasures and joys, of a common humanity.

In looking over the history of all nations

since nations were first formed, we find that just as soon as luxury crept in, the seeds of decay were sown; they generated, and grew, and produced their legitimate fruits—the overthrow of those nations; but this result was not, as we have been taught to believe, in consequence of the effeminate, enervating, moral-destroying effects of luxury, but because these blessings were confined to the few, and were wrung out of the flesh, blood, and nerves of the masses, and because the more riches, the more means of happiness, the more of the blessings of this life the few enjoyed, the more degraded, debased, and impoverished, did the masses become. Our own country has been no exception. Slavery was the sin of this nation, and its baneful effects were felt by all. The idea was gaining ground every year, that capital—wealth—alone was honorable, and labor degrading and dishonorable. The poor whites of the South had imbibed the sentiment, until they imagined that to live in ignorance and poverty was far better than to improve their condition by the labor of their hands. This idea and its effects were felt at the North. Men both in the political and financial spheres resorted to every possible means, honorable and dishonorable, to gain riches in order to place themselves above the necessity of labor, until the foundations of our government began to totter, and the overthrow of the nation seemed inevitable; but there was yet enough saving power in the people to keep it from destruction. It is yet fresh in our minds how eagerly the men of the North rushed to the rescue of the nation, when its overthrow was threatened by the South. They fought well and bravely to crush the rebellion. As the struggle went on, a ray of light dawned upon their minds, and showed them that they were fighting for a principle, and the contest became more earnest and deadly. On those battle-fields, in deadly array against each other, stood not only slavery and freedom, but a wider, broader, deeper antagonism—an antagonism, now that the rebellion is fought out to the bitter end, which is felt and acknowledged not only by our own people, but also by all civilized nations. The principle involved was: Shall capital or labor rule? and the final issue of this question was decided on the battle-fields of the South. We may not all be willing to admit this, but it is nevertheless true. Americans may well pride themselves on their public schools, for it is to the educated, intelligent, working classes they owe the safety of the nation.

The eyes of the whole world are upon us, they are looking to us for the last great reform necessary to the perfection of the human race, a reform which shall preclude any man, or class of men, from living in idleness and sin upon the ill-paid labor of another—a reform in which each man shall furnish his quota of hands or brains for the benefit of the whole—a reform which shall give to all classes the means of enjoying perfect happiness, physical, intellectual, social, moral, spiritual. We believe this country

has been chosen as the theater of this great work, because she has taken the initiatory in all reforms calculated to advance mankind, since she became a nation; and because she has not to suffer punishment at the hands of the Almighty for the persecution of the "chosen people," the Jews. She has not, in common with other nations, been guilty of the base ingratitude of harassing and torturing a people who, amid the gross idolatry of all other nations, alone preserved to the world the knowledge of God.

We have fallen upon a time when men, aye, and women too, are permitted to think their own thoughts, speak their own opinions, and act in accordance with their own sentiments, without endangering their social relations, their lives, or their liberties. We have fallen upon a time when Truth will assert herself—when she will no longer consent to remain inactive, and lie buried under the dust and cobwebs with which ignorance, prejudice and precedent had covered her. She utters her stern mandates, and calls us to aid her in battling with error. Hear her, as she proclaims: "I am now on the eve of another 'irrepressible conflict,' not a sanguinary one of swords, and musketry and cannon-balls, but a conflict of mind, a war of ideas. The next great issue in which I am about to engage is the conflict of Labor and Capital. Already my signs are abroad in the earth. These upheavings of the working classes, these trades-unions, laboring-men's associations, strikes, the agitation of the eight-hour system, portend the coming struggle, and I call upon all my followers to repair to my standard."

We believe we are approaching the time of which it is written, "Wisdom and knowledge shall be the stability of thy times, and strength of thy salvation. And the inhabitants shall not say, I am sick. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Look over the last century, and note the increase of knowledge. We have made fire and water do our bidding, and cause them to transport us and our merchandise from one end of the earth to another. We have brought the lightning from the skies, bound it in chains, made it our slave, and sent it over the mountain and under the ocean, to carry messages of hope, and love, and life to some, of fear, and hate, and death to others. We have become more acquainted with our own natures. We have progressed in phrenology, physiology, and hygiene. We understand better the cause and cure of disease; though we have much to learn in that respect yet. We believe it was noticed during the late war, that heavy rains followed large battles. Did not some of our scientific men make a note of it? And who will venture to say that we shall not yet be able to control the clouds and the state of the atmosphere? and pestilence and famine become memories of the past? We seem to be fast approaching the time, with our anesthetics, when there shall be no more pain. Another sign of the times is the effort the laboring classes are making to obtain their share of the blessings of this life, the rights and privileges of human beings, of which they have always and in all countries been deprived, and to secure which seems to have been part of the mission of Jesus.

HOPE.

**MRS. J. C. CROLY ("JENNIE JUNE").**

THE name of Jennie June has been familiar with the public for the past ten years, and it is our pleasure to present the JOURNAL readers with a brief sketch of her character which purports to be her likeness.\* Of her temperament, it may be stated that her complexion is fair, the hair a light auburn, the eyes blue, the skin soft and fine, with a peachy hue, and the whole expression lively and animated. In the new nomenclature it would be called the Mental-Vital Temperament; in the old, Nervous-Sanguine, but there is enough of the Motive to ally her spirited action with much endurance.

The mind of such an organization works without friction; it is supple, racy, flexible, and available; indeed, the spiritual predominates, and she is most susceptible to impression. There is nothing dull or opaque in her composition; all is clear and transparent.

Phrenologically, she is blest with large Hope, large Conscientiousness, Ideality, and Sublimity. Intellectually, there is nothing wanting. She is a great observer, a good thinker, quick to perceive, clear and correct in her inferences, and of good taste. She has both originality and imitation; conforms readily to circumstances, adapts herself to all conditions, and retains her own individual identity. She acquires knowledge rapidly and communicates it freely. Her sympathies and her affections are strong. Her moral character centers in Conscientiousness, Hope, Benevolence, and Spirituality; there is less meekness than truth, sincerity, and sympathy.

Socially, all the organs are fully developed. She is a devoted friend, with strong attachments to home, children, pets, etc.; and has all the qualities to make a good wife and mother.

She accepts thankfully whatever the fates or circumstances bestow, and in prosperity or adversity would make the most of her joys and least of her sorrows. With her moral or religious nature, she would accept Christianity, conform to its

\* We very much regret the imperfection of our portrait. It is true in general outline, but far from representing the genial, joyous, sunny face of the original. In this there is something more angular and severe than is true in nature. The fault is partly in the drawing and partly in the engraving. We beg the lady's pardon for presenting her in a garb so unsatisfactory to ourselves, but time would not permit us to re-engrave before going to press.



MRS. J. C. CROLY ("JENNIE JUNE").

requirements; but she could not fold her hands and sit passively, but must take an active part in the world's progress, doing with her might whatever she finds to do. Such a spirit could never be held in bonds, but would assert her rights in useful acts.

We append the following brief statement as an evidence of the industry of this wide-awake and spirited lady.

Mrs. J. C. CROLY, the subject of this sketch, was born in Leicestershire, England, but came to this country when quite a child. Her family name was Cunningham, and her father, who was strongly interested and prominently connected with the Unitarian, Temperance, and Free School movements, all equally unpopular with the rich and powerful, suffered so much from persecution as to induce him to come to America, and subsequently remove his family here.

Mrs. Croly, the youngest of four children, had her educational opportunities much curtailed by the later struggles and vicissitudes of her father's family, and she may claim to be almost wholly self-taught. Worthily seeking to maintain herself, she taught school during the day, and not unfrequently had to study closely after school hours the lessons of her older and advanced scholars, in order to be prepared to answer their questions and explain away their difficulties.

Her early literary experience was in correspondence, for which she showed unusual aptitude. She became locally famous for remarkable powers of description and characterization, but did not appear publicly as a writer until after her marriage, when she com-

menced an engagement on the New York *Dispatch*, which was shortly transferred to the *Sunday Times*, and extended to other papers and periodicals, including the old *Democratic Review*, *Leslie's* and *Graham's Magazines*, the New Orleans *Delta*, and the Richmond *Enquirer*. To the last two she was the regular New York correspondent. Editorials, reviews, nothing came amiss from her pen; but she soon developed a specialty for domestic matters and fashions, and in a short time became the fashion correspondent of the leading papers in nearly all the large cities of the Union.

In the beginning of 1859 she accompanied her husband to the West, and acted as assistant editor in the conduct of a daily paper. Here she displayed her usual versatility, writing editorials, reports, or domestic articles on dress, social topics, and fashions, with equal facility; and becoming well and favorably known all through the West for her varied accomplish-

ments, and graceful, yet vigorous style of composition. Her reputation led her to receive frequent invitations to lecture, but she has always declined appearing in public.

On her return to New York, she resumed her position on the *Sunday Times* and *Leslie's Magazine*, fulfilling for the former paper the office of musical and dramatic critic, writing editorials, besides conducting her own special department, which made her *nom de plume* a household word throughout the entire country.

At this time she published a book, "Talks on Woman's Topics," which has had a very extensive sale; and subsequently "The Young Housekeeper," the title of which, however, was changed by the publishers to "Jennie June's American Cookery Cook;" and which has achieved great popularity. She was for a long time a regular contributor to the *Round Table*, to the *Home Weekly*, of Philadelphia, and has occupied an editorial position on *Demorest's Illustrated Monthly* since its commencement.

She is the regular fashion contributor to the New York *Daily Times*, the New York *World*, and the fashion correspondent of influential journals all over the United States. As her articles are very generally copied, it is estimated that her fashion gossip alone must have over a million of readers every month.

Mrs. Croly is the unacknowledged author of thousands of paragraphs which are floating through the press of the country. She is noted for grace of style, surprising industry, and inexhaustible variety. She moreover faithfully performs all the duties of a wife, mother, and head of a household, and at the same time accomplishes an amount of literary work of which very few men are capable. She has two children living, one between seven and eight years old, the other a baby—both girls. The grief of her life was losing her boy, a beautiful child, at the close of his first year.

# ING, NOT BELIEVING.

ING is believing," says the old adage. "ing is *deceiving*," say we, and we will e it. Let us put our eyes in the witness- and ascertain if they always tell us the , and the whole truth, and nothing but ruth.

the moon nearly full to-night? If it is, out early toward the east, and see it rising, y and round, and as large as a dinner er. Take particular note of its size, and less it upon your mind, so that you can it in your "mind's eye" for a few hours. out again when these few hours have ed. Toward the south there shines the bright and silvery, but how much smaller it was before! No longer as big as a er platter, its size has dwindled down to of a cheese plate. Surely, says a knowing "the moon must be nearer to us when on horizon than when high up in the sky, or it is somehow magnified by the thick at- here through which, when it is low down, ook at it." No such thing. Astronomers, their delicate instruments, have repeatedly ured the diameter of the moon when it ppeared so large at rising, and again when s seemingly got smaller, but they have ound any difference in the actual dimen- ; and so it has been concluded that the gement is only apparent, that it exists in our eyes and our senses, and is there- nothing more or less than an optical on.

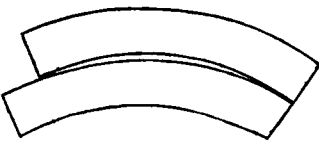


FIG. 1.

re (fig. 1) are two parts or segments of a placed one above the other. Which is larger of the two? Unanimously voted it is the bottom one. Measure them, and shall find that, if there be any difference , the bottom one is the smaller. Here the as again deceived you, having been itself ved by the direction of the boundary lines e segments.

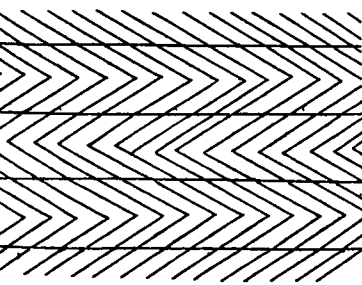


FIG. 2.

the above diagram (fig. 2) we have drawn umber of zigzag lines with four straight running across them. We want you,

curious reader, to decide by your eyes alone whether the horizontal lines are parallel to one another. From the evidence of your eyes alone you can have no hesitation in saying that they are not so. But just take a parallel ruler, or measure the distances between the lines at each end, and you will find that they are perfectly equidistant in all parts of their length, and are therefore strictly parallel. The fact is, your eye has been a bad witness, biased by the zigzag lines.

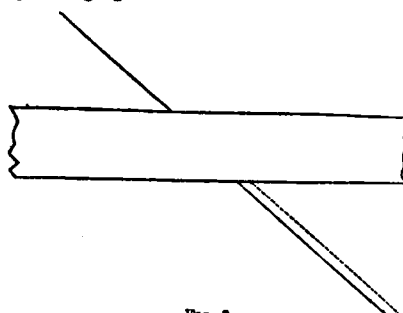


FIG. 3.

In fig. 3 we have two horizontal lines, that you may call the section of a board if you like, and an inclined line, that you may similarly call a wire, coming out from the top. Now, suppose you thrust that wire through the board in the direction in which it now lies, where will it come out?—where we have drawn the continuous line, or where we have drawn the dotted line? We hear you say, "Upon the continuous line, to be sure." No it won't; it will run in the direction of the dotted line, as you may see if you will lay the straight edge of a sheet of paper along it.

Can you divide a straight line into two equal parts, or judge which is the middle of a straight line? Try. Draw a number of lines of various lengths, and running in various directions, on a sheet of paper. Mark on each the point which you consider to be the center of it, of course estimating by the eye alone. Then measure your work, and you will find that while you have seldom hit the true middle, you will have nearly always gone on the same side of it. Some eyes invariably err by making the right side of the line too long, and others invariably make it too short. We have just tried our own case, and find that we always do the latter; in every one of a number of lines, without a single exception, we have put the middle point, or what we thought to be such, too much to the right. If you mark a number of points or divisions along one part of a

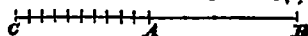


FIG. 4.

straight line, as we have done in fig. 4, and then try and judge the center of the whole line, you will always make the divided portion too short. You will naturally say that the point A, in our figure, is the middle of the line, B C; but measure the two portions of the line, and you will find A B considerably longer than A C. From this you will learn that every

space divided or cut up by crossing lines looks larger than it really is. Here is a striking example of this. In fig. 5 are two sets of



FIG. 5.

parallel lines, one set, marked A, horizontal, the other, marked B, perpendicular. A looks higher than B, and B looks broader than A; yet the heights and breadths are perfectly equal, both sets being inscribed in perfect squares of exactly the same size.

Is it not evident, then, from these few cross-questions put to our eyes, that those organs do not always tell us the truth? And if they do tell the truth, obviously they can not tell the "whole truth;" and from the foregoing illustrations, it is quite clear that they sometimes tell us "*something* but the truth;" and are therefore witnesses not entirely to be relied on.

Do you know that there is a worse fault than this delusive power in your eyes? that you are partially blind in each eye? You don't? Then we will show you that you are. We will prove to you that there is a small region of the retina of your eye, each eye, that is absolutely blind. Happily it is a *very* small region, and hence never causes us any inconvenience; but it exists in every eye, nevertheless, and this is how you may know it. Place two small but conspicuous objects—say two wafers or coins—upon a table in front of you, and about three inches apart. Close the left eye, and place the right eye about twelve inches straight over the left-hand wafer, keeping the direction in which the wafers lie parallel to the line of the eyes. Look steadfastly at the left-hand wafer, and the right-hand one will disappear completely; if it does not, it will be because the eye is not exactly in the right position, but this position will be found, and the wafer will vanish by moving the head a very little up or down.

The reason of the disappearance is, that the image of the vanishing wafer falls upon a point in the retina where all the minute nerves of that organ converge and pass out of the eyeball to go to the brain. The left eye may be tried in a similar manner, by bringing it over the right-hand wafer and closing the right eye.

If you will take two small circular disks of paper, one black and the other white, of exactly equal size, and lay the white one on a black ground, and the black one on a white ground, and place them in a strong light, you will see the white disk larger than its black partner. This is because a bright image falling upon the retina spreads its light, or excites the nerves of the eye, to a short distance around the natural boundary of the image, somewhat as a spot of ink let fall upon a piece of blotting-paper spreads itself upon the absorbing surface. Philosophers have given the high-sounding name *irradiation* to this ocular phenomenon. For our present little purpose it is sufficient for



us to know it by its effects, and to bear in mind that our eyes sometimes deceive us by making very bright objects look larger than they really are.

Then there are several illusions, out of which no small amusement may be got, depending upon the power the eye possesses of retaining for an instant the image of anything it sees. If the eye sees objects pass before it at a greater rate than eight a second, it runs one thing into another, and thus produces a continuous string of objects. You know, when you light a stick, and wave it in the air, you see not the spark at the end, but a line of light—a succession of sparks joined together, in fact. Amusing toys may be, and are, based on this phenomenon. Take a disk of card, and so fasten pieces of string to two opposite edges of it that you can make the card spin round by twisting the strings between your fingers and thumbs. Now draw on one side of the card a bird-cage, and on the other side a bird. Set the card spinning, and you will see the bird *in the cage*. You may make an infinite variety of such toys when once you have recognized the principle upon which they depend.—*Once a Week*.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Coburn*.

My people are destroyed for lack of knowledge.—*Isaiah* lv. 6.

## FASHIONABLE INVALIDISM.

[It pleases us to see copied in so sensible and popular a religious paper as the *Christian Advocate* of this city, such a stirring and cutting appeal, by a well-known writer, on the subject of health, and the means to acquire it. We have been saying similar things for thirty years, and rejoice to see religious papers doing so good a service for the bodies of men as a means of the more effectually reaching their souls.—*Ed. A. P. J.*]

I hope to live to see the time when it will be considered a *disgrace* to be sick; when people with flat chests and stooping shoulders will creep round the back way, like other violators of known laws. Those who *inherit* sickly constitutions have my sincerest pity. I only request one favor of them, that they cease perpetuating themselves till they are physically on a sound basis. But a woman who laces so tightly that she breathes only by a rare accident; who vibrates constantly between the confectioner's shop and the dentist's office; who has ball robes and jewels in plenty, but who owns neither an umbrella, nor a water-proof cloak, nor a pair of thick boots; who lies in bed till noon, never exercises, and complains of "total want of appetite," save for pastry and pickles; she is simply a disgusting nuisance. Sentiment is all very nice; but, were I a man, I would beware of a woman who "couldn't eat." Why don't she take care of herself? Why don't she take a nice little bit of beef-steak for her breakfast, and a nice *walk*—not

*ride* after it? Why don't she stop munching sweet stuffs between meals? Why don't she go to bed at a decent time, and lead a *clean, healthy* life? The doctors and confectioners have ridden in their carriages long enough; let the butchers and shoemakers take a turn at it. A man or woman who "can't eat" is never sound on any question. It is wasting breath to converse with them. They take hold of everything by the wrong handle. Of course it makes them very mad to whisper, pityingly, "*dyspepsia*" when they advance some distorted opinion; but I always do it. They are not going to muddle my brain with their theories, because their internal works are in a state of physical disorganization. Let them go into a lunatic asylum and be properly treated till they can learn how they are put together, and how to manage themselves sensibly.

How I rejoice in a man or woman with a chest; who can look the sun in the eye, and step off as if they had not wooden legs. It is a rare sight. If a woman now has an errand round the corner she must have a carriage to go there; and the men, more dead than alive, so lethargic are they with constant smoking, creep into cars and omnibuses, and curl up in a corner, dreading nothing so much as a little wholesome exertion. The more "tired" they are, the more diligently they smoke; like the women who drink *tea* perpetually, "to keep them up."

Keep them up! Heavens! I am fifty-five, and I feel half the time as if I were just made. To be sure, I was born in Maine, where the timber and the human race *last*; but I *don't* eat pastry, nor candy, nor ice-cream. I don't drink tea—bah! I *walk*, not ride. I own stout boots, and pretty ones, too! I have a water-proof cloak, and no diamonds. I like a nice bit of beefsteak, and anybody else who wants it may eat pap. I go to bed at ten and get up at six. I dash out in the rain, because it feels good on my face. I don't care for my clothes, but I *will* be well; and after I am buried, I warn you, don't let any fresh air or sunlight down on my coffin, if you don't want me to get up.—*Fanny Fern in Ledger*.

**FREEZING THE BRAIN.**—The great discovery that the brain of a living animal could be frozen, and afterward could recover, was made by Dr. James Arnott, who solidified the brain of a pigeon by exposing it to a freezing mixture. Here research stopped, because with an ordinary freezing mixture it was not possible to act on individual parts of the organ; but the importance of the discovery is not the less on that account. It was a marvelous revealing. Think what it was! Here was a living organ of mind, a center of power, of all guiding power, of all volition. It took in every motion of the universe to which it was exposed. It took in light, and form, and color by the eye; it took in sound by the ear; sensation and substance by the touch; odor by the nostril; and taste by the mouth; it gave out in return or re-

sponse animal motion, expression—all else that demonstrates a living animal. With it the animal was an animal; without it the animal was turned into a mere vegetable. And this organ, the very center and soul of the organism, was, by mere physical experiment, for a time made dead—all its powers ice-bound. And this organ again set free, received its functions back again, and, as we know now by further observation, its functions unimpaired. Surely this was the discovery of a new world.—*Dr. Richardson, F.R.S., in Popular Science Review*.

[We know men who *heat* their brains boiling hot by the use of alcoholic liquors, spices, etc., but we prefer a *compromise* between the extremes of freezing and boiling. It may be possible to freeze the brain of a warm-blooded animal like a pigeon—though it seems improbable. A friend of ours relates that when a boy he went one cold Sunday and caught fish, through a hole cut in the ice, and that when the fish were thrown upon the ice they soon were frozen as stiff as sticks. He carried his fish home as he would an armful of wood, and put them in a tub of cold water to be thawed; and when he went in the morning to get his fish, behold they were alive and swimming, and as happy as if they had not been caught and frozen. He felt alarmed, and thought it a supernatural warning against breaking the Sabbath.]

## A BUSINESS FACE.

Most business men have an expression of countenance peculiar to their hours of toil. As the knights and men-at-arms in the days of chivalry wore their mail with the beaver and visor of their helmet closed as they went to the field, but laid aside their plate for silken garments when the fray was over, so these champions, in a struggle not less trying, often wear an impenetrable mask in business hours, and lay it aside only in their moments of relaxation from their daily pursuits.

The other day, one who had known a brother merchant only in his counting-house, met him by chance as he was frolicking with his children in the play-ground, and failed at first to recognize him in what seemed a strange disguise. The hard lines of the face, the stern, questioning look, the imperious gesture, the bold, almost defiant, attitude, were gone, and in their place there was a benevolent smile, a dimpled cheek, and a caressing fondness of manner that seemed to belong to another being.

Part of this business armor is assumed for effect, but much of it is the unconscious preparation for the daily struggle made by those who have had some experience of losses in bygone conflicts. Suspicion, born of repeated betrayals; doubt, almost justified by the prevalence of deceit; a wary, restless, watchful eye, trained to such activity by unprovoked attacks; an unpitied curve of the lip, proof alike against the solicitations of chronic beggary and the appeals of simulated distress; a rigid veil of unconcern to hide the eagerness

which would defeat itself in a bargain; the tension of muscle and nerve ready, like the bent bow, for sudden action; all these signs and many more which are familiar to every-day observation, often mark the man of business prepared for his daily task.

This arming for the counting-house as for a battle-field has many advantages. We discussed, the other day, the best method of relaxation, showing the importance of a total change in the bent of the mind to secure any refreshment from the wearied body. But this habit of wearing an unnatural face and manner during business hours renders such repose doubly difficult. The warrior becomes accustomed to the mail, and wears it unconsciously when there is no impending strife. The rigid features fix themselves in a habit of stern inflexibility, and the hard, unloving face frowns with its business aspect upon the tender gayeties of the family circle, chilling the atmosphere of home, and blighting all social joy. The wife can hardly recognize in this somber countenance the face that beamed upon her bridal hour; the children shrink from the cold caress, and fear to meet the forbidding glance, which has in it no touch of parental softness. We do not say that those who dwell amid the defended precincts of the family circle can do nothing to help the husband and father, upon whom such habits are creeping, ere these become indelibly fastened. As delicate hands of old aided to remove morion and breastplate, and even to unbind the armed sandals, that the warrior might rest at ease, so there are tender ministries now, which will easily charm the rugged lines of the sternest frown into a smile of peace and sweet content. They who only suffer, making no attempt to furnish the cheer for which their hearts are longing, must share the blame for their cup of misery.

[The above is *one side* of the question, given by the *Journal of Commerce*. Now we venture to inquire, what is the object of "business," which causes all this wear and tear—this wearing and iron-cladding the human face and heart? Is it money? But what if a man gain the whole world, and lose his soul? If gaining money be the object of any man's life, we pity him. His motives are low, selfish, miserly; or if he is ambitious to shine in external plumes, to him all will be found to be vanity. But if a merchant pursues his calling for the purpose of doing good to his race, to obtain the wherewith to feed, clothe, educate, and elevate mankind, his efforts will be blessed even in the doing. Nor will it be a warfare, but a pleasure, a happiness to work in a good cause, for a good object. Our merchants are too apt to lose sight of the true objects of business, and of life itself. A BUSINESS FACE is not attractive, inviting, genial; nor has it a godly expression, being framed under the influence of the lower, rather than the higher, faculties. Let business men beware that they do not serve his satanic majesty rather than the true God. If they pursue their business in the love and fear of Him, they will wear an expression, not repulsive, but attractive and acceptable to Him, and to all.]

## TEACHERS AND SCHOLARS.

BY A TEACHER.

AN old and worn-out theme, I think I hear you say. So is every subject in its turn, as it is discussed by different minds. It seems to me that notwithstanding all that has been said, there is yet more influence required to work a change in the manner of training the minds of the young. Many years' experience has taught me that the teacher is generally deficient in the first qualification for her vocation, namely, a knowledge of human nature. I have seen those who possessed a store of knowledge, who were well versed in the arts and sciences, yet they did not advance their pupils, did not create a love of the study undertaken.

No teacher should enter the school-room without a feeling of intense interest in her pupils, as well as in the study pursued.

On entering the room, then, I would first attend to the purity of the atmosphere. This is absolutely necessary to progress. I have been in classes where the pupils were dull and heavy, wearing a listless and inattentive countenance. All may be changed in fifteen minutes. That class may be enlivened, spurred on to thought and action, by simply lowering the window, say an inch or two. You need not fear cold, provided there is no draft. Keep the room comfortably warm, but let the fresh air enter. You will soon see its good effects.

Next, study your pupils, and learn to read them, as you would the open page before you. I can assure you that you will reap your reward.

Again, a teacher of a class is very apt to take one set method, and strive to adapt it to all the minds before her; she thinks to use one explanation, one illustration, for the whole class. Now this is a false system. Each individual mind is cast in a different mold, and it is just as impossible to cause the same methods to appeal to the understanding of each pupil as it is to adapt the same food to all constitutions. The parent finds great diversity in the temperament and dispositions of her children, and is obliged to adapt her government to them, and where a look will answer as a reproof for one, some other means must be tried for the brother or sister. This study of the child's nature is just as necessary in the teacher as in the parent. The subject taught must often be presented in a new light and be illustrated in some familiar manner. And let me add here, that if the teacher would instruct by comparison she would find great benefit. What is learned in one study should assist in another, and every branch be brought to bear its influence on another.

A teacher is apt to attend only to the bright ones, and to neglect those denominated dull or stupid. This is a sad delinquency—"They that are whole need not a physician," will apply here. The greatest patience and unwearied effort should be employed by the teacher to make up the deficiencies, and all possible en-

couragement be given to such—they should be dealt with gently and kindly. Strive above all things to interest the child and make it happy.

Before closing my remarks, I would refer to one other point; it is the too constant use of books. The teacher must have resources within herself. Especially may the branches of mathematics and grammar be taught with very little aid of the book. One who understands the principles thoroughly can handle them in a variety of interesting ways. Of course, every teacher must be thoroughly conversant with her subject. I might extend my theme, but enough has been said to give a few hints to those who perhaps have not looked at the matter in this light.

[We hope to hear again from this distinguished teacher, giving our readers the further benefit of her extensive experience.—  
ED. A. P. J.]

## CHILDISH ELOQUENCE.

"Oh, what a lovely play I've had this afternoon!" exclaimed a sweet little girl, skipping in to take her place at the cheerful tea-table. And truly it seemed that the bright sunshine of that summer afternoon still lingered over the little golden head and looked out of the speaking blue eye; and its cheering influence nestled lovingly in her glad little heart. The mother looked very tenderly down at the little one, and was no doubt thinking of the brighter sunshine, the bounding footsteps, and the dear little face brought to the home circle. But her faithful eye could not fail to see a long scratch on the little round cheek, so beautiful in its flush of glowing health.

"What have you been playing at?" she asked.

"Oh, climbing on the fence," said the little one carelessly.

"But didn't you get hurt?" said the mother.

"Oh, yes, I did fall over once and hurt myself a little, but I just cried in a whisper."

Could words express a more beautiful sentiment? Beautiful in its very simplicity, beautiful as the rose-bud lips that gave it utterance, and pure as the mind that gave it birth.

From whence comes this unstudied eloquence, these little "gems of thought" falling from the lips of children? Are they the gift of some higher, holier Power, to teach us the lesson that "a little child shall lead" us? Or does the intellectual growth outstrip the physical, and with its invisible tendrils reach out to grasp ideas far above the capacity even of mature years?

What a sacred responsibility, what a precious trust is the molding of a character, the cultivation of a mind that must live through eternity!

EMMA.

How delightful the task of pouring fresh instruction into the young mind, and awakening generous purposes in the glowing breast!

## NEW YORK, MARCH, 1868.

"Is I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly, and this is the course I take myself."—*Dr. Fox.*

THE PHRENOLOGICAL JOURNAL AND  
LIPS ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 389 Broadway, New York.

### PAUPERISM—ITS CAUSE AND CURE.

In a well-organized and properly conducted community there can be no paupers. Even a well-established religious society so manages as to provide not only for all its members, but also for the children of its members, who may be left destitute orphans. There are no paupers among Quakers or Shakers, and the same is true of many other religious denominations; each individual in prosperity contributes whatever may be necessary for any one overtaken by adversity, as in the case of epidemics, fires, floods, volcanic eruptions, or earthquakes. The Roman Catholics, in many places, take good care of all their own; but neither they nor other religionists feel in duty bound to provide for apostates. Thus Roman Catholicism is a sort of mutual benefit society; and it is well for every Romanist and every Protestant to have a part in some such organization. Take the Father Mathew Societies of our own and other cities; here each member, by paying his small monthly stipend, entitles himself to a share in the funds, which soon become sufficient for any emergency.

But what is the *cause* of pauperism? Why is one individual poor, and another rich? why one in prosperity, and another always in adversity? Foolish persons will answer it is "all luck and chance." They will say of a prosperous one, "He was born under a lucky star, or early in the moon, and is therefore always in the ascendant." While of an unfortunate we hear it said, "He was born under an unlucky planet," etc. But we reply: It is because of good habits, good government, and good management on the part of the one person, and bad habits and bad judgment on the part of the other; these conditions generally go together. Let

us examine our newly imported pauper. Look at him,—question him,—smell him; he is, in a measure, the victim of European monarchism and aristocracy; of course his habits are bad; he is ignorant, his only education consisting in holding out the hand for a penny, in bending the supple knee to "yer honor," "yer lordship," "yer majesty," or "my landlord," and in playing sycophant to his lordship and her ladyship. He is simply human fungus, indigenous to monarchical institutions, and thrives in his way nowhere else. He is a comparative stranger in a republic, and here he becomes at once self-supporting, or rapidly descends to the condition of a miserable outcast, having no part or share among a free people.

Our American-born citizens are not beggars, paupers, or vagabonds; though we grant that by intimate association with these imported creatures, weak ones take on similar habits, similar grossness and low life. How often do we hear the remark: "I would rather starve than beg!" and this is the spirit of all native-born, high-minded Americans. In contrast with this, see how generally—we may say how naturally—a foreign-born creature in human shape, who lands upon our shores, take to begging for a living; indeed, he was born a beggar, of pauper parents; a beggar he will remain; he was a child of want—it may be of sin—it certainly was of sorrow.

Where a few monopolize the land, and where many simply exist, living for generations "from hand to mouth," with no prospect or hope of a better condition, it is indeed hard; but how can it be otherwise? Talk of justice to men in a man-made monarchy? Justice does not, can not exist where there is a wicked monopoly,—not only a monopoly of the land, but also of lake, river, and sea; and a monopoly of labor itself.

How is it here in America? In our Republic, we propose to give all men an equal chance in the pursuit of life, liberty, and happiness. He is unjust—he is not a true democratic republican who would deny these rights and privileges to any man, not criminal or imbecile. These are conditions inherent in our institutions, and we have no pauper, slave, or dependent classes; we provide prisons for the criminal, asylums for the infirm, and "SCHOOLS FOR ALL." Paupers have no

business here; those we have, we repeat, are imported from the old corrupt European king and priest ridden monarchies. So much for one cause of pauperism; and that it is which crushes out all feeling of self-respect and true manliness, leaving the victim—politely called a subject—without dignity, decision, pride of character, or the manly spirit of resistance and self-defense.

Look again at the imported pauper; notice particularly his organization and temperament. He is low and coarse in fiber; he is flabby and flat; his walk is a shuffling mope, without spring or elasticity; his voice is dull and guttural, with a growl and a grunt—all pewter, no silver. He is saturated through and through with vile whisky and nasty tobacco, and he literally stinks. He is clothed in coarse garments, such as were long since "cast off" and out of fashion. He is unwashed, unshaved, uncombed, and unregenerated. Of course he is ignorant, superstitious, and stupid; his skull thick, and his brain poor and small. He breeds disease and pestilence; he brings yellow fever, cholera, and smallpox in his wake, and his very atmosphere is as foul morally as it is repulsive physically. And here let us put in a side remark, viz.: a thing which strikes a native American as the most foolish and absurd habit and practice, now creeping upon us. It is that of a clean young man, say from eighteen to twenty-five years of age, imitating the disgusting old codger in the use of the nasty old tobacco pipe! How, with his senses alive and awake, his eyes open, and his reason not obscured by idiocy or insanity, a man can fall into and run in such a miserable rut, is past accounting for even on phrenological grounds. It seems more like the imitation of a monkey, without the sense of a man. Can they not see where they are going—where they must inevitably fetch up? Then how in the world, with the earth under them, and God over them, can they, how *dare* they, thus mar, pervert, degrade, and pollute His image in themselves? Such a young man is in the direct course to become a pauper such as we have described, "an old codger," a dissipated vagabond. All these creatures ultimately come to want; they readily adopt the European habit of begging and borrowing. They are always complaining of their misfortunes; they

quarrel with their best friends; get turned out of doors by their employers; disgraced in the social circle to which they have been admitted, and are on the rapidly descending inclined plane which leads to destruction and death. He who ignores the Christian principle of self-denial is without hope of Heaven, and he lives, merely subsists, to gratify a perverted appetite. If he wants or feels inclined to drink, drink he *must*. If he desires to smoke, to chew or to snuff tobacco, he *must* do it; and why should he not? Is not liquor a good creature of God? Is not God the Creator of tobacco? Then why not use them? The silly "soft" does not see that it would be as proper to use, in the same way, any other poison found in the pharmacopœia.

#### THE CURE.

The remedy for pauperism in America is very simple and very easily understood. It consists in self-denial and in Christianity. If the person will submit the question of abstinence or indulgence in stimulants or narcotics to our Saviour, and do what He would advise or approve, we will venture the assertion that he would at once forsake his bad habits, and have strength to resist further temptation. Let him, in all sincerity, say and feel those blessed words, "*Thy will be done.*"

Reader, where do you stand on this question? Are you on the downward path, or are you tending upward? Are you a slave to "habit," or are you free? What is your duty in the matter? Would you have the approval of God and of good men? Would you stand well with your mother, your father, your brothers and your sisters? Would you have the approval of uncles, aunts, and cousins? Would you have the confidence of all your friends and neighbors? Then be a free, temperate, clean, healthy man. Ay, more than all this, would you stand well with *YOURSELF*? Then be master of your appetite, of your temper, of all your inclinations. Learn to say "No" to every temptation, and hold to it. Be a man—be a gentleman, and you will escape pauperism, slavery, crime, and secure to yourself, your family, and your Nation, all in life that is worth living for.

Men generally know more of almost anything else than of themselves. To have "a sound mind in a sound body," one must know and obey the laws of physiology, and live in obedience to the laws of the mind.

#### HELP! HELP! HELP! LAMENTATIONS FROM THE SOUTH.

WHEN it is considered that the South was not only conquered by the army of the Union, but was also stripped of its available stores and public property; its railways and its bridges destroyed; factories, churches, State capitals, school-houses, colleges, and universities burned—by one or the other of the belligerents—and the entire property, in *four millions of slaves*—valued at upward of two HUNDRED MILLIONS OF DOLLARS—SET FREE! and that all the vast army of Southern soldiers were paid in worthless Confederate money, a hatful of which—after the surrender—would not buy a loaf of bread, because it was utterly worthless; and that half a million of lives were sacrificed in the Southern cause; and when *all was lost*, starvation stared—still stares—the survivors in the face; their clothes being worn out in a four years' war; their cotton burned; agricultural implements rusted and rotten; their horses, cattle, and mules scarce, and poorly fed—what, say you, can the Southerners do in their emergency?

It has been and will be iterated and reiterated that "they fired the first gun;" "they brought on the war;" "they are to blame." Is this magnanimous? Is it even manly to twit a fallen foe? Let us look at this matter from a Christian point of view. Is it not probable that our Southern fellow-countrymen, at least the great majority of them, supposed themselves in the right? Had they not been educated in the schools and doctrines of "State sovereignty?" and were they not sincere—however mistaken in judgment—in the defense of their "peculiar institution?" Did they not peril everything—comforts, homes, and life itself? Aye, and they fought bravely. More plucky, more self-sacrificing men are not to be found. Had they not been opposed to *us*, we should have been *proud* of their achievements. They *were* our enemies. They are, and are evermore—let us hope—our friends. Political differences, as everywhere else, will and must arise. But there will be no more war between North and South. Our interests are in the future "one and inseparable." We shall most subserve our best interests by doing all we can to lift up our fallen friend, heal his wounds, and assist him to help himself. We repeat, while the North lost largely by the war, the South lost nearly all.\* Our soldiers were liberally paid in greenbacks; our widows and orphans pensioned and provided for. The Southern soldiers, the widows and orphans got nothing, except rations, through the Freedman's Bureau, and such contributions as benevolent persons here and there contributed. Is it surprising that there should be "hard times" in the devastated South? Let each of us consider what is our duty in this emergency.

\* Seeing their impending fate, during the war, the rich men of the South converted all their available property into gold and set sail for Europe, where they still reside. But the great mass of the people were either too patriotic or too poor to leave their country in its perils.

Let us leave party politics out of the question, when listening to appeals for help. "Let us do as we would be done by."

Every day we receive applications similar to the following:

GRENADA, MISSISSIPPI.

EDITOR PHRENOLOGICAL JOURNAL: In this most destitute region I am doing missionary work, having left for that purpose a flourishing school in Nashville, Tenn. The only hope of these people is so educating their children as to enable them courageously to bear and intelligently to conquer the hardships of their lot. But they are poor, abjectly poor! Twenty thousand churches, academies, and colleges were burned in the South during the war, and this is one of the few that were spared (The Baptist Female Institute of Grenada)—spared, but stripped of everything—furniture, library, apparatus, musical instruments, all, all! How can we educate our young people properly without books and literature! Money we have none with which to buy. Will you aid us to the extent of sending us your PHRENOLOGICAL JOURNAL and LIFE ILLUSTRATED? The charity would be hardly felt by you, and yet would be greatly appreciated by us. A very little current and choice literature would go far to supply the want of a library, and afford culture and information.

Trusting that your generosity may prompt you to respond to a case in behalf of a worthy cause and a destitute people, I am, Yours respectfully,

[Signed by the Principal.]

[This, and hundreds, we may say thousands, of similar appeals have reached us since the close of the war, and the burden has become too great for us to carry. What shall be done? Must we say No? How can we say Yes, and not be ourselves impoverished? If any of our present subscribers do not care to preserve their JOURNALS, they can make them useful, after reading, by sending them to a teacher or acquaintance in the South who may not be able to subscribe for it. Or, if there are any who may wish to intrust their charitable offerings to us, for the specific object of placing the PHRENOLOGICAL JOURNAL in the hands of those who desire it, but who are too poor to pay for it, we will join them in the work, and give the worth of \$15 in JOURNALS for every \$10 thus contributed. Parties contributing may specify in every instance to whom the JOURNAL shall be sent, or they may leave it open for us to decide. It must be made to appear, however, that parties receiving the favor are worthy and needy. This proposition shall remain open up to the 1st of July, 1868. Others will help the South to food and raiment; be it ours to help them to what they equally need—food for the mind.]

#### GOOD SPEAKERS.

EVERY American should be educated to speak in public. In a free country it is right and proper that the voice of every man be heard; and that he be so educated that he may speak *impromptu*, or without previous preparation. He is liable to be called on to give evidence before a court of justice, to speak in a religious meeting, or to address a society. He may wish to take part in a debate, to defend an absent friend, or a principle. But if he has not been taught to speak, he will be as awkward in this as a green-horn would be at a piano. We want good speaking every-



where; we want it in the pulpit, on the platform, before the legal tribunal, on the stage, and on the stump. If a man can talk in private he can learn to speak in public without embarrassment. And what a comfort this would be to thousands whose thoughts well up in their soul and clamor for utterance! The way to learn to speak is, when alone, to *think aloud*, or to put one's thoughts into words. Go into your study, and after reading upon a subject, becoming thoroughly master of it, draw up a plan according to which it should be presented. Have a beginning, a middle, and an end; make an outline sketch—a skeleton—of the address, and then talk it off. If you can go alone to a mountain, or to the sea-shore, with trees, rocks, or waves for your auditors, you may speak with the fullest freedom, expanding lungs and voice at the same time.

Were the same attention given to training for public speaking that is given to dancing or music in America, we should be able to electrify the world with the highest oratory and the sublimest eloquence. How is it now? Many of our ablest thinkers and ablest writers are bungling, ineffective platform speakers; and there are those in the pulpit whose mannerisms, affectation, and eccentricities completely drive away all real devotion. There is no necessity for this. It is only an evidence of neglect in this particular part of the preacher's education, which he has no moral right to inflict on God or man. If true eloquence is demanded anywhere, it is when appealing to the throne of grace, beseeching a Divine blessing. There are no other themes so impressive, no other occasions so touching to one's highest emotions; and the very spirit of the man of God should be so expressed as to bring all into reverential rapport or unison with the Divine will. Then, if he would touch and move the hearts of his hearers, he must himself *have* a heart, and use it. The way to beget love is to love; and it must be the genuine thing, sincerely expressed. Bogus is bogus, no less here than elsewhere. But the reader inquires, How can I become a good speaker? We repeat, by practice and training. Read the best authors, employ the best teachers, and then to make perfect, practice! practice!! practice!!! If you are animated by the love of God, and a desire to be useful among men, your efforts will finally be crowned with success, and your works and prayers answered with a blessing.

#### NO BUSINESS.

[A gentleman in Georgia sends us the following for the A. P. J. There are comparatively few of our readers who need this excellent advice; but there are millions who do need it, and nowhere else more than in the South. We are glad to give it wings, that it may inspire the aimless, everywhere, to form useful resolutions, and then perseveringly follow them. This article, "No Business," should be copied into all the magazines and newspapers.—Ed. A. P. J.]

FIRST of all, a choice of business should be made, and made early, with a wise reference to capacity and taste. Then the youth should

be educated for it, and as much as possible in it, and when this is done it should be pursued with an industry, energy, and enthusiasm which will warrant success. A man or woman with no business, nothing to do, is an absolute pest to society. They are thieves, stealing that which is not theirs; beggars, eating that which they have not earned; drones, wasting the fruits of others' industry; leeches, sucking the blood of others; evil doers, setting an example of idleness and dishonest living; hypocrites, shining in stolen and false colors; vampires, eating out the life of the community. Frown upon them, O youth! Learn in your heart to despise their course of life.

Many of our most interesting youth waste a great portion of their early life in fruitless endeavors at nothing. They have no trade, no profession, no object before them, nothing to do; and yet have a great desire to do something worthy of themselves. They try this and that and the other; offer themselves to do anything and everything, and yet know how to do nothing. Educate themselves they can not, for they know not what they should do it for. They waste their time, energies, and little earnings in endless changes and wanderings. They have not the stimulus of a fixed object to fasten their attention and awaken their energies, not a known prize to win. They wish for good things, but have no way to attain them; desire to be useful, but little means for being so. They lay plans, invent schemes, form theories, build castles, but never stop to execute and realize them. Poor creatures! All that ails them is the want of an object—a *single object*.

They look at a hundred, and see nothing. If they should look steadily at one, they would see it distinctly. They grasp at random for a hundred things, and catch nothing. It is like shooting among a scattered flock of pigeons; the chances are doubtful. This will never do—no, never. Success, respectability, and happiness are found in a permanent business. An early choice of some business, devotion to it, and preparation for it should be made by every youth.

REV. G. S. WEAVER.

#### DEATH OF PROF. AMOS DEAN.

WE regret that we are called on to announce the recent and unexpected death of Professor Amos Dean, at his home in Albany, N. Y. Having enjoyed his personal friendship for many years, and from time to time received his cordial sympathy and encouragement in the prosecution of our labors, we can not but deplore the sudden separation which death has wrought.

Professor Dean was one of those noble-spirited men who, many years ago, when Phrenology was yet in its infancy in this country, did not fear to assert his convictions of its truth, and being at the head of the first School of Law in America, and moving in a highly refined and cultured social sphere, his influence has been ever most favorable for the dissemination of its philanthropic principles.

In our next number we will publish a more extended account of this eminent and worthy gentleman.

#### OUR CLASS OF 1868.

OUR class in practical phrenology commenced, according to announcement, on Monday, Jan. 6th, and after a pleasant yet laborious session was brought to a satisfactory termination. A portion of the time, four lectures were given during the day and evening; one on scientific phrenology, one on anatomy or physiology, one lesson in elocution, and one on practical phrenology, or exercises in lecturing and examining by the students. All the members appeared to be healthy, and well organized mentally. The different pursuits in life were well represented. There were in the class, teachers, artists, farmers, and others. They were distinguished for good common-sense, possessed of much varied information, and we believe that they are capable of carrying into the world more than an average amount of influence. We anticipate, for several of them at least, decided success, and are satisfied that each one, having given undivided attention to the wide realm of instruction afforded, will be able to acquit himself with credit. They come—as will be seen by referring to their names and residences—from a wide-spread field reaching from Canada to Alabama, and from Maine to Iowa.

The instruction in anatomy and physiology has been imparted by one of the ablest professors in the country; while the instruction in elocution was given by one of the most accomplished teachers in New York; while in the phrenological department they have had the results of our ripest experience, with the ample illustrations afforded by our extensive cabinet. We do not expect each student to start out an able and eloquent teacher; but this we know, that their instruction has been as thorough as we could make it; and it now remains for them by practice, and by familiarizing themselves with their own powers, to communicate to others that which their teachers have labored faithfully to communicate to them. We bespeak for each of them the respect and confidence of the public, and anticipate for them success and usefulness in their chosen field of labor.

We, the members of the Professional Class in Practical Phrenology of 1868, at No. 389 Broadway, New York, under the able supervision of Messrs. S. R. Wells and Nelson Sizer, deem it but a just tribute to the Science and its worthy exponents to offer the following.

*Resolved*, That we believe Physiology and Phrenology are among the most useful in the entire circle of the Natural Sciences, and therefore worthy of profound investigation, and that they should be more thoroughly and universally understood and practiced by mankind.

*Resolved*, That we recommend all who wish to acquire a thorough practical knowledge of these Sciences to avail themselves of the facilities afforded by this institution.

SEWELL P. AYER, Atkinson, Me.  
ELIAS A. BONINE, Lancaster, Pa.  
MARION F. BUCK, Java, Wyoming Co., N. Y.  
OLIVER P. DALY, Montezuma, Iowa.  
JOHN S. HALLER, Setzler's Store, Chester Co., Pa.  
JOHN C. HUMPHRIES, Wetumpka, Ala.  
ISAAC S. JONES, Washington, N. J.  
JOHN W. JONES, Galveston, Cass Co., Ind.  
JOHN C. MERRIFIELD, Wardville, C. W.  
JOSEPH MILLS, Jackson, Ohio.  
EDWARD J. MORRISON, Naples, Ill.  
DAVID F. FIERCE, South Britain, Ct.  
DAVID R. PRICE, Iowa City, Iowa.  
ANNON A. REED, Union, Ct.  
EROS A. SAGE, New Brunswick, N. J.

## A PASTOR'S TRIBUTE.

THE PHRENOLOGICAL JOURNAL, although the organ of a science once sharply decried by religionists, who thought they discerned in its teachings features strongly tinged with materialism or infidelity, has been growing in favor more and more with the most orthodox for several years past, and numbers among its subscribers very many ministers of the various religious denominations.

A minister of some eminence, in a letter to us, uses the following language:

"May the JOURNAL ever be a growing power for the enlightening and uplifting of all, till all shall come to the knowledge of the truth as expounded upon the principles of Phrenology, which are the true and only basis of a true Theology. Again I say, God bless you and yours, and all who seek the truth."

It is very evident that this gentleman heartily sympathizes with us in our work, and is an enthusiastic advocate of Phrenology. We doubt not but that his experience in the practical adaptation of it warrants his emphatic expression of favor. And we most cordially accept his sincere co-operation. Glancing back five hundred years at the theology of many eminent fathers of the Church, we find strong leanings toward the doctrines enunciated by our friendly correspondent. The revered Thomas à Kempis, in his reflections on the "Doctrine of Truth," uses this language: "In the study of ourselves [This is the grand theory of Phrenology—to know ourselves.—Ed. A. P. J.] we are best capable of avoiding mistakes; therefore a true sense of what we are, and that humility which can not but proceed from such a sense, is a surer way of bringing us to God than the most laborious and profound inquiries after knowledge."

We presume that it was in this sense that our ministerial correspondent used the words quoted from his letter.

## THOMAS ALLEN REED.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

THIS gentleman possesses a dense brain and a vigorous tone of mind. He is capable of enduring much mental labor, and sustaining severe trials of mind without excessive depression or exhaustion. He has superior reflective ability with much originality in design and purpose. He is a thinker more than an observer, better qualified to originate or design than to apply principles. Morally considered, we find the indications of a strict adherence to his sense of right. He is



PORTRAIT OF THOMAS ALLEN REED.

well calculated to reason upon the moral bearings of questions and to perceive and know how and why things are as they are. He is self-relying, manly, and independent; prepared to take all the responsibility which may arise out of his business or social relations, and but little inclined to accept dictation, much less dogmatism, from any one. He would be independent, and control his own affairs without reference to others. He is friendly and accommodating, rather warm-hearted, and attached to children. General society does not possess very potent charms for him unless it has strong intellectual features. He is not sociable or companionable for the mere gratification of the social nature, but rather for the gratification of the intellectual. When he can exercise the latter, and impart or receive knowledge, company is acceptable to him.

His head is not a wide one, hence those qualities which impart severity, harshness, and cunning are not very influential in molding his disposition. He avoids giving pain to or doing anything calculated to injure others. His force, energy, and executiveness are displayed through his intellect rather than in feeling, emotion, or action. He is somewhat reserved in disposition; inclined to keep his own

affairs to himself; one of those few men who are averse to drawing the attention of others to themselves, or making themselves objects of remark and discussion.

His appreciation of the ideal and beautiful is well marked. The artistic and poetic readily enlist his sympathy; in fact, enter largely into the warp and woof of his every-day life. He is also fond of the witty and facetious, but rather delicate in his notions of joke-making. Coarseness and bluntness in merriment do not meet with his approval. There is much spirit and earnestness evinced by him in the prosecution of those undertakings which enlist his hearty sympathy; but his feelings rarely rise to the height of enthusiasm. Order, clearness of expression, and precision are strong elements in his organization. His Language is not so largely developed as

to render him a free, fluent speaker, but sufficient to give him readiness in the lucid expression of his thoughts. He has more talent for the written than for the verbal expression of thought. But such an intellect, properly cultured, would exhibit taste, delicacy, clearness, care, and precision in statements, whether written or extemporaneous.

Temperamentally, he is organized on a superior plan. Delicacy, fineness of nerve, symmetry, and acute susceptibility characterize his general structure. He is constituted in every respect for any position in life which requires keen mental discernment and acute off-hand judgment.

## BIOGRAPHY.

Thomas Allen Reed, one of the most accomplished of English reporters, was born at Watchet, Somersetshire, April 6th, 1825. He received while at school about the ordinary amount of a schoolboy's education; and appears to have imbibed while there a decided ambition to learn the art of that profession in which he has since become so distinguished. He read occasionally the reports of the speeches of popular men, and he learned that they were taken down in strange cabalistic characters by a race of men called "Reporters," as they fell from the eloquent lips of the speakers. The thought inspired him with ambition to become a reporter too, and he made all inquiries about the matter that he could. The schoolmaster had a smattering of knowledge on the subject;

had probably learned some shorthand alphabet and forgotten it. But he could not satisfy his anxious pupil.

One day the walls of the town in which he resided were placarded with the startling announcement, to him, that a certain learned professor had arrived, and would devote himself to the general entertainment of the public, and especially to their improvement in the arts of writing, arithmetic, and shorthand. Such an opportunity was not to be lost by the young enthusiast. He made his way to the place announced by the eminent professor, and after gazing admiringly upon the "crow-track" characters that were temptingly hung as a bait outside, and feeling assured by the gratifying statement that met his eye, that he could learn "the art of shorthand in six lessons—price ten shillings and sixpence," he immediately obtained paternal permission to enter upon the study after school hours. The next day had yet to be passed over before entering upon his new duties; and school requisitions for that day had no attractions; and when evening came he eagerly made his way to the rooms of the august professor. He had expected to see a man of important appearance, but was sadly disappointed to find him an ordinary man, who eagerly grasped the money he had brought him and rang it upon the desk to try its genuineness. He was then sent to a table, and a shorthand alphabet set before him with a sheet of ruled paper, on which he was desired to write his copy. It was Lewis' system (as he afterward discovered), with some slight modifications introduced by his instructor, who on this account had designated it as his own. He copied the alphabet several times, and soon had the letters firmly fixed in his memory; and having practiced them about half an hour he was dismissed, and desired to come another evening. The second lesson was devoted to the practice of joinings, on a large sheet of paper on which the letters of the alphabet were displayed along the top and also down the left-hand side, the joinings being arranged after the fashion of a multiplication-table. These presented little or no difference, and the young pupil was surprised how easy everything appeared. The third lesson was duly imbibed, and a number of arbitrary characters committed to memory. These were simply letters of the alphabet which were made to do the duty of many words; and the young pupil was sadly puzzled how to distinguish between the different significations when he met the characters in a sentence. For instance, the letter *t* (then written thus —) was made to do duty for *it*, *at*, *to the*; and most of the other letters had corresponding words provided for them. With this difficulty in his mind, he modestly questioned the professor on the subject, and was informed that the infallible remedy for all such difficulties would be found in the *context*. However, he persevered, and the six lessons were completed. He had written out the Lord's Prayer, the Ten Commandments, and one or two chapters from the Bible;

which performances elicited the approbation of the professor, who said that he only needed practice to make him a real reporter. He practiced resolutely for some weeks, writing down his exercises and then puzzling his brain to find out the meaning of his signs by appeal to the context, when that was equally unintelligible. At last he thought he felt equal to the task of reporting a Sunday sermon. He was up very early on the Sunday morning sharpening his maiden pencil, and folded several sheets of paper together for the purpose of recording the words of the preacher. With a feeling of immense importance he took his seat and waited for the commencement of the sermon. At last it began. The sermon was founded upon the twelfth chapter of Isaiah and the third verse. He managed the first four words; but Isaiah had to be satisfied with only *Is.*; and as for the words of the text, three words only would suffice. Then the sermon proper. "The remarkable words, my brethren, of this important prophecy." He never got that prophecy straight. Whether it should be written *prof* or *proph*, floundered him; while the speaker got away ahead, and at the close of the sermon he had obtained about one entire sentence, of which achievement he felt duly proud. The afternoon of the same day was spent in puzzling over the fragments; the result was a transcript of his notes, which he presented to his mother, and which she carefully locked up as a precious treasure.

Such was Mr. Reed's first attempt at reporting, and its issue, which was certainly not very encouraging. But he still persevered; and though he was yet but about thirteen years of age, was able to take the *substance* of sermons by the old complicated method of stenography; and while at school was once complimented by a lecturer for a transcript of his notes of one lecture. But with all his practice he found no practical benefit from his laborious studies; and when he entered a mercantile office in Bristol, on leaving school, his shorthand remained practically in abeyance; and it was not until he had arrived at the age of sixteen that he became acquainted with the system he now practices. Then he happened to make the acquaintance of a gentleman who was a practical phonographer, who offered to teach him the new system if he would abandon his old stenography. He did so, though he found great difficulty in the clashing of the two, and in two months was able to write faster than he ever could before, besides being able to read his notes with facility—a very valuable addition.

But what contributed to Mr. Reed's ultimate success was the habit he then had of devoting a few hours of every day to the study; and not only did he practice in English, but made use of the characters in his studies in French and German. This habit he zealously followed for many years; and at the present time he is one of the very few reporters who can make an accurate English report of a French or German speech. He had a friend

who used to read to him, at first a few chapters of the Psalms; but the reader got tired of them, and then a three-volume Cooper novel was procured, the plot of which was located in the back-woods of America; the reader would get interested in his story, and go on without regard to speed. But it was excellent practice nevertheless, and Mr. Reed never fails to recommend this method to others. "There is nothing," he says, "so conducive to satisfactory progress as the undertaking a definite task which is likely to extend over some considerable time, and resolutely going through with it. Effort put forth in a fragmentary way will always be more or less wasted; the methodical persistent pursuit of a well-marked-out course will never fail of success. I highly recommend every beginner to choose some book likely to be interesting to himself and the reader, and firmly resolve to write every syllable of it from dictation. It may be slow and wearisome work at first, but every day, or at any rate, every week, will make a sensible difference, and a considerable increase of speed will ultimately be the reward. \* \* I had been stimulated in my efforts by reading in the phonetic publications that some diligent students and practitioners had been able to accomplish the marvelous feat of writing one hundred and twenty words in a minute. I hardly dared to hope that I should attain this facility in execution, but I determined to do my best to approach it. The truth is, I attained that speed long before I was conscious of the effect. I had not tested my rate of writing from dictation, but took it for granted that I had not reached the object of my ambition, and when I was daily writing from dictation at least 130 or 140 words a minute, I was laboring hard to accomplish 120." So he discovered that he had really achieved success in his exertions, and a field gradually opened itself for the application of his naturally acquired power.

When he was about seventeen years of age he joined Joseph Pitman, a brother of Isaac Pitman, with whom he traveled for three years, both lecturing and spreading phonetic reform. At that time phonography was only in its infancy, and but a few had really tested its merits and capabilities. There were probably not half a dozen phonographers who could follow a rapid speaker with success; and Mr. Reed was about the first who ever made practical use of it. Mr. Pitman, in these travels, usually gave the lectures, and Mr. Reed practically demonstrated the system. He had a good ear for sounds, and was remarkably successful in accurately representing them in phonography, and afterward reading them correctly; and this had the effect of drawing the attention of a great number to the subject.

Mr. Reed's first connection with the press dates from his twentieth year, when he was engaged as reporter upon the *Norfolk News*, in Norwich, and subsequently upon the *Manchester Guardian*, one of the ablest journals in England. In 1849, he went to London. There

he settled down as an independent shorthand writer, occasionally giving lessons in the art. He established about that time, with his associates, what is now called the Metropolitan Reporting Agency, for the supply of all news relating to matters of legal interest transpiring in London, etc., and which are not generally reported in the London journals, to provincial papers. The firm is now styled Reed & Woodward, and they have five or six first-class reporters constantly employed, generally in the taking down minutes of law cases, speeches, sermons, etc., etc. Mr. Reed's well-known ability, of course, commands a great influence among those who wish for correct reporting.

Mr. Reed's first effort in the way of public reporting occurred during his itinerancy with Mr. Pitman. He was at Bolton, in Lancashire, and Mr. Bowring, now Sir John Bowring, was about to deliver an important address to his constituents; and Mr. Reed was engaged by the editor of the paper there to take down the first turn of a quarter of an hour, as he had other reporters to follow him, and the paper would be going to press in a few hours. He complied with the request of the editor, and sent in his transcript of the first part of the speech. Dr. Bowring himself, on reading over the proof, was so pleased with its correctness that he asked if the same reporter could not give the whole. Mr. Reed was applied to, and fortunately was able to supply it, and received the warm commendations of the Doctor.

As a correct reporter, Mr. Reed has no superior probably, and his speed is a marvel even to accomplished phonographers. But this has been variously and greatly exaggerated by the press, both in England and America, one paper stating that Mr. Reed had accomplished the feat of writing two hundred and seventy words per minute! Of course this is preposterous and impossible. The utmost speed Mr. Reed attained—we have it from his own lips—was one hundred and twenty and a half words in half a minute! or two hundred and forty-one words per minute! This is a lightning rate of speed; but could not be kept up for any length of time. Said Mr. Reed: "Many people, on the strength of that, say that I can write two hundred and forty words a minute. I don't remember to have taken continuously, say for an hour together, anything more rapid than 180 or 185 words per minute, on an average."

The most rapid speaker in London is a preacher named Molyneux, and Mr. Reed is in all cases called upon to report him when occasion requires, and he has found as the result of his reporting that his average is but 185. There are a great number of reporters who say they can take down 200 words per minute on the stretch, and there are others whose system will take down two hundred and thirty words in a minute; they can perform prodigious feats among words by turns and twists, and "abbreviations and contractions" and "contexts," that no one but the writers can understand; and which they themselves

sometimes can not unpuzzle. But Mr. Reed knows nothing of arbitrary rules or formations of characters, and the consequence is his reports can as easily be read by his assistants twenty years after date as on the day they were written.

One of the finest written compliments ever paid to a shorthand writer has been dedicated to Mr. Reed. It was in 1852. The noted infidelistic speaker, Holyoake, and the Rev. Mr. Grant, both of England, had a lengthy discussion on controverted religious points. Mr. Grant is a "tremendous speaker;" and Mr. Reed was engaged to report the debates between them, which lasted some six or seven days. The notice was from the pen of the celebrated Dr. Campbell, the editor of the *British Banner*. After referring to the object of the discussion, he writes: "Mr. Grant closed the discussion less by adding to the argument on the atonement than by a summary of the entire subject which he had thoroughly elaborated beforehand, which he uttered with a rapidity scarcely conceivable. This is one of the most remarkable features of this very exciting scene. Even the late Mr. Jeffrey (a notably quick speaker) was a very deliberate speaker compared with Mr. Grant, whose words came forth with the rapidity of lightning. The wonder of the performance is not diminished by the fact that every articulation is perfectly distinct, that not a word is lost in the remotest corner of the vast edifice. The lingual, the labial, and the intellectual apparatus seem so perfectly adapted to each other, that they assume the appearance of a special creation for the purpose. Without break or breath or pause, and, strange to say, sometimes without the slightest motion or gesticulation beyond a gentle extension of one or other hand, he tears along with the swiftness to which nothing in nature supplies a parallel, except, perhaps a partridge or a plover, as alarmed by the report of a fowling-piece, when the motion of the wing is from its rapidity scarcely perceptible. That even he can be reported *verbatim*, is perhaps the highest achievement of modern stenography. Such, however, is the fact. One of the writers, for there are several engaged, devotes to Mr. Grant his special attention, and defies him. Never was there a more extraordinary illustration of the power of that wonderful art to which mankind owes so much. In the case of this gentleman there is no oppressive dragging with a half dozen or more words in the memory. The pen is quite a match for the tongue, so that when the speaker ceases the writer ceases! One scarcely knows which most to admire, the man of the tongue or the man of the pen."

Prof. Huxley, in his scientific lectures, is always reported by Mr. Reed; and a few months ago he was the recipient of an editorial notice in the *Lancet*, for the correctness of his transcript. Charles Dickens, who is the most competent judge of the correctness of his reporters, also sent him a complimentary testimonial.

Mr. Reed, in spite of his arduous reportorial duties and superintendence, finds time to contribute largely to the press, mostly to the phonetic publications. He is the editor of the *Phonographic Reporter*, a monthly magazine, and a contributor to the *Shorthand Magazine*, where excellent articles from his pen appear every month. We can not close this sketch more profitably to our readers, especially to the young, than in giving a brief selection from one of his articles, entitled

#### REPORTING AS A MENTAL EXERCISE.

If we trace the operations of the mind which are carried on during the act of taking down the words of a speaker as they are uttered by him, we shall not be surprised that a considerable amount of practice is needed before the art of *verbatim* reporting can be acquired; the cause of our astonishment will rather be that still greater labor and skill are not necessary to the carrying on of a process so rapid and yet so complicated.

Let us suppose a speaker commencing his address. He utters two or three words, perhaps, in a deliberate manner; they fall on the reporter's ear, and are thence communicated to the brain as the organ of the mind; the writer must then recall to his memory the sign for each word he has heard; the proper sign having suggested itself to his mind, a communication is made from the brain to the fingers, which, obedient to the will, and trained perhaps to the nicest accuracy of form, rapidly trace the mystic lines on the paper. Some portion of time is of course required for each of these operations to be performed after the words have been spoken; yet see! the writer appears to stop precisely at the same time with the speaker. The orator still continues in his deliberate style, and the reporter is able to write each word he hears before the next is uttered. Now, however, the speaker warms with his subject, and changes his measured pace to one more rapid; the writer increases his speed accordingly, and, notwithstanding the many operations at work in his mind, scarcely is the last word of a sentence uttered before he lifts his pen from the paper, as if for an instant's pause, not a syllable having escaped his ear or pen. This surely is a laborious task; much more so that which follows. The speaker has finished his exordium, is in the midst of his topics of discourse, and has begun his flights of oratory. Listen to his next sentence. He begins in a low, measured tone; after a few words makes a sudden pause; then, as if startled with the brilliancy of his ideas, and fearful lest they should escape before he can give them utterance, he dashes along at an impetuous rate which he never slackens till he is out of breath with exertion. In this rapid delivery he has gained ground to the extent of five or six or more words on the writer, whom probably he has taken by surprise. The latter, nevertheless, has had to listen to the words which were, so to speak, in advance of him, recall the proper sign for each, send it from the brain to the fingers, and trace



it on his note-book; while, *at the same time*, he has had to attend to the words which follow, so as to be able to dispose of them in the same way when their turn arrives; and in this manner are his mental and bodily powers occupied for an hour, or, it may be, several hours together.

It would naturally be supposed that, with all this to attend to, it would be impossible for the writer to think at all of the sense conveyed by the words which he is at such pains to record; but, to perform his work efficiently, he must bring his mind to bear on this also, and not only endeavor to understand the general drift of what he is reporting, but to catch the meaning of every expression; for where this is neglected, literal accuracy can not be attained. The probability is that we do not distinctly hear—hear, that is, so as to be able separately to identify them—half the sounds that compose the words to which we listen; and it is only therefore by our close attention to the context that we are enabled to supply imperceptibly—for few people are conscious of this mental act—the sounds that the ear has failed to convey definitely to us. Hence the necessity for listening to the sense, as well as to the sounds of words, as they flow from a speaker's lips. A minister once told us that in a report of a sermon delivered by him, the phrase "the siege of Abimelech" was written and actually printed the siege of Limerick! This could not have arisen from a mistake in the written characters, for the forms of Abimelech and Limerick would, in any system of shorthand, be palpably distinct: the ear must, in such a case, have been in error, and the sense should have been sufficient to correct it. Every experienced reporter must occasionally have discovered errors of this description while transcribing his notes; his inattention to the sense, while following the speaker, not having led him to correct the false impression which has been made on the ear.

As a mental exercise, then, reporting may be regarded as of the greatest utility. It is true that after a long course of practice the art becomes *apparently* a mechanical one, as far as the taking down is concerned: yet at first all the powers of the mind must be brought to bear on its attainment, and they can hardly fail to be materially strengthened by the training they must undergo. A word, however, as to reporting being a mechanical operation, as some have termed it. No effort put forth by us can be purely mechanical, since the mind is necessary to it. Walking and reading (reading aloud without attending to the sense) seem mechanical acts, but the mind is indispensable to them. After long practice, indeed, a comparatively external region of the mind is concerned in them, for we are enabled to think and plan—operations of more interior faculties—while these outward acts are being attended to; but at first both walking and reading require, in order to their attainment, a strong exercise, in one case, of all the powers of the body, and, in the other, of all the pow-



PORTRAIT OF RICHARD BAXTER.

ers of the mind; both having been, of necessity, improved and strengthened by the training. It is the same with reporting, but in this case the exercise is more severe; and if even the act of writing should, by practice, become little more than a mechanical performance, the constant employment of the mind in catching the meaning of different speakers, and the bringing before the writer all the varied styles of diction in use among them, together with the exercise in composition afforded by the transcribing of what has been written, can not fail to commend the art to all who are interested in education, and in the development of the powers of the human mind. Even where the student of shorthand has been unable to acquire sufficient manual dexterity to follow a speaker *verbatim*, the practice of reporting will still be beneficial; since increased attention to the sense will be required, in order that, when abridging a report, nothing material may be omitted. A habit is thus cultivated of separating mere verbiage from the solid material, winnowing the chaff from the wheat; and though this is not the particular benefit on account of which the cultivation of shorthand is recommended in this article, it is one whose importance ought not to be overlooked in regarding reporting as a mental exercise.

#### RICHARD BAXTER.

RICHARD BAXTER was born at Rowton, Shropshire, England, November 12, 1615, and was the son of poor but respectable parents. His education was but scanty; he was obliged to content himself with a course of private study, in the midst of which he was induced to try his fortune at court. This was remarkable, as he was by nature habitually serious. A month at court sufficed to convince him that he was out of his element; and a protracted illness served to deepen the earnestness of his religious convictions. At the age of twenty-three he was ordained, and shortly af-

terward became an assistant to a clergyman at Bridgenorth, where he resided two years. In 1640 he became parish clergyman of Kidderminster, where he established his reputation as one of the most remarkable preachers of the time, and succeeded in improving the social manners of the townspeople. On the breaking out of the civil war in England, his position was somewhat peculiar. Sincerely attached to monarchy, his religious sympathies were almost wholly with the Puritans, and though a Presbyterian in principle, he was far from admitting the unlawfulness of Episcopacy. These views, which, some time before the Restoration, became extremely popular, were now too liberal for the general taste, and the open respect shown by Baxter to some leading Puritans exposed him to some danger from the mob. He accordingly retired to Coventry, but returned to Kidderminster after a few years. During this period he published his "Saints' Rest," and "Call to the Unconverted," which greatly extended his fame. Baxter would never acknowledge the protectorate of Cromwell, but denounced him as a usurper. On the return of Charles to the throne of England he was appointed one of his chaplains, and he attempted to reconcile, but unsuccessfully, the contending church factions. In 1663, Baxter was driven out of the established church, and retired to Acton, in Middlesex, where he occupied himself for nearly nine years in the composition of some of his numerous works. In 1672 he was permitted to return to London, where he again preached and wrote. In 1685 he was condemned by Judge Jeffries to pay a fine of 500 marks, for alleged sedition in his "Paraphrase of the New Testament." Being unable to pay it he was imprisoned. After a confinement of eighteen months he was released and pardoned. He lived after this to see better times, and died on the 8th of December, 1692, in the seventy-fifth year of his age.

Baxter is said to have preached more sermons, engaged in more controversies, and written more books than any other Nonconformist of his age. The total number of his publications exceeded 160; of these, the most popular and celebrated are his "Saints' Rest," "Call to the Unconverted," and "Dying Thoughts"—20,000 copies of which were sold in a twelvemonth, and were translated into all European languages.

Baxter's peculiar doctrines were: 1st, That though Christ died in a special sense for the elect, yet he died in a general sense for all; 2d, The rejection of the dogma of reprobation; 3d, That it is possible even for saints to fall away from saving grace.

Baxter's life was a remarkable one, and his biography is historically valuable.

Our portrait is taken from an authentic source, but is not so satisfactory in all respects as we would have it. There is an expression of meekness and resignation combined with firmness in the face. The positive Roman nose, prominent cheek-bones, and large chin indicate the man of courage, action, and physical

er. The uncouth hood or cap is anything but a pleasing addition to the face, and is rather to deepen the shade of melancholy lingers in the expression.

His large eyes, which appear full of emotion and tenderness, indicate the word-power which distinguished his sermons, and which is still eloquent in his writings. The face is full of earnestness, and of that precise character which stamped the Nonconformist of the seventeenth century.

## FRIEND DAVID'S NEW SIGN.

FRIEND DAVID—now five years in his grave as a man well known to fame, and yet he does not belong to what is called a high position.

He did not own a foot of ground in the village, excepting a small lot in the village graveyard, and he lived in a small house, and in a small way, spending little or nothing—for he had little to spend—on the luxuries of life. His clothes and plain fare were all that the tongue of a blacksmith gave him, but he was not conscious of wanting anything more.

"If I were rich," he often said, "it would trouble me sorely to take care of my riches, for I am sure I should, like all men, learn to manage them so well, that it would trouble me to lose them. And it is quite probable I could lose them, for they, as well as the angels, have wings, and have often been known to fly away. I am a blacksmith, and am willing to remain a blacksmith until the Lord calls me hence, and sets me up in other business." Friend David Hall, or "Friend David," as every one called him, was remarkable for his contentment and humility—particularly for his humility—yet he prayed for help to conquer what he called "his besetting sin, pride," for he belonged to the bland, peaceful, loving sect called Quakers, or Friends, and it pained him to know that it was to him a cause for pride, although it took no form that men could call upon.

Friend David was noted not only for his contentment and humility, but for his virtue, which was both a virtue and a merit. With a heart full of love, and a mind skilled in selecting and using appropriate means for every good end, he became known to every man able to settle all quarrels. Often, while at work at his calling, he devised ways to turn enemies into friends. If he had been any other man than bland, sweet-tongued Friend David, he might have been thought troublesome or officious, and been told to mind his own business; but no one had the heart to speak evil of him, or speak rudely to him, and he was allowed to go undisturbed on his way, not only as a blacksmith, but a peacemaker.

Now it happened one time that "Friend David" had a heavy burden on his heart, for Robert Gordon and Richard Newman—old timers in the village—would neither go to the church, nor speak to each other, and their enmity touched his heart. After long thought

on the subject, he concluded to follow the promptings of his heart and the simple dictates of his conscience, and do what he could to turn their hearts. So he sent, one day, to Robert Gordon, a request that he would "come round and see him in the evening, as he had something very important to tell him," and at the same time he sent a similar message to Richard Newman.

During the day, he said to his wife, "Mary, I want thee to make a pan of thy very best doughnuts to-day, and I want thee to be sure to put raisins in them. And I want thee to have our Tommy crack up a large dish full of walnuts; there is no one can do it like him, for he brings out the meats whole, and never once pounds his finger."

"Why, what does thee mean to do with all the doughnuts and walnuts?" asked Mary.

"I want them to make merry over to-night, and there are no three things that go so well together as doughnuts, and walnuts, and cider, and I must have them all."

Mary rose at once to go and do as her David had requested, for the "stove was hot," but he said, "Wait a minute, Mary, I have not told thee all my request yet. Now thee must not be offended when I ask thee to take our Tommy and Susy to-night, and go and spend the evening with grandfather and grandmother. The children will like it well, and I will like it well to have you all gone, for Robert Gordon and Richard Newman are to be here."

"Robert Gordon and Richard Newman!" exclaimed Mary. "Why, David, thee can not be in thy right mind. I am more than glad to give thee the doughnuts, and walnuts, and cider, but thee must not have Richard Gordon and Robert Newman here together, or thee will have to witness a sad quarrel."

"No, Mary, I will be a peacemaker, and when I have told them what is on my heart, we will eat doughnuts and walnuts and drink sweet cider together, and the strife of ten years will all be forgotten."

"Very well; I am willing thee should make a trial, but I should not like to be in the shoes," replied Mary, with an incredulous smile, as she once more started for the kitchen.

The doughnuts that were made that day, by the hand of Mary, were rich and sweet, but the heart of "Friend David" was richer and sweeter.

After tea, good Mary "cleared away thy dishes," and prepared herself and Tommy and Susy to "go round to grandmother's."

Susy danced and clapped her hands, for it was the first time she had ever been out at night, and mother Mary found it difficult to make herself heard as she said, "Good success to thee, David. No one but thee would think of doing such business, and thee must not be disappointed if nothing comes of it."

"It will not come to naught, for God smiles on every good thing," replied David, as Mary closed the door and walked away with Tommy and Susy.

It was bright starlight when Robert Gordon

"came round" to see what important communication "Friend David" had for him, and he had hardly taken his seat before Richard Newman made his appearance. The two enemies, although they hated each other as cordially as ever, were ashamed not to exchange bows and a "good-evening." But the greeting was very cold, and it was evident that they were much annoyed by their accidental (for accidental they thought it) meeting.

"Friend David," however, possessed his soul in serenity, and was in no wise abashed.

"You must not be displeased with me, friend Gordon and friend Newman," he said, "if I let you know that I sent for you that I might tell you what a heavy burden I have on my heart because you have no love for each other, and because I know there is nothing but love that will serve us any good purpose in the other world. I have been reading the good book to-day, and it tells me that 'we spend our years as a tale that is told;' and as the time is so short below, and so long above, and as those who hate here can never love there, I want you both to forget the past, and be reconciled. It was a little thing made you enemies, and now, good friends, let a little thing, even this effort of a plain, humble man like me, make you friends."

"Well, Friend David," replied Richard Newman, "you needn't use any more breath on us, and we'll use what you've already spent, and shake hands. It isn't worth while for men, who are on their way to the same eternity, not to be on speaking terms, or to walk on opposite sides of the street when they can just as well as not walk on the same side."

"That's a fact," groaned out Robert Gordon, in a deep bass tone, "and we had better 'kiss and be friends,' as children say. And the next thing we had better do is to let all the villagers know that our feud is ended."

"I say Amen to that," responded Richard Newman.

"And I say Amen to what you've both said!" exclaimed Friend David; "and now let by-gones be by-gones, for the less said about disagreeable things the better. Mary has gone out with Tommy and Susy, to spend the evening, but she's left a pan of most remarkable doughnuts—a raisin in the middle of every one—for us to dispose of, and I think that, with the help of some walnuts and sweet cider, we can worry them down."

No one could have witnessed the scene that gladdened the heart of Friend David that night without being convinced of the power of a peace-loving man; and when Mary returned and heard that all was well between Robert Gordon and Richard Newman, she looked at David with astonished eyes, and said:

"Ah! David, when I was making the doughnuts, I thought what a strange notion thee had got into thy head, but I'll always believe in thee after this."

Not long afterward Friend David happened to open his front door very early in the morn-

ing, before the village people were astir, and discovered, to his surprise, that he had a new sign. On a shingle that had been fastened to the door, these words, in large letters, had been printed:

"Peace made here, to order, by Friend David."

Suspicion was at once fastened upon a noted wag in the village, but he refused to throw any light on the subject, affirming that no one had any right to suspect him of doing what any one else in the village might have done as well as he, for it was known from one end of the town to the other that Friend David had turned two sworn enemies into sworn friends.

"Indeed," added the wag, while the corners of his mouth twitched, "who knows that Robert Gordon and Richard Newman didn't do it themselves!"

"I believe thee did it, for I read the truth in thy face," said David, "but thee need fear nothing from me. I ask for no greater honor than to be numbered with peacemakers."

"I'm sure you've never had a sign that could compare with this new sign," remarked Richard Newman, who happened to be standing by, "and it's a pity to take it down, for 'blessed are the peacemakers.'"

[This little history illustrates how easily evil may be overcome with good. "Holding a grudge" against another is little else than self-punishment. True Christianity requires us to forgive our enemies. If we would be happy, we must be at peace.]

### CHARLES KEAN.

THE portrait of this eminent English actor is a copy of a photograph from life, and though it appears younger than he did when last on the stage, it is regarded as a fair likeness. The head appears to be pretty well balanced. He was not so eccentric as Edmund Kean, his father. He had not so sharp and angular a nature, but was more genial



PORTRAIT OF CHARLES KEAN, THE ENGLISH ACTOR.

and symmetrical in organization. The portrait indicates a man of vigor, executiveness, breadth of imagination, force of character, ambition, talent for education, and capacity for business. His Ideality and Sublimity were amply developed, giving a sense of beauty and grandeur, while his Constructiveness being also large, gave him powers of combination and arrangement, and ability to comprehend complications and the interplay of subject and character. Human Nature, indicated by that elevation and prominence in the center of the forehead just where the hair joins it, gave him excellent insight of character, and the ability to appreciate motive and disposition, and to personate, a trait required by an actor as well as by successful public speakers and business men. He has all the signs

of social affection. His top-head is not deficient, though he would be known more for talent and force, for skill and genius, than for spirituality and religious characteristics. On the whole, he was organized on a more elevated plane than most play-actors; but he was simply an actor. The question with earnest men will be, How much better is the world in any respect for his having lived in it?

He was born at Waterford, Ireland, Jan. 18, 1811. Two years after, his father removed to London, and then set out on his career as an actor. Charles was sent to Eton, and was there a schoolmate of Gladstone. His father's means, however, were insufficient to maintain him long at school; and his parents having separated, Charles left Eton and went upon the stage, for the purpose of supporting his mother and himself.

In the outset of his dramatic career he did not exhibit much abil-

ity, and we may say that the position which he attained subsequently was owing to assiduous study and persevering effort.

In 1830 he came to this country and remained here about two years, during which time he reaped the results of a very successful stage career. In 1839 he made a second visit to America, and in 1842, after his return to England, he married Miss Ellen Tree, an actress of some reputation in comedy. A third visit to this country was made by Mr. Kean in company with his wife in 1842. This visit was lengthy, being nearly five years in duration. In 1850, he became the lessee of the Princess's Theater, in London, when he inaugurated a series of Shaksperian representations, with the view to elevate the standard of the English stage. Eleven years after, Mr. Kean retired from the management of that theater under the happiest auspices for a gentleman of the buskin. A banquet was given him by some of the most eminent persons in England, and a quantity of silver plate, valued at upward of ten thousand dollars, was presented to him. This ex-

pression of the public sentiment is indicative of the moral rank which he had attained in a position surrounded by so many demoralizing influences.

In 1863, Mr. and Mrs. Kean left England for a professional tour around the world. In the course of their travels they visited Australia, California, Cuba, the Atlantic seaboard in the United States, and Canada. His last appearance in this country was made at the Academy of Music, April 16, 1866. On this occasion he confirmed all the previous impressions which he had made on the public mind, by the superb character of his impersonation. His death occurred on the 23d of January, and was occasioned by that fatal derangement of the vital organism known as aneurism of the heart. He leaves a widow and one daughter.

### SPRING FASHIONS.

BY MME. DEMOREST.

[A REGARD for the wishes of our lady readers induces us to "post them up" on the latest styles. We get our information from the American headquarters. We leave it for others to give the pictures, contenting ourselves with a plain and racy description. We still have the plan of a prize essay in view, and hope ere long to submit something more sensible in the way of ladies' dresses than has hitherto appeared. But here we give the present styles, written for the A. P. J.]

There is little room now for the trades against fashion that used to be so frequent. Styles for indoor and outdoor wear have become so sensible, and, withal, so picturesque and graceful, that, for a wonder, nearly everybody is satisfied. Even professional snarlers can find little of which to disapprove.

The short dress for out-door wear belongs especially to this age, and is worthy of its practical spirit of improvement. We are glad to say that it is still in vogue, and it rears with American women to render it perpetual. It is so useful, relieves women from such a burden of skirts, and makes the exercise necessary to health so easy in all sorts of weather, that its long life is exceedingly desirable.

There are innumerable varieties of the short dress; but there are two special styles, of which all others are but modifications. These are technically called "suits" and "costumes." Suits are made in one color and material; costumes in two colors, and often of two materials.

Costumes are more dressy than suits, and are best adapted to young girls or stylish young married ladies.

The most distinguished suits are made in black, blue, or in Bismarck. The most elegant costumes in black and violet, black and green, or black and Bismarck.

Very handsome costumes are made this season of the long paletot, tied in at the back with a wide sash, and a short skirt, finished round the bottom with three narrow frills. An old black silk dress can be remodeled in this way; the frills taken from the skirt, which is cut short and gored, and only the paletot made of new silk. An old colored silk dress may be utilized in the same way, and worn with the black silk cloak, thus making, at trifling expense, both suit and costume.

Neat gray suits are made with a pelerine cape, the long rounded ends passed under the belt in front, or carried round to the back and knotted, so as to form sash ends. This style will be suitable as spring advances, and is particularly adapted to thin summer tissues.

Indoor dresses are still cut gored, though not as much so as during the past seasons. The trains of toilets of ceremony are enormous, in many instances two yards long, and the trimming is therefore principally confined to the front of the skirt. A recent novelty is a square train arranged as a *manteau de la cour*. It need hardly be said that these long trains require peculiar tact to render them graceful or becoming. A moderate length

is better suited to the generality of ladies, and especially to ordinary occasions.

Bonnets are small, but no longer flat to the head—they are raised in a sort of diadem in front, or form a succession of raised puffs, with a trimming or ornamental veil at the back.

*Pique*, one of the most useful and durable of materials, will be very much worn for morning and children's dresses. It goes so nicely, and trims so effectively with *soutache*, or any of the flat washing braids in vogue, that it retains a perennial freshness and popularity.

The new designs are particularly in sleeves, the "Lamballe" and *Marie Antoniette* reaching to the elbow in capes, of which the *Marie Antoniette* is the most fashionable, and in paletots, of which the *Polonaise*, or "Redingote," is the newest and most admired. There are many others, but these are prominent among the spring styles.

### INTEMPERANCE IN THE SOUTH.

KENANSVILLE, N. C.

DEAR JOURNAL: In an article on page 17, of your JANUARY number, indorsing a very erroneous statement of the Sandusky *Register*, you declare yourself on the side of "God and humanity."

Now as the inscription on the banner of those who are "in for the fight" for God and humanity must be TRUTH, from the very nature of the warfare, will you permit a constant reader of the AMERICAN PHRENOLOGICAL JOURNAL to suggest a reconsideration of the sweeping and, as he thinks, unfair charge against the South. Your correspondent has lived nearly half a century in New Hampshire, Vermont, Canada, Virginia, and North and South Carolina, and he sincerely believes the people of the South to be far less addicted to intemperance than the inhabitants of the Northern States and British America.

Undoubtedly "whisky and tobacco" are "twin curses," blasting and blighting the fairest prospects of individuals and communities, and every lover of his race must bid all suitable efforts to disenthral his fellow-man from their deadly influence, "God speed," yet the good work will be hindered by misrepresentation, however unintentional.

The Sandusky editor must have been peculiarly unfortunate in his field of observation. Certainly he did not gather the information on which to speak so positively and unreservedly, from acquaintance with the Atlantic Southern States. During a recent visit to Wilmington, N. C., although at the festive season of Christmas, the writer saw nothing of the treating or drinking with which the entire South is so unjustly charged. It may be thought that the stringent military orders of the commanding generals will account for this freedom from "the constant and all-pervading use of the infernal fire-water," but liquor, like love, laughs at locksmiths. The truth is, the people of the South, taken as a whole, are at least as temperate as those of the North. Owing to their excitable temperament, the actions of Southerners under the influence of liquor may be more rash and violent, and in their hospitality they may more freely offer such beverages as they think their guests will relish, but that they are, as a people, so degraded by drunkenness and so depraved morally, as the *Register* and *JOURNAL* represent them, is simply a grave mistake.

TRUTH AND CANDOR.

[Our statements were strong, it must be admitted; but as they were founded on the quotation taken from the *Register*, we deemed them fully warranted. We believed that the Sandusky editor was honest in his convictions, and that his remarks were the result of personal observation. If we have been misled as regards the facts, we regret our repetition of them; but as regards our appeal to the southern portion of our country, for the sake of temperance and true morality we would make such an appeal to any community North or South. If we hoped that some good results would flow from it. Our North Carolina friend does not seem to be familiar with the whole South—he resides in one of the fairer sections. We are willing to take his word for the social condition of the Atlantic Southern States, and if the state of society elsewhere is better than the dark picture drawn by our Sandusky cotemporary, we would rejoice to know it.

In our February number we published an article on the "Poor Whites of the South," from the pen of a gentleman of extended acquaintance with, and careful observation of, Southern society. Surely his description was dark enough. He treated of one class—the lowest—but a large class, and thoroughly diffused through the Southern States. As regards the higher grades of society in the South, we are ready to believe that they are on an even footing with the Northern upper classes. We would have no objection to the former being more temperate and high-toned than the latter, were it so.]

### LADIES, ATTENTION!

In the October number of the AMERICAN PHRENOLOGICAL JOURNAL we made some allusion to American inventive enterprise in almost every department of art excepting that of fashioning ladies' costumes. We spoke of the expediency of offering a prize for some useful and proper method by which garments might be made to combine the essentials of grace and healthfulness. Unexpectedly, we have received a letter from a lady residing in Syracuse, who presents for our consideration a new plan for cutting and fitting dresses, basques, riding-habits, and other garments. It is called "Madame Thomson's Parisian Mode." Why not "American Mode?" If it was invented and perfected here, as is claimed. It is said to be easily learned from the printed instructions which accompany the diagrams, and is perfectly practical, simple, and reliable. As a device for fitting waists, it is claimed to form a graceful and easy fit, and that in only three pieces.

If all that is claimed for it is warranted by facts (and we certainly have no reason to think otherwise), the Method is indeed "every family's friend," and need only be made public to be sought and applied by all who would dress economically, sensibly, and tastefully. The price of one copy of the Method is \$2.

### NEW PREMIUMS.

We offer the following to all who may feel an interest in the PHRENOLOGICAL JOURNAL:

For 350 new subscribers, at \$3 each, we will give a Steinway or Weber Rosewood Piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, worth \$100.

For 40 subscribers, at \$3 each, a Florence Sewing Machine, worth \$65.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 15 subscribers, at \$3 each, the Riverside Edition of Irving's "Belles Lettres Works," comprising "Knickerbocker," "Tales of a Traveler," "Wolfert's Roast," "Crayon Miscellany," "Bracebridge Hall," "Alhambra," "Oliver Goldsmith," "Sketch Book," elegantly bound, worth \$10.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, worth \$12.

For 10 subscribers, at \$3 each, a Clothes Wringer, the Universal, worth \$10.

For 7 subscribers, at \$3 each, a handsomely finished Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$6.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted.

Or for premiums of or under the value of \$12 we will send such book or books as may be selected from any New York publisher's catalogue, the regular price of which is that of the premium rate.

All subscriptions which have reference to premiums must commence with the January number.



# UGLY MUG AND HER MAGICAL GLASS.

## I.

GRANDMOTHER Grigg was a jolly old dame,  
As merry as ever a grig of her name;  
Her little eyes sparkled from under her cap,  
And she bit off the ends of her words with a snap.  
Her nose was on intimate terms with her chin,  
And the things she loved most were to chatter and spin.  
When she gathered her grandchildren close by her knees,  
Her wheel and her tongue both were busy as bees;  
The flax she used up was a sight to behold,  
But more wonderful still were the stories she told.

## II.

One night—'twas the night before Christmas—there came  
A clamorous crowd to this jolly old dame,  
Who begged her—before they were packed off to bed—  
To tell them a story "all out of her head:"  
Not one of the tales from her regular store,  
But a story, they said, they had ne'er heard before.  
"Ho! ho! something new, eh?" quoth Grandmother  
Grigg.  
"Very well, chits! sit down, till my spindle I rig,  
And I'll tell you the queer things that once came to pass  
Between Miss Ugly Mug and her wonderful glass."



## III.

"Ugly Mug! What a name!" all the little ones cried.  
"Twas a nickname, my dears!" the old grandam replied.  
"This miss, when asleep, was quite pretty to see,  
But awake, she was ugly as ugly could be;  
And this just because miss was subject to fits  
Of the sullen, and pouts, and wry faces, my chits.  
These so altered her pleasant expression, that folk  
Called her Miss Ugly Mug, just by way of a joke;  
And, I think, had you seen her in one of her 'queers,'  
You'd have found it a very apt nickname, my dears."

## IV.

"Now it happened one day—'twas the last of the year—  
A strange-looking peddler the window drew near,  
And saw through the pane such a face that, good lack!  
He jumped, and came very near dropping his pack;  
But the very next moment, he tapped at the door,  
And asked madam's leave to exhibit his store.  
He spread out his wares on the floor of the hall,  
And said he was sure he could pleasure them all.  
He could fit both the maids and the mistress, he knew,  
And something would suit little Pretty Face, too."

## V.

"Ugly Mug, at this flattery, smirked with delight,  
And her eyes grew as large as an owl's in the night.  
Till the peddler, with motion provokingly slow,  
Brought forth a small glass, worth a sixpence or so,  
And holding it up: 'Now, my sweet little friend,  
If you mind my directions, you'll find in the end

'Tis a magical mirror, and dog-cheap, if sold—'  
Quoth this queer-looking chap—'for its weight in pure  
gold.'  
And when, in a twelvemonth from this, I come back,  
You won't trade your mirror for all in my pack."



## VI.

"You'll not think me rude now, my sweet little miss,  
When I tell you your image, reflected in this,  
Will grow, day by day, still more charming and clear,  
If you gaze on it faithfully all the new year  
In the way I direct, thus: Whene'er it appears  
You have cause to inflame those soft eyelids with tears;  
Whene'er by a frown you shall wrinkle that brow,  
Or pout those red lips, as you're doing just now;  
Whene'er to be sullen or sad you incline,  
Just take a long look in this mirror of mine,  
And I'll forfeit my pack, at the end of the year,  
If your image don't prove you a beauty, my dear!"

## VII.

Then the peddler, he shouldered his pack and went out,  
And Ugly Mug looked in the glass, with a pout,  
Till the image she saw seemed so funny and strange  
That she laughed—and behold! what a magical change!  
The cross-looking face in an instant was gone,  
And a gay little visage smiled into her own—  
The visage of such a bright-eyed little elf,  
That Ugly Mug felt quite ashamed of herself.  
So she vowed she would do as the peddler had said,  
And she carried the glass, quite delighted, to bed."



## VIII.

"Well," said Grandmother Grigg, "when the twelve-  
month went by,  
And the time was at hand for the old year to die,

The odd-looking peddler came grudging again  
By Ugly Mug's window, and glanced at the pane;  
But no Ugly Mug did the peddler behold,  
But a very sweet face set in ringlets of gold;  
And up flew the sash, and a silvery voice  
Cried, 'Come in, sir peddler, and show me the choice  
Of all in your pack, for the glass that you sold  
Is cheap at its weight in the purest of gold.'

## IX.

"So the peddler came in, and 'I knew it!' cried he,  
'You're as pretty, my dear, now, as pretty can be!  
And the face that I saw, when I called here before,  
Will never be seen in this glass any more!  
Then he sold her a doll with magnificent curls,  
And a dress of rich silk, and a necklace of pearls,  
And he said he had hoped she this doll would prefer,  
And so he had kept it on purpose for her.  
But the glass, as no longer of use, he took back,  
'It was handy,' he said, 'for to have in his pack.'

## FINAL.

"Now," said Grandmother Grigg, "it is bed-time, you  
know,  
And I've only one word more to say ere you go.  
There's a magical glass that can always be had,  
To show little folks how they look when they're bad;



And when any of you, dears, feel willing to try,  
Of Grandmother Grigg such a glass you may buy;  
All the payment she asks, is a kiss and a hug,  
And the promise to use it like Miss Ugly Mug!"

C. D. GARDETTE.

[The above amusing, but at the same time instructive, poem for our young readers is taken from *Our Schoolday Visitor*, a magazine for young people, published by Messrs. J. W. Daughaday & Co., of Philadelphia.]

This periodical deserves a prominent place in the juvenile literature of America. In the quantity and quality of its monthly installment of *bonbons* it is not surpassed by any other periodical of the same nature and similar subscription terms. On its roll of contributors we find many names which have been long familiar to the youth of our land, and whose attractive stories and sketches have found appreciative readers of all ages. Among these contributors are George S. Burleigh, Jacob Abbott, Rev. Alexander Clark, and Alice Carey, of whom we need only make mention. The design of the publishers of this magazine evidently is the production of a monthly perfectly adapted to juvenile tastes and desires. The language is simple, the illustrations vivid, and the subjects generally are those which come within the notice of children and excite their interest. The cat, the dog, school scenes, vacation sports, dolls, babies, etc., are variously and humorously illustrated, while at the same time points of morality are brought out strongly and urged home. We find much pleasure ourselves in a rapid glance through the magazine whenever it comes under our eyes. Subscription, \$1 25 per annum.]

## Literary Notices.

Works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this at prices annexed.]

**SOUTHERN JOURNAL OF EDUCATION.** Devoted to the Educational Literary Interests of the South and West. A monthly quarto of sixteen pages, published at \$1 a year, by John Hearn, Shelbyville, Ky.

Why "Southern" education? Why not national or American? Or, if it must have a local designation, call it The Kentucky Journal of Education. Considering sectional feeling hitherto so rampant, would do nothing to perpetuate it, but tends to allay it or abolish it. We no arbitrary lines drawn to separate section from the other. In future, our views, customs, and interests are to be the same. State rights and sectional interests are to be merged into the national. It is not a kingdom nor an empire, but a NATION. And our education, literature, commerce are to be AMERICAN.

The editor says: "Appreciating the ability that has long existed for a period devoted to educational matters in this section where all our interests are, we, conscious of the responsibility assumed, enter hopefully upon our self-imposed task. The distinctive features of this journal are set forth in the prospectus published elsewhere. To its statements we only add that without prejudice, and without sectarian or partisan bias, we intend to so discharge our duty as to meet the approbation of every earnest worker in the great cause of education throughout the South and West. [Why not say throughout the Union?] We know that it has been the common lot of those who have essayed the enterprise which we propose, but we have the temerity to think upon gaining wisdom from the experience of our predecessors."

Whatever may be the political proclivities of a new candidate, it must concentrate itself the best minds of educators in all regions where it circulates, and will doubtably do a most useful and necessary work. We therefore wish it the best success.

**OLIVER TWIST.** By Charles Dickens. With twelve original illustrations, from designs by George Cruikshank. Price, \$1.50 in cloth.

This edition of "Oliver Twist" is the volume of an entire new edition of the works of Dickens, now in course of publication by T. B. Peterson & Brothers, Philadelphia, which is called "The People's Edition, Illustrated." Each volume is bound on the finest white paper, from the clear type that all can read. It is one of the best and cheapest editions of the works of Dickens published in the United States.

**THE LIVING PULPIT OF THE METHODIST CHURCH.** A Series of Discourses, doctrinal and practical, from representative men among the disciples of Christ; with a brief biographical sketch and steel portrait of each contributor. Arranged and edited by W. T. Hoar. One large octavo volume of 400 pages, with twenty-eight portraits, published by R. W. Carroll and Co., Cincinnati. Price, \$5. Sold only by subscription.

The publishers express a just pride in the artistic excellence of this splendid production. The type is of the old style, and clear; the paper fine and of rich color; the printing and binding every way commendable. Some acquaintance with the work, and a cursory perusal of the book,

warrant us in pronouncing it every way worthy of the most liberal patronage, which it is sure to receive. It is proposed to continue the series until it shall include all the leading preachers of the Christian Church now living, and thus will furnish in itself, when completed, a library of choice religious literature, including specimen sermons on all the various subjects generally discussed. Among the topics in the present volume are the following: The Good Confession; Jesus of Nazareth is the Theanthropos; Atonement; Jesus, the First and the Last; Reconciliation; Christ's Precious Invitation; What Must I Do to be Saved? The Conditions of the Gospel Narrative; Regeneration; Christ's Conversation with Nicodemus; Baptism Essential to Salvation; The Ministry of the Holy Spirit; The Witness of the Spirit; The Church, its Identity; Building on the One Foundation; The Safety and Security of the Christian; The Priesthood of Christ; The History of the Redemption Reproduced in the Redeemed; Death and Life; The Love of God; Glorifying in the Cross only; The Law of Progressive Development; Conscience and Christianity; The Mission of the Church of Christ; Faith and Sight; Retribution; The Judgment to Come.

**ORATORY—SACRED AND SECULAR; or, The Extemporaneous Speaker.** With sketches of the most Eminent Speakers of all Ages. By William Pittenger, author of "Daring and Suffering." Introduction by Hon. John A. Bingham, and Appendix, containing a Chairman's Guide for Conducting Public Meetings According to the best Parliamentary Models. 1 vol., large 12mo, pp. 258. Third paper, beveled boards. Price, \$1.50. New York: Samuel R. Wells, publisher.

Instead of an elaborate description of this new work, we give in brief the table of contents. Objects of the Work stated. Introduction, by Hon. John A. Bingham, Member of Congress.

**PART I.—The Written and Extempore Discourse Compared—Illustrative Examples. Prerequisites—Intellectual Competency; Strength of Body; Command of Language; Courage; Firmness; Self-Reliance. Basis of Speech—Thought and Emotion; Heart Cultivation; Earnestness. Acquirements—General Knowledge; of Bible; of Theology; of Men; Method by which such Knowledge may be obtained. Cultivation—Imagination; Language; Voice; Gesture, how acquired; Distinguished Orators and Writers.**

**PART II.—A Sermon. The Foundation for a Preacher—Subject; Object; Text; Hints to Young Preachers. The Plan—Gathering Thought; Arranging; Committing; Practical Suggestions; Use of Notes. Preliminaries for Preaching—Fear; Vigor; Opening Exercises; Requisites for a Successful Discourse. The Divisions—Introduction, Difficulties in Opening; Discussion, Simplicity, and Directness. After-Considerations—Success; Rest; Improvement; Practical Suggestions.**

**PART III.—Secular Oratory. Instructive Address—Fields of Oratory; Oral Teaching; Lecturing. Miscellaneous Address—Deliberative; Legal; Popular; Controversial; the Statesman; the Lawyer; the Lecturer; the Orator.**

**PART IV.—Eminent Speakers Described—St. Augustine; Luther; Lord Chatham; William Pitt; Edmund Burke; Mirabeau; Patrick Henry; Whitefield; Wesley; Sidney Smith; F. W. Robertson; Clay; Bascom; Sumner; Spurgeon; Beecher; Anna E. Dickinson; John A. Bingham; W. E. Gladstone; Matthew Simpson; Wendell Phillips; John P. Durbin; Newman Hall, and others.**

**APPENDIX.—The Chairman's Guide. How to Organize and Conduct Public Meetings and Debating Clubs, in a parliamentary manner. Sent by return post.**

**SEXOLOGY AS THE PHILOSOPHY OF LIFE; Implying Social Organization and Government.** By Mrs. Elizabeth Osgood Goodrich Willard. Chicago: G. R. Walsh. 8vo, pp. 433. Price \$3.25.

The dissatisfaction which is felt by most intelligent thinkers at the present day with the traditional theories of life and the universe, is strikingly manifested in this remarkable volume, without the slightest tendency to the skepticism which is content to remain in barren negations. After a critical sifting of prevailing speculative systems, the author appears as the champion of a positive faith, which she is persuaded will add new triumphs to thought, and lay the foundation for a higher order of society. In the prosecution of her argument she takes no counsel of the past, pays no deference to the authority of great names, is never blinded by the prestige of popular opinion, but follows out the clue which she professes to have obtained to the mysteries of the universe, with singular consistency and courage. At the same time, she exhibits no love of audacious innovation; none of the vehemence of party spirit; her tone is uniformly reverent and gentle; but she writes with undoubted strength of conviction, and the confidence of a feminine nature, that she is authorized to announce a new development of truth.

The philosophy of which Mrs. Willard assumes to be the discoverer, is founded on universal laws. Its peculiar feature is the prevalence of the masculine and feminine elements throughout the domain of nature. The principle of sex controls both the solar and the human systems, which correspond with each other, and with the laws of social organization and government. The harmony of society depends on the elevation of woman to her natural rank and influence, as illustrated in the motions of the heavenly bodies and the general order of the universe.

The laws of our nature are identical with the laws of the spheres. The ultimate causality in each of these orders of phenomena is the all-prevailing soul, which exists by its own eternal necessity, and is revealed in the manifold forms of life. Soul must be governed by the same laws that control matter, or it could not become organized in connection with matter. We can accordingly judge of the nature of soul by its analogy with the material elements. Still, we are not to regard soul as the product of any refinement of matter. It was never made or produced at all. It is forever the same unchangeable, incorruptible element, while matter proceeds from the laws of motion in the organization of the universe. Matter is the result of action—is subject to perpetual changes; its present state is not its primitive state, and hence it can not be eternal. Its elements are eternal, but not its changeable material forms.

But as all the elements of nature move by inherent mathematical law, every law of motion is universal and unchangeable. The conditions of sex are as deep as existence itself. In the development of life, soul is the mother, and law the father of nature. Nature is a birth as well as humanity. Birth implies parentage. Soul and law are thus the bride and bridegroom of the universe? The essential attribute of the soul is power, the essential attribute of law is principle. Matter has no sex. It is neuter in all forms of organized life, since it is the passive servant of the law of motion in the soul. In the primal condition of the elements matter does not exist, but is made or produced in the processes of motion. Matter is to the soul and law what clay is to the potter. Everywhere in

nature is the masculine, feminine, and neuter.

The theory, of which we have thus given little more than the merest hints, is elaborated by the author with great fullness of detail, and skillfully applied to the explanation of the origin of the material universe and of humanity. A large portion of her work, and one which will interest a majority of readers more than her ingenious speculations, is devoted to the practical application of her views to the improvement of the political and social institutions of the world. The masculine law of physical and mental labor gives to man the right of supremacy and control in this orbit of life. His right is derived from his strength and ability in the field of labor. The central power of woman in the maternal office gives her the power of control over herself and her offspring, and also the right of control over man in the sexual relation. As a consequence, she has the right of control in the central relations of society and government. In the solar and human systems the feminine law is the controlling power. The same law must be recognized in all the relations of life before we can possess a guarantee of order and harmony. In the present condition of society there is no balance of power between man and woman. By his power of control with the sword and in the field of labor, man has usurped all the natural rights of the mother. He has taken possession of her person, her children, her property, and earnings, as well as of the earth beneath her feet. He maintains his usurpations by the power of the purse. The remedy for these evils is to be found in the readjustment of the social relations, giving a feminine as well as masculine head to the government of the state in all its branches. The feminine head should be central, directing, and controlling; the masculine, external, distributive, and executive. In the governmental orders of society woman has the power of control, because she holds the heart of the people, as the left side holds the heart of the human organism. Woman is just as necessary to the head of the governmental orders as the feminine law of reason is to the head of the human system or rotation to the solar. In the public councils she would be to man intuition, judgment, wisdom, conscience, and self-reliance, in accordance with her mental constitution.

From the brief outline which we have given of a portion of the leading ideas that are developed and illustrated in this volume, our readers will be able to form some estimate of its import and purposes. It is not probable that the views of the writer will meet with general acceptance. They are too much at war with the current systems not to challenge controversy, although they are presented in a suggestive rather than a dogmatic form. Still, they possess a curious interest as illustrative of the fermentation of thought in these days, and the original products which are often found in the foam.

**THE AMERICAN ARTISAN** is a first-class weekly, devoted to the interests of inventors, mechanics, manufacturers, and others. It is a high-toned journal, conducted on business principles, and aims to do good. Like its elder brother, the **SCIENTIFIC AMERICAN**, it grows larger and stronger as it grows older. It deserves the success it is sure to receive. There is a spirited but an honorable rivalry between these two weeklies; the public will support them both and be the gainer for their enterprise. We read both.

**THE STRANGER IN THE TROPICS.**

Being a Hand-Book for Havana and Guide-Book for Travelers in Cuba, Porto Rico, and St. Thomas; with descriptions of the principal Objects of Interest, Suggestions to Invalids, Hints for Tours, and general directions for Travelers. Illustrated. 12mo, 200 pp. Price, \$1 50. New York: American News Co.

Just the thing needed. Why has it not been done before? Every person visiting these islands needs the precise instruction given in this book, and even the islanders themselves need it. Nor are its hygienic suggestions without value to the inhabitants of the continent—Tropic, Temperate, or Arctic regions. The very capable author—well known to us—modestly withholds his name from the title. Why?

**ROUTLEDGE'S ILLUSTRATED**

**NATURAL HISTORY OF MAN, in all Countries of the World.** By Rev. J. G. Wood, M.A., F.R.S., etc., etc. Part VIII, December. Price, 50 cents.

This elaborate and exceedingly interesting work would require a very extended notice at our hands to furnish our readers with a definite idea of its character and contents. The Kamr tribes, the Hottentots, the Bushman, the Namaquas, the Bechuanas, the Damaras, the Ovambos, the Makololos, the Makobas, the Batokas, the Banyals, the Balondos, Angoleses, and Wanyamwezi, all African tribes, are considered at length as to their habits, customs, costumes, intellectual capacities, and geographical position. The number of illustrations introduced into the text is very large, and of course adds much to the value of the work.

To the ethnologist, the anthropologist, the lover of natural history, the work need only be named to excite their interest. To the general public the work may be earnestly commended as affording information of a useful character, written in a very entertaining style. No gentleman's library which pretends to comprehensiveness is complete without this publication. We purpose to give some extracts from it in the course of future issues of our JOURNAL.

**THE PERSONAL HISTORY OF**

DAVID COPPERFIELD. By Charles Dickens. With eight illustrations. Boston: Ticknor & Fields. Price, \$1 50.

Another volume of the neat *Charles Dickens* Edition, and the one which has enlisted the special interest of the author's admirers, as it is generally supposed to contain passages from his own early life and his struggles in the outset of his literary career. We count David Copperfield one of the best productions of the fertile author.

**GOOD STORIES. Part III.**

Boston: Ticknor & Fields. Price, 50 cents.

The stories in this interesting number are not confined to English literature, but embrace translations and stories from other languages. It includes Christmas with the Baron, Stephen Yarrow, A Family Christmas in Germany, the Christmas Banquet, Three of a Trade; or, Rod Little Kries Kringle, Adventures of a New Year's Eve, and several illustrations.

**BRAITHWAITE'S RETROSPECT OF**

Practical Medicine and Surgery. Part XVI, January. Uniform American Edition. New York: W. A. Townsend & Adams. Half yearly, per number, \$1 50; per annum, in advance, \$3 50.

This exceedingly valuable compendium of medicine and surgery is without a rival in this country. As a reporter of important cases which have received the attention of the physician or of the surgeon, it especially commands the interest of all practitioners who would keep pace with the march of scientific improvement.

**WOMAN'S WRONGS; a Counter-Irritant.** By Gail Hamilton. Boston: Ticknor & Fields. Cloth.

This racy, cogent, and sometimes caustic New England writer directs the shafts of her satirical logic at the recent publications of a noted clergyman. She takes occasion to dissent in strong terms from his positions with reference to the social, moral, and intellectual relations of woman, and claims that he ignores some of the most important influences which tend to impair their physical and mental forces. Some pages of the book are given to a vigorous advocacy of woman's right to vote, and the pressing need of her asserting her womanhood in matters more strictly within her sphere. Miss "Gail" always writes for a purpose, and the readers of her book will deduce from it some good impressions.

**THE EDUCATION OF THE HEART;**

or, The Necessity of Proper Moral Culture for Human Happiness. By Hon. Schuyler Colfax. New York: Samuel R. Wells. Price, 10 cents.

This is re-printed from the PHRENOLOGICAL JOURNAL, in response to the request of some friends who deemed the essay of sufficient value to be published separately for general circulation. It will repay the reader well.

**THE GOOD MAN'S LEGACY.**

A Sermon by Samuel Osgood, D.D., after hearing of the death of Dr. Richard Rothe, of Heidelberg. Price 25 cents. New York: Samuel R. Wells.

This interesting discourse will commend itself to any reader if he has not heard of the cultured minister who produced it. If he is acquainted with the reputation of the author, he needs no special advice of ours to determine his purchase of the book. The title is a sufficient review of the pamphlet.

**PETERSON'S CHEAP EDITION OF CHARLES DICKENS' WORKS.** Of these we have lately received from the publishers, T. B. Peterson & Brothers, Philadelphia, the following:

"David Copperfield," price 25 cents. "Hard Times," price 25 cents. "Great Expectations," price 25 cents. "No Thoroughfare," by Charles Dickens and Wilkie Collins, price 10 cents.

**BREAK HOUSE.** By Charles Dickens. With twelve original illustrations, from designs by Phiz and Cruikshank. Price, \$1 50 in cloth.

**LITTLE DORRIT.** By Charles Dickens. With twelve original illustrations, from designs by Phiz and Cruikshank. Price, \$1 50 in cloth.

**LIFE AND ADVENTURES OF NICHOLAS NICKLEBY.** By Charles Dickens. With illustrations by Phiz and Cruikshank. Price \$1 50 in cloth.

Three more volumes of that exceedingly cheap edition called *The People's Illustrated*, from those pushing publishers, T. B. Peterson & Brothers, Philadelphia. How they can make it pay we can scarcely see, unless Mr. Dickens' recent visit at Philadelphia has greatly stimulated the demands for his books.

**GEMMA.** By T. A. Trollope. Price, \$2 in cloth; or, \$1 50 in paper. Philadelphia: T. B. Peterson & Brothers.

This new novel relates many passages in the more private walks of Italian life. The descriptions of localized scenery, especially those of the city of Siena, Savona, and Maremma, are excellent. There is much complication, plotting, and counterplotting introduced into the narrative—a mode of treatment permitted in all novels—but in the main the book is written well, and possesses a style well adapted to please.

**THE TRIBUNE ALMANAC and Political Register for 1868.** Price, 30cts. New York: The Tribune Association, Publishers.

Of all political registers this annual is the best of its size and price. Exclude the patent medicine advertisements—of which there are several pages—and there would be nothing to disapprove; as it is, excepting this one drawback, it is the best thing of the kind.

**THE GOSPEL IN THE TREES,**

is the somewhat peculiar title of a new volume, by Rev. Alexander Clark, editor of "Our School-day Visitor," Philadelphia, and pastor of the First Methodist Church, Pittsburg, now in the press of J. W. Daughaday & Co. It will contain over 300 pages, 12mo, and be very handsomely made. As soon as ready, we shall describe it more at length.

**THE PRAIRIE FARMER COMPANY** of Chicago have published a capital Annual of Agriculture and Horticulture. It contains—including useful advertisements—140 pages, and sells for 30 cents. A complete directory, arranged in alphabetical order, of all the nurserymen and fruit-growers in the United States is given; also, agricultural implement dealers, seedsmen, and stock-breeders, which must be most desirable for those interested in these subjects. Altogether, we think this a capital beginning, and commend it as worthy of a place on the table of every Western farmer.

**MUSIC.**

Mr. C. M. Tremaine, 481 Broadway, New York, has lately published the following pieces of new music. We have examined them with much enjoyment. The Soldier's Prayer, a bass song, by John Dunbar, price 30 cents; The Smile Whose Sweetness Won Me, a ballad, 30 cents; Day by Day, words by the author of John Halifax, music by W. R. Dempster, 40 cents.

**MAGAZINES.—LE PETIT**

MESSENGER for February contains an assortment of finely illustrated *modes de Paris*, with paper patterns. Price, 50 cts.

**DIE MODENWALT for March**

is replete with matters of interest to ladies in the line of new designs and patterns for dresses, sacques, etc. Price, 30 cents.

**THE CATHOLIC WORLD.**

A monthly magazine of General Literature and Science, by its February number, shows itself to be in the front rank with other American periodical literature of a critical nature. Its writers are eminent for culture and taste.

**LITTELL'S LIVING AGE,**

of which we have just received Number 1234, continues to furnish its readers, semi-monthly, with choice selections from the prominent foreign and domestic monthlies and weeklies.

**THE REVOLUTION,**

is the title of a new weekly, devoted to the new movements favoring Woman Suffrage, Eight Hours Labor, the Overthrow of Political Demagogism, General Education, etc. Subscription, \$2 a year. Susan B. Anthony, proprietor and manager, New York.

**THE February number of**

*Demorest's Monthly Magazine* abounds in matters of current importance to ladies. The fashion-plates are large, numerous, and elaborate.

**GODEY'S LADY'S BOOK,**

though now in its 76th volume, is fresh and vigorous. The February number contains a variety of information acceptable to the social circle.

**To our Correspondents.**

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief, and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

**POLARIZING THE BRAIN.**

Does it make any difference in what direction the head is while one sleeps?

Ans. It is claimed by some that the head should be at the north during sleep, because there is supposed to be a magnetic current running from south to north, which, in a few years, will charge or polarize a bar of iron if placed in a north and south position. Dull heads might well sleep with heads to the north, and perhaps those who are too wide-awake and excitable should turn the other way to lower the tone of their brain. This doctrine is speculative only.

**SUCCESSION OF THE YEARS.**

—It is evident to our mind that but sixty-seven years of the present century have elapsed. Common phrase hath it, and correctly so, when speaking of occurrences of the past year, "in the year 1867;" the signification of which is, "in the course or progress of 1867," a period of time incomplete. We speak of living in the nineteenth century, because the eighteenth is past, and it is now eighteen hundred and —, a number of years past eighteen hundred. The present century commenced January 1st, 1801.

**A PERPLEXED CONSCIENCE.**

—I was present when A paid B some bank notes. I saw the notes thrown on the table, and was, at the time, of the opinion that there were two of them, and so stated soon after the transaction. Two days later I had occasion to think the matter over more carefully, and, by placing other bank notes in the same position to refresh my memory, I am convinced that there were four or more of the notes. Should my having expressed the opinion that there were only two of the notes invalidate my present statement that there were four or more?

Ans. We think not. In judicial matters, the right of a witness to testify a second time with reference to the same matter is unquestioned. The following illustration is in point: A witness is called to state the substance of an interview which had taken place in connection with the subject in litigation. He recites the circumstances and the character of the conversation to the best of his recollection *then*; a day or two afterward, it occurs to him that he omitted certain points which have a most important bearing on the case, and which he did not recall, or could not recall, in the course of his examination. His impressions are now strengthened by associated circumstances which present themselves to his mind and enable him to reason clearly on the subject; and it may be the further knowledge of which he has become thus possessed will tend to contradict or weaken the strength of his first testimony. He presents himself for a second examination, announcing that he wishes to make further statements; that, since his last deposition, he has become possessed of further information bearing on the subject of the suit. He is usually admitted to testify. Aside from this legal view, the equitable right, not to say duty, of a man to correct any statements made while entertaining, unintentionally, false views of a matter, is undisputed. We think that man who is willing to correct any erroneous statement thus made, entitled to the respect of all honest men.

## ELECTRO-GALVANIC BATTERY.

—What is its use?

*Ans.* The medical uses of electricity, as recorded by many of the faculty, in cases of neuralgic, dyspeptic, rheumatic, and paralytic affections, are manifestly a very imperfect exhibit of what can be accomplished by the tonic effects of electrization. The *Boston Medical and Surgical Journal* publishes the following, relating to the effects of the galvanic battery:

"It strengthens the organs of assimilation and very markedly affects the secretion and excretion. The appetite increases in keenness and vigor; the bowels, if constipated, become more regular, and the sleep more refreshing; as a consequence, also, there is oftentimes an increase of the muscular development. As a result of all this increased activity of the vital functions, the patient improves in capacity for endurance, and is able to use more violent and protracted exercises than before.

"It causes a temporary feeling of exhilaration, very much like that which is experienced after surf or shower bathing. Patients say that they feel at once refreshed, as though they had taken a brisk walk in the open air. This enlivenment of the sensation often lasts for hours. Sometimes, especially with nervous patients, a very agreeable drowsiness is experienced, that makes a couch or lounge very inviting. If sleep is at once indulged in on account of this, it is usually very quiet and refreshing.

## TRIBES WITH NO RELIGION.

—Are any tribes of men destitute of any of the mental faculties? The Kafirs of Africa and the Patagonians of South America are said to have no disposition to worship, or any religious feeling.

*Ans.* So far as we are informed, no tribe or nation of men has yet been found who do not recognize a superior intelligence, or God. Those who have made the most extended acquaintance with African tribes have, we believe, uniformly found them pagans, worshipping all sorts of idols and entertaining the most wild and extravagant superstitions. Explorers, seamen, and traders, who are not in the line of such investigations, land upon shores among savages, and without learning their language, their customs, or their institutions, may infer that they have no religion, because they do not see them congregate and go through with that which civilized men would regard as religious ceremonies. Most of these barbarous and savage tribes, unfortunately, believe in evil spirits, and they have a hundred malign spirits to one good one. But all this indicates a religious element, a blind hungering for moral truth. All men have the rudiments of all the faculties, and there is as much difference between the best and worst specimens in civilized nations as there is between a civilized and a savage nation or tribe, in respect to intellectual-scope and moral appreciation.

## PHOTOGRAPHY.—Some people regard the practice of the photographic art as a very unhealthy occupation. Is this so?

*Ans.* In the early history of photography, when daguerreotypes only were taken, and the plate must be coated with the fumes of iodine and the picture brought out by the vapor of mercury, it was a very unhealthy pursuit, because the iodine and mercury must be more or less inhaled. With the recent improvements in photography, many unhealthy processes have been obviated. The confinement and the nervous excitement generally makes photographers nervous and thin, because they have to "make hay while the sun shines." Queen

Caroline once ordered her artist to paint a likeness of herself in the open garden, where the whole sky was reflecting light upon her from every quarter. An artist would appreciate the impossibility of painting a true picture of a person under such circumstances. Sometimes sitters complain because there is a dark shadow on one side of the nose, or under the point of the nose, or under the chin. They say "they are not negroes, they have not a black neck, or a black cloud on one side of the face;" and there are ten thousand other whimsical and ignorant criticisms which sitters make, that would wear out nerves of India-rubber. If artists could have artists to sit, it would be comparatively easy, because they would appreciate merit, and be satisfied with good work.

**COLLEGIAN.**—The student who is given to fits of melancholy will please call at our office, and we will suggest some resolution of his difficulties.

## Publisher's Department.

**DOUBLE SUBSCRIPTION.**—We have made arrangements with other publishers by which we can associate several magazines respectively with the *PHRENOLOGICAL JOURNAL*, and offer both at a reduction from the aggregate price.

We can send the *JOURNAL* and *POTNAM'S MAGAZINE* (the subscription price of which is \$4) to new subscribers for one year for \$6. The *JOURNAL* and *HOURS at HOME* for \$5. The *JOURNAL* and *LIPPINCOTT'S MAGAZINE* for \$6. The *JOURNAL* and *THE WEEK* for \$5. The *JOURNAL* and the *ROUND TABLE* for \$7. The *JOURNAL* and the *RIVERSIDE MAGAZINE* for \$4.50. The *JOURNAL* and *DEMOREST'S MAGAZINE* for \$5. The *JOURNAL* and the *ATLANTIC MONTHLY* for \$6.

**"SHORT STORIES IN BUSINESS HOURS,"** is an old and sensible motto. The amount of valuable time wasted, killed, forever lost to one through inconsiderate persons who "just drop in" to say "how do you do," in business hours, is painful to contemplate. We ought all to remember that however little value we place on our own time, we have no right to consume or squander the time of others. Read what Dr. Hall says on this head in his *Journal of Health* to a correspondent. We doubt whether the experience which produced his outburst equals ours:

To C. O. H.—Can't afford to read a three-page letter from any correspondent, but gather the main drift, perhaps, from a first few lines; we can not tell all about any one thing in one article; it would be too long; nobody would read it; if you write again and want to be read, say all you want on one piece of common note-paper, enough can be said in that space to last a year. Ye long-winded folk: your blows are not worth a button; come to your subject at once; if two words express your meaning, select the one having the fewest syllables; if two monosyllables will equally convey your idea, write the one which has the fewest letters. Just imagine that every letter you write printed cost half a dime, and what wordy follies have many! and act accordingly.

Persons often send a dollar or two for the *Journal* or for a book, and then write a letter a mile long, detailing their signs and symptoms, with innumerable diffusions, and seem to think that an opinion or a prescription will be thrown in. When the editor opens a letter longer than a few words and in a strange hand, and has no money in it—it is turned over to another to clean the main idea and report it. Time is money in a large city. A whole bundle of compliments would not buy a sprig of parsley for a bowl of soup. If you make a purchase at a store you do not expect to

have some other thing of equal or greater cost thrown in because you have patronized the "House." It would take us a year to answer all the letters we receive in a week from persons who seem to think that their subscribing for the *Journal*, or purchasing a book, or speaking prices entitles them to a prescription. Whoever wants a letter from us on any subject must send with it Five Dollars.

## Personal.

**DR. RICE**, when at the head of the Theological Seminary in Prince Edwards, Va., was requested by the people of one of the out parishes to send them a minister. They wanted one who could visit a good deal, for their former minister neglected that, and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a deal of that. And so they went on describing a perfect minister. The last thing they mentioned was—they gave their last minister \$250; but if the Doctor would send them such a man as they had described, they would raise another \$50, making it \$400. Dr. Rice immediately replied, advising them to send for Dr. Dwight in heaven, as he did not know any one on earth that would suit them.

**THEODORE**, king of Abyssinia, is a man of wit and sense if he is a tyrant. The following is told of him: He had subdued an insurrection, and issued an edict whereby he commanded that all those who had fought in the rebellion to lay down their arms and return to the employment of their fathers. Shortly after the publication of the edict he was waited on by a band of robbers, who claimed the right, in accordance with his command, to return to the calling of their fathers. "And what, then, were your fathers?" asked the king, unsuspectingly. "Robbers," was the reply. The king assured them that they would do better to raise herds and till the ground, as most of their countrymen, and offered to give them plows and oxen. But they insisted on the privilege of the edict. "Be it so," said the king, and dismissed them. But as they went their way rejoicing, a band of cavalymen overtook them, with the words: "Your fathers were robbers, and ours were engaged in hunting them; we have a right to follow their calling, and thus cut you to pieces in the name of our master the king."

## PHRENOLOGY IN OHIO.

**MR. D. M. KING**, one of our former pupils, is laboring in the phrenological field in the State to which he belongs, Ohio. His appointments during January are in Trumbull County, Ohio; in East Cleveland, Ohio, the first half of February, and the last half in Wellsport, Ohio. March he intends to spend in Portage Co., Ohio, unless invited elsewhere. Mr. King is an earnest and honest man, fully impressed with the truth and importance of Phrenology, and anxious to promulgate it for the benefit of mankind. We wish him much success, and bespeak for him a hearing and a cordial reception by the public.

## COMMODORE VANDERBILT

has been elected President of the New York Central Rail Road. He holds the same position on the Hudson River and Harlem Roads, and it is said he is negotiating for the control of the Erie Road. His enterprise raised the Harlem to profitable figures, and it is said the Hudson River was never before so prosperous as since the Commodore became its ruler. Brains tell if they are seventy-five years old.

## General Items.

### PRIZE TICKET SWINDLES.

The frequent warnings published in this *JOURNAL* in regard to mock auctions, lotteries, grand gift concerts, jewelry enterprises, and so forth, have saved many of our readers more than the subscription price of the *JOURNAL*. Every day we receive letters from subscribers, inclosing tickets, entitling the holder to a watch "marked" \$100, to be delivered on payment of \$5 and cost for packing. It is needless to say that none are ever sent worth more than the \$5, and none at all in any instance where the rogue can safely avoid it. We repeat, there is no such thing as getting something for nothing except by stealing. The safest way is to buy and pay for what is wanted.

### MUSIC.—MR. FREDERICK

BLUME of 125 Broadway, New York, supplies everything in his line—books, instruments, sheet music, etc., at wholesale and retail. Citizens and strangers would do well to visit his establishment and examine his wares and prices before purchasing elsewhere. Persons residing at a distance should send stamp for circulars, giving full particulars.

### THE YOUNG MEN'S HOME

IN NEW YORK.—We call the attention of our readers to this institution, but lately established at No. 230 East Thirteenth Street, near Third Avenue, as supplying to a limited extent a want long felt in this city, in which so many of our young men are compelled to reside without the protecting influences of home and friends. As its name implies, it offers the comforts of "a home" to all worthy young men, at cost. It is under the superintendence of a most excellent lady—Mrs. Middleton—experienced in the management of institutions of the kind, and is visited and controlled by some of our prominent ministers and citizens. The building, lately a private residence, is well heated and lighted, and the rooms and beds exceedingly comfortable and cleanly, with the conveniences of a warm and cold bath, and a well-furnished reading-room. The members of the household are trammeled by no regulated restraints, common to most beneficiary and charitable institutions, but are free to come and go as they please, it being left to their good judgment to conduct themselves properly. In fact, the Young Men's Home does not wish to be looked on as a charity, as it is intended to be self-sustaining, requiring its weekly rate of board in advance; it is enabled to offer superior inducements in the way of home comforts, at a very low charge. We have gone to this length in speaking of the Young Men's Home, feeling it our duty, as it is our pleasure, to bring its advantages before our readers.

### SEWING MACHINES.—Every

purchaser first inquires which is best? Having bought a good one—no matter whose make—a testimonial goes forth as to its excellence. We have seen diplomas, gold and silver medals, and numerous other evidences of approval, awarded to all the leading manufacturers. Among the rest, *THE WHEEL MACHINE*, advertised on our first page, is classed among the best. The enterprising manufacturers are bound to hold the leading position they have fairly earned, and will not allow themselves to be surpassed.

### TEA AND COFFEE.—We never

yet advised any one to drink these beverages; we believe the world would be the better for their total disuse. There would



be less headache; less palpitation of the heart; less sleeplessness; less nervousness; less scolding; less fault-finding; less ill temper; less mental irritability. It is quite possible that these foreign substances—stimulants—may, when taken in moderation, serve, or seem to serve, a useful purpose. But that they are generally used in excess, we do believe; we have ourselves used them, more or less, and—like toppers and smokers—can not say that they have injured us. The American Tea Company, who import all their stock direct, are said to furnish the best, and they seem to regard this JOURNAL a good advertising medium, though we can not recommend their wares to our readers. That they will deal *honourably* with all, we do believe, and hence permit them to speak for themselves in the advertising pages of the A. P. J.

THE WEBER PIANO has an excellent city reputation, though not so much advertised and puffed as some others. We commend it, not only on the testimony of experts, who pronounce it one of the very best, but also, on our own knowledge. A descriptive circular will be sent to any address by Mr. WEBER, of 429 Broome Street, New York, on receipt of a postage stamp.

**PLANT TREES.**—All winter Nurserymen have been "busy as bees," root-grafting, trimming, and getting their stock ready for spring planting. Visit nurseries and select an assortment, and then lay out orchards, and stock them with standard apple, pear, peach, plum, and cherry trees—blackberries, raspberries, strawberries, etc. Young farmers and gardeners, and all citizens who own even a rod of ground, should at least plant a grapevine. Supposing every dwelling-house in all our cities had each one or two fine large grapevines in full bearing, think of the tons of healthful fruit they would annually produce. It would be worth millions of dollars to health and enjoyment, and cost a mere trifle.

**THE MUSICAL BOXES OF MESSRS. M. J. PILLARD AND CO.,** of 21 Maiden Lane, New York, are among the most interesting household ornaments and means of entertainment. Their use begets a musical taste in one and all. We believe children who listen to their sweet tones will be better tempered and better behaved. Husbands and wives also. Try one of them.

**GRAPES.**—Eastern and Northern readers will be glad to know the kinds of grapes tested and approved, and where they may be procured. Besides many well-known varieties, we take pleasure in calling attention to the following, grown by the Shakers, in South Groton, Mass., for which Elijah Myrick is agent, and who thus describes them:

**THE SAGE GRAPE** has a very large, handsome, deep amber-colored berry, very early, from the 10th to the 15th of September; sweet, juicy, rich, and very productive.

**THE HARTFORD PROLIFIC.**—Large, dark purple, ripens early, never mildews; a most excellent hardy variety and great bearer, ripens 20th of September.

**THE BLACK CRUSHER.**—A beautiful black grape, very compact and large clusters, sweet and delicious, vine hardy, ripens 20th of September, and is very productive. Keeps well after taken from the vine.

Farther South, other varieties, which ripen later, may be preferred.

This Society of Shakers also have the Early Amber (or the Early Northern Muscadine), equally as hardy, productive, and valuable.

They also propagate the Mountain Seedling Gooseberry, which the *New England Farmer* pronounces the very best variety within our knowledge. Dwarf pear-trees, currant and gooseberry bushes of the choicest varieties are supplied.

The following motto, adopted by this Society, indicates the rule by which the Society profess to be governed:

"This above all—to thine own self be true, And it will follow, sure as day the night, Thou canst not then be false to any man."

Gardeners will grow what they can to sell, but never enough. Now that fruits may be canned, kept, and transported any distance, by sea and land, there is no danger of a glutted market; then multiply those healthful luxuries. Do not go to extremes and plant a thousand trees when you can only care for a hundred, but let each plant a few, get an assortment, get the best; get them early in the season, get them now! Try the new varieties, prove them, and your eyes and palate shall be gladdened by these good gifts of God to man.

[COMMUNICATED.]

#### THE VILLAGE SEWING-CIRCLE

BY CHRISTINE H. CARPENTER.

A drowsy summer afternoon hung over the lonely little village of Mayville, nestling among the green Connecticut hills. The leaves of the clustering vines framing the pretty white cottages just stirred in the sunshine, while even the bees and butterflies crept to shelter in the hearts of the great red and white roses, faintly nodding to some occasional zephyr as it languished by. From the open windows of Widow May's "best room" a hum of voices stole out upon the scented air, and within, more than a score of busy hands fashioned divers fabrics into fair shapeliness. It was the weekly sewing-circle of the Mayville church, for which a fair was in prospect for autumn, a fact that formed the secret of this feminine conclave. Who ever saw a sewing-circle without its little tit-bits of gossip? This was no exception to the rule. Presently a cheery face looked up from its owner's glancing needle:

"Do you know," said she to her neighbor, "that I've quite altered my opinion of Mrs. Wells lately? Pray don't start—she has not arrived yet—there's no one here one need care for."

"How is that?" asked the re-assured little matron thus addressed; "you used to think her the most extravagant woman in the village, and I'm not sure but you were quite right. To my certain knowledge she wears the most new dresses, the most new bonnets, and so costly, to say nothing of the style in which those children of hers are primed up! You don't pretend to imagine her husband can stand it so much better than others I might mention!"

"Oh! no; Mr. Wells is not rich—only comfortable."

"Well, I should say it must tax him awfully, poor fellow! Now I've more consideration than that, although I could impose upon Ned, he's so easy and good-natured. He does sometimes say, 'How nice Mrs. Wells always looks, and how pretty she fixes up those children!' but when I tell him what a power of money it would cost him for me and my children to dress up like that, I guess he don't mind being a little tired of seeing the same old things on us. I have all I can make off the place, the garden-track and fruit—quite a round sum, too; but I can't make much of a show of it, for all that. I can't afford four new bonnets a year, and I can't afford two new dresses to my neighbor's one;

and when I get one, it's got to be plain, because dressmakers charge so much to trim it."

"Maybe you don't know how to economize."

"Economize! Well, you do astonish me! I shouldn't say it, perhaps, but I'd like you to point out another woman in Mayville who has the principle of economy more at heart, or one that can stretch out a dollar further'n I can!"

"Yes, I can do it."

"Just tell me, and I'll take a lesson right off."

"You might profit by it, too, as I have."

"Do tell."

"It's Mrs. Wells."

"Mrs. Wells! That does beat my time—to set her up as my model! Now I dare say, if one really knew, she spends just three times as much."

"No, she doesn't, nor in fact any more than you do."

"Oh, nonsense! How do you get over the four bonnets and the dresses and fancy furbelows one always sees about her?" The little matron shook her head sagaciously. "No, no, Mrs. Brown, you can't tell me! I calculate the whole matter in plain straightforward figures. Now, for instance: There were my two bonnets last year. Ned thought as how I should have something better than the hideous things Miss Smith gets up in the village, so I went to New York. Well, there were two days lost just going and coming at the very time I was most wanted, besides the cost, which I reckoned up would have bought a new dress for the baby. When I got there, such a chase as I had! Of course I was in a hurry. Everything a body liked was dreadful dear; and then I wasn't sure but some old thing'd be palmed off on me, just like Lucy Stuart, who thought she'd a perfect bargain, and was something ahead of everybody, when it turned out it wasn't a bit like the real fashionable shape. The last time I went I tired myself almost to death looking for something reasonable, and at last had to take the nearest to my means. I thought it would do well enough till I got home, and Mrs. Wells called on me next day with the very loveliest bonnet on her head I ever saw. It never cost less than twenty-five dollars in the city. I mean that gray velvet she had last fall."

"I know all about it, and it didn't cost but six dollars, and it didn't come from the city."

"Six dollars? You must be dreaming! And where, in the name of creation, could any one get such a bonnet in Mayville? Then, again, when I was in the city, I saw a dress something like that blue merino of Susie Wells's everybody liked so much. I thought I'd enough left to buy it for Ada. I knew the stuff wasn't more than fourteen shillings a yard, and it takes just four yards—that was seven dollars; but besides, there was the making and trimming. I went in and priced it. It was eighteen dollars."

"And Susie Wells's cost her mother only about nine."

"That beats me out and out. Where does she go to get such bargains?"

"Not very often out of Mayville."

"Why, I never see them. When I go to Miss Smith for anything new, most likely it's some notion she's borrowed from the Wells's. I do believe they set the fashions of this village for dressmakers and all."

"Well, Mrs. Wells can do it if she likes, for the truth is, she has a sure guide. This is the secret."

"Do tell!" suspending her work to listen.

"Yes, and what's more, Mrs. Wells

doesn't buy half those new things ready-made; she makes them herself."

"Oh! it's all in gumption, then. I never had any."

"No, not that alone. I went down to the house yesterday to take tea, and we got chatting, and somehow we came to talk about economy, and I said I didn't see how some folks managed to make such a show when others doing quite as well in the world couldn't. 'Now, you don't mean me?' said Mrs. Wells, laughing like. 'Why, yes,' said I, bluntly; 'I do. I can tell you, Mrs. Wells, I went on, 'Mayville people do think you are awful extravagant.' 'Why?' said she. 'Because you have so many new things, and made so costly, and the children are always furbelowed enough to cost a small fortune.' 'Now, I'll warrant,' said she, 'that all mine and the children's new things together don't cost me any more than yours, or any other family in the village as large as mine.' 'Why, how is that?' said I. 'Because I know how to manage,' said she. 'I make every penny tell, and just because I've got an invaluable aid to give me the very best advice, and keep me acquainted with the newest and best fashions for every month. It furnishes patterns and ideas, and tells what to get, and how to make up, so explicitly, that a body can't help understanding. There's my bonnets.' 'You have four a year,' I remarked; 'one for every season, while I am obliged to make one serve for spring and summer, and another for fall and winter both.' 'True. Now I save all the cost and time and trouble of going to the city, for all I have to do is to consult my Mentor for shape, style, and material. Past experience has proved to me that I can rely upon it without a fear, and it is always full a month in advance, so that I have plenty of time for consideration. Send for the necessary articles, and there are the directions to make up. My gray velvet you admired only cost me six dollars, when I'd have had to pay twice as much otherwise. So you see four don't cost any more than your two, and besides, I have the pleasure of always feeling fresh and presentable. Just the same with cloaks and dresses. The rule applies all round. Then again, Miss Smith, our village oracle, never can deceive me with anything ancient. I have an incontrovertible authority from headquarters, too, that keeps me continually supplied with pretty fancies for Susie's and Maggie's clothing. I can always dress my children well and tastefully, because I spare myself one great expense, that of giving them out to be made, as I have within my reach such valuable and practically useful instructions, that it is a delight to contrive and fashion for myself. Then I'm never at a loss for the boys either. My never-failing friend has always some valuable and serviceable suggestion. If my means are limited, there is sure to occur an idea that helps to make a cheap suit come out quite jaunty and becoming. There are a hundred-and-one other notions to add effect to a toilet; how to cut and ornament dresses, aprons, sacks, jackets, or any of the indispensable in a well-regulated wardrobe, even to under-clothing. It puts to use all the odd ends of materials one may have. Nothing can go to waste when you are reminded so often of innumerable uses to turn it to."

"I wish you would take pity on me," said I, and put me on the right track, for I've got tired of pinching and screwing to no purpose. 'With all my heart. I'm afraid you have always been, like many others, a penny wise and pound foolish. Take the cost of a journey to the city and back—to which you are forced by Miss Smith's im-

positions or the fear of them—three dollars, and purchase a year's subscription to *Demorest's Monthly Magazine*. That is the aid, counselor, and helpmate I've been telling you of."

At this juncture Mrs. Brown chanced to glance out of the window; "I have just finished my story in time," said she, her voice subsiding. "There is Mrs. Wells coming up the garden path; you shall have her own testimony."

Bonnet and mantle disposed of, and work in hand, the new comer was prepared for the consultation by an active rehearsal from Mrs. Brown of a portion of her own and her neighbor's recent discourse. Mrs. Wells's entrance had been the signal for the resolving of the several little groups of talkers into a general conversation. Not a few listened anxiously for her sentence upon Mrs. Brown's narrative.

"I am quite prepared to indorse all that I said yesterday," returned she at its conclusion, smilingly surveying her auditors, "and I can even say more. Mrs. Brown kindly complimented me yesterday upon the arrangement of my table, and more than one of you praised the trifles in the way of pastry and other refreshments I contributed to the refreshment table of our last year's fair. The household department of the Magazine was my guide in numberless instances; it is especially devoted to the discussion scientifically of edibles and items of interest to housekeepers. You have seen such practical illustrations of the value of its various receipts, that I need scarcely dwell upon it. It utterly dispenses with the extra expense of cook-books, that are but too often humbugs, composed of mixtures neither wholesome nor palatable. The recipes of my reference will bear testing."

"Where did you learn of the existence of your oracle?" questioned Mrs. Hart.

"I read of it in the village paper."

"Oh, we don't take that."

"Not take the *Maysville Times*? I'm surprised! Why, it's to every one's interest to take the local papers. You get your money's worth over and over. I should as lief be out of the world as to be without the news. My husband says he sets as much store by them as I do by my *Demorest's Monthly*. That must have been the reason Mr. Wells did so much better by his grain and hay than Mr. Hart. You see, he had the advantage of knowing how to sell, and when and where to find a good customer, and all this through the paper, while neighbor Hart, even though he's quite as shrewd at bargaining, had to trust to luck after all. Mr. Wells says he finds so many items of use to him about gardening, and then there are the quotations from the city markets. It won't do to trust to hearsay. You want a reliable source for such information, so as to know how to shape your own arrangements. We always do well off our fruit, because we don't, of necessity, need to take much risk by hurrying to get it out for sale in time when it is really too early or too late, and it must be sold at a sacrifice or be lost to spoil. We watch the paper, and are generally just about right for a very good sale. Just make a trial of it, and if you don't confess that you wonder how you ever did without it, I'll pay the cost of your subscription."

Before any one could reply, there was a slight stir at the doorway, and the next moment a chorus of voices welcomed the good shepherd of the *Maysville* flock among his people.

"What have you there?" said Jennie Kip, the pet and belle par excellence of the village as, after the greetings were over,

the reverend gentleman sat down before the table and began divesting of its cover a small packet he had carried.

"Something that I fancied might be of use and interest to you ladies in the pursuance of your good work: *Demorest's Monthly Magazine*." There was a rapid interchange of glances among the needle-workers.

"I thought you disapproved of light reading," ventured Miss Kip, mischievously.

"So I do, except when, like the literary department of this Magazine, it is instructive, entertaining, and calculated to exert a strong moral influence over our minds. This Monthly is a great favorite at the parsonage. I am a regular subscriber, for I scarcely think we could do without it. My wife says it has taught her to love poetry, because of the little gems of verse she finds therein. Besides, there is a new piece of valuable music each month. As a work of art, it is superior to any other published. Look at its beautiful illustrations, its exquisite steel-plates; at the fineness of the paper and the clearness of type, which at once fasten the attention. Every page is smooth and fair to look at. Even in looking through its advertising columns I find nothing to offend the most fastidious. No patent medicines or other quackery. Upon several occasions my wife and I have been in want of articles, and we should have been at quite a loss whether to turn but for the notices in *Demorest's Monthly* directing us to some first-class establishment, and which, in every single instance, we found to be just as represented, reliable and trustworthy. What I presumed might be of special service now, was this department of fashions, about which I know but little, but which my wife affirms always contains the most valuable suggestions respecting wearing apparel."

"I have just been testifying to that before you came in," remarked Mrs. Wells. "And I remember a recommendation from a friend of mine in Greenfield. Her husband is a builder, and she writes me he is forever lauding the Architectural Department of the Magazine. He considers this feature alone renders it invaluable, because its plans and diagrams are all so good and adaptable. My children hail its appearance quite as gladly as I do. I read aloud to them from its literary portion, because I find its general tone so pure and elevating. I think it a desirable addition to every household in *Maysville*."

"And I," chimed in the minister. "My boys and girls take special delight in its engravings. It has inculcated a taste for art among them. I think its refining influence, the variety it combines, and its neat dress, render it an ornament for every parlor-table in the village."

"Any one of its peculiarities—its full-size patterns, its braid and embroidery sheets for the year, or the compilation of twelve excellent pieces of music—is worth far more than the cost of a year's subscription," suggested Mrs. Wells. "And despite all this, each subscriber receives a valuable premium."

"I shall subscribe," exclaimed Mrs. Brown.

"And I," said her neighbor.

The words were echoed from all parts of the room.

"Why not make up a club," suggested the pastor, "and give your orders to Mrs. Wells?"

"I should like that very much," resumed the latter. "I will tell you why, frankly. There are great inducements offered for this purpose. For fifteen subscriptions at three dollars each, while every individual

receives a premium, I should come into possession of a Family Sewing Machine. Such a treasure!"

"You are quite deserving of such a prize, as the first to establish the merits of the Magazine here," said several. In a few short weeks Mrs. Wells's sitting-room boasted a sewing-machine, and each member of the club a copy of the Magazine.

"How do you like it—how do you like it?" asked the various *Maysvillettes*, as they met after this important event. "It has all the virtues claimed for it. The fashion gossip offers really new and acceptable ideas, because they emanate from the actual depot of the metropolitan modes, and are not a revised and garbled-over rehash of old styles. It is in truth an actual 'mirror of fashions.' I have discarded the other wishy-washy counterfeits I have heretofore been taking, and find this one Magazine will do me more actual service than half a dozen others put together."

Soon so said all *Maysville*, except Miss Smith, who had hitherto been quite successful in palming off her antiquated styles upon the villagers, and who now found her "occupation gone."

"What shall I do?" said she, wringing her hands in despair, to a sympathizing gentle soul who chanced to be a member of Mrs. Wells's club.

"I can not say, unless you take *Demorest's Monthly Magazine*, when you will be likely to find suggestions to help you out of your difficulty, as I almost always do in my own case. Miss Smith, you had better think of it."

The result of this counsel was that Miss Smith sent in her subscription.

Early one bright Monday morning the good people of *Maysville* remarked that a marked change had come over the little millinery and dressmaking establishment they had of late almost utterly ignored.

"How beautifully you have fitted up, Miss Smith," said her friend, who had been invited to take a look within.

"I've started anew as a branch of *Mrs. Demorest's Emporium of Fashions*, the headquarters of *Demorest's Monthly*. I'm very thankful to you for mentioning the Magazine to me, for you see it has helped me out of my trouble."

"How do you prosper?" asked the same friend, some time later in the month, dropping in to see if Miss Smith's hopes had been realized.

"Oh, I never did so well! Why, I can work with so much satisfaction to myself and every one of my customers, and I have such a variety of beautiful styles, that even the ladies from the city, boarding hereabouts, find all they require."

Time fitted swiftly by, and again the sewing circle had met at Widow May's.

"What a vast improvement there has been in our village since we have taken *Demorest's Monthly*!" exclaimed Mrs. Brown, during a pause in the conversation.

"Mrs. Hart, did you take Mrs. Wells's advice and subscribe for the village paper?"

"Yes, and I must say, it was just as she said—Mr. Hart and I have resolved never to do without it again. He thinks it saves him a great deal more than his false notions of economy ever did."

"That is my opinion of the Magazine. Besides, we are certainly all brighter, and better, and happier, and wiser, through its influence. It is the general remark. There is now one thing for which I have a great ambition. That is, to make up a club large enough to get, as a premium, an organ for the church. I have already set about it by applying to some of my friends. I find I have only to show a copy of the Monthly to convince them of its merits. It speaks for itself, and they have been so enthusiastic in their appreciation as to set their names down upon my list immediately. Will any of you aid me?"

"Every voice chimed in assent. As women always do when they have a pet project at heart, they went to work with will and energy, and found their task so easy, that in a few days the entire subscription was upon its journey to W. Jennings Demorest, Publisher of *Demorest's Monthly*, No. 473 Broadway, New York.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**THE MOVEMENT-CURE.**—Chronic Invalids may learn the particulars of this mode of treatment by sending for Dr. Geo. H. Taylor's illustrated sketch of the Movement-Cure, 35 cents. Address 67 West 38th Street, N. Y. City. Aug., 18.

**MRS. E. DE LA VERGNE, M.D.,**  
325 ADDELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y. 18

**THE KITTATINNY, introduced** by the subscriber, is everywhere acknowledged the very BEST BLACKBERRY yet known. Having the original stock, we are enabled to furnish fruit growers and amateurs genuine plants in large or small quantities at low rates.

We have also the Wilson Blackberry, and a good stock of the BEST Raspberries, Strawberries, Currants, and Grapes.

Reader, if you want genuine plants of the best varieties that will give satisfaction, we can supply you at low rates.

For catalogues, etc., address E. & J. C. WILLIAMS, Montclair, N. J.

See JOURNAL for October, 1867.

[For five new subscribers to the PHRENOLOGICAL JOURNAL, at \$2 each, we will send one dozen first-class plants, worth \$5, post-paid by mail. Address this office.

N. B.—This offer relates strictly to NEW subscribers. Feb. 8.

**THE PRINCE AMONG JUVENILES.** Great Success of Volume XII, 1868.

**OUR SCHOOL-DAY VISITOR.** One of the very best, cheapest, and handsomest Boys' and Girls' Magazines in the world.

The Children are in rhapsodies over it. The grown-up folks are delighted, and the press, everywhere, have pronounced it the best and cheapest.

Beautifully illustrated, and a cover handsomely printed in color every month.

Some of the best and most popular writers in this country contribute regularly.

**PREMIUMS FOR CLUBS.**

Cabinet Organs for your home-circle, school-room, or Sabbath-school. Sewing Machines for your families. Also, Books, Musical Instruments, Silver Ware, Novelties, etc., etc.

☞ The most liberal inducements! Terms: Single Subscriptions, \$1 25 a year. To Clubs, \$1 each, with Premium! Sample Numbers, with full instructions to Agents, sent for TEN cents.

Agents Wanted at every Town, Post-Office, and School in the United States.

Address,  
J. W. DAUGHADAY & CO., Publishers,  
494 Walnut Street, Philadelphia, Pa.

**JUST OUT.**—Should be read by every one with Weak Lungs or Disordered Nervous System.

**THE STRANGER IN THE TROPICS:** A Guide-Book for Travelers in Cuba, Porto Rico, and St. Thomas. With Descriptions of the Principal Objects of Interest, Suggestions to Invalids (by a Physician), Hints for Tours, and General Directions for Travelers. 1 vol., 8vo. Illustrated. Price, in cloth, handsomely bound, \$1.50. Will be sent free by mail on receipt of price.

This work is designed especially for those who contemplate seeking a more Southern Climate for Health or Pleasure, and should be read not only by those who contemplate going to the West Indies, but also by all who desire information as to the effect of a sea-voyage and a warm climate on persons with weak lungs, or disordered nervous system.

The Suggestions to Invalids (written by a Physician who was himself a sufferer from consumption, and who for several years experienced the benefits of a Tropical Climate), are worth many times the price of the book to every one who suffers by that insidious disease.

To all who have visited Havana, its perusal will open afresh the fountains of memory, and bring back vividly to the mind, many scenes and incidents of pleasant and curious sojournings. "Except for some special and overruling reason," says Willis, "no traveler comes away willingly from Havana."

With "The Stranger in the Tropics" in hand, the reader may plan a delightful winter or spring excursion of thirty days to Havana and back, which shall cost him but \$300; or he may arrange to do Cuba, Hayti, St. Domingo, Porto Rico, and St. Thomas in sixty days, for \$500; and, if so inclined, he can extend his tour to five months, and for \$1,000 make the entire round of the West Indies, returning by way of New Orleans, the Southern States, and the Mississippi River.

By the casual reader it will be found to be one of the most entertaining and instructive books of the season, and containing a more concise and exact account than can elsewhere be found of the interesting manners, customs, scenes, and climate of our (present and future) New Possessions.

FRANK LESLIE,

Illustrator Americana,

No. 537 Pearl Street, New York.

#### CHANGE OF ADDRESS.

Our business connection with "Austin Hurd & Co.," and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us—Box 369, Danville, Livingston Co., N. Y., and not "Our Home," as formerly.

F. WILSON HURD, M.D.

MRS. HANNAH J. HURD.

DANVILLE, N. Y., Jan. 23, 1868.

**INSTITUTE OF Practical Civil Engineering, Surveying, and Drawing,** at Tolleston, Ind. For Circular, address A. VANDER NAILLEN. 47\*

"**AMER. SCHOOL INST.**," founded 1855, is a reliable Educational Bureau—

For supplying Schools with Teachers; For representing Teachers who want positions;

For giving parents information of good schools; For selling and renting School Properties. All Teachers should have the "Application Form."

All Employers of Teachers should have "American Educational Monthly" and "Teachers' Bulletin."

J. W. SCHERMERHORN,

430 Broome, N. Y.

#### THE TRIBUNE ALMANAC for

1868. This popular annual is now ready. It contains:

##### ASTRONOMICAL, &c.

Calendar—Jewish, Mohammedan. Calendars (January to December); Changes of the Moon; Planets on the Meridian; Sun on the Noon-mark; Sidereal Noon; Rising and Setting of the Sun and Moon throughout the United States.

Conjunctions, Lunar and Planetary. Eclipses for the year 1868.

Planets, Conjunctions of Planets, and other Aspects.

Seasons.

Star Tables.

Tide Table of 100 Places.

##### POLITICAL.

##### THE GOVERNMENT.

Cabinet—The President's.

Congress—Members of the XLth.

Executive Officers—General.

Foreign Ministers.

Judiciary—Supreme Court.

Post-Offices of Members of Congress.

Territories—Delegates from.

##### STATES OF THE UNION.

Area; Population in 1850 and 1860 (white, colored, and Indian); Increase of Population from 1850 to 1860; Number of Members of Congress; State Capitals; Governors; State Elections; Time of Meeting of Legislatures.

##### ACTS OF CONGRESS.

Synopsis of the Principal Acts Passed at the Second Session of the XXXIXth Congress.

##### PUBLIC RESOLUTIONS.

The most important of the Public Resolutions Passed at the Second Session of the XLth Congress.

##### PROCLAMATIONS.

All the Proclamations issued by the President from December, 1866, to October, 1867.

##### PROGRESS OF RECONSTRUCTION IN 1867.

Vote of State Legislatures on the Constitutional Amendment.

The Reconstruction Acts of Congress.

Progress of Impartial Suffrage.

The Freedmen's Bureau.

##### MOVEMENT OF POPULATION.

Progress of the Population of the United States from 1790 to 1860.

State Censuses since 1860.

##### PUBLIC DEBT.

The Public Debt in 1866 and 1867.

**PRESIDENTIAL ELECTION IN 1868.** Vote of the Electoral Colleges at former Presidential Elections.

The Electoral College in 1868.

##### ELECTION RETURNS.

Returns from all the States and Territories holding Elections in 1867, carefully compiled and compared with former Elections. Under the head of Southern States will be given the number of white and colored voters registered in each County, and the number of votes, white and colored, cast for and against the holding of State Conventions.

Popular Vote for President, by States, in 1864, 1860, and 1856.

##### FOREIGN COUNTRIES.

The States of America and Europe; Area of Population of each, according to the latest (November, 1867) and most trustworthy accounts; name and title of ruler, and year of his accession; form of government.

PRICE 20 CENTS PER COPY. SEVEN POST-PAID FOR A DOLLAR.

Address orders, with cash inclosed, to THE TRIBUNE, New York.

#### Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

##### AMERICAN EDUCATIONAL

MONTHLY.—Contents, February, 1868:

I. Co-education of the Sexes. Wm. F. Phelps.

II. Principles of Grammatical Criticism. A. O. Wright.

III. Aptness in Teaching. Whittemore Tufts.

IV. The Smith Family. R. W. Hume.

V. Inner Life of Reform Schools. (Agricultural Colony at Mettrai.) B. K. Pierce.

VI. King's College. Julia Hatfield.

VII. Giving Joy to a Child.

VIII. How to Conduct a Teacher's Institute. Editorial.

IX. Civilization or Extermination—Which? Editorial.

X. A Rejoinder. T. S. Lambert.

XI. The Characteristic American Book.

XII. Educational Intelligence: United States, Great Britain, France, Norway, New Zealand.

XIII. Current Publications: Geometry, Rhetoric, Lectures on Sound, English Literature, Bacon's Essays, Latin Reader, etc.

Price, \$1.50 per annum. Specimens by mail, prepaid, 15 cents.

J. W. SCHERMERHORN & CO.,

430 Broome St., New York.

##### Now Ready:

##### DEMOREST'S DIAMOND SOUN-

VENYER: 1½ by 2 inches, 68 pages, Brilliant Cover, Gilt Edges. A Collection of Music, Gems of Prose and Poetry, Conundrums, Puns, Jokes, Receipts, Wit, and interesting Statistics. Printed in Diamond type and illustrated. A real Bion Miniature Book that will please everybody. Price 3 cents each, 30 cents per doz., or \$2 per hundred. Mailed free on receipt of price. Address

W. JENNINGS DEMOREST.

No. 473 Broadway, N. Y.

##### ELECTRO VITAL.—DR. JEROME KIDDER'S Highest Premium Electro-

Medical Apparatus, warranted greater magnetic power of any called magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patentee districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

Address DR. J. KIDDER, 473 Broadway, New York.

#### A SKETCH OF THE ROUTE TO

CALIFORNIA AND JAPAN, via the Isthmus of Panama. A useful and amusing book. Price 50 cents.

**TALKS ON WOMEN'S TOPICS.** By Jennie June. Chatty and sensible on everything interesting to ladies, including fashions and matrimony, babies, etc. Price \$1.75.

**THE COLLEGE, THE MARKET, AND THE COURT; OR, WOMAN'S Relation to Education, Labor, and Law.** By Caroline H. Dail. \$2.50.

**REASON IN RELIGION.** By Frederic Henry Hedge. Price \$2.

**SERPENTS IN THE DOVE'S NEST.** By Rev. John Todd, D.D. Cloth, 50 cents.

**WOMAN'S RIGHTS.** By Rev. John Todd, D.D. Cloth, 50 cents; paper, 15 cents.

**WHY NOT? A book for every woman.** By Dr. Storor. Cloth, \$1; paper, 50 cents.

**IS IT I? A book for every man.** By Dr. Storor. Cloth, \$1; paper, 50 cents.

**"SHORTHAND; just about it."** 10 cents; "Hon. Mrs. Yelverton's Love Letters," 15 cents. Post-paid. GEORGE J. MANSON, Publisher, 37 Park Row, New York. Agents wanted. Feb. 8.

#### "THE CHRISTIAN," 60 CENTS!

A large, live, 8 page monthly religious and family paper, containing facts, incidents, tales, sketches, music, poetry, true stories, pictures, reading for young, old, saints, sinners, one and all. No sectarianism, controversy, politics, puffs, pills, or patent medicines. 50 cents a year; 10 copies, \$5. For Sunday Schools, 10 copies, \$4. Send 10 cents for 5 specimens before you forget it. Vol. 3 begins Jan., '68. 1,000 pages new, live tracts, for \$1. Address H. L. HASTINGS, Tract Repository, 19 Lindall Street, Boston, Mass. 11\*

#### THE PHRENOLOGICAL JOURNAL.

As an Advertising Medium. While we rigidly exclude all swindling schemes, including lotteries, gift enterprises, and cheap jewelry concerns, we are open to useful and legitimate business announcements. Our very large circulation, among a thinking and active class of readers, renders it a very desirable medium. The JOURNAL is less ephemeral than common papers, every number being carefully read and preserved. Some of our advertisers have informed us that their announcements in this JOURNAL have done them more good than those in any other. Our editions being very large, printed very handsomely, and the same as book work, we are compelled to go to press a month in advance of date. Therefore those who would avail themselves of our circulation must hand in their advertisements accordingly. Books, stationery, papers, trees, plants, seeds, and schools, machinery, inventions, and the like, would get patronage if advertised in these pages.

#### LIBERAL CLUB OFFERS, 1868,

#### OF THE METHODIST,

AN EIGHT-PAGE WEEKLY NEWSPAPER,

(Geo. R. Crooke, D.D., Editor.)

Price \$2.50 per Year.

\$3 will pay for THE METHODIST AND AMERICAN AGRICULTURIST, ONE YEAR.

For \$3 we will send THE METHODIST, ONE YEAR,

AND THE INNER LIFE OF ABRAHAM LINCOLN, by CARPENTER. Postage paid on the book by us.

\$3.25 will pay for THE METHODIST AND RIVERSIDE MAGAZINE, ONE YEAR.

\$4 will pay for THE METHODIST AND NORTHERN MONTHLY, ONE YEAR.

\$5 will pay for THE METHODIST and HARPER'S MONTHLY, WEEKLY, or BAZAR, ONE YEAR.

\$5 will pay for THE METHODIST AND LADIES' REPOSITORY, ONE YEAR.

Subscriptions can commence at any time in the year, and date for one year from the receipt of money at our office. The above liberal offer applies to all Subscribers. Should you desire to avail yourself of it, inclose the amount, and send to us direct.

THE PUBLISHERS OF THE METHODIST, 114 Nassau Street, New York.

HARVARD UNIVERSITY



## A GREAT ANNOUNCEMENT!!

Now Ready, in No. 16 of

**THE NEW YORK WEEKLY,**  
the Best Story and Sketch Paper of the  
Age, a thrilling Tale, entitled,

THE WITCH-FINDER:

OR,

THE HUNTED MAID OF SALEM.

By Leon Lewis,

Author of "The Silver Ship," "The  
Water Wolf," "Syria, the Jewess," etc.

A thoroughly authentic history of Salem Witchcraft has yet to be written. In the books treating of this subject the atrocities that were perpetrated by the Witch-Testers were classed as almost pardonable offenses, because committed under the delusion that the victims were gifted with supernatural powers, and could at will afflict any person with the most direful physical and mental ailments—such as blindness, deformity, or insanity. In those days, every person who suddenly became ill, at once proclaimed that he was bewitched, and began recalling to mind the female on whom he had last looked, and who, it was thought, had prostrated him by the power of Witchcraft. The suspected party, as was natural, generally proved to be some unfortunate woman against whom the invalid had long harbored a spirit of unfriendliness. The relatives of the sick person were at once summoned; after listening to the story of the individual supposed to be Bewitched, they would proceed in a body to the dwelling of the unsuspecting victim, drag her forth, publicly accuse her of witchcraft, in having afflicted their suffering relative, and make her submit to

## THE WITCH-FINDER'S TEST.

Tears and entreaties were of no avail; the expostulations of friends only made matters worse, by leaving them open to suspicion; and it often happened that in endeavoring to shield the unfortunate victim from the fury of the superstitious multitude, even the friends of the supposed witch were compelled to undergo the tortures of

## THE WITCH-FINDER'S TEST.

These tests were as numerous as they were atrocious and diabolical, and frequently resulted in the death of the victim. When proved guilty of Witchcraft, death by the most cruel means was of course the sentence; but it was not a rare occurrence for

## THE WITCH-FINDER'S TEST

to put an end to the victim's sufferings by death, just as she was about to be declared innocent.

At this distant day, and in this age of enlightenment, there will be found many who will discredit the following brief description of one of the many tests resorted to by

## THE HEARTLESS WITCH-FINDER.

The Salemites believed that it was impossible to drown a witch—that if thrown into a river, she would certainly be able to make her way to the shore. Acting upon this belief, when a woman was suspected of Witchcraft, she would be compelled to undergo

## THE WITCH-FINDER'S DROWNING TEST.

She would be dragged to the nearest river, and plunged in at a considerable distance from the shore. In case the woman succeeded for a time in keeping her head

above the surface of the water, that was considered positive evidence that she was a Witch, and she would be stoned to death as she struggled with the remorseless waves. In this test the only proof of the woman's innocence of Witchcraft was when she could not swim, and therefore sank to rise no more! Innocent or guilty, it was death in either case! By drowning, she proved herself innocent; but if it appeared probable that she could save her life by swimming, she was stoned like a cat until she drowned!

Even cruelty more atrocious than this was put in practice by

## THE WITCH-FINDER.

Private quarrels and ancient grudges were avenged by accusing innocent people of Witchcraft. Young wives were ruthlessly torn from loving husbands, accused before the gaping, ignorant, and superstitious populace,

## BRANDED AS WITCHES,

and after being marched through the town, that everybody might look their last upon the

## FEMALE DEMONS,

the terrified women were given over to the villainous wretches who had achieved notoriety as

## WITCH-FINDERS.

The remarkable story which is soon to appear in the

## NEW YORK WEEKLY,

is a reliable expose of the atrocities enacted in the

## DAYS OF SALEM WITCHCRAFT.

The tale is founded on authentic records and data, and is entitled

## THE WITCH-FINDER;

OR,

## THE HUNTED MAID OF SALEM.

The plot of the story is original, although it has for its basis an accurate account of the cruelties that were perpetrated during the period of

## SALEM WITCHCRAFT.

Among the principal characters portrayed in this exciting story is

## THE WITCH-HUNTER.

The most disreputable person in Salem, at the time of the Witchcraft excitement, was a man named BOARDMAN, who had achieved a devilish notoriety as a Volunteer Accuser, a Witch-Tester, or Witch-Discoverer. This heartless miscreant practiced various juggleries, under pretense of distinguishing a witch from an innocent person, such as drawing blood, saying the Lord's Prayer backward, etc.

## THE HUNTED MAIDEN.

Another interesting personage of those times was HESTER WAYBROOK, the daughter of a colonial merchant—a beautiful and noble-hearted girl, whom the villain BOARDMAN persecuted with his attentions, and afterward hunted as a Witch.

## THE WHITE ANGEL OF SALEM.

A third and most remarkable personage of those dark days was a mysterious being who appeared in Salem when the delusion was deepest. She possessed the aspect of a young lady; but a strange peculiarity was noticed in her appearance—she was strangely white, and her skin shone so brilliantly that many supposed her to be an angel. She went about doing good, opposing the Witch-Hunters, releasing prisoners, helping widows and orphans, etc.

Whoever would have full particulars concerning these and a score of other inhabitants of Salem in the days of Witchcraft, must read the thrilling and beautiful narration just drawn from the historical collections of Massachusetts, and entitled

## THE WITCH-FINDER;

OR,

## THE HUNTED MAID OF SALEM.

By Leon Lewis.

Which will be commenced in No. 16 of  
THE NEW YORK WEEKLY.

The great success of the NEW YORK WEEKLY is in a measure due to the scrutiny exercised in compiling the contents, so that the slightest offensive word or passage may be avoided. Heads of families, fully aware that we expunge from our manuscripts every expression that might contaminate the young, present

## THE NEW YORK WEEKLY

to their wives and children, fully confident that its teachings will have a beneficial effect, and that its Stories, while they inculcate good morals, also exhibit the punishment that must attend vice.

The contents of

## THE NEW YORK WEEKLY

are varied, to suit the popular taste; they are instructive, entertaining, and amusing. The thoughtful will find in

## THE NEW YORK WEEKLY

subjects that will induce reflection, the knowledge-seeker will be edified and learn the social habits peculiar to various parts of the world, while the humorously inclined can always find in the quaint writings of JOSH BILLINGS, PHILANDER DOESTICKS, MARK TWAIN, JOHN QUILL, and other humorists, something that will provoke merriment and laughter.

As we have no space to particularize at great length the numerous features of THE NEW YORK WEEKLY, we will just mention some of the standing attractions.

ANSWERS TO CORRESPONDENTS.—A department in which the editor indulges in familiar chat with his correspondents, replies to various queries put to him, and disseminates information that is of the greatest popular interest.

THE KNOWLEDGE BOX.—In this column will be found Domestic Receipts, Scientific Notes, Hints to Farmers and Gardeners—in fact, suggestions that will prove useful to all classes of society.

ITEMS OF INTEREST.—The important events of the world are epitomized in this column, and their essence given in pithy sentences.

PLEASANT PARAGRAPHS.—This department is entirely devoted to articles of a humorous nature, and it forms an excellent dessert to the mental feast which the columns of THE NEW YORK WEEKLY contains every week.

The above are the regular departments of

## THE NEW YORK WEEKLY.

Besides which we have

## SKETCHES OF EVERY DESCRIPTION.

## LOVE SKETCHES.

## SKETCHES OF ADVENTURE.

## SKETCHES OF BORDER LIFE.

## SEA SKETCHES.

With such attractions, who can wonder that

## THE NEW YORK WEEKLY

is considered

## THE BEST LITERARY PAPER PUBLISHED.

It should be borne in mind that in No. 16 of THE NEW YORK WEEKLY will be commenced "THE WITCH-FINDER; OR, THE HUNTED MAID OF SALEM."

The New York Weekly is for sale by every News Agent. Price Six Cents per copy. Specimen copies sent free.

STREET &amp; SMITH,

11 Frankfort Street, N. Y.

## IMMENSE PRICES PAID FOR OLD BOOKS.

CHEAPEST BOOK STORE IN THE WORLD!  
100,000 Old and New Books on Hand.

Catalogues free. Send a stamp.  
LEGGAT BROTHERS, 113 Nassau Street,  
New York. J. 17.

## ACTIVE AGENTS can make

from five to ten dollars daily in selling  
MR. and MRS. LYMAN's new and brilliant-  
ly written book—THE PHILOSOPHY OF  
HOUSEKEEPING. High percentage and  
exclusive territory given. For circulars and  
agencies apply to GOODWIN & BETTS,  
Hartford, Ct. Oct. 72.

## IMPORTANT TO OWNERS OF

STOCK.—THE AMERICAN STOCK JOURNAL  
AND FARMERS' AND STOCK BREEDERS'  
ADVERTISER.

A first-class Monthly Journal devoted to  
Farming and Stock Breeding. Each number  
contains thirty-six large-double-column  
pages, illustrated with numerous engrav-  
ings. Only one dollar a year. Specimen  
copies free, for stamp.

## HORSE AND CATTLE DOCTOR FREE.

The publishers of the AMERICAN STOCK  
JOURNAL have established a Veterinary  
Department in the columns of the Journal,  
which is placed under the charge of a dis-  
tinguished Veterinary Professor, whose  
duty it is to receive questions as to the  
ailments or injuries of all kinds of stock,  
and to answer in print in connection with  
the question, how they should be treated  
for a cure. These prescriptions are given  
gratis, and thus every subscriber to the  
Journal has always at his command a  
Veterinary Surgeon free of charge. Every  
Farmer and Stock Breeder should sub-  
scribe for it. We will send from June  
until the 1st of January for 50 cents.  
Address N. P. BOYER & CO.  
S. Tex. Gum Tree, Chester Co., Pa.

AGENTS WANTED in every  
County of the United States, to sell the  
New Double Map of the United States and  
World, showing Russian America, Pacific  
R.R., Atlantic Cable, and population of  
every County in the United States. All  
of the Railroads, as well as proposed roads  
are plainly shown. This is a rare chance  
for Map and Book Agents, as well as all  
out of employment. Send for Catalogue,  
giving full particulars and terms. Address  
GAYLORD WATSON, 16 Beekman Street,  
New York, or A. B. CLOSSON, Jr., 28  
West Fourth Street, Cincinnati, Ohio.

## New Music.

## THE GRANDE DUCHESSE OF

GEROLSTEIN. All the principal melodies  
of this popular opera, among which are—  
THE SWORD OF MY FATHER..... 40cts.  
For Violin, 15cts.

SAY TO HIM..... 40cts.  
For Violin, 15cts.

SONG OF THE LEVITES..... 50cts.  
For Violin, 15cts.

SABRE GALOP..... 35cts.  
For Violin, 15cts.

GRANDE DUCHESSE WALTZES..... 40cts.  
For Violin, 15cts.

FEATHER BALL GALOP..... 35cts.

Reichardt's new Song, The Haunting  
Thought. "I Love but Thee," a beautiful  
song of moderate difficulty, by Alex. Reich-  
ardt, composer of "Thou art so near, and  
yet so far." Price 40cts.

## NEW SONGS.

Advice to Persons about to Marry. 35cts.  
—For violin, 15cts. Cuckoo's Notes, a  
beautiful melody by the composer of "Oh I  
would I were a bird," 30cts.—For violin,  
15cts. Come Back to Erin, words and music  
by Claribel, 30cts.—For violin, 15cts.  
Come Sing to Me Again—"I've heard  
sweet music stealing"—30cts.—For violin,  
15cts. Dandy Pat, comic song and dance,  
35cts.—For violin, 15cts. Fellow that  
Looks Like Me, 30cts.—For violin, 15cts.  
Juliana, Juliana Constantine Brown, 35c.  
—For violin, 15cts. Jersey Lovers, 30cts.  
—For violin, 15cts.

Pianos and Melodions, Sheet Music, Mus-  
ic Bound, Musical Instruments and In-  
struction Books. Strings and Books sent  
free to any address in the U. S. on receipt  
of the marked price.

FREDERICK BLUME,

1125 Broadway, New York, second door  
above Twenty-fifth Street.

# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

## HAVE JUST RECEIVED TWO FULL CARGOES OF THE

### FINEST NEW CROP TEAS.

22,000 Half Chests by ship Golden State.  
12,900 Half Chests by ship George Shotten.

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyane districts of China, which are unrivaled for fineness and sweetness of flavor.

To give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will start with the American Houses, leaving out of the account entirely the profits of the Chinese factors.

*First.* The American House in China or Japan makes large profits on their sales or shipments—and some of the richest retired merchants in this country have made their immense fortunes through their Houses in China.

*Second.* The Banker makes large profits upon the foreign exchange used in the purchase of Teas.

*Third.* The Importer makes a profit of 30 to 50 per cent. in many cases.

*Fourth.* On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 1,000 to 2,000 packages, at an average profit of about 10 per cent.

*Fifth.* The Speculator sells it to the Wholesale Tea Dealer in the lines, at a profit of 10 to 15 per cent.

*Sixth.* The Wholesale Tea Dealer sells it to the Wholesale Grocer in lots to suit his trade, at a profit of about 10 per cent.

*Seventh.* The Wholesale Grocer sells it to the Retail Dealer, at a profit of 15 to 25 per cent.

*Eighth.* The Retailer sells it to the Consumer, for ALL THE PROFIT HE CAN GET.

When you have added to these EIGHT profits as many brokerages, cartages, storages, cooperages, and waste, and add the original cost of the Tea, it will be perceived what the consumer has to pay. And now we propose to show why we can sell so much lower than small dealers.

We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

By our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same price, with the small additional expense of transportation, as though they bought them at our Warehouse in this city.

Some parties inquire of us how they shall proceed to get up a club. The answer is simply this: Let each person wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on the list, as seen in the club-order published below, and when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

### PRICE LIST OF TEAS.

Oolong (Black), 70c., 80c., 90c., best, \$1 per lb.  
Mixed (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

### COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast and Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street.

Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.  
*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.  
*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.  
*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.  
*Examiner and Chronicle*, New York City, Edward Bright, Editor.  
*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, Henry C. Bowen, Publisher.

*The Methodist*, Geo. R. Crooks, D.D., Editor.  
*Moore's Rural New Yorker*, Rochester, N. Y., D. D. T. Moore, Editor and Proprietor.  
*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

### COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 25, 1867.  
GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have shall be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,  
LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1867.  
GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

Gentle: This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of tea.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.

Respectfully yours, AMOS GAGE.

BRUNSWICK, MO., March 20, 1867.  
TO THE GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly, MERCHANT BRAZLEY.

N.B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

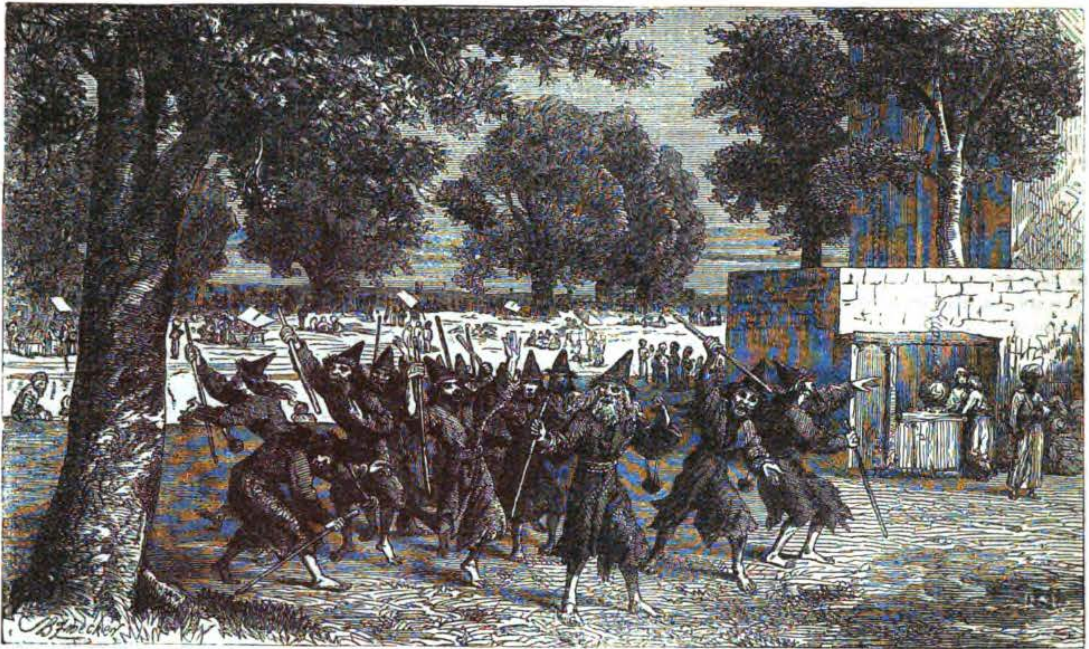
BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bogus* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

GREAT AMERICAN TEA COMPANY,  
Nos. 31 and 33 Vesey Street, New York.  
Post-Office Box, 5,643, New York City.





DERVISHES IN THEIR RELIGIOUS DANCE.

## DERVISHES OF THE ORIENT.

If the *fakirs* of India and Arabia have received considerable attention from magazinists and students of racial types and peculiarities, so have the *dervishes* of the Orient. The latter, however, occupy a much higher position in the scale of intelligence than the former, and are free from the uncouth gestures and *diablerie* which generally mark the fakir order. Some writers use the terms *dervish* and *fakir* as if they were synonymous; but it would be well to observe the distinction which plainly exists. Fakirism is of very ancient origin; an attempt to trace it would be lost in the darkness of mythical ages. It has been allied chiefly with Hindu paganism, and its followers have ever been characterized by the most extravagant follies. Dervishism is more particularly allied with Mohammedanism. Formed, doubtless, on, or an outgrowth of, fakirism, it is nevertheless much superior to the latter, and resembles in some respects the monachism of Christianity. Tradition refers the origin of the order to the earliest times of Islam, and attributes the foundation of several of the brotherhoods into which dervishes are divided, to the califs Abubekr, Ali, and others.

The word *dervish* or *dervise* is Persian, and signifies poor; and poverty is one of the rules of life chiefly observed by the order. The various brotherhoods have each a convent, wherein they are maintained by liberal endowments. Many Turkish sultans and Mohammedan princes have made rich gifts to these orders, and held the dervishes generally in high esteem. The people among whom they live still regard them with the utmost respect and veneration, and

contribute largely to their support. The most prominent dervish establishments, or *changah* in the Turkish, are—Bestames, founded in 874; Kadris, 1165; Rufagi, 1182; Mevelevis, 1273; Nakshibondis, 1319; Bektashis, 1357; Rushehis, 1533; Shemsiss, 1601; and Jemalis, 1750. The names of the brotherhoods or societies are those of their founders. Over each is a superior, with the title *sheikh*.

By the rules of the order, dervishes are commanded to live a life of austerity, chastity, humility, charity, and general asceticism. They are not forbidden to marry, but can not bring a wife into the convent, or absent themselves more than five days in a week from their associates. Mendicity is prohibited, except in the one society of Bektashis, so that they to a great extent maintain themselves by manual labor.

Their religious exercises are frequent. On Tuesdays and Fridays ceremonies of the most striking nature are performed, when they engage in sacred dances to the sound of flutes, and whirl around and leap about with great swiftness, stopping all together at once whenever the music ceases. Our engraving represents a company of dancing dervishes very much as they actually appear.

There are many dervishes, not well reputed among the Orientals, who live a vagrant life and affect the most singular eccentricities. They dress meanly, and walk barelegged from place to place, at all times manifesting extreme indigence. Many of them, like the fakirs, perform feats of jugglery and sorcery. One class, called Rufais, are given to extraordinary self-torture and mortification. At their assemblies they appear to emulate each other in degrees of human endurance. Some are seen holding

red-hot iron between their teeth, and others lacerating their flesh, with an air of the most stoical indifference. Another class, called Calenders, are noteworthy on account of their singular dress. These wear a tiger's or a sheep's skin; dress up their hair with feathers in a grotesque style, and go about half naked. Many weird and improbable stories are related of them, as of the fakirs, by travelers whose organ of Wonder possesses a strong degree of susceptibility, and is allied in the same brain with a good degree of imagination.

The true dervishes impute their existence to divine inspiration, and quote passages of the Koran which commend the influences of a life of retirement, contemplation, and poverty on the character and disposition of man. It is well authenticated that from the earliest times it has been held meritorious, by pious persons of the East, to separate one's self from the trammels of society and domestic life and to enter upon a course of austere meditation and seclusion. The prevalence of this theory or notion doubtless gave rise to the monastic orders of Christendom, which at times have been marked by painful self mortifications and rigorous asceticism, scarcely exceeded by the fanatical devotees of Islam.

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Sample numbers, 30 cents. Clubs of ten or more, \$2 each. Supplied by Booksellers and Newsmen everywhere.

Address, SAMUEL R. WELLS, Editor,  
389 Broadway, New York, U. S. A.







**Wells & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials available. They are SUPERIOR in all the requisites of GOOD TOILET SOAPS, and consequently have become the STANDARD among Dealers and Consumers. Sold East and West, North and South.

## Lippincott's Magazine

A NEW MONTHLY OF  
Literature, Science, & Education.

### SHORT PROSPECTUS.

head of Literature, will be in-  
original Novel, by a writer of high  
and acknowledged talent, and nu-  
merous Tales, Sketches of Travel, His-  
tory, Essays, Papers of Wit and  
Society, and Miscellaneous Articles.  
presenting in a clear and popu-  
lar manner the latest discoveries in  
Science, Education, a topic of  
importance in a country like the  
United States, will receive special atten-  
tion, and proposed to engage in partisan  
or false, but vital questions of the  
day, and the Financial condition of the country  
will be treated by an able writer.  
The pages of the Magazine  
from all parts of our common  
American writers and American  
aim the greater part of the space  
but, not to the exclusion of  
foreign.

will contain a paper entitled  
"Gossip," in which Notes and  
Answers to Correspondents, Anec-  
dotes, and Miscellaneous will find a place.  
Each of the day will also receive

February Number.  
all rights. An American Novel.  
Seaward. [Part II.  
Its Raiment.  
stian Commission.  
the Ohio.  
Affairs. The Roman Question  
anism.  
Maria Antoinette.  
What is it Worth? With a Map.  
State-Road House, II.  
onal Finance.  
ences of Fitz Greene Halleck.  
ange Tree.  
ly Melancholy.  
thly Gossip.  
the Day.

### TERMS.

subscriptions, \$4.00; single num-  
bers, 25 cents.  
—Two copies for \$7.00; five  
copies for \$10.00; and  
annual copy, \$3.00. For every Club  
subscriber, an extra copy will be  
sent, or twenty-one copies for \$60.  
The Publishers have prepared a  
large Standard Book, which they  
return for subscriptions. A copy  
with terms will be sent on appli-  
cation. Copies will be sent on re-  
quest.  
—The Postage on Lippincott's  
Magazine is 24 cents a year, and must in all  
at the office where it is received.  
Subscribers' Names, Post Office,  
State should be distinctly writ-  
ten. Subscriptions are safest when made  
by Order, or Draft on New York  
City.

**LIPPINCOTT & CO.,**  
PUBLISHERS,  
Market Street, Philadelphia, Pa.

### THE WEBER



### NOFORTES.

anced by the Musical Profession,  
conservatory of New York.  
Pianofortes Manufactured  
of their immense Power, Equal-  
ness and Brilliance of Tone,  
and great Durability.  
Circular sent on application.  
ROOMS, 429 Broome St., N. Y.

### WORKS ON SHORT-HAND WRITING.

**THE COMPLETE PHONOGRAPHER:**  
An Inductive Exposition of Phonography,  
with its application to all Branches of Re-  
porting, affording the fullest instruction to  
those who have not the assistance of an Oral  
Teacher. By J. E. MASON, Post-paid, \$2.25.  
**GRAHAM'S HAND BOOK.** Presenting  
the principles of all styles of the Art, com-  
mencing with the analysis of words, and pro-  
ceeding to the most rapid report style  
\$2.25.

**GRAHAM'S FIRST STANDARD PHONO-  
GRAPHIC READER.** In corresponding  
style, with Key, \$1.75.

**GRAHAM'S SECOND STANDARD PHONO-  
GRAPHIC READER.** In the reporting  
style. \$2.00.

**GRAHAM'S REPORTER'S MANUAL.**  
A complete exposition of the Reporting Style  
of Phonography. \$1.25.

**GRAHAM'S SYNOPSIS OF STANDARD  
OR AMERICAN PHONOGRAPHY,** printed  
in pronouncing type. 50 cents.

**GRAHAM'S STANDARD PHONO-  
GRAPHIC DICTIONARY** gives the Pronun-  
ciation and the best Corresponding and Re-  
porting Outlines of many Thousand Words and  
Phrases. Invaluable to the student and prac-  
tical reporter. \$5.

**PHIASE BOOK, a Vocabulary of Phraso-  
logy.** \$1.25.

**PITTMAN'S MANUAL OF PHONO-  
GRAPHY.** A new and comprehensive Ex-  
position of Phonography, with copious illus-  
trations and Exercises. Designed for schools  
and private students. New edition. \$1.25.

**LONGLEY'S AMERICAN MANUAL OF  
PHONOGRAPHY.** Being a complete Guide  
to the Acquisition of Pitman's Phonetic  
Short-hand. \$1.00.

**THE REPORTER'S COMPANION.** By  
Pitman. A complete Guide to the Art of  
Verbatim Reporting, designed to follow Pit-  
man's Manual of Phonography. \$1.50.

**REPORTING CASES FOR COPY-BOOKS**  
\$1.00.

**PITTMAN'S HISTORY OF SHORT-  
HAND,** from the system of Cicero down to  
the Invention of Phonography. \$1.25.

**PITTMAN'S PHONOGRAPHIC READER.**  
A Progressive series of reading exer-  
cises. A useful work for every Phonog-  
raphic student. 40 cents.

**COPY-BOOKS** without covers. 15 cents.

**THE AMERICAN PHONETIC DIC-  
TIONARY,** with pronouncing Vocabularies  
of Classical, Scriptural, and Geographical  
Names. By Daniel S. Smalley. \$4.50.

Sent, prepaid, on receipt of prices annexed.  
All letters should be addressed to

### SAMUEL R. WELLS,

389 Broadway, New York.

P. S.—WRITTEN INSTRUCTION. Should les-  
sons of written instruction be desired, the  
same may be obtained through this office.  
Terms, for a course of eight lessons, \$5.

**"AT A GLANCE."**—If you would know  
whom to trust, and whom not to  
trust, at the first interview, read **THE NEW  
PHYSIOGNOMY.**

### National Freemason.

CHANGED FROM A MONTHLY TO  
a Weekly, and from Washington City to No.  
89 Nassau Street, Room 10, New York City.  
Address, Dr. M. Murdy, Box 5908, N. Y. City.  
Price \$4.00 per annum—ten cents a  
copy.

The National Freemason is highly es-  
teemed throughout Europe, and the popular  
Masonic publication of America. It not only  
embraces the tidings from the various juris-  
dictions of the world, the Jurisprudence, Lit-  
erature, History and Philosophy of the Craft,  
but it is highly esteemed as an educator of  
youth and a friend of the family circle. Each  
number will contain the Masonic History,  
and a likeness of an eminent Mason. It is  
unexcelled as an advertising medium, cir-  
culating in every town, North and South.

THE FIGHTING AGAINST WIDOWS,  
and for  
THE GOOD, THE TRUE AND THE BEAUTIFUL.  
THE

### Little Corporal

Is acknowledged by Press and People almost un-  
derbly to be THE BEST PAPER FOR BOYS AND  
GIRLS of the world.

It is edited by ALFRED L. SEWELL, and  
EMILY HUNTINGTON MILLER.  
Volumes begin July 1st, January. Back Nos. supplied.  
Terms, One Dollar a year; Sample copy ten cents.

**GREAT INDUCEMENTS** are offered to those  
who wish to raise clubs.

Address, ALFRED L. SEWELL, Publisher,  
CHICAGO, ILL.

### NEW PHYSIOGNOMY; Or, Signs of Character, as manifested through Tem-

perament and External Forms, and especially in the "Human Face Divine." With  
more than One Thousand Illustrations. By S. R. WELLS. In three styles of binding,  
Price, in one 12mo volume, muslin, \$5; heavy calf, marbled edges, \$8; Turkey morocco  
full gilt, \$10. Address S. R. WELLS, 389 Broadway, N. Y.

This system systematizes and shows the scientific basis on which each claim rests. The  
"Signs of Character" are so plainly stated as to be readily understood by all, and are  
available. The scope of the work is very broad, and the treatment of the subject thorough,  
and, so far as possible, exhaustive. Among the topics discussed are—"Principles of Physi-  
ognomy;" "Temperaments;" "General Forms;" "Signs of Character in the Features;"  
"Chin, Lips, Nose, Eyes, Cheeks, Ears, Neck, etc.;" "Hands and Feet;" "Signs of Character  
in Action"—the Walk, Voice, Laugh, Shaking Hands, Style of Dress;" "Insanity;" "Idiotcy;"  
"Effects of Climate;" "Ethnology;" "National Types;" "Physiology of Classes," with  
portraits, Divines, Orators, Statesmen, Warriors, Artists, Poets, Philosophers, Inventors,  
Fugitives, Surgeons, Discoverers, Actors, Musicians;" "Transmigrations of Physiognomy;" "Love  
Signs;" "Grades of Intelligence;" "Comparative Physiognomy;" "Personal Improve-  
ment;" or How to be Beautiful;" "Handwriting;" "Studies from Lavater;" "Physiogy-  
nomy Applied." Agents wanted.



### THE GRAIG MICROSCOPE.

This is the best and cheap-  
est microscope in the world for  
magnifying minute  
transparent objects. It  
requires no focal adjust-  
ment, magnifies about 100 di-  
ameters, or 10,000 times, and  
is so simple that a child can  
use it. It will be sent by  
mail, postage paid, on the re-  
ceipt of \$2.75; or with 6 beau-  
tiful mounted objects, for \$3.50; or with  
24 objects, \$5.50. Address, S. R. WELLS,  
389 Broadway, New York.



### THE NEW NOVELTY MICROSCOPE;

Patented May 24, 1864.  
For the examination of Living  
Insects, Seeds, Flowers,  
Leaves, Cloth, Bank Bills,  
Minerals, and opaque objects  
generally. Is mailed, postage paid, for \$2.10;  
or, with Twelve Beautiful Mounted Objects  
adapted to its use, for \$3.50. Address, S. R.  
WELLS, 389 Broadway, New York.



### CHASE'S Improved Dollar Microscope,

Patented July 10, 1866.  
ADAPTED TO  
All trades and professions:  
counterfeit money, cloth,  
seed, living insects, prepared  
objects, plants, flowers, pic-  
tures, &c., with directions for counterfeit money.  
Sold at the principal stores throughout  
the country. Sent by post on receipt of \$1.  
Agents supplied, on liberal terms, by  
S. R. WELLS, 389 Broadway, N. Y.

## Phrenological Journal & Life Illustrated, IS A FIRST-CLASS MONTHLY.

Devoted to the Science of Man, including Phrenology, Physiology, Psychology, Psychology, Ethnology, Social Sciences, etc. It is the only Journal of the kind in America, or, indeed, in the world. Terms only \$3 a year, in advance. Sample numbers, 30 cents. Address, SAMUEL R. WELLS, 389 Broadway, New York.

### NOTICES OF THE PRESS.

Besides the most cordial testimonials from  
its numerous readers, we receive many kind-  
ly notices from the press; such, for exam-  
ple, as the following:

The *National Union* says: "One of the  
very best periodicals that reaches us is the  
**PHRENOLOGICAL JOURNAL**. It abounds with  
much that is sound and sensible, and in that  
particular forms a pleasing contrast to some  
of our trashy literature."

The *Belford (Va.) Chronicle* says it is  
"the leading journal of its class in America;  
gotten up in the most beautiful style, every  
number being worth twice the amount asked  
for it."

The *Kanawha Republican* says: "No  
family can afford to be without it, and if  
people would devote the time usually wasted  
in reading trashy novels to a careful perusal  
of the **PHRENOLOGICAL JOURNAL**, it would  
result in incalculable advantage to them."

The *Farmington Chronicle* says: "This  
is one of the prize magazines of the country."

The *Cumberland Valley Sentinel* says:  
"We value this work above all others, for  
two things, good sound reading and true  
science. The work may be regarded in any  
light as one of the best, most useful and in-  
teresting of all the monthly publications."

**HOW TO READ MEN.** In **THE NEW  
PHYSIOGNOMY**, rules are given, by  
which to judge of and place men where they  
belong.

### MRS. C. S. LOZIER, M. D.,

Dean of the "New York Medical  
College and Hospital for  
Women and Children," desires in  
this way to ask assistance from any of our  
friends, men or women, to purchase a desir-  
able house and lot, for sale at \$38,000. They  
have about \$15,000 of the amount. Any per-  
son able and willing to help the Board of Lady  
Trustees, in the purchase, by donation or  
loan, will forward a noble cause. Address  
Mrs. Lozier, at 361 West 34th Street, or Mrs.  
C. Fowler Wells, Secretary, at Fowler &  
Wells, 389 Broadway.

### "RICH," "RACY," PRO- FOUND.

Read **THE NEW  
ILLUSTRATED ANNUAL OF PHRENO-  
LOGY AND PHYSIOGNOMY** for 1865. Con-  
tains: Marriage of Cousins; Whom  
and when to marry. Right age, Jealousy in all  
its phases, Distinguished characters, with  
portraits.—Bismarck, Disraeli, Victor Hugo,  
the Hon. Henry Wilson, Miss Braddon,  
Kings and Queens, "Two Paths in Woman-  
hood," "How to Read Character." 80 pages,  
handsomely printed, 25 cents. Sent first post  
by S. R. WELLS, No. 389 Broadway, N. Y.  
The combined Annuals, for 1865—6, 7 and  
8, in one vol. by first post, 60 cts.

**PHYSICIANS** may obtain a clearer in-  
sight into the Nature, Symptoms and  
Condition of their Patients by reading **THE  
NEW PHYSIOGNOMY.**

### WHAT AND WHEN TO EAT, READ

"THE STORY OF A STOMACH," and  
avoid Dyspepsia. 50 cents, paper; 75 cents,  
muslin. SAMUEL R. WELLS, N. Y.

**American Watches.** "The best in the World." For sale at Waltham Factory prices, by  
T. B. BYNNER & CO., 169 Broadway, N. Y. Established 20 years. Price List sent on application

HARVARD UNIVERSITY



At the Paris Exposition to the NEW WEED SEWING MACHINE was bestowed the **FIRST PRIZE** awarded for FAMILY SEWING MACHINES. Office—613 BROADWAY, New York.

APRIL, No. 4.

VOL. 47.—1868.

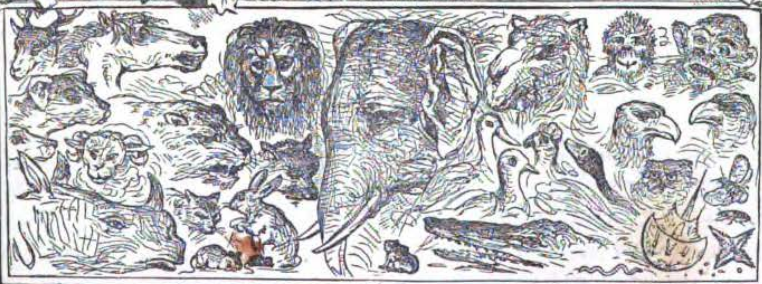
**PHRENOLOGICAL JOURNAL**

**Illustrated**

MONTHLY,  
\$3 a year or 30c. a No.  
**S. R. WELLS,**  
EDITOR.

**SUBSCRIPTION TERMS.**  
For a Single Copy, a year, - \$3.00  
For Five Copies, a year, - 12.00  
For Ten Copies, a year, - 24.00  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30,  
and a copy of 'New Phrenology.'  
Twenty Copies a year, \$40, and a  
"Student's Set," worth \$10. Sub-  
scriptions will be received for one,  
or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N. Y.

**MONTHLY MAGAZINE.**  
ded to Science, Literature, and  
al Intelligence, especially to  
ogy, Phrenology, Physiology,  
gnomy, Psychology, Educa-  
and to all those progressive  
res calculated to Reform, Ele-  
and Improve Mankind socially,  
ctually and Spiritually. Em-  
ded with numerous Portraits  
Life, and other Engravings.  
hed the first of every month.



**SUBSCRIPTION TERMS.**  
For a Single Copy, a year, - \$3.00  
For Five Copies, a year, - 12.00  
For Ten Copies, a year, - 24.00  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30,  
and a copy of 'New Phrenology.'  
Twenty Copies a year, \$40, and a  
"Student's Set," worth \$10. Sub-  
scriptions will be received for one,  
or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N. Y.

Sociology, Biography, Education, Art, Literature, with sketches to reform, Elevate and improve mankind physically, mentally and Spiritually. Edited by S. R. WELLS. Published monthly, at \$3 a year, or 30 cents a number. It is standard authority in all matters pertaining to Phrenology and the Science of Man. See Prospectus.



**Hand Books for Home Improvement** (Educational); comprising "How to Write," "How to Talk," "How to Behave," and "How to do Business," in one large volume. Indispensable. \$2.25. Address S. R. WELLS, N. Y.

## MUSICAL INSTRUMENTS.

<b>VIOLINS,</b> \$2 to \$300.		<b>GUITARs.</b> \$5 to \$35.
<b>ACCORDIONS,</b> \$3 to \$35.		<b>CONCERTINAS</b> \$2 to \$35.
<b>FLUTES,</b> \$2 to \$75.		<b>FIFES,</b> 50c. to \$6.
<b>FLAGEOLETS</b> \$3 to \$15.		<b>CLARIONETS.</b> \$5 to \$50.
<b>BANJOS,</b> \$2 to \$35.		<b>DRUMS,</b> \$3 to \$35.

A **PRICE LIST** has been prepared expressly with a view of supplying customers at a distance, with **MUSICAL MERCHANDISE** of every description at the lowest N. Y. prices. Special care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally. Attention is invited to the assortment of **Strings for Violins, Guitar, Banjo, etc.,** which can be sent by mail post-paid on receipt of the marked price. Also any pieces of **Sheet Music, Music Books, &c.,** of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y **FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

## The American Return Endowment Assurance,

IS THE TITLE OF THE NEW POLICY ISSUED BY THE

## American Popular Life Insurance Co.,

419 & 421 BROADWAY, NEW YORK CITY.

This Company has heretofore done as little endowment assurance business as possible, because it could not conscientiously recommend the old style, it is so unjust and inequitable,—and because the object proposed can be gained in another way, much better to the assured.

The Company has been waiting for the proper time to apply its system, justly called the American, to this kind of assurance. **THE NEW POLICY** obviates all the objections to the "old style" of endowment assurance. The Company only ask that the old and the new be fairly and squarely compared—their merits and demerits fully investigated.

The following examples illustrate two valuable points:

### Effects of Forfeiture.

**1st EXAMPLE.**—Mr. Henry White, of the firm of Bliven & White, was insured in one of the "old style" insurance companies, on the endowment plan, for \$20,000. The firm failed before his second premium became due. Having no money to meet this payment, his first premium of nearly \$2,000, together with all the benefits of the assurance, were forfeited, thus adding to the misfortunes it was designed to palliate and guard against.

Under the American Plan there would have been no forfeiture, and this money, and *even more*, would have been saved.

### Advantages of "a Return."

**2d EXAMPLE.**—Mr. Herman St. John was insured for \$20,000, on the same endowment plan, in the same company. He lived to pay five years. Before the sixth payment he was taken with Asiatic cholera and died. His heirs received from the company \$21,950—which was \$20,000, the face of the policy—with dividend additions of \$1,950. Had he been similarly insured under the American plan he would have received upwards of \$20,000.

DO NOT FAIL TO SEND FOR A CIRCULAR, and learn how these remarkable advantages can be afforded.

## Waters' First Premium Pianos,

With Iron Frame, Overstrung Bass, and Agraffa Bridge;

### MELODEONS, PARLOR, CHURCH, AND CABINET ORGANS,

The Best Manufactured, warranted for Six Years. Second-hand Pianos, Melodeons, and Organs at Great Bargains. Prices from \$50 to \$250. Any of the above Instruments for rent, and rent money applied, if purchased. Monthly Installments received from twelve to eighteen months.

**CHICKERING'S, THE ARION, AND OTHER PIANOS FOR SALE AND TO RENT.**  
ILLUSTRATED CATALOGUES MAILED.

### TESTIMONIALS.

The Horace Waters Pianos are known as among the very best.—*N. Y. Evangelist*. We can speak of the merits of the Horace Waters Pianos, from personal knowledge, as being of the very best quality.—*Christian Intelligencer*.

**MUSICAL DOINGS.**—Since Mr. Horace Waters gave up publishing sheet music, he has devoted his whole capital and attention to the manufacture and sale of Pianos and Melodeons. He has issued a Catalogue of his New Instruments, giving a new Scale of Prices which show a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions, and the "honors" connected therewith, were ever thought of; indeed, we have one of Mr. Waters' Pianos now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability; more than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger endorsement we could not give.—*Home Jour.*

Warerooms, No. 481 Broadway, New York.  
**HORACE WATERS & CO.**

## THE ROUND TABLE.

A SATURDAY REVIEW OF

Politics, Finance, Literature, Society, and Art.

The doubt that seems to have existed in the minds of many as to whether the United States could produce and sustain a journal correspondingly able, influential, and successful with the great London weeklies, such as the *Spectator* and *Saturday Review*, has now been set at rest.

The **ROUND TABLE** has achieved a success beyond precedent, and has now a larger circulation than that ever attained by any journal of similar class in this country. During the past year the receipts of the paper have doubled. "The **ROUND TABLE**," says the *New York Leader*, "has achieved cosmopolitan success."

The American Press, of all shades of politics, and the ablest Foreign Journals have passed upon the **ROUND TABLE** the highest encomiums. The following extracts will give some idea of the universal estimation in which the **ROUND TABLE** is held:

"A journal which has the genius and learning and brilliancy of the higher order of London weeklies, and which, at the same time, has the spirit and the instincts of America."—*N. Y. Times*.

"The **ROUND TABLE** is the ablest publication of the kind we have ever had in America."—*Boston Post*.

"It is the best literary paper, in all senses, published in the whole of the United States."—*Richmond Examiner*.

"It ranks to-day as the best literary weekly that ever appeared in this country."—*Philadelphia Age*.

"The **ROUND TABLE** is altogether in the van of American serial literature."—*San Francisco News-Letter*.

"The **ROUND TABLE** is, beyond all question, the freshest, most vigorous, independent, and national journal in this country."—*Norfolk Virginian*.

"The only journal which adequately represents American education and culture."—*Imperial Review* (London).

"The New York **ROUND TABLE** is the best literary paper published in the United States."—*Trubner's Literary Record* (London).

The late Fitz Greene Halleck, the poet, speaking of the **ROUND TABLE**, in one of his letters, said:

"It equals the *London Spectator*, and excels the *London Saturday Review*."

Subscription Price of the **Round Table** \$6.00 a year, invariably in advance.

The **Round Table** (\$6), and the **Phrenological Journal** (\$3), will be sent to one address for \$7.50 a year.

Any of the leading Publications, Home and Foreign, may be had along with the **ROUND TABLE** at a corresponding reduction.

## THE WEEK.

A REFLEX OF HOME AND FOREIGN OPINION.

**THE WEEK**, issued in January 1868, by the **ROUND TABLE ASSOCIATION**, consists of the choicest selections from the best publications in the world, and, meeting a want long felt by the public, has already attained a success beyond the most ardent expectation of its projectors. The demand for the paper has been so great that extra editions have had to be struck off.

**THE WEEK** furnishes the greatest variety of the most interesting reading matter, printed in the finest style on splendid paper, and at a price within the reach of every reader.

**THE WEEK** is entirely non-partisan in character. It gives what is brightest and best from every quarter. It is an epitome of the history of the world from week to week, and contains:

- 1.—Selections from the best articles that appear in the American Journals.
- 2.—Selections from the ablest Foreign Journals.
- 3.—The gems from the best Humorous Papers in the world.
- 4.—A reflex of the most important movements that transpire in the Religious World.
- 5.—All that is choicest in Science, Literature, and Art.
- 6.—A record of the Musical and Dramatic World.

Subscription Price of *The Week*, \$3.00 a year, invariably in advance;  
Single Copies, 8 cents.

Sold by News Dealers Everywhere.

THE **WEEK** (\$3), and the **ROUND TABLE** (\$6), to one address for \$7.50.

THE **WEEK** (\$3), and **PHRENOLOGICAL JOURNAL** (\$3), to one address for \$5.00.

Office of the **Round Table** and **The Week**,

132 NASSAU STREET, N. Y.

**NEWMAN HALL in America.** Rev. Dr. HALL's Lectures on Temperance and Missions to the Masses

an Oration on Christian Liberty, together with his reception by the N. Y. Union League Club. Reported by William Anderson \$1.00. S. R. WELLS, 3

HARVARD UNIVERSITY



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, Editor.]

NEW YORK, APRIL, 1868.

[Vol. 47.—No. 4. Whole No. 352.]

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAUSE	PAGE
Adelina Patti.....	125
Consciousness & Mental Action.....	126
Phantasmagoria.....	129
"Ruth".....	130
Mrs. R. O. Smith on "The Family".....	131
Rest!.....	132
To Lucina.....	132
Dietetics—Wheat Bread.....	132
Isaac Jennings, M.D.....	132
The Pipe and its Story.....	135
Dietetic Facts.....	136
Teachers and Scholars.....	136
Allen A. Griffith.....	137
"Velle et Remis".....	138
Charles the First of England.....	138
The King and Queen of Greece.....	140
The Selfish Faculties.....	141
Inordinate Affection.....	142
Eminent Hebrew Clergymen.....	142
Music.....	142
Labor in Heaven.....	145
"Good-Bye".....	146
Disipation—Disease.....	149
Is there a God?.....	150
Prof. Amos Dean.....	150
Our Congressmen.....	151
My Nose.....	151
The Movement—Cure.....	152
Origin of Mind in Compound Animals.....	152
The Old, and the New, Broom.....	154
How to Pay our National Debt.....	155
New Premiums.....	155
Personal.....	155
Literary Notices.....	156
To Our Correspondents.....	157
Publisher's Department.....	158
General Items.....	159
The National Game.....	164
A Female Accountant.....	164

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man,—Young.

### ADELINA PATTI, THE PRIMA DONNA.

WE have here a large brain on a comparatively small body. The whole is fine, compact, and strong. There is something like whalebone in her composition, and her powers of endurance are great. The temperament, in the old nomenclature, is the nervous-bilious, with less of the lymphatic and sanguine. In the new nomenclature, the mental and motive predominating, with enough of the vital to give ease and elasticity of motion and expression. There is a good degree of the recuperative functions. The head is long, high, and tolerably broad, especially through Ideality, Sublimity, Constructiveness, and Tune. Imitation is also



PORTRAIT OF ADELINA PATTI, THE PRIMA DONNA.

large. The reflective faculties are especially prominent, hence the perceptive appear less conspicuous than they really are.

The whole intellect, as may be seen by the distance from the ear to the upper forehead, is decidedly large. Benevo-

lence is one of the more prominent organs of the moral group, while Veneration, Spirituality, Conscientiousness, and Hope are large. So also are Approbativeness and Cautiousness. Self-Esteem is less prominent, though not small.

The affections are fully indicated. Indeed, nearly all the phrenological organs of the brain anteriorly may be said to be considerably above the average in development, and this view is confirmed by the biographical sketch annexed.

The complexion of Patti is dark; so is that of her family and face. The eyes and the hair are nearly jet black, while the skin is soft and white, making a striking contrast. The hair is abundant, and the heavy eyebrows really meet or come together, giving her a somewhat singular appearance. The chin is full, the mouth and lips marked, and the nose prominent; and notwithstanding her *petite* figure, there is not a little of the masculine in both feature and character.

We shall, no doubt, hear more of this natural born singer, for she inherits to a large extent her remarkable gift.

#### BIOGRAPHY.

Miss Adelina Patti was born at Madrid, Spain, April 9, 1843. Her mother, Madame Barilli Patti, was the prima donna of the Grand Theater at Madrid; and on the evening preceding the birth of Adelina, the youngest of a large family, Madame had sung Norma, in which *role* she had a high reputation. Curiously enough, after the birth of Adelina, Madame Patti lost her voice almost entirely, and has always believed that it was given to the child.

Madame Patti left Madrid as soon as possible after Adelina's birth, and returned to Milan, the permanent residence of her family. Here the Impresario Strakosch made the acquaintance of the prima donna, then only four months old.

The Patti family emigrated to this country in 1844, when Mr. Patti joined Sanquirico, the buffo, in the management of the Italian Opera, Chambers Street. There were four daughters of Madame Patti, all artists. The eldest, Clotilda Barilli, married the son of Colonel Thorne. Amalia, the next, is the wife of Mr. Strakosch. Carlotta resides in this city, and is an accomplished teacher of music; and the latest edition of this fair musical libretto is Adelina, the subject of this sketch.

Adelina was what is called a precocious child. She could sing almost before she could speak. She caught up, at the age of four, all the gems of the operas, and sang them correctly. Her first public appearance was made at the age of nine years, when Mr. Strakosch, Ole

Bull, and the infantile prima donna made a tour in the provinces, where Adelina sang all the great pieces made familiar by Jenny Lind, Sontag, Bosio, and others. The little lady created great enthusiasm, and her share of the profits amounted to twenty thousand dollars, which her father invested in a country seat, and the summer residence of the family.

Although so far advanced in Art, Adelina had not forgotten to be a child. She always took her doll to the theater or concert-room, and once refused to sing unless "Maurice" (Strakosch) would allow her to carry it on the stage. Once she had sung a very difficult cavatina in such a way as to "bring down the house" with tremendous applause. When the calm came after the storm, Adelina, having recognized on one of the front benches a child of her own age, said, in a clear, smooth voice, "Nelly, come to my room right away; I've got such a beautiful doll to show you, and we'll have such fun!" The effect of this naivete upon the audience may be imagined.

At this time our prima donna received the highest compliments from Sontag, who told her that she would be one of the greatest singers in the world; and from Alboni, who said if she went to Paris she would make such a furor as is seldom seen there.

After the concert tour with Strakosch, Miss Patti went to the West Indies with Gottschalk, the pianist. In Havana she sang in costume the duet in the "Barber of Seville," with her brother Barilli. The enthusiastic Havanese made such a row in recalling her that she ran away frightened, and could not be persuaded to go upon the stage again. Throughout the Indies she divided the honors with Gottschalk, and at Porto Rico had an offer of marriage (she was then fourteen) from the richest proprietor in the place. But that diamond wedding did not come off. Adelina is still unmarried, and is devoted only to Art. Afterward she visited Europe, and for some years has been the leading prima donna at all the principal cities and royal courts of Europe, amassing honors and wealth by her musical genius.

In some of the continental cities, her personal share of the receipts is said to have attained the astonishing amount of 5,000 francs—about \$1,000 gold—for a night's performance. From this we can easily infer that her income must be large, and her fortune already acquired princely. How strikingly does her success illustrate the well-known saying, that "the most beautiful music is that produced by the human voice!" Miss Patti has almost literally coined her bewitching notes into money.

She is not at all selfish; does not aim at the emolument of herself and family, but bestows liberally from her earnings for charitable purposes.

We may regard Miss Patti as American by adoption. The country seat which has been purchased by her father is located in one of the pleasantest environs of New York city, and is said to fully meet the wishes of the family in its comfort and attractiveness as a home.

#### CONSCIOUSNESS AND MENTAL ACTION.

[CONTINUED FROM MARCH NUMBER.]

WHENEVER the quota of any of the faculties engaged at the time of any given event, or in the acquisition of any specific knowledge, shall become visible from consciousness, then all the other faculties at that time engaged must immediately, spontaneously, and harmoniously furnish quotas; for instance, suppose a particular event is witnessed at a given locality; afterward any one of the faculties engaged in taking cognizance of what was going on, will be able to bring all them back by virtue of this linking law; the sight of one of the actors, or even his coat or his hat, may recall the event; at another time, the sight of the locality, or a single sentence uttered, or even a single word, may be sufficient to bring the whole into conscious memory.

Exactly *why* the thought was suggested again, the individual will oftentimes not be able to perceive, there being no link of association between the thought first dominant in consciousness, and the metaphysical theories have never given us any clue to the *modus operandi* of the "spontaneous suggestion." The same law comes into play not merely in reminiscence, but also in the development of new thoughts; the spirit of man, while working over the stores of its acquired knowledge into new forms of thought, may pitch upon some one particular say, for example, from the organ of Form, then other quotas from the organs of Size, Color, etc., will spontaneously arrange themselves and appear simultaneously, so as to present a complete picture; but as the management of these particulars is allotted to the automatic department, and not to consciousness, it will not be in the power of the individual to trace the exact origin of the "spontaneous suggestion." This reworking of all the stores of acquired knowledge goes on unceasingly, the spirit of man never wearying like the flesh; and these "spontaneous suggestions" may arise whether the individual be designedly endeavoring to develop some new thought, or may accidentally be not specially engaged on any subject.

*Association of Ideas in Reminiscence.*—This automatic law will also unfold to us the intricacies of the "association of ideas" in reminiscence, a problem which the metaphysicians have essayed in vain, for many centuries, to solve. In fact, their speculations have served only to complicate and render mysterious the whole phenomena of memory.

It will perhaps be advisable, first, to examine the exposition of the association of ideas given by Sir William Hamilton, one of the ablest metaphysicians of the nineteenth century. In the first part of his Metaphysics he enunciated certain propositions concerning consciousness which he regarded as true; but as metaphysical expositions can not be made to harmonize with phenomena actually occurring, he was forced, when considering certain other phenomena, to contradict himself, and abandon his former position; nothing uncommon, however, for metaphysicians to do.

On page 188 he says: "Consciousness constitutes the mental form of every act of knowledge."

In the course of his elucidations he touched upon certain phenomena which could not be explained clearly in accordance with his previous enunciations, and he was "constrained" to contradict himself.

On page 244 he says: We have not yet spoken of what is called the association of ideas; and it is enough for our present purpose that you should be aware that one thought suggests another, in conformity with certain determinate laws—laws to which the succession of our whole mortal states are subjected. Now it sometimes happens that we find one thought rising immediately after another in consciousness, but whose consecution we can reduce to no law of association. Now, in these cases, we can generally discover, by an attentive observation, that these two thoughts, though not in themselves associated, are each associated with certain other thoughts; so the whole consecution would have been regular had those intermediate thoughts come into consciousness between the two which are not immediately associated. Suppose, for instance, that A, B, and C are three thoughts, that A and C can not immediately suggest each other, but that each is associated with B, so that A will naturally suggest B, and B naturally suggest C. Now, it may happen that we are conscious of A, and immediately thereafter of C. How is the anomaly to be explained? It can only be explained on the principle of latest modifications. A suggests C, not immediately, but through B; but as B, like half of the *minimum visible* or the *minimum audible*, does not rise into consciousness, we are apt to consider it non-existent. You are aware of the following facts in mechanics: if a number of billiard balls are placed in a straight line, and touching each other, and if a ball be made to strike in the line of the row the ball at one end of the series, what will happen? The motion of the impinging ball is not divided among the whole row; this, which we might *a priori* have expected, does not happen, but the impetus is transmitted through the intermediate balls which remain, each in its place, to the ball at the opposite end of the series, and this ball alone is impelled on. Something like this seems to occur in the train of thought. One idea immediately suggests another into consciousness, the suggestion passing through one or more ideas which do not themselves rise into consciousness. The awaking and the awakened ideas here correspond to the ball striking, and the ball struck off; while the intermediate ideas of which we are unconscious, but which carry on the suggestion, resemble the intermediate balls which remain moveless, but communicate the impulse. An instance of this occurs to me with which I was struck. Thinking of Ben Lomond, this thought was immediately followed by the Prussian system of education. Now conceivable connection between these two ideas in themselves, there was none. A little reflection, however, explained the anomaly. On my last visit to the

mountain, I had met upon the summit a German gentleman, and though I had no consciousness of the intermediate and unawakened links between Ben Lomond and the Prussian schools, they were undoubtedly these: the German, Germany, Prussia, and these media being admitted, the connection between the extremes was manifest."

But who played this wondrous game of billiards, and by what laws the game was played, Sir William Hamilton failed altogether to inform us, even though he had affirmed that one thought suggested another in conformity to certain "determinate laws."

On page 507 he says: "Thus man is made up of two substantial parts, a mind and a body." Now it is very clear if Sir William Hamilton would not admit that the brain was the material organ of the mind, he certainly would not affirm that the material body could be the player, neither could he affirm that the other substantial part, the mind, was the player, for that would be confounding the locality where the game was played with the player himself, and this would be inexcusable in such a logician as he was. And yet that some such thought may have existed in his mind, may be logically inferred from page 260, on which he says: "The mind datum under consideration is the identity of mind or person;" thus confounding mind and person.

What share consciousness took in this game, of mental billiards can not be ascertained, for he contradicts himself too often.

On page 110 we read as follows: "Consciousness comprises within its sphere the whole phenomena of mind."

"Consciousness is the condition of knowledge."—P. 242.

"Consciousness constitutes the fundamental form of every act of knowledge."—P. 183.

"Let consciousness, therefore, remain one and indivisible, comprehending all the modifications, all the phenomena of the thinking subject."—P. 127.

We might suppose from an affirmation on page 268 that he considered the soul the player. "It is the whole soul that remembers, understands, wills, or imagines." But then we are warned from that conclusion, for the context shows he considers the soul synonymous with the mind, as he is defending philosophers in general against a reproach that they regarded the faculties into which they analyzed the mind as so many distinct and independent existences, and that every page concerning the work of the soul is quoted to show that philosophers do not deserve the reproach of Dr. Brown concerning the faculties of the mind. This point is settled beyond dispute by reference to page 91. "The term Psychology is of Greek compound, its elements  $\psi\chi\eta$ , signifying soul and mind, and  $\log\acute{o}s$ , signifying discourse or doctrine. Psychology, therefore, is the discourse or doctrine treating of the human mind; and as the mind is the place where the game of mental billiards is supposed to be played, the term soul being considered synony-

mous with mind, can not be considered the place without confounding the player with the locality where the game is to be played. We can not suppose he considers the spirit the player, for he almost entirely ignores the spirit, and says "man is composed of two substantial parts, mind and body." The part that the spirit of man plays on the world's stage through life can never be ascertained by Sir William Hamilton's metaphysics. But, in truth, his hypothesis containing his latest modifications and mental billiards stands condemned by his own rules concerning a good and bad hypothesis. On page 119 he says: "The comparative excellence of an hypothesis requires in the first place that it involves nothing contrary, either internally or externally; that is either between the parts of which it is composed, or between these and any established truth." He considered it an established truth, and so enunciated it: "It is the whole soul that remembers, understands, wills, or imagines." On page 132 he says: "Is there any knowledge of which we are not conscious? There is not. There can not be."

Now if his hypothesis concerning the latest modifications be received, we have the contradictory positions assumed that the whole soul remembers, understands, wills, or imagines in consciousness, while a part is engaged in carrying on these latent modifications of mind and of consciousness. This is too unreasonable to be admitted.

We will suppose, however, that the whole soul is actually engaged in consciousness, then there must be another power in man, carrying on latent mental operations out of consciousness, different from the soul or mind, then we would have two independent souls or mental powers, carrying on operations simultaneously, which certainly can not be admitted by anyone, whether metaphysician or phrenologist.

If he does not support the existence of an independent power to carry on the latent modifications out of consciousness, or, in other words, to play that game of mental billiards, then he must maintain that the ideas lie loosely in the mind, liable to be jostled by some caused motion, and thus give rise to those new modifications, just as the pieces in a child's rattle will give rise to a new sound when rattled together.

Upon the whole, we can very readily and justly conclude that Sir William Hamilton signally failed in developing "determinate laws" of our mental operations, when treating of the associations of ideas.

But the phrenological hypothesis will give us a clue to the intricacies of associative memory, and will enable us to unravel many of the perplexities which have been so puzzling to the metaphysicians.

As above-mentioned, all parts of the pictures developed in consciousness, and appropriatively secured by the faculties engaged at any time in the acquisition of any specific knowledge, are irrevocably linked together by the automatic law of control, and whenever any one of those parts is brought into consciousness, the others must necessarily follow so as to form a perfect



picture. If, however, a wrong part is presented in consciousness as belonging to a particular group, when in fact it does not, then there is at once a consciousness of the want of harmony, and the truth of the picture recalled in consciousness is at once denied. Suppose, for example, we have witnessed the performance of a certain act, and this is subsequently recalled in memory, and all the various faculties furnish their appropriate quotas of the picture then secured except one; we will suppose that the actor and the act are correctly delineated, but the faculty of locality furnishes the image of the wrong locality; consciousness immediately feels the discord and refuses to recognize the image as the proper one, and a voluntary effort is made until the proper image of the locality is obtained, and then a pleasant feeling of satisfaction from the harmonious working of this automatic linking law assures us that the right locality has been furnished. Or the proper locality with all particulars may have been furnished, except that the organ of Form furnishes the wrong face for an actor in the scene; forthwith a repulsive feeling of discord assures us it is wrong, and a voluntary effort is made to recall the right one, and when obtained, we are perfectly convinced from the accordant feelings resulting, and so on through all the endless variations of mental manifestations.

[TO BE CONTINUED.]

## PHANTASMAGORIA.

BY JOHN NEAL.

"Come like shadows—so depart."

EARL RUSSELL—GEORGE CRUIKSHANK—MRS. SARAH AUSTIN—SIR FRANCIS BURDITT—MRS. WHEELER—FRANK PLACE, THE TAILOR—LEIGH HUNT—DR. BOWRING, NOW SIR JOHN BOWRING—AND OTHERS.

FOR many years, people have been urging me to amuse them with a few outline sketches of the men and women I have met with in the course of my wanderings, "who had a name to live." At last, therefore, I consent, hoping that, although hurried and brief, like those which appeared in "Randolph," so many years ago, they may be found both sprightly and truthful; individualities that may be remembered without labor.

EARL RUSSELL.

I had the pleasure of hearing this great statesman make his maiden speech at the hustings, when he was only Sir John. It was, indeed, a very common-place affair, and given with the intonations and gesture of a school-boy, though I do not suppose it had been committed to memory, or otherwise prepared, than by diligent study. He was then a pleasant-faced, flaxen-headed young man, with nothing whatever, so far as I could see, to distinguish him from thousands of the feebler growth around him. But the phrenological developments were all in his favor, and his lineage opened the way which he has since traveled, with the step of a giant, set to music. On the whole, he did not promise much, as a speaker, and up to this hour has, I dare say, disappointed nobody, and astonished nobody. But as a minister, and

as a statesman, the very qualities which were a hindrance to him as an orator, were helps to him in the business he followed—his Caution, for example, and his Conscientiousness.

GEORGE CRUIKSHANK.

This wonderful man, who, to the last, had no just idea of his own worth as an artist, used to sit hour after hour at a table, in the club of which he was a member, with newspapers rustling about him, and conversation going on, both "fast and furious," in every part of the room, without interchanging a word, or letting fall an observation for ten minutes together, although, when he did, it was oftentimes both strange and startling. He was a thin, dark man, about the average height of studious men, with clear eyes, and a lurking smile about the mouth, which not unfrequently shaded off into downright sarcasm, if he were "much enforced." After the sitting was over, the table, and sometimes the floor, would be found littered with scraps of paper, on which he had let fly some of his extravagant or whimsical thoughts.

I have now before me one of these little scraps, about four inches square, on which he has hit off, with a few scratches, a fat sleepy magistrate, leaning back in a chair, with a nightcap on, and two unmistakable Irishmen, though utterly unlike, up for a row before him. Among the crowd are two or three Greenwich pensioners and a night watchman—all indicated by a few touches, or a peculiar flourish, that would pass for penmanship—while the long shovel-hat of the former, seen both in front and rear, together with the nose and chin, are enough to make any man laugh outright, who has ever happened to see any of these monstrosities elongated. So far as I now recollect, he was a man to be overlooked in a crowd—but never in the club-room. Others have come up since, to dispute the prize with him for the grotesque and the exaggerated, but nobody that could hold a candle to him, for heartiness and humor. Hogarth himself was the only caricaturist that ever said so much, and so effectually, with a few scratches of the pen.

MRS. SARAH AUSTIN.

This magnificent woman, with her stately bearing, her queenly presence, and large lustrous eyes, though known to most of the leading Carbonari and political outcasts of Europe, seems to have been almost unheard of in this country, though her book on Germany is among the very best we have, and her accomplishments and her talents have made for her a continental reputation worth having.

She was a daughter of Mr. Taylor, of Norwich, the Platonist, and wife of the celebrated John Austin—celebrated, I mean, among those who knew him best, as a writer on jurisprudence, and not as a jurist, for he had no practice, and being a Benthamite, like Sir Samuel Romilly and half a score of other dangerous men, who had the courage to think for themselves, was rather obnoxious to the slow coaches of that day.

When I knew her, she was in her glory—the glory of established womanhood, and the ripe fullness of something tropical, that needed translation. She had a long upward reach, and being both adventurous and ambitious—without any definite object, for a long while was in constant danger of discouragement, or shipwreck. She had but one child—now Lady Duff Gordon—whose translation of the "Amber Witch," and the "French in Algiers," have made her quite famous in that way. When I first saw her with her mother, she was not more than twelve or thirteen, lithe, spirited, and graceful, though exceedingly shy and sensitive, with large, lamping eyes, like her mother's, and a step which even at that early age had a rhythm in it.

My acquaintance with her mother began in this way. We had met somewhere—I can not now remember how, nor where—and soon after she wrote me a note, in consequence of something that had happened, to say that she wanted to consult with me for a few minutes; I supposed about Mr. Bentham's doings, for I was then with him in Queen Square Place, Westminster. When I saw her, it was in the garden, where, after some hesitation, she told me that she had been writing a little book, and knowing that I was in that way myself, wanted my advice. It was the poor thing's first essay of the kind—and what do you think it was? Nothing but a phrase-book in Spanish, or Italian, I forget which. After running my eye over it, I advised her to publish it, by all means; but—and here I could not help being serious and emphatic—why not try her hand upon something worthier of her talent and education? She was afraid; she only desired to eke out the small yearly allowance they had from her father and from her husband's father, and believed a school-book would pay better than anything else in her power to get up. The little book was published, and produced something—not much—I believe hardly enough to encourage her. At my suggestion, after I had dropped a line to Mr. Jeffrey in her behalf, she wrote for the *Edinburgh Quarterly*, translating some of the admirable papers of Ugo Foscolo for that journal, and then, after a while, by little and little, doing herself more justice with original matter, until she brought forth her "Germany"—one book only—"one; but a lion."

Her familiarity with French, Italian, and German was quite remarkable. She wrote all these languages with great fluency and correctness, and talked them almost as if they were each her native tongue. Her familiarity with the best literature of the past and present, and her personal acquaintance with the eleemosynary ex-patriots of all Europe, whether soldiers or civilians, authors or conspirators, made her little reunions exceedingly attractive, and her conversation delightful.

Wanting exercise, and being rather adventurous by nature, she took lessons in small-sword of me, and really might have been somewhat dangerous had she continued; but

another friend, an Italian, by the name of Prandi, who was far from being a capital swordsman, and who had never amused himself with teaching, as I had, interfered with my arrangements, and I gave it up. After this, another pleasant freak seized her. I was heartily engaged with gymnastics at the time, having Volker, the German giant, for a teacher, whom I afterward sent to New York. Mrs. Austin was deeply interested in the subject, having understood the purpose to be revolutionary on the Continent, and being assured by our friend Dr. Franz Lieber, who had just escaped from Germany, and was on his way to this country, with letters from me to Mr. Jefferson, who was then hard at work upon the foundations of his great university, and was on the look-out for eminent professors in every branch of science, that there was a new system at work in Italy, called calisthenics, which women might venture to grapple with, she jumped at the conclusion at once, and soon after, having engaged a professor for her, we both took lessons of him upon the triangle, and she at least became quite a proficient in *flying*, and balancing on the floor, while I managed to break my arm in demonstrating some queer problem he had suggested, upon the composition of forces, with whipcord and a movable balance. Most of the exercises were both graceful and strengthening, especially those with what I called a yard-stick, though others called it a wand.

These two anecdotes may be quite enough to show the character of the woman—full of energy at first, and at last, of self-reliance, though, when I first knew her, she was more like a startled fawn, if I suggested a new enterprise to her, than like what she soon after became—a wonder among the boldest of those who knew her best. One word of her phrenological developments, as I now recollect them. She had a large head of the masculine type, though womanly in all the domestic and social affections, with large Approbativeness and large Self-Esteem, though deficient in Caution, with a bilious, nervous temperament, and great capability of endurance; in short, she was altogether fitted for a commanding station; and if circumstances had been favorable, would have been celebrated as a reformer, and as a writer and thinker, not only at home, but abroad, and especially here.

Among those whom I met with at different times at her house, or bearing a note from her, by way of a passport, were Rey, the jurisconsult, author of "Institutions Judiciaires d'Angleterre," the Canon Riego, brother of General Riego, and his daughter, Teresa; Prati; and Dr. Lieber, whom we are now so well acquainted with here, as an adopted citizen and cosmopolite. Two or three brief extracts from one of her letters may help to show how she received the hints I gave her, from time to time, of the dangers that beset her path among these illuminati.

"My dear Friend (for I think you have earned that title of me), your letter was very

kind and encouraging and very direct—*droit*—just as was to be expected from the writer."

\* \* \* "I do not, and never did, mean to give more to this German, even had he been an angel, than just sufficient to acquit myself of the duties of hospitality and civility." \* \* "You must not wonder at poor Prandi. All men who are cast from their sphere are *susceptible*, in the French sense; they are eternally seeing slights and unkindnesses, and scorns and insults, where prosperous men, at home in their station, would not; and this increases in proportion as they like the person from whom the offense is supposed to come." \* \* \* After inviting me down to Leith Hill, in Dorking, Surrey, where she and her husband were resting and *recruiting*, she adds: "Thank you more than all for your frankness. By that I judge of the worth you have found in me, and am proportionally your obliged friend. S. A."

SIR FRANCIS BURDETT.

Not long before I knew this great leader of the day, he was held up as the finest sample of an English gentleman to be found alive—not excepting the Prince Regent himself, with his magnificent bow, and the celebrated flourish to his signature; nor even Sir Stratford Canning, now Lord de Redcliffe, the most courtly gentleman I ever met with, and fullest of what we acknowledge for high-breeding. He stood six feet or six feet two in the clear, well proportioned, with a noble presence and bearing, and was beyond all question the finest parliamentary orator of his day, before Canning appeared; but in conversation, he seldom had fair play among his worshippers. The moment he opened his mouth, he would be assailed with questions, and badgered, till it seemed to me that he must spring out of his chair and sweep the tables. There they would sit, open-mouthed, and full of deferential awe, asking his opinion of this, that, and the other subject, upon which the authorities were divided, as if they might all be disposed of in syllogisms or apothegms. It was "Sir Francis" this and "Sir Francis" that, until I began to look toward the door for escape. Still, he was entertaining, liberal, and statesmanlike, when allowed to finish a sentence or explain his views. Among other pleasant things, he said to me, Aristotle to the contrary, notwithstanding, that England was a republic, and not a monarchy. And here, undoubtedly, he was more than half right, though something would depend upon the definition.

MRS. WHEELER,

The Mary Wolstoncroft of her day, "fat, fair, and forty," who stood almost alone for a long time in battling for "Woman's Rights;" exceedingly pleasant in conversation, good-humored and sprightly, no common observer would have suspected her strength, but for the influence she had over strong men. Her phrenological developments corresponded with her character, of course.

FRANK PLACE, THE TAILOR.

Since the apotheosis of Tom Paine, the stay-maker, no mere tradesman ever had so much

influence with the leaders of Parliament as this extraordinary man. A small, compact figure, about the size of Aaron Burr, and bearing no little resemblance to that dangerous, unprincipled man—in his personal appearance, I mean—there were those who saw him in conversation with orators and statesmen, who could not believe that he was "*only a tailor*." He had the look of a born gentleman; dressed in black, with coat buttoned up to the chin, and *tights*, instead of small-clothes, he was everywhere—even at Carlton House—received as a gentleman, and oftentimes found his most unpalatable suggestions adopted, as a *necessity*, by the leaders of Parliament.

LEIGH HUNT.

A small, slender, swarthy man, with an eye full of slumbering fire, that looked through you at a glance, abounding in quaint pleasantry and cheerful, unpretending speculation, rich and satisfying, though rather epigrammatic, upon whatever subject he touched. It had something in it of the "bottled velvet" and "golden ferment" he speaks of, in his "Feast of the Poets," when the eyes of the god were like his own,

"And a sprinkle of gold through the duskiness came,  
Like the sun through the trees when he's setting in flame,"

and the talk was "loosened silver" and "twangling pearls." He was a West Indian by birth, and no man ever lived with such a delicate appreciation of epithets and adjectives, not even Spenser, nay, not even Shakspeare himself. "He played his weapon like a tongue of flame" whenever he felt touched by a kindred spirit, and wore a chaplet, like Southey, "a wreath of wild mountain-ash plucked in the wind." He rather liked the Yankees, I saw; but the blaze of the tropics had persuaded him, as it had Byron, that "the cold of clime are cold of blood," a terrible mistake for a poet;—since the fiercest flames are found in the north, and most of the volcanoes worth mentioning are always capped with snow.

"The deepest ice that ever froze  
Can only o'er the surface close;  
The living stream runs quick below,  
And flows—and ne'er can cease to flow."

There was no pretension about the man—no stage trick—no parade. He chatted freely and naturally, and almost always anticipated your cleverest observations, with his eyes and lips, though never by speech, never by interruption.

DR. BOWRING—NOW SIR JOHN BOWRING.

The most poetical face I ever saw in my life; rather slight of build, and not over five feet seven; with large Caution, large Ideality, prodigious Approbativeness, and Self-Esteem enough, I should guess, for a great reformer, though wanting in steadfastness and comprehensiveness. Before he undertook the *Westminster Review*—and he did not overtake it—for years, he was a wine merchant, failed, and got rid of his creditors—he never knew how, himself; took to poetry, gave a series of capital translations from the great northern storehouse, and, at the last, became a power in the

state—or, rather, in that portion of the state where Benthamism prevailed. But he was a man to be misunderstood, and on the whole, would bear watching.

I remember a transaction which occurred while he was editor of the *Westminster*, and which is so characteristic of the man, that, if I knew nothing more of him, that would be enough. He was at the time Secretary of the Greek Committee, and was moving heaven and earth to raise funds for their help, just about the time when poor Byron made such a fool of himself with his pasteboard helmets, and other trumpery, and Colonel Stanhope (Leicester) and Trelawney were running riot over the land, establishing newspapers instead of *magazines*, and printing-presses instead of store-houses, full of war material, heavy ordnance, gunpowder, and provisions. At last, the Greek Committee began to murmur, and then to growl, and the question was taken up in Parliament, and Mr. Hume, the great Scotch financier—the penny wise and pound foolish statesman of the day—and Dr. Bowring, were both hauled over the coals. The substance of the charge was that both had taken advantage of the poor Greek representatives, and bought stock of them at prices far below the market value, thinking they were soon to be made rich by it, in consequence of what parliament, and the bankers, and the newspapers were doing: that after a time the stock fell, so far as to be well-nigh worthless; and then these two Hellenists obliged the Greek Committee to take it all off their hands, alleging that they had bought as decoys, only to help the sale. Being afraid to refuse, they did so, for what could be hoped in England without the co-operation of Mr. Joseph Hume, M.P., and Dr. John Bowring, if they should go to logger-heads, and the truth should come out?

I read these charges, with all the specifications, day after day, in a morning paper—the *Times* perhaps, but never gave myself a moment's uneasiness, having so much confidence in one at least of the two gentlemen. Meanwhile, Mr. Hume owned up, and offered to "leave it out;" in other words, to submit the whole question to a committee of the House, and abide the issue. And there—after he had offered to let other people say whether the watch he carried had been honorably come by or not, saying he would give it up if they said so—the matter dropped, so far as he was concerned.

Not so with our friend the Doctor. He insisted on replying through the newspapers; and he did so with phrases like these: "One story is good till another is told;" "the last triumph may be the best triumph;" "let him that putteth off his arm or rejoice;" etc., etc.—but never a word of denial or of refutation.

One day he came to see me, while the controversy was raging. He seemed wretched enough, to be sure, and after sitting awhile in silence, while I finished a paragraph I was writing, he looked up, and said, "They have been taking away my character, you see."

"Nonsense, my friend," I replied, "that they

can not do. A man's character is always in his own keeping. He is only to be patient and hopeful, and he is sure to triumph at last."

He shook his head so despondingly, that I pitied him. "You have read the papers, I suppose?" "Yes—but—" and here I came to a full stop. "Allow me to say, that I think you have not done yourself justice in replying as you have. Axioms, and proverbs, and old saws are not syllogisms—still less, are they bombshells. Either—excuse me—either you should have taken the bull by the horns, or paid no attention whatever to the story."

"And what did you think of these charges?" "Think! I thought nothing of them. But now that you are here, and have brought the question up, allow me to ask if there is *any* truth in them; and if so, how much?"

"Not a word, my dear sir, not a word, from beginning to end."

"That's enough! I am satisfied. It is just as I supposed; and I shall not take the trouble to investigate them, after this assurance."

And here we parted, never to meet again on the same terms; for all these charges turned out to be true—substantially true, that is—and after I had taken up the cudgels on his behalf, I was obliged to forego the championship, and leave the Secretary of the Greek Committee to shift for himself, or as they say a little further down east, to "skin his own skunks."

Nevertheless, the Doctor—Sir John, I should say—is a man of great cleverness and remarkable adroitness, very amiable—beyond all question, but weak, frivolous, and meddlesome, chattering where he ought to be listening, and professing statesmanship and a profound appreciation of the mysteries of political economy, and the balance of power, when, as a matter of fact, he might change places with the tailor, of whom I have just given a sketch—Frank Place—and pass the rest of his life cross-legged on the shopboard, with advantage both to himself and others, while Frank towers into the Halls of Legislation, or goes forth, lance in rest, like the barons of Runnymede,

"Who carved at their meal, with gloves of steel,  
And drank the red wine through helmets barred."

But enough; Dr. J. Bowring will be remembered for his translations, and for his writings in the *Westminster*, feeble though they are, when Sir John Bowring will be forgotten beyond hope—for which he ought to be thankful, after his doings in China.

THE GROTESQUE.—Some men, phrenologist among others, are of this stamp. What they lack in common sense they try to make up in oddities. They wear long hair, oddly cut coats with singular colors, parade themselves for public view, and thus attract attention. If they secure this, their point is gained. A strutting tom turkey spreads himself to produce an effect, and so it is with these grotesque swells in human form. To all such we may apply the words, "vanity of vanities." In general, we would say to our friends, beware of eccentricity!

## Our Social Relations.

Domestic happiness, that only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heaven-born, and destined to the skies again.—Cowper.

### "RUTH."

BY HOPE ARLINGTON.

The light of a summer day most rare  
Stole into a lowly hovel, where  
Two children played at their mother's knee,  
Happy as little children could be.

Blessed by her love, her care, no more  
They asked or wished, to enrich their store.  
For that day a new strange tenderness  
Had seemed to dwell in her fond caress,  
And they saw a holier light arise  
From the tender depths of their mother's eyes.  
But they were too young to guess the truth,  
The laughing Maurice, the loving Ruth.  
They had not known how her heart had bled  
When she gently blessed each fair young head.  
They had not heard her sad soul's deep cry,  
That the cup she dreaded might pass by!

That evening the children knelt by her side,  
To hear the words she would speak, ere she died.  
"Ruth, you are older than Maurice, and you  
Must be to your brother a sister true!  
Your mother must leave you soon, for a while,"  
And a shadow chased from her lips the smile  
She had struggled to keep there, lest the chill  
Of death the hearts of the children should fill.  
"Your mother must leave you, and you, dear one,  
Must care for your brother, as she has done;  
And God will care for you both; little Ruth  
Will always guide you, and bless you, in truth.  
To His love I confide my precious trust,  
And leave you with Him; He is good and just!"  
A pause—a whisper: the dying mother  
Said once again, "Be kind to your brother!"  
And then when "God keep you!" was feebly said,  
The children were sobbing—the mother dead!

The story of Ruth's sweet life will tell  
That she heeded her mother's counsel well;  
For oft in the crowded and busy street,  
The people have gazed, when they chanced to meet  
The two little forms, the one with an arm  
Clasping the other, to shield him from harm,  
Saying the while, though her lips never stirred,  
And any one passing could hear not a word,  
Saying the while in her heart, "Oh, mother,  
I try to be kind to my little brother!"  
And then with a gentler and closer fold,  
She made him warmer, while she was so cold.  
And when the crust for their supper was small,  
She never would taste it, but gave him all.  
And so, through the years of childhood and youth,  
Such a dear, good friend was his sister Ruth,  
That he did not dream at how great a price  
Of toil and of pain and of sacrifice,  
The treasures he so much prized had been bought,  
And the bright goal reached which he long had sought;  
(For he had grown great, and had seen his name  
Written high up on the roll of Fame.)  
But he learned it all one day, and then  
He thought "how patient and kind she has been!"  
And he found that a love, than his more sweet,  
Long years before, had been laid at her feet.  
But she, remem'ring the words of her mother,  
Said, "Take it away—I must love my brother."  
So her cheek grew pale, and her eyes grew dim,  
And her heart was heavy through love of him.



He wept as he said to himself that day,  
 "I owe her a debt I can never pay."  
 And then after musing with dreamy look,  
 He cried, "I have it—I'll write a book,  
 And my heroine shall be, in truth,  
 No other than my dear noble Ruth."  
 He wrote the book, and his love had wrought  
 So many bright visions in his thought,  
 That the story was clothed with such a grace,  
 The world stood ready to give it a place.  
 His "Ruth" was crowned with a halo of light,  
 Till the writer was almost lost to sight;  
 And the old true love came back to her feet,  
 And the bitter of life was changed to sweet.

### MRS. E. O. SMITH ON "THE FAMILY."

BY SAMUEL BARROWS.

ELIZABETH OAKES SMITH is a woman whose right to claim a place among the prominent lady writers of this country will not be disputed. She has shown herself deeply interested in every philanthropic movement, and has judiciously used her talents in urging many reforms of the day. In a late number of a New York monthly,\* she has an article upon "The Family," which deserves some special consideration.

Mrs. Smith opens as follows: "When we consider how carelessly the foundations for the family superstructure are laid, the wonder is, not that ruin sometimes ensues, but that it is not more general than it is now found to be. Two persons from two already established families separate themselves to establish a third, whose taste, habits, and disposition are little known to each other, and may prove totally dissimilar and at variance." After referring to the "foundations of a thousand insidious diseases," which are laid in the family, which baffle the skill of the "most skillful physicians," Mrs. Smith gives from "Webster" this definition of the family: "The collective body of persons who live in one house, *subject to one head or manager*; a household, including parents and children, servants, boarders, etc." Accepting this definition, Mrs. Smith adds her own opinion, that "in every well-regulated household there must be a supreme head or umpire—one to whom all may appeal, and whose decision must be final; from whom there is no appeal; a wise, loving, judicious center, who is to be looked up to as counselor, friend, judge." Then comes the question, who shall be this head or umpire? To answer this question, Mrs. Smith consults the Apostle Paul, who, she says, "decided that question, nearly two thousand years ago, by asserting that the woman should be subject to her husband." "I know," she continues, "the masculine arrogance of the Jew denied the equality of woman, and accepted her in the aspect of sex mostly, as Paganism did entirely. The Jew excluded woman then, as now, from the main body of the tabernacle in worship, and yet in the earlier and better ages she had been recognized in the nation both as judge and prophetess."

Upon this basis of philological and ecclesi-

astical authority, Mrs. Smith proceeds to build her argument, the corner-stone of which is, "that the man is the rightful, proper head of the family; that wife, children, and servants must, and ought to yield, not only respect, but obedience to him, as the head and ruler of the household; in his place there he should be *king and priest*, he should rule and worship in the altar-place of home."

Without disputing Dr. Webster, who is supposed to define words according to their received signification, and not as they *ought* to mean, it may be very proper to doubt whether St. Paul meant, two thousand years ago, to decide that question for all time, as against every attempt to improve the social and political status of women; whether what he said was not specially directed to the people to whom he wrote, and intended merely for the time in which he lived. Such a position is strengthened by Mrs. Smith's argument, and is well fortified by the answer of Christ to the Jews on a subject akin to this. They said unto him, "Why did Moses, then, command to give a writing of divorcement?" He answered, "Moses permitted it because of the hardness of their hearts." According to Mrs. Smith, the hard-hearted age was a *better* one than that in which St. Paul lived, when women were excluded from the worship of the tabernacle, and from priestly and judicial functions, and therefore it is not unreasonable to suppose that, in addressing the unsanctified Greeks, Paul, like Moses, wrote some things which there would have been no occasion to write if their hearts had been subdued by the gospel of love. At any rate, is it fair to presume that Paul intended by this letter to check the aspirations and bar the progress of woman in the nineteenth century? Does religion thrive on the subjection of woman? Is Christianity insulted by her elevation to equal rights with man? The whole tenor of Christ's teaching is against such an inference. In Christ Jesus there is neither male nor female; that is, the distinction of sex is made entirely subordinate to that higher nature which man and woman possess in common, and to which Christianity appeals. "The letter killeth," says Christ, "but the spirit maketh alive." We should be careful how we construe the teachings of a past age, without knowing the spirit and condition under which they were uttered. There are not wanting literalists who quote the Bible with great parade of reverence in support of human slavery, polygamy, and every stain on our social system. Such a mistaken, soul-blind reverence is a dead weight on the progress of truth.

But we must return from St. Paul to Mrs. Smith's opinion. This, written in our own language, by a capable woman of the nineteenth century, is scarcely susceptible of mistake. The most unfortunate aspect of her argument is, that a woman who accepts it must sacrifice her freedom of will, and yield her personality to the authority of a man; though this sacrifice is not required by the felicity, the sanctity, or the permanency of the marriage relation. Mrs.

Smith is confident that in every well-regulated household there must be one supreme head or umpire, discarding altogether the old maxim, that two heads are better than one. It is not to be questioned that in a well-regulated family of children, servants, and dependents there should be *at least* one "wise, loving, judicious center who should be looked up to as counselor, friend, judge;" but in Solomon's wisdom, two such counselors would be better than one. Why one only? and why that one the husband? The husband has not always the longest head, though often the longest ears; and in such cases, what is the wife to do under Mrs. Smith's philosophy—subject her wisdom to his folly, or follow her own counsel? If the former, she offends the literal Solomon; if the latter, she offends the literal Paul. Certainly, if there must be but one head and counselor, it should be the one who has the best counsel to give, and is this more usually the husband than the wife?

Neither the husband nor the wife loses in dignity or self-respect by delegating to the other, for household administration, some of the authority which inheres in each; but, according to Mrs. Smith, all the authority inheres in the husband. He is not only wise counselor, friend, and judge, but he is supreme ruler, "*priest, and king*!" True, Mrs. Smith thinks the "wife not without authority in the family," that the children and servants must obey her; but then she writes: "The woman's part is generally a subordinate one; her marriage contract involves the condition of obedience as well as chastity," so that virtually whatever authority she has in her position, must be by derivation from the "priest and king."

If our lady friend had been content to make her model husband a wise counselor, a judicious friend, certainly no one could object, for wisdom and prudence are not too common in the family circle; but why is the wife by her marriage vows condemned to be the subject of a household "priest and king" who may be totally unfit either to rule or worship? Is the husband naturally any more religious than the wife? Does it detract anything from his dignity that she wears in her turn the sacerdotal robes, and as often as he leads the family in prayer and praise? With all due respect for Mrs. Smith's opinion, it is submitted that the right of a husband to a *kingship* in the family is founded neither in the nature nor the welfare of that institution. The husband and wife should hold equal power, exercise equal authority, and command equal respect. There may be a conceded division of labor and authority for the good of both, but in all matters in which the happiness of each is directly concerned, there should be a common judgment and a common consent. Desirable peace and harmony are not secured by the subjection of the wife to any absolute husbandly authority. Her place is by his side, not at his back, or under his feet.

Mrs. Smith maintains that the first law in the household is obedience to the head and

\* Herald of Health for January.

center. That may be the case in Turkey, but it should not be the case in the United States. The first law of the household should be *love*. Each member of the family should be bound to the other by its silken chord. No unselfish husband, who truly loves his wife, as every husband ought, will ever wish to treat her as his inferior; and no woman not born in savagdom ought to consent, in these days, to take a marriage vow which makes her subordinate to a co-ordinate in privilege and power. Our family system, though needing much reform, is perhaps superior to any in the world. Our best regulated families among the rich and poor are those where love is the first law, and filial obedience an adjunct; where neither husband nor wife affects supremacy, but each lovingly concedes that which belongs to the other, and the personal rights of each are sacredly maintained. Neither scorns to ask counsel of the other. If they differ as to policy, love suggests a compromise; if they can not agree, they consent to differ. The husband does not dogmatize, pervert St. Paul to bully his wife, or quote the marriage vows of the Episcopal service; but treating her with deference, he accords to her all the social right and privileges which he himself possesses.

Mrs. Smith, in speaking of wifely loyalty says: "I know of nothing more base than for a woman to take the name of a man, eat his bread, and mother his children, and then go about to abuse and vilify him." It would be bad enough if such a thing were common, or if it were any more common for a wife to vilify her husband than for a husband to vilify his wife; but look at the pronoun. "To eat *his* bread, mother *his* children!" As though *everything* belonged to the husband and nothing to the wife; as though she were a menial, a dependent, a beneficiary; as though she were obliged to thank him for the very bread she eats, the clothes she wears; whereas, by every rule of right and equity, though not of civil law, to the wife belongs one half of the husband's possessions, at least one half of all that he acquires after marriage, the wife's duties at home being a full equivalent to the husband's abroad. If Mrs. Smith insists upon obedience, she should also insist upon justice.

Commendable efforts are being made to enlarge the political and industrial sphere of women. How can we expect them to be successful so long as women are denied their rights in their own homes. The inevitable tendency of Mrs. Smith's social philosophy is to retard the genuine improvement of woman. This may be contrary to her intentions, but that does not alter the fact. The family is the foundation of society. "Equal rights" for woman should begin there. Husbands should treat their wives with consideration, and encourage them to respect themselves; then they will be more likely to respect their husbands. Subjection is opposed to growth. The loveliness and holiness of the wifely character will not be diminished by enlarging the scope of their exercise.

The real danger to domestic harmony is set

forth by Mrs. Smith in her first paragraph which is quoted above. Incompatibility of tastes, education, and mental endowment is the foundation of family disorder. Phrenology and physiology are usually ignored in marriage engagements, whereas they should be respectfully consulted and obeyed. Then no couple should marry without a mutual agreement as to the precise character of their future relations; this would avert much future difference. If a woman has genius, let her provide by stipulation for its future growth and her own mental and moral expansion; let her marry no selfish, arrogant man who will make her a drudge and a slave. When such subjects become common to courtship, instead of being excluded by affected prudery; when physiology and phrenology are employed to interpret God's law in each case, there will be less need of quoting St. Paul; less household despotism, but better husbands, better wives, better children.

[We are pleased to give our Washington friend, Mr. Barrows, a hearing on this social question. He writes in the interest of those who need encouragement, not as a champion, but as a sympathizing friend.]

### REST!

BY CRAYON BLANC.

ANYBODY can work; but it takes a philosopher to rest. Given a certain amount of brain and sinew, bone and muscle, just so much to do, and just such a time to do it in, and if at the day's end the day's labor is not completed, our calculation must be very much out of joint somewhere! But when the sun is down, the banks are shut and the shipping offices closed, and our workman goes home to begin the other half of his existence—resting, in nine cases out of ten he don't know any more *how* to do it than you or I, my friend, know how to get at the secret spring of Perpetual Motion!

And, what is worse, there is no school, nor college, nor conservatory where the science is taught; and that is the reason why our men at forty grow bent and wrinkled, and our women put on spectacles at the same age, and begin to pull out the gray hairs when they brush their coiffures of a morning!

"Work! work!" says the father, and the schoolmaster, and the adviser; but nobody stands by to say, "Rest, rest!" Americans need the latter admonition, as a general thing, much more than the former.

Summer is the season when city people most need rest—the season longed for and looked forward to, for three quarters of the year. A man can endure a far heavier pressure of brain and body when he looks ahead to "drawing a long breath" by and by. But how seldom does the promised hour of relief arrive! "We'll rest for a few weeks," says the Business Man, when he rents a furnished cottage somewhere out on the railroad, or engages summer board under the shadow of patriarchal New England maples. And he rushes hither and yon, buying air-cushions, and mosquito-netting, and camp-

chairs, and patent contrivances that turn into anything from an ironing-table to a bedstead, at thirty seconds' notice, with a diabolical ingenuity which, two hundred years ago, would certainly have strung their inventor up for a wizard; and his wife lays in stores of things that "may be wanted," and "had better be taken along," and that "it wouldn't do to be without," and sews herself into a sort of fever, in order that "the children may look decent." That's the way they get ready to rest, and by the time they and their trunks and handboxes reach the new destination, the Garden of Eden itself would present no attractions to their jaded bodies and over-wearied minds, much less an ordinary farmhouse, with ordinary green grass edging its doorstep, and ordinary leaves fluttering in the sunshine overhead!

And now the question is, how to rest! Our business man comes up Saturday night, rushed onward by express train which he catches at just the last moment, with both arms full of newspapers. Oh, why does he not leave the great world behind for one brief day, with its cares and trials, and the fall of stocks and the rise of gold? And he walks up and down the piazza with his hands behind his back, thinking—thinking—thinking! of business perils, and the risks of his last venture, and the telegrams from Europe, and all the chances and changes that hang over the "down-town" horizon! And the children don't dare to show him the empty bird's-nest in the woods, nor the misletoe growing on the old dead tree, nor the butterfly's wing they found, nor the nests in the fragrant hay of the old barn. "Papa's busy," says the mother, with warning uplifted finger; so they creep away to their woodland haunts, and feel a sensible relief when "papa" is gone back once more to the city, per express train.

Nor does the wife understand the science of rest much better. She thought she was going to have "so much leisure" in the country, and so her trunks went down, filled with rolls of work, and bundles of unmade shirts, and there they lie, like so many Juggernauts on her conscience, night and day, while the children alone thoroughly enjoy the summer sunshine and the birds and the brooks, as God meant they should be enjoyed!

Now, to rest, my good woman, you should have left your work at home, and brought only a few serviceable garments that grass will not stain, nor rain spoil, nor little clinging hands rumple! You should have gone out into the woods with the children, day after day, or with a friendly gossiping book, and dreamed away the long summer hours with that *abandon* which is to the mind what tonics are to the body. You should have shut the door of your minds resolutely on past and future, and admitted only the great, genial Present. That would have been the true meaning of the word rest!

As for your husband, he should have turned boy with his little ones, lain on the mossy banks, breathed in the spicy hay scents, brought home a hatful of wild berries, and forgotten Wall Street altogether for the twenty-four hours of reprieve he had given himself. Twenty-four hours! it should have been twenty-four days! But when, alas! will people leave off trying to work and play at the same time? Not in our time, we fear, nor in that of our children!

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—Chicago.

My people are destroyed for lack of knowledge.—Isaiah lv. 6.

### TO LUCINIUS.

HORACE, ODE X., BOOK 2.

To live, Lucinius, safe and free,  
Thou wilt not keep far out at sea,  
Nor, fearful of the gales that sweep,  
Too close along the margin creep.

The man who'd have a soul serene,  
Must cultivate the golden mean,  
Escaping thus the squalid cot,  
And jealousies by wealth begot.

The mighty pine is ever most  
By wild winds sway'd about and toss'd;  
The highest towers disastrous crash  
When, from the mountains, lightnings flash.

When fortune frowns, then hope for change,  
And when she smiles, fear she may range;  
Though haggard winters rule the land,  
They disappear at Jove's command.

Though now they may, be sure of this,  
Things will not ever go amiss;  
Not always bends Apollo's bow,  
But from his lyre sweet strains bestow.

Though sorrows strike, yet still be true;  
Though comrades fall, your ends pursue,  
And wisely, when your speed's too great,  
Take reefings ere it be too late.



PORTRAIT OF ISAAC JENNINGS, M.D.

it. But by a strange caprice, the promptings of his intuitions are overruled by his tastes, and in this particular instance, to his great detriment, nearly every particle of this brain-nourishing phosphorus is found in the hull or bran of the wheat, which, when separated from the flour, for the sake of merely gratifying the eye with the sight of white bread, carries with it all the superiority which wheat possesses over a dozen other kinds of cheaper vegetables. In addition to this, the mechanical action of the bran on the internal organs keeps them in a healthy state, and supercedes the necessity of pills and other cathartics, which many people are obliged to use habitually. This matter of making flour of the whole wheat is well understood, and approved by every school of physicians, and through their recommendation to their patients, and the teachings of health journals, its use is becoming somewhat common, and *wheat meal*, as it is called, is a staple article in the markets."

[We are not sure about the shucks, or skins, of wheat, any more than about the goodness of the shucks of nuts or the skins of potatoes. But we *do* believe in wheat *meal*, rather than in superfine wheat flour for bread. Nor would we object to having our bread, for at least one meal a day, made of Indian corn. If in the shape of samp, hominy, or johnny cake, it would be acceptable, as it certainly would be healthful.]

### ISAAC JENNINGS, M.D., THE INDEPENDENT MEDICIST.

In figure Dr. Jennings is tall, spare, lithe, and wiry. He appears to have remarkable physical endurance, as well as great activity of body and mind, and remarkable tenacity of thought, feeling, purpose, and constitution. His head is high and long, but not very broad.

His intellect has enough of the reflective to make him theoretical; but having a superior development of the perceptive and practical organs, he has remarkable talent for acquiring knowledge in detail, and of gathering up information and reducing theoretical knowledge to practical uses. He has a remarkable memory of things, places, qualities, conditions, historical facts, and a good memory of words. The central line of the head, beginning at the root of the nose and running backward over the head to the base of the brain, is sharp and high. These qualities thus brought out give a tendency to individualism,

enabling a man to centralize himself on his own foundation. They give independence of judgment, decision of character, self-reliance, independence, persistency, and constancy. His head rises high at the crown, showing steadfastness, determination, and independence of feeling.

His Conscientiousness indicates integrity, truthfulness and justice. He is frank, has but little Secretiveness, is not inclined to hide his thoughts or to conceal his light. He has courage as well as fortitude, force as well as steadfastness. His social nature is amply developed; he is strong in his friendship, is patriotic in his attachment to home and country, is a good friend and faithful to his convictions. His distinguishing characteristic is a wiry, enduring constitution, which gives to his mind clearness, force, and persistency, and a strength to his character that is not often equaled. He has a clear mind, an excellent memory, great powers of analysis, high moral feeling, strong affection, frankness, prudence, dignity, and determination.

Dr. Jennings was born at Fairfield, Connecticut, in 1789, and is consequently now an octogenarian. His busy life commenced on his father's farm, where he remained an active co-operator, enjoying at intervals the moderate educational privileges of a district school, until his twentieth year. Then, having determined to engage in the study of medicine, he entered the office of Dr. David Hull, a practitioner in his native place. Young Jennings, in the outset of his pupillage under Dr. Hull, displayed such an aptitude for study that he took a special interest in procuring for him, through

### DIETETICS—WHEAT BREAD.

A WRITER in the *American Farmer* writes as one learned in the chemistry of food. He says: "Our whole process of converting wheat into bread has, at almost every step, violated the laws of nature and disregarded her suggestions, and the reform must be a fundamental one. Wheat is, beyond all dispute, the most perfect article of human food, it being the only vegetable production yet discovered that contains all the elements necessary for the nourishment of the muscle, bones, fatty tissue, and brains, in just the right proportions. Beans, peas, Indian corn, and the other grains afford perfect nourishment for all the organs but the brain, by which term is included the spinal marrow and the nerves, which branch from the brain, and are identical in composition with it, the whole forming one system or set of organs. Now the pabulum of the brain is phosphorus, whose life-giving fire thrills along the nerves, and whose light illumines the chambers of the mind—for could we rightly understand the correspondence between the material and the spiritual, we might see that light in the intellectual sense was something more than a mere figure of speech. The wear of the brain by study or any mental effort throws off the phosphorus which is found with other waste matter in the urine or other secretions. To keep the brain healthy and in working order, the waste must be restored by the use of food containing phosphorus, and that food is wheat.

"It would seem as if wheat was made for brain food, and man, the only animal that works with his brain, is the only consumer of



Rev. Mr. Humphreys, afterward Dr. Humphreys, president of Amherst College, the requisite facilities for a collegiate education. In speaking of the manner in which he was induced to entertain the idea (before scarcely thought of, because of his father's moderate circumstances) of studying the ancient languages, the Doctor writes: "Mr. Humphreys gave as a reason for his advice to me that Dr. Hull had represented to him that I could master books with much greater facility and speed than any other man that he was acquainted with. I felt my need of a better foundation for my medical studies than I then had, especially for some knowledge of the Latin and Greek, and told Mr. Humphreys that if he would loan me a Latin grammar—he had previously offered to superintend my preparation for college and aid me to some extent with books—I would immediately commence a study of the languages. Andrews and Stoddard's Latin Grammar was put into my hands, and I started for home." While pursuing his professional studies, he from time to time aided his father on the farm, and at the time he thus commenced his studies in ancient literature, he had considerable to do with getting in the hay crop. Of this his clerical friend was aware, and did not expect him to make much of a figure at the first recitation. As it was, however, the indefatigable farmer-boy and student was resolved to surprise his instructor, and therefore applied himself with the greatest earnestness to his classics whenever an opportunity of retirement from the labors of the hay-field occurred, although he by no means stunted the latter. At the recitation, he gratified his friend by the perfect rendering of a certain number of pages, which Mr. Humphreys considered ample for a commencement; but when young Jennings remarked that he was prepared to recite more, the minister asked: "Have you gone further?" to which the student answered, "Yes, sir; I have seen the end of the book, and made a finish of it." Of course Mr. Humphreys was greatly surprised by this announcement and put him to a test on account of it, and found that his precocious pupil had indeed swallowed the book, nay, mastered it, verbs, nouns, pronouns, declensions, conjugations and all. This sort of rapid acquisition characterized to a great extent his extended studies in Latin and Greek, until he had proceeded as far as he thought it necessary for the purposes of his medical training. "Mr. Humphreys," he says, "urged me strongly to go forward in my preparation for college, assuring me that in a few months I could pass over the first two classes in Yale and enter the junior, and at its close reap its rewards or secure the Valedictory. But, as Hudibras says:

"Want of cash is  
The obstacle to cutting dashes."

His mind being set on medicine, he was anxious to make as rapid advances as possible in the acquirement of the knowledge necessary to fit him for securing a license to practice.

He entered the office of Eli Jones, M.D., of New Haven, in 1821, and remained there until he had fitted himself to sustain the examination prescribed by the laws of Connecticut for all applicants for a license to practice medicine. At that time there was no State medical college, and candidates for admission to practice were examined by a board appointed for that purpose. Young Jennings had not studied during the entire period required by the statute before a medical student could present himself for examination. He lacked more than six months of it; but feeling abundantly able to acquit himself with credit before the examining board, of which Dr. Jones was one, he was desirous of saving the time. His case was presented to the board by Dr. Jones in so favorable a manner that the examiners consented to try him, and the result was entirely satisfactory to the examiners and the student. He soon entered upon active practice, and with much success for a young man. His previous close application to books, however, began to manifest itself in a lack of general vital vigor and a defective pulmonary condition, strongly disposing him to consumption. His powerful brain, by its unceasing exercise, too severely tested his naturally compact and vigorous constitution, and had so reduced his physical forces that for some time he was obliged to take every precaution against further mental excesses. He continued to practice medicine according to the old-school theories until about 1822, when he was induced, by many careful observations and experiments, to modify his system of practice—to relinquish ultimately the use of drug specifics in the treatment of disease and place his reliance on a conformity with the laws of nature. In the Introduction to his "Philosophy of Human Life," he has presented, at considerable length, his reasons for abandoning the old theories of medication. When it is understood that his practice was large and his reputation for success enviable at the time of his adoption of his new theory, it can be fairly inferred that his reasons for the change were weighty. In the Introduction already referred to he says: "At the time when I launched forth into the 'do-nothing' mode of treating disease, vigorous practical medicine was the vogue of the day. Popular teachers and leading medical men discarded the doctrine of 'cure by expectation,' which had been brought considerably into notice and practice in the preceding century by Van Helmont, Stahl, and others, as based upon a fanciful and visionary theory, and tending only to the use of inert and frivolous remedies, and, on the contrary, recommended bold and energetic practice; and in this common sentiment I had participated largely while a student of medicine, and in the first years of my medical life. It was no light affair, therefore, to face square about on a subject which involved human lives, and attempt to stem the long-established, broad, deep, and powerful professional current, aware, too, as I was, that such a course would

be likely to alienate from me the warm affection and sympathy of those with whom I had taken sweet counsel, and whose favor was as dear to me as the apple of my eye.

"My lancet was sheathed and active medicine proscribed, with few exceptions, which will be noticed hereafter; and for all ordinary occasions my stock of remedial agents consisted of bread, flour, and water. . . . The general results of the 'let-alone' principles, in comparison with those of the perturbing one in common use, in any and all of its multitudinous forms, were such as to convince any sober-minded and common-sense man of the superiority of their claim to soundness over that of the latter. Diseases were more uniform and regular in their progress, and shorter in duration; recoveries were proportionally greater in number, and more perfect and enduring in the end. Sudden and remarkable cures were a matter of notoriety, and the wonder was often expressed how such astonishing results could be compassed by such apparently trivial means. It came to be well known that the weapons which I used were few in number and of small dimensions; but it was conjectured that they made up in power what they lacked in number and size, and especially that their peculiar efficacy consisted in the skillful direction of them to the very seat and center of disease. On the full tide of successful experiment in 'bread-pill' practice, my patronage, large at first, continued to increase and extend, until my ride embraced a wide range of territory and a large population, besides frequent excursions into other districts as consulting physician." In 1839 he removed with his family to Oberlin, Ohio, where a Christian colony had been established, the organization of which, in most respects, elicited his approval. There he still resides. Although at an advanced age, the vigor of his intellect is evinced in the pages of his "Tree of Life, or Human Degeneracy," a work of a religious and moral character, though including some chapters on Orthopaedic Medicine, published in 1867. In this work he enunciates the doctrine, that the perfect man is he who unites perfect physical health with correct moral and religious principles, based on the Christian model. The books which Dr. Jennings has written are distinguished for their vigorous and clear style, and for the extent of scientific investigation and reading indicated in the department of his profession. That he has been eminently successful as a physician is beyond question, and that he is earnest and sincere in his declarations is sufficiently attested by his well-known, consistent Christian walk and conversation.

"Be a whole man to everything," wrote J. J. Gurney to his son at school. "At Latin, be a whole man to Latin. At geometry or history, be a whole man to geometry or history. At play, be a whole man to play. At washing and dressing, be a whole man to washing and dressing. Above all, be a whole man to worship."



## THE PIPE AND ITS STORY.

"That noisome weed, Tobacco."

THE two engravings which embellish this page present no fancy sketch, no chimera of the imagination, but dread, startling reality. When the curtain has been withdrawn from

a chemically-prepared weed. How many sons of genius, who rose in the horizon of intellect, and dazzled the world with their brilliancy, have stained their otherwise glorious monuments by a profligate death! How many a noble intellect has been steeped in eternal darkness ere it had time scarcely to challenge

other be willing. A poor drunkard, or an inveterate user of tobacco, will resist the arguments and entreaties of a friend on the sole ground that he, the former, is not to be controlled in his actions by any one. He *will* do as he pleases, and questions any man's right to interfere. Poor fellow! sensitively conscious of his prerogative as a man, he nevertheless meekly surrenders himself and all his cherished rights to the absolute control of that which must ultimately work his ruin. Yet his inconsistency is not extraordinary, but the normal result of subverted organization—a dominance of the sensual man. But we have digressed from our subject. Probably in no form is tobacco used less publicly than in "smoking the pipe." Cigar smokers and tobacco chewers are to be met with everywhere, but the pipe smoker is more retiring in the enjoyment (?) of his luxury. Perhaps the inconvenience attending the carrying of a pipe with one in his walks or travels has much to do with its comparative unpopularity. If so, we confess our gratitude that it is an inconvenient appendage out-of-doors. Let any one who appreciates refinement of all sorts, and pure air especially, walk behind a biped who may be promenading with a silver-mounted "meerscham" dangling from his incisors, and now and then inhale the delicious odor of the foamy clouds which said biped suffers with such an air of unspeakable comfort to ooze from his lips, and our hand upon it, no further suggestions will be needed to impress that one with the extreme sweetness and healthful nature of rank tobacco smoke. An old, well-used pipe, reeking with the deadly oil distilled from the pounds of tobacco which have been so extensively burned in it, is enough to nauseate any human stomach! Faugh! it sickens, almost in imagination. *Horresco referens.\**

We have heard of youthful aspirants to smoky honors (the young gentleman depicted in the engraving was one of them) who, having



FIG. 1.—INFATUATION.

behind those bare and dry items of disease and death which we term "statistics of mortality," and instead of mere figures and technical terms we contemplate the fatal cause of the great aggregate, how shocking, how revolting the picture! Can it be realized that a being endowed with splendid capabilities and privileges, with that mental vision and power of judgment which constitute him the chief, the dominant energy in the universe, will subordinate, nay, prostitute, all these capabilities and privileges to an ephemeral indulgence of an animal appetite; will entirely lose sight of himself in the pursuit of objects in themselves unsightly, and ministering naught but mental or bodily disease to their infatuated votaries? Yes. The possibility is attested by the numerous asylums, hospitals, prisons, reformatories, etc., which are at once the pride and shame of civilization, by the ten thousand freshly-made graves which dot the sod of this country, and by the leering, bloated, diseased debris of humanity which we meet every day in the social round. How strange, how wonderfully strange the influence wielded by those twin agents of destruction, Alcohol and Tobacco! A few draughts of the fiery liquid, a few puffs of a cigar or a pipe, and a habit is formed which binds its victim in meshes of steel. Strong men—men whose powerful mental apprehension is equal to the loftiest thoughts or noblest conception of genius, who in their pride of intellect and potency of will scoff at restraint, are helpless as infants in their nurse's arms, the thirsty, craving subjects of a distilled fluid or

the admiration of an expectant nation! And yet, with all the dread facts staring them in the face, and urging them to exercise their judgment, their will for their best interests, how great the concourse of men who do not heed the warnings, but obedient only to appetite and propensity, clamor for the things which prove their destruction!

There is no lack of energy on the side of reformers. Societies having in view the redemp-

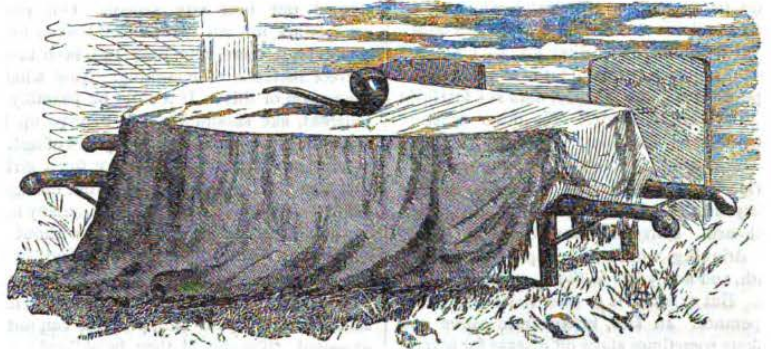


FIG. 2.—THE RESULT.

tion of man from depraved habits are abundant and vigorous. They accomplish much; but when we contemplate the long ranks of the dissolute, which seem to be filling up more and more with fresh recruits, we are obliged to confess that it doth not belong to any man to save another from sin and death unless that

come into possession of a pipe, thought it their duty to employ every available moment in cultivating its acquaintance, burning tobacco far into the night, and planting the seeds of disease and physical decay in their scarcely mature constitution.

\* I shudder at the very reference.



Among the diseases engendered by the use of the noisome weed in early youth, and specifically demonstrated by the best physicians in Europe and America, are dyspepsia, organic derangement of the heart, epilepsy, partial paralysis, necrosis of the jaw, rheumatism, salt-rheum, nervous debility, consumption, insanity. One of our American medical monthlies, in a recent issue, has an extended account of the removal of a man's entire jaw, which had become diseased from the contact of tobacco with decayed teeth. Our profession brings us in contact daily with those whose only excess is the use of the poisonous plant, but whose meager frames, cadaverous faces, and abnormal excitability proclaim their suffering. Nine tenths of our youth, who are wasting their vital forces thus, attribute their weakness to everything besides their darling cigar or pipe. Surely that which they love so well can not be undermining their health! But so it is. Let the truth strike home to their intelligence, and save them from the further waste of time, money, and true bodily enjoyment.

The "last scene of all that closes" the smoker's sad, eventful history is seen in our second engraving, and needs no comment of ours to point its moral. He who, to a great extent, lives to narcotize his lungs and his faculties, must ere long succumb to the effects of his dissipation; and what more appropriate memorial of his life could we place upon his coffin than the pipe which immurely inclosed him therein, and what more apt legend could we uprear over his grave than

"In the smoke of his pipe his life faded away!"

**DIETETIC FACTS.**—Here is something of which few persons who live chiefly to eat ever permit a thought to enter their hungry minds. Soup, fish, flesh, oil, vinegar, wines, pastry, ices, confectionery, fruits, and numberless minor ingredients of conflicting chemical qualities are among the materials "thrown in." Stir these things together in a vessel, and which of us would not sicken at their appearance and odor? Yet at a dinner party they are all crammed into the stomach, there to ferment and generate pernicious gases. Truly, man is "fearfully and wonderfully made." No other creature could exist on such diet. It would kill a gorilla in a month. It *does* kill, though more slowly, thousands of that high and mighty variety of the human race commonly called gentlemen. Universal temperance in eating and drinking would quadruple the general health, and add years to the average life of the race. But exercise is as essential to health as temperance. In fact, intemperate eaters and drinkers sometimes starve off disease for several years by using their muscles manfully. As a rule, however, gormandizers and guzzlers are indolent. There is a story in the Arabian Nights of a physician who cured a sultan of plethoria by introducing certain medicaments into a mallet, with which the patient hammered every day until he fell into a profuse perspiration, when the virtues of the panacea

in the mallet passed through the fibers of the wood into his pores. This is merely an allegorical way of enforcing the great lesson that bodily exertion is beneficial to health—that exercise is excellent physic. Everybody who knows anything about the mechanism of the human frame, sees, of course, that it was made to work, and we may add that if it does not fulfill the conditions of its structure it is sure to corrode and drop to pieces prematurely.

### TEACHERS AND SCHOLARS.

No one need think to enter the field as a teacher unless she is willing to yield herself up to her labor, for it is a labor, though a pleasant one, when undertaken in the right spirit; but it should not be a task. Not only should we, as instructors, be prepared to furnish the necessary information, but we should study how to impart it to the best advantage; how to make it available, how to sift out the knowledge, as it were, so as to make dry studies interesting. In fact, there should be no such thing as dry study.

There is a great deal of useless matter dragged into school books, and the pupil is forced to repeat the ideas, and often the exact words of the author, without getting the least glimmer of their light; they leave the class, nay, the school, destitute of the faintest idea of what they have been studying. When the book is not clear, where pages are devoted to what may be condensed into half the space, the book should be set aside, and the teacher give oral instruction. I have seen pupils who have been studying arithmetic up to the age of sixteen or seventeen years, and yet they were not able to perform an example in long division, nor make the simplest arithmetical calculation. You may say, "Oh! this is a solitary instance; she must have been very stupid." I tell you no! It is the case with a great portion of the young ladies who attend what are termed our best city schools. Our public schools are not an exception. I have found many, even there, who have not been taught correct methods of reasoning. Now what is the reason of this? If a child be passably intelligent, she should be able to give up the study of arithmetic at fourteen years of age. It surely should not be necessary for a girl to dwell on writing and grammar from the age of ten to seventeen—seven years—and many more for arithmetic. Yet it is almost without exception the case. Where does the fault lie? I do not say altogether in the teacher, for, of course, if a parent keep her daughter from school every day or two, progress can not be expected. She should then be obliged by the rules of the school to take a lower position in her classes; and thus she would be likely to learn something thoroughly, and not obtain a useless smattering without end or aim. If all teachers were conscientious and true to their high calling, the parents could not decide the matter, and the pupil would be educated in spite of difficulties.

I would have the teacher do less for the scholar than she now does. Set the child to thinking, show her the way; then let her move on, and learn to overcome difficulties.

The child should be encouraged to ask questions. I know that many will disagree with me, and say that it is impossible to make any progress with a class if one stop to answer all the questions which children may put. Many will tell me they will make idle and foolish inquiries. I answer no! If properly trained, they will ask such questions only as will awaken interest and show thinking minds. I have always encouraged the habit. The teacher should strive to prepare herself upon all subjects, and if she be not careful, she will find her pupils will steal a march on her, and make some demands which will at first seem difficult to answer.

I would here notice the sad failing that I have observed in my fellow-workers, which is this, that they think the pupil must be answered at all hazards, as it would never do for the teacher to be found wanting, so they give a wrong answer, a mere form of words or a set speech, without meaning, and let it pass. We ought to have more courage and say frankly, "I do not know. I'll try and find out." Every child should be taught to search the truth for herself, for the reasons which have given rise to a certain rule. Especially where authors differ, the subject should be presented in a new light by the teacher; then let the pupil take that method which seems most reasonable. A teacher should take a subject in hand, and spend even weeks in gathering all the information she can upon it by inquiry, by observation, and by study. This close application and research upon one subject will make a new one much easier. The English grammar should, in my opinion, be well understood; then the scholar will be fitted to study the grammar of other languages with more facility. History, mythology, and literature are closely blended, and no studies have a more elevated and refining influence than these.

Every teacher should possess a magnetic influence over her pupils; she should imbue the class with life and spirit, and should bear them along with that subtle influence which can be seen and felt, rather than described. She should aim to create an enthusiasm, so that her class may feel lifted up, and the time spent together seem all too short. School days certainly should be happy. A teacher who is one in a true sense, will not fail to make them so.

That course of study should be pursued with girls which will be most conducive to their best interests and future welfare; that they as women may be able to make their knowledge available in the cause of humanity; that they may be useful wherever they may be placed. Self-reliance should be cultivated. There is a great deficiency in this respect, and there is no better place than the school-room for the culture of this important quality. Now, if my remarks prove useful to those just commencing the education of the young, I shall be glad. The great secret is—*How* to teach. F. A. W.



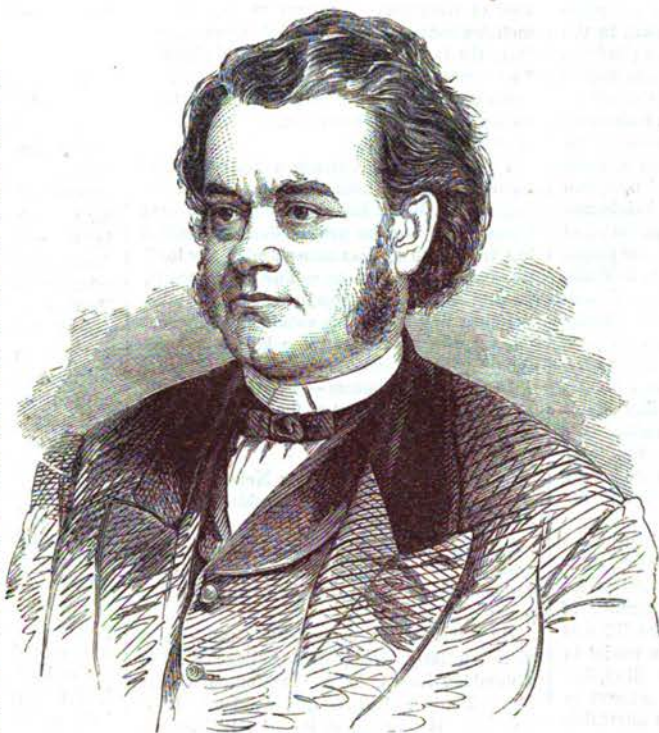
**ALLEN A. GRIFFITH,**  
THE WESTERN ELOCUTIONIST.

WE present the readers of this number of the JOURNAL with the portrait of this rising teacher and lecturer on Elocution. So far as health is concerned, we could say nothing at all deprecatory of the gentleman. Every vital function which he possesses is manifestly in excellent working order, supplying those juices in rich abundance which lubricate the machinery of the mind, and enable it to operate with facility and effect. Such an organization, ministered to as it is by a strong motive temperament, can manifest itself in its fullest capacity, and maintain a good degree of activity without irregularity and without exhaustion. It is gratifying to find occasionally opportunities like this when we can assert that

the indications of the *sanum corpus* are all that could be desired. Good lungs, excellent digestion, and a thorough circulation are the property of Mr. Griffith, and for them he is no less responsible than for other gifts which vigorous health, when properly applied, serves to develop and fortify.

He has a full eye—the expression of talking ability; a broad forehead—an indication of vivacity and sprightliness; a good degree of reflective ability, and a sufficient appreciation of method and taste to effectively manage his intellectual forces. He is by no means deficient in imagination; nor is there any lack of fervor when circumstances conspire to arouse emotion. He is ambitious—would excel in whatever he attempts, and having secured success and reputation, would be likely to stand upon them with earnestness and steadiness. In his line of activity he would be foremost, the condition precedent. He is inclined to be somewhat more theoretical than practical—more original than a follower of other men's recipes.

The social qualities are evidently influ-



ALLEN A. GRIFFITH, THE WESTERN ELOCUTIONIST.

ential with him; the comforts and privileges of a home, and the associations and sympathies of friends, are cordially responded to by such a nature. He possesses in a high degree that elasticity of temperament which conduces to buoyancy and exhilaration of spirit. He enters upon the prosecution of an acceptable enterprise with that cheerful energy which indicates enthusiasm, and which is so generally conducive to success. He is occupied, as will appear from the following biography, in a profession which requires the exercise, more or less, of all the faculties, and which especially evokes the influence of the emotive qualities of man. Taken altogether, his organization certainly appears to be in correspondence with his profession, and able to fully respond to its requisitions.

BIOGRAPHY.

Mr. Griffith is the second son of Luther Newcomb Griffith, and was born at Pike, Wyoming County, N. Y. While very young his parents removed to Elyria, Lorain County, Ohio, and here the first sixteen years of his life were passed. At Mills Academy, in Elyria, he received the first impulse in the special department of education to which he has devoted his

life. In childhood he never enjoyed good health; and at fifteen was supposed to be past help, in quick consumption; was unable to do any kind of manual labor, and was sent to school to be "out of the way." About this time he became very much interested in some exercises before the scholars of the Academy, conducted by the eminent Irish elocutionist whose brilliant and brief career in the United States will be remembered by literary men. The exercises consisted in "breathing," "utterance of the vowels with inflections and circumflex," and "readings." These exercises afforded so much pleasure, and were of so much real benefit to the health, that Mr. Griffith afterward joined a class under Prof. Kennedy's instructions, and also took private lessons. He was highly commended by his teacher, and assured of good health if he would only persevere. Shortly after this, an interview was had with Mr. James E. Murdoch, at Cleveland. Mr. Murdoch was not giving instructions at this time, but kindly suggested a course of study and practice, which was carefully carried out.

Soon after completing the course at the Academy, Mr. Griffith was thrown upon his own resources, and sought his fortune in the West. He taught successfully as principal of Union schools at Milwaukee, and Waukesha, Wis., six years, occupying his leisure in the study of law. He was admitted to the bar in Milwaukee in 1855. In 1857, by invitation of the teachers' associations of Wisconsin and Iowa, he visited institutes, and presented his methods of teaching reading and elocution, and created much interest among the people by his public recitations. In 1858 he was invited to join the distinguished teacher and elocutionist C. P. Bronson, in a series of entertainments. And this may be said to have been his introduction to the people as an elocutionist and reader. For more than ten years Mr. Griffith has been almost constantly occupied instructing classes in the different colleges and seminaries of the North and West, and in public lecturing. He has been a devoted student, and the whole range of classic literature has been explored for models in the different styles of expression and delivery. His memory is superior, enabling him to recall the principal popular selections, and to recite many of Shakespeare's plays entire. His manner upon the platform is exceedingly natural and graceful. The great benefit which he has derived from the practice of elocutionary exercises makes him an enthusiastic advocate of the study of elocution.

Our institutions give prominence to public



speaking. The people are instructed in political assemblies, church congregations, in the halls of justice, and from the lyceum platform. Correct reasoning or simple demonstration is not sufficient to secure the greatest good on these occasions. Sound logic is the basis of oratory; but logic is weak before public assemblies, even in demonstration of the truth, unless the voice is trained to winning cadences, and the charm of manner made to give weight and character to matter. The sacred literature of the Bible and the hymns read from the pulpit, throughout the land from Sabbath to Sabbath, if accompanied with the honest voice of natural feeling and the expressive face of sincerity and Christian love, varying to indicate appeal, rebuke, devotion, or praise, would add to the religious culture of the people and to the wealth of religious ideas and sensibility almost beyond computation. The impression that culture is powerless to produce the results, or that success in elocution and eloquence is only for the gifted few, has too long rested in the mind of the intelligent.

The methods of study in the schools have confined the student to mental processes, without the additional culture or preparation for magnifying ideas by a forcible utterance of them. So many of the learned in the different professions have failed to exhibit a model in elocution, that students under the discipline above referred to, have come to regard oratory as a gift, not an acquirement, and admitting the power of persuasive speech and action, consider them beyond their reach or capacity, and as a consequence the scholars are becoming eloquent as writers, but powerless as speakers. They come to the bar, pulpit, or platform with voices uncultivated, bodies reduced by the unvarying rounds of the class-room, unskilled in gesture without acquired poise and repose, unable to think upon their feet, and experience all the mortification of failure in attempting to do what they have not educated themselves to do.

Mr. Griffith is producing a great change in the minds of the professional men and teachers with whom he comes in contact, in regard to this subject. Claiming that when elocution and rhetoric are taught in harmony, or together, or when the principles pertaining to the management of the voice, and the gesture of the body and limbs which constitute the external facts of oratory, are taught in conjunction with the accepted divisions of rhetoric, invention, disposition, choice of words, and memory, pertaining to the reason and understanding, they are as certain to become a part of the personal talents of the man. This position is the correct one. It is verified by the numerous cases of individuals who have distinguished themselves as orators, who have had the greatest obstacles to overcome, who have acquired all their education independent of rhetorical training, but seeing their great need of this culture have set themselves to work in earnest with competent instructors, and have triumphed over all defects, and returned to nature's pleasant ways in the speaking. Sound and sense must harmonize in speech, and the

tone of voice may be taught to take on the modifications of thought and feeling; or, rather, the indescribable eloquence of children, "who speak as they feel," may mature and develop with their growth and mental acquirements, and we may have harmoniously developed men.

The University of Chicago, at its commencement in 1866, conferred upon Mr. Griffith the degree of A.M. for his services to the cause of learning. Up to the present time Mr. Griffith has refused to connect himself with any institution, believing that he can do more good by passing from one college to another, spending sufficient time in each to awaken a permanent interest, and for this purpose he has reduced the principles of elocution to a brief system.

1st. Physical Culture — Position, Gesture, Breathing, Management of the Vocal Organs.

2d. With Voice Culture, Alphabetical Elements, Groundwork.

3d. Expression, introducing New Combination Exercises, which are invaluable for health as well as oratorical effect.

His "Lessons in Elocution," embodying his system, with many selections analyzed, has reached a sale of ten thousand copies in two years.

By a recent arrangement Mr. Griffith is to visit regularly Georgetown College, D. C.; Columbian Law College, Washington, D. C.; Notre Dame University and Academy, Indiana, etc. He resides at Batavia, Ill., having there a family consisting of his wife, two sons and one daughter. Mr. Griffith is strictly temperate in his habits, using no tobacco or alcoholic stimulants. He enjoys robust health; and having the firmest faith in himself and the importance of his mission, he is doing a work the influence of which can not be estimated.

#### "VELIS ET REMIS."

Out to the sea we are sailing now,  
The great, broad sea, whence none return;  
On to the harbor our vessels plow,  
Where lights of heaven softly burn.  
Happy and gay on the dancing sea,  
Forever thus shall our bold song be,  
"Vells et remis."

"Vells et remis" we lightly trill,  
And as our barks spring swiftly on,  
The sea breezes all the white sails fill,  
And oars gleam in the golden sun.  
While still do our lips breathe forth the song,  
As we are borne so lightly along,  
"Vells et remis."

But lo! the night comes fearful and cold—  
The billows leap in angry foam,  
And fierce winds shriek in their language bold,  
As weird forms o'er the waters roam.  
And now, with our pale lips firmly pressed,  
Low ring the words from each throbbing breast,  
"Vells et remis."

"With sails and with oars," oh, earthly ones,  
Who struggle on a restless sea,  
Unfurl thy white sails and ply the oars—  
Use every dormant energy,  
Until, at last, on heaven's shore,  
The weary words will sound no more,  
"Vells et remis."

#### CHARLES THE FIRST OF ENGLAND.

BY EDWARD W. TULLIDGE.

THE innovations of centuries, gradually but surely spreading throughout Christendom, had been working up the times and preparing Europe for great religious and political changes. In England it was not merely a grand religious struggle of the dominant Normo-Saxon race for Church reform and progress—people tearing away the veil of the dark ages and pulling down an old hierarchy which had become intolerable to the robust minds of the zealous Puritans of England and the stern Presbyterians of Scotland. This was the outside form; but there was in it a pregnancy of other issues. A religious spirit and fervor that find expression chiefly in protests and innovative faiths will soon afterward begin to work corresponding changes in the social and political states. Charles the First was born in times and surroundings when this was illustrated, and with him came Oliver Cromwell. Like his beautiful grandmother, he was the very embodiment of the assumption of the superiority of the prince to the nation, and both represented the past, and not their mighty progressive age. The consequence was, they were united in their fate.

Charles Stuart was the second son of James I. of England, by Anne of Denmark. He was born at the royal castle of Dumfermline, in Scotland, Nov. 6, 1600, three years before the death of the great queen who executed his grandmother. Elizabeth, Cromwell, and Charles were living at the same time. If the tradition of the pugilistic episode between the boys Charles and Oliver be not a fiction, then young Cromwell vanquished his elder, for the Prince was born two years before the boy who was destined when a man to meet him on the greatest issue of the world—the right divine of the nation, not of the prince—and he met him in the people's might.

The Prince was endowed with rare obstinacy, which manifested itself in his childhood. "He was noted," says Lilly, "to be very willful and obstinate by Queen Anne his mother and some others about him. \* \* \* The old Scottish lady, his nurse, used to affirm so much that he was of a very evil nature even in his youth, and the lady who afterward took charge of him can not deny but that he was beyond measure willful and unthankful." A most unfitted prince indeed for such times as those he fell upon.

James essayed to bring about a marriage between his son and the Princess of Spain; but the voice of the English Parliament and people loudly protested against the union. This, with the obstinate king and Prince of Wales, would have been but little respected, but Charles, having paid a visit to Spain, with Buckingham, in disguise, to see his bride elect, himself broke off the match, through a quarrel between Buckingham and the Spanish minister. The Prince left Madrid suddenly, under the pretense that his father had recalled him;

and he was soon afterward engaged in marriage to Henrietta Maria of France. This brought about a war with Spain. And the match with the French princess was equally hateful to the nation as that designed between Charles and the Spanish princess.

At this period James died, and his son came to the throne in the twenty-fifth year of his age.

When Marie de Medici sent her daughter Henrietta to England she gave her at parting a letter of instruction, in which she counseled her to be a second Esther to her people, the Roman Catholics. This letter was written in the queen's own hand, bearing her name, but the politic Richelieu was its real author. The import of this counsel was for Henrietta to make herself the head of a powerful faction in her husband's kingdom. She was a zealous Romanist; and England received her with great distrust.

The temper of the times was strongly puritanic, and in the very character and earnestness of the master spirits of the age there was nascent a stern robust republicanism. The Cromwells, Hampdens, and Miltons represent the grandly-earnest men whom Charles was meeting from the opposite side. His chief advisers were the favorite Buckingham and Henrietta. The fate of his grandmother was coming to him from the same causes, and he was running against the nation and the age; and though not himself a representative of Rome, he brought his grandmother to his side in the person of his queen, Henrietta of France. She hated the Puritans as earnestly as the Puritans hated her; and inheriting from her father a love of absolute power, she urged her husband into his fatal course.

At the opening of his first parliament, June 18, 1625, the young king wore the crown on his head, contrary to the custom of the English kings previously to their coronation. This presumptuous innovation was a manifestation of Charles' assumption of right divine, which was first claimed by James his father, and against which Parliament protested vehemently in the late monarch's reign. Notwithstanding this stern protest, Charles Stuart met his first parliament wearing the crown, which the nation had not yet given him. His opening speech was brief and peremptory, demanding supplies to carry on the war with Spain.

But the Commons of England felt its own power; and woe be to that king who braves a nation when the people *feel* their might! The people's representatives were conscious of their strength, and they determined to employ it for the protection of the country against the encroachments of the king's authority on the ancient constitution of the realm. They objected to the taking up of the business of supplies first. Some of the members thought it reasonable that the king should first redress the grievances complained of in the reign of his father; others wished an account rendered of the employment of the last subsidy, granted by the Commons for the recovery of the Palatinate; some were anxious for the enforce-

ment of the laws against Popery, which laws had been suspended by the king's authority; others of the members pressed for the repeal of a duty on wines, imposed by the late king without the consent of Parliament. Charles promised fair, and professed good faith with the Protestant religion, and the Commons, though dissatisfied, granted two subsidies.

Notwithstanding the king's profession of good faith with the Protestant religion, which, from the ascension of Elizabeth to the throne to that time, had been the chief political as well as religious issue of the nation, his marriage with a Roman Catholic princess of Henrietta's character did not assure the people or their representatives. Neither was their assurance increased in view of the large establishment of ecclesiastics, including monks and a bishop, which the queen had been permitted to bring with her. She was looked upon as Charles' chief adviser. The favorite Buckingham was known also to incline toward the Romish Church, of which his mother and wife were members. Besides, there was the king's interference in favor of Popery, interrupting the action of the laws, and slights put upon the reformed Churches abroad, and the bitter hostility which he inherited from his father against the Puritans of his own kingdom. And thus, from the very stepping-place to his throne, he was challenging the issue with the religious and political fervor of his times. The majority of the Commons were Puritans, and the people were of the temper of their representatives.

Enraged with his parliament, the king dissolved it after a three weeks' sitting, and took upon himself the government of the land. He then levied taxes by his own authority, revived the old abuse of benevolences, and quartered his soldiers in private houses.

Charles called a second parliament in 1626; but its members resolving on measures of redress and the impeachment of Buckingham, they were dissolved by the king before they could pass a single act. Then followed the same illegal taxation, and many who resisted were imprisoned.

The king now involved England in a war with France. Buckingham quarreled with Cardinal Richelieu, and that famous minister forbade the duke ever to enter French dominions again. Buckingham led an expedition to the relief of the Huguenots, but lost half of his men, and returned to raise a second expedition.

In the mean time, the king, to obtain supplies to carry on his injudicious schemes, called a third parliament, in 1628. Before granting the desired supplies, the Commons drew up the famous Petition of Rights, exacting that the king should levy no taxes without the consent of Parliament, detain no one in prison without trial, and billet no soldiers in private houses. The Commons also persisted in the resolve of the nation to impeach Buckingham, but this was silenced by the assassination of the favorite while at Portsmouth, preparing to sail with

his second expedition. The king was forced to grant the just demand of his parliament, and "the Commons, rejoicing in the second great charter of English liberty, gave him five subsidies, equal to nearly £400,000."

But Charles had merely deceived the nation, and in three weeks it was conscious of the perjury of its monarch. In vain the Commons murmured; and when they sat to prepare a remonstrance, he came to the House to interfere. The members locked themselves in, but the king got a blacksmith to break open the doors, imprisoned nine of the members—one of whom died in prison, and dissolved the Parliament in great wrath, determined now to reign an absolute monarch, and govern the nation by his own arrogant assumption of right divine.

For eleven years no parliament was called, a case without a parallel in English history; and thus Charles was rushing England backward, and rapidly reducing her power and influence.

During these years of absolutism Sir Thomas Wentworth, who had first led the Commons against the king, but who was now Earl of Strafford, as prime minister governed for the tyrant Stuart; and William Laud Archbishop of Canterbury administered the affairs of the Church. Strafford played the Richelieu, and laid a deep scheme to undermine the Constitution of England, and secure for the monarch absolute power. A standing army was to be raised, and all other power in the state swept away. In 1633 he was appointed Viceroy of Ireland, where for seven years he carried out his policy, and both the native Irish and the English colonists crouched in terror under his iron despotism. On the side of the Church, Archbishop Laud was almost a Papist, and he hated the Puritans with all his heart.

The nation was now groaning under the despotism of three lawless tribunals. The Star Chamber sentenced men to fine, imprisonment, and mutilation for resisting the policy of the king; Laud, through the High Commission Court, launched vengeance upon the heads of heretic Puritans and Calvinists; and over the northern counties a Council with absolute power, directed by Strafford, sat at York.

During this despotic period arose the infamous "ship-money" tax. It was a war tax in the time of peace, and it dated back to the Danish invasion; but it was revived and levied contrary in every respect to its ancient intentions. In olden times it was levied for the equipment of a fleet to defend the shores of England, but now it was forced upon the nation to support a standing army to subjugate itself to the rule of an absolute despotism. The lion was aroused in every noble heart; and Hampden, after three years' non-resistance, boldly threw down the gauntlet against the king, and refused to pay. His mightier cousin, Cromwell, too, was fast coming to his work.

It was in this period of the reign of terror that the great emigration of the Puritans drained



England of her best blood and noblest spirits, for Laud's spies hunted them even to their closets, and the High Commission Court robbed, tortured, and mutilated them. As noted in our life of Cromwell, that hero himself, with Hampden and Pym, was on board of one of the eight ships which the mandate of the tyrant Charles stopped, arresting the flight of the Pilgrims from their native land. But for that evil stroke of the Stuarts' policy, Cromwell would have been among the founders of New England, instead of Lord Protector of the realm and the righteous executioner of a nation's justice.

Not content with the subjugation of England to an iron despotism, the king now hurried on his fate by attempting to carry out his father's darling scheme of converting Scotland to Episcopacy. He visited the land of his birth in 1633, and appointed thirteen bishops; and four years later he commanded a semi-Popish form of prayer to be read in the churches of Edinburgh.

It was a Scotch woman who opened the civil war, and her simple example of physical remonstrance illustrated the temper of the times. When the dean in St. Giles' rose to read the new liturgy, Jenny Geddes hurled a stool at his head. A great riot in the church followed, and the bishop and dean fled. The king attempted to enforce his policy, but Scotland was aroused, and within two months nearly every soul had signed the National Covenant, by which the entire nation bound itself to resist the revival of Popish institutions, and to unite for the defense of its laws and liberty. Soon afterward a General Assembly was held in Glasgow, which excommunicated the bishops and abolished prelacy. Scotland was more than ever Presbyterian.

The king would have sent an army into Scotland, but his policy was reacting upon himself; and he was forced to call his fourth parliament, in 1640. He soon dissolved it, and attempted to carry on the government by a Council of Lords alone. The Peers, however, refused to act apart from the Commons, and Charles was again forced to convene a parliament, for a Scottish army under Leslie had crossed the border and seized Newcastle.

No longer was the nation disposed to allow an arrogant prince to play with his right divine, overturn the institutions of a thousand years, and crush out by an iron despotism the freedom of the land. The famous Long Parliament was sitting now, and the man of action—the mighty Cromwell—was in it, ready for his work, and equal to it. In its first session Stafford was impeached and Laud imprisoned. The charge was treason against the liberty of



PORTRAIT OF THE KING OF GREECE.

the people. Pym led the impeachment. Stafford was executed by the Parliament; and Laud, after a four years' imprisonment, followed him to the block.

The reaction in Ireland, the result of Stafford's despotism, gave birth to a Romish conspiracy, and in that year (1641) forty thousand Protestants were massacred by the Romanists. Fearfully did Oliver Cromwell avenge that dark event.

On Nov. 22, 1641, the king's party and the people's leaders measured strength in Parliament upon the Bill of Remonstrance against the king. Charles for a time was awed by the grand stern spirit of the men now thoroughly aroused against him. He promised fair, but betrayed again; and early in 1642 he ordered the arrest of Pym, Hampden, Hazlerig, Hollis, and Strode for high treason. But the Commons refused to give up their champions. The next day the king went to the House with armed force to seize the five leaders, but they had escaped. The nation was outraged. All that night armed citizens crowded the streets of London. "To your tents, O Israel!" was the feeling and voice of the times. The queen fled to Holland, and Charles to York. Communication was opened between the king and Parliament; but the Stuart found that men had arisen as obstinate as himself. "The sword of the Lord and of Gideon" was ready to leap from its scabbard; and the grand assumption that God was on their side was an

inspiration and a prophecy in the souls of the earnest men of the nation.

Civil war now began in earnest, and most of the Lords were with the Commons. The Parliament seized Hull; and on August 25, 1642, the royal standard was unfurled amid storm and rain at Nottingham. Ten thousand of the king's Cavaliers soon rallied around it; and Charles made war upon the nation and its Parliament.

Cromwell's day had now come; and he was the first of the Parliamentary leaders in the field. The king's soldiers were gentlemen, high-mettled men, who held loyalty to their king as an heroic faith. The ranks of the Parliament were filled with common men, raw and untrained; but Cromwell brought to the aid of the popular cause his Ironsides; and in time his genius organized that glorious army of God-fearing men who performed such mighty deeds. The principal thread of that great civil war we have already given in our life of Cromwell, published in the late December and January numbers of the PHRENOLOGICAL JOURNAL.

[TO BE CONTINUED.]

## THE KING AND QUEEN OF GREECE.

A SUBSTANTIAL-LOOKING young couple, and apparently well mated. The Dane and the Russian make a good cross, and we see nothing incompatible in the two.

The young man will be manly and the woman womanly. As to their office of king and queen, it is only a circumstance growing out of political relations. It is highly probable that there are thousands of others who, if not equally eligible, are equally capable to fill the places. They have no more of our respect because king and queen than if they were simply republicans. The term "handsome," we think, may be applied more appropriately to the man, in the present instance, than to the lady. Those are handsome features; it is a beautiful head, and there are marks of executiveness, decision, and energy in the face. The eyes almost speak, the nose is prominent and well formed, the mouth firm, and the chin will become more prominent with age. Altogether, there is little in this face to criticise, much to admire. But though we apply the term "handsome" to the man, we



may apply a still better term to the woman, viz., goodness, amiability, integrity, kindness, devotion, prudence — qualities with no lack of intellect.

The strong affections are indicated in the lips and the chin, Conscientiousness by the breadth across the top-head, and prudence by Cautiousness.

There is also taste manifested through large Ideality, and we do not hesitate to predict that her life will warrant the best predictions which can be made of her; the more she is known, the more she will be admired, respected, and loved.

To the eye of a phrenologist her head presents a beautiful model, while her physiognomy reveals the goodness of her heart. It is a real satisfaction to contemplate characters such as these. And in all sincerity we wish them every reasonable blessing; may they grow in grace as they grow in years, shedding a beneficial influence on all who come within their sphere.

We condense the following brief sketch from a German paper:

George, or, as the Greek orthography has it, Georgios I., the present ruler of Greece, is a young man, having been born December 24th, 1845. He is the third child of King Christian X., of Denmark. He received a thorough academic education, and entered the marine service of his nation at an early age. On the occasion of the marriage of his sister, Alexandra, to the Prince of Wales, he created a very favorable impression in England, whose ministry saw in him a fit candidate for the vacant throne of Greece. France and Russia consented to such choice, and the national convention of Greece, on the 30th of March, 1863, unanimously elected him king, under the title Georgios I.

His queen was the Imperial Princess Olga Constantirownna, of Russia, who was born September 3d, 1851, and is the daughter of the Grand Duke Constantine. Her education has been by no means neglected, and she has had the improving opportunities of visiting the different countries of Europe and making a personal acquaintance with courts and peoples. She was married to the King of Greece on the



PORTRAIT OF THE QUEEN OF GREECE.

27th of October last, in St. Petersburg, amid all the pomp and festivity usually rife on the occasion of an imperial marriage ceremony. Although but sixteen years of age, Queen Olga is said to command the admiration and respect of her court and people by her amiability and accomplishments.

### THE SELFISH FACULTIES.

If Phrenology has done no other good thing, it has taught us to be more tolerant to that class of faculties called "Selfish Sentiments." We have it stated—

"The good die young;  
But they whose hearts are dry as summer's dust,  
Burn to the sockets."

But why it was so, and especially why it ought to be so, was for a long time a matter of speculation only, in which the "care the devil has for his children," alternated with the aphorism that "the gods loved the good too well to allow them to remain long upon earth." That a philosophy will one day be founded upon the theory, that the excess of selfishness is the summit of unselfishness, is not unlikely, even if we do not consider the utilitarian argument the same in reality; for as men learn that to take care of themselves, morally, mentally, and physically, in the best manner, requires of them the care of the bodily, mental, and moral qualities of their associates, they will, from very excess of selfishness, try to make those

about them better. The man who would benefit his fellows must cultivate and improve his own nature; and to elevate himself, he must benefit his neighbors; and this circle of good works comes very near the command, "Love your neighbor as yourself." The difficulty is to make men see the real value to themselves of this care for others, since selfishness in its lower development always doubts the good of self-abnegation. While a man acts from an impulse or theory of moral excellence in himself, whether the result be for good or evil, he feels, himself, a certain satisfaction, which is not always the case with a man acting knowingly from selfish impulses, however refined. To torture a human being to death might afflict a sensitive nature, but the belief that by this he is serving God, would give him an inward content. For this reason fanatics in every age have, while endeavoring to produce a high state of religious excellence, really opposed the true moral standard of perfect human development. The

man who acts from any strong motive must be constantly on his guard that he allows not low motives to mix with his superior aims.

The selfish faculties, which lead a man to provide for himself, isolate him, to a considerable extent, from his fellows. They lead him to depend upon himself. Persons in whom the social qualities predominate, are often led to allow matters of their own personal need to be performed for them by others; as husbands grow indolent and expect their wives to perform for them many little acts which concern their own personal condition, and which they could best perform themselves; and the same is true of other members of the family circle. We call such persons selfish, but it is a weak selfishness, resulting from the perversion or want of development and right employment of the faculties which are given for each one's care. So many good men absorbed in high moral or intellectual labor are prone to forget, or to neglect, or leave to others, certain tasks as beneath their notice, which duties, it often happens, can be by no one so well performed as by themselves, whom it most intimately concerns.

The perfect action of the selfish qualities produces physical, intellectual, and moral balance, and harmonious health. These faculties stand as a mediator between the higher and the lower, and acting for the good of the world while they lead to the elevation of the individual; thus the whole species is improved, and, conversely, as the race is benefited, the individual is made better.

DAMON.



## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.  
—Young's Night Thoughts.

### INORDINATE AFFECTION.

A SERMON PREACHED IN ST. TIMOTHY'S CHURCH,  
NEW YORK, BY REV. G. J. GEER, D.D.

TEXT—Mortify, therefore, your members which are upon the earth,—fornication, uncleanness, *inordinate affection*, evil concupiscence and covetousness, which is idolatry.—COL. III. 5.

It is, I imagine, apt to be forgotten that we may love, improperly, things proper to be loved. While there are overt acts of sin, specific and sharply defined, acts in themselves sinful, there are also things toward which we have affection, which affection becomes morally and religiously harmful by reason of its excess, *e. g.*, the exhortation, "Set not your affection on things which are on the earth, but set your affection on things which are above," refers to that excessive worldly affection which interferes with or takes off our affection from heavenly things. We can not live without loving earthly things. The trouble is that it is common to love them unduly, even so much as to take away the love of heavenly things. Precisely at what point earthly love becomes sinful we can not determine. It varies, unquestionably, in different cases. There are those who have set about uprooting every earthly affection. Under the theory which these adopt (that any earthly tie is sinful), bodily infictions have taken place, not to speak of bodily lacerations, from which the mind shrinks, as if there is one God of nature and another of grace, and these hostile, one to the other. We recognize the fact that the kingdom of Christ is a kingdom not of this world; that the Church is a body called out, as its name implies; that the race is fallen and sinful; that Satan has entered into our race; that our blessed Lord became incarnate that He might cast him out; that the whole world lieth in wickedness; that the heart of man is prone to evil continually. For each one of these propositions there is abundant Scriptural proof. They are facts and positions which pervade the sound devotional offices of all the ages of the Christian Church, its collects and its catechisms. They can not be safely ignored. And they must be held not merely as doctrines, but recognized as facts, living and operating, which are constantly to affect and determine the conduct. To walk in the world as if these were *not* facts, is to enact the fancy of the child who, with blindfolded eyes, imagines that he will not run against objects because he does not see them. The true theory, as I believe, of the Church and of the sacred Scriptures is, that we are here to rescue the things of God from perversion—to bring back that which He made, to a pure and holy use [for which it was created],—in short, to use everything proper to be used, as not abusing it.

### EFFECT ON THE SPIRITUAL LIFE.

When any earthly affection becomes inordinate—I care not what that affection is—the love of heavenly things and of God is under a paralysis. There is no action of the heart; it is perverted. Hence, we warn against excessive grief. It shows absence of the love of God, that another being or thing has been put in the place of God.

For this cause also we think the condition of the soul, when it shall have lost all upon which it leans, as will be the case when all earthly things are taken away from it, becomes evident. Hence, also, the abundant exhortations in the Scriptures respecting the enduring nature of God and the things of God. So that the fact of the eternity of God, and the fact of the immortality of the soul, being placed by the side of each other, to a thoughtful mind it becomes evident that the happiness of the soul hereafter must depend upon its love of God. Here, that love is a joy which gives back to the soul the richest rewards. There, its absence is, must be, eternal misery. "Without hope, and without God in the world," are descriptive words which have been rightly characterized as "terse and terrific." Without hope and without God *eternally* is a condition of being which it passes the power of language to express and of the human mind to conceive.

This paralysis, which "*inordinate affection*" brings upon our ability to love God, stops the other functions of the organs of the spiritual body. There may, indeed, be action in those organs, where inordinate affections exist, but it is only formal. Such a person does not love spiritual exercises, though it is possible that he goes through them from a pressure of circumstances—from a desire that he shall appear consistent, or from fear, or because his conscience may sometimes be aroused. Love, joy, life, are gone. He does not go to his prayers, his Bible, his church, with a glad heart. All those expressions of the Psalmist, such as, "I was glad when they said unto me, We will go into the house of the Lord," "My soul shall be satisfied even as it were with marrow and fatness, when my mouth praiseth Thee with joyful lips," find no verification in anything of which he has experience.

The effect of inordinate affection is further seen in the fact that it draws away to itself that which belongs to something better. If you have in your garden a plant which you are tending and cultivating (you of course remove from it all noxious weeds as soon as they appear), you keep other plants, however good they may be in themselves and in their place, at a suitable distance. This is the very point: we are called upon to place the tree of heavenly love—the love of God—in the center of the garden of our life, and then everything which can take away nourishment from it, must be kept at a proper distance.

### THE PROPRIETIES OF AFFECTION.

We must have other affections. God de-

signed that we should have other affections. God blesses other affections. He disciplines us through them. Indeed, St. Paul draws an illustration from holy connubial love, to set forth more clearly the love of Christ for the Church. He draws a parallel between them: "So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh" (the bodily lacerations to which I alluded, belong to a later day; so that St. Paul had never heard of what, in a so-called Christian Church, is familiar to us): "no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." But the love of God is to be sacred above every other affection. Without Him, no other objects of love would have been given to us, nor would they be preserved to us a single moment, nor would we have any capability whatsoever of loving. All things in the kingdom of God, in the universe, are beautiful only as proper proportion and due relation are maintained. An inordinate affection is an affection out of place—out of proportion—one which throws its betters in the shade. You may hold a very small object so near to the eye as to shut out the light of the sun; so you may bring a trifling object so very near to your heart—you may make so much of it—you may love it so intensely that the love of God will be impossible.

It is for this reason that it is often difficult to answer satisfactorily a question, not infrequently asked, respecting amusements and indulgences. St. Paul tells St. Timothy to use a little wine for his stomach's sake, and for his often infirmities. The Psalmist speaks of bread as strengthening man's heart; of oil, as giving him a cheerful countenance; and of wine, as making glad the heart of man. But who does not know that the moment the love of wine gets hold of a man, and becomes an inordinate love, he is almost beyond hope of recall—a lost man? Then rise up sternly from the same holy volume another class of texts. The very clouds of heaven seem to gather blackness as these holy texts declare, "Wine is a mocker, strong drink is raging," "They have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." And do we not know that we look upon that man in whom this affection has become inordinate with amazement and pity? Not only is the love of God out of the question in such a man's heart, but the love of wife and children, of virtue, of honor—nay, everything which stands in the way of this overtopping, all-absorbing, all-destroying affection, must get out of the way. Hence comes irritability. Beings, who else would cling to him, shrink from him. Children who have clung to him in love shiver and shrink away from his presence. You may talk with him; he will promise, and weep,



and pray, and in five minutes be as much a fool as ever. When we speak of inordinate affection in a definite relation, we take it for granted that there is an affection possible in the same relation which is *not* inordinate. And God forbid that I should condemn as recreant to his Christian vows, for this reason, every one who drinks wine.

#### TOTAL ABSTINENCE.

The question of total abstinence is one upon which people are not agreed (the preponderance of sentiment being against it rather than in its favor). But when this affection becomes *inordinate*, who doubts that there is no question whatsoever about the matter? Nay, who doubts, from the fact that the victim of the affection, when inordinate, seems to pass beyond his own control, that total abstinence becomes an imperative duty, the moment the tendency in the appetite is detected? Nay, who can doubt, when this vice becomes alarming in the community, that all right-minded people, and above all, *Christian people*, have a grave responsibility to meet, and should set an example of forbearance, though they feel that there would be no personal danger to themselves of inordinate affection therein?

Our Church does not discipline her members for drinking wine, nor for dancing, nor for visiting places of amusement. Why? Because it is not felt that the thing in itself is sinful, though in every instance fraught with danger. Why again? Because of the special power of fascination in every case. The Scriptures tell us that the love of money is the root of all evil. I am not aware, however, that those religious bodies which would discipline their members for indulgence in the other particulars named, prohibit the making and holding of money. We certainly do not. But yet how false should we or any preacher of righteousness be, if we did not lift our voice against the love of wealth—the hoarding of wealth—the squandering of wealth in self-indulgence—the withholding of wealth from doing good in our day and generation—the idolatry of wealth! How untrue to the holy Scriptures should we be if we did not warn all who possess it—all who hope that the true riches will be hereafter committed to them, to be faithful to the trust of what our Lord calls “the mammon of unrighteousness.” And so of wine and all it represents, of dancing and the visiting of places of amusement. How false would that pastor be to his trust who did not lift up the voice of warning respecting them! For whatever may be conceded of a thing as innocent in itself, not one word, with the Bible before us, can be said the moment the affection becomes inordinate. Then it is ruled out at once, and, for prudential reasons, total abstinence becomes the rule in any such relation. Since these which have been named are admitted to present peculiar temptations to excess, and have been so successful in reconverting Christian worshippers to worldly devotees, in whom the love of God and of holy things seems often to be utterly extinguished, so

that the life again becomes vain and foolish, Christian people must be specially watchful in these respects.

But we must not lose sight of a most important fact—that that which sweeps away one by its power of fascination is entirely stupid to another. I presume there are some who hear me who are moderate in all their enjoyments—who wisely watch against excess in all these respects—who yet can testify to the fascinating power of a worldly life in the particulars of which I have named, while there are others to whom these things severally are even without any attractiveness whatsoever. Now, if the principle upon which we are dwelling be a true one, what an idle thing it would be for such a person to infer that religion consists in abstaining from wine-drinking, dancing, and visiting places of amusement! So that abstinence from these is a test, in such a sense, that if a Christian body can effect this abstinence in its members they are therefore good Christians. This certainly has been the mistake of certain systems, and it is wrong in principle. For where such prominence is given to two or three dangers (which are undoubtedly peculiar, calling for the greatest watchfulness and often for instant excision), it is likely to be forgotten that inordinate affection, in any relation whatsoever, shuts God out of sight, and out of mind, and out of heart. Our blessed Lord says, “If thy hand, or thy foot, or thine eye offend thee, cut it off or pluck it out and cast it from thee.” It certainly is not a just view of our duty to God to be content with that state of the Christian life in which we abstain from certain things, toward which others are pointing the finger of condemnation, while we are keeping close to our hearts that which proves just as successful in driving God therefrom, owing to our inordinate affection for it. I care not whether it be household duties or the business of life, or any possible act or object. Any personal habit for which we conceive an inordinate affection must be rooted up. It matters not whether you kill the bird with a stone or a rifle ball, so long as the missile which you send kills it. And so it matters not what it is, whether it be an admitted enemy or your own hand or eye which offends. If the affection be inordinate, it must be plucked up. Hence the great propriety of our petition in the litany against “all inordinate affections,” and for those petitions which we meet with in our best books of devotion for “chaste and temperate habits and desires.”

#### SUGGESTIONS.

From what has been said, we learn a rule of charity—not to judge others by our own standard until we know that they have identical appetites, desires, and dangers with ourselves.

We also learn that while *sin* does not lose its character as such, yet what is possible for one person is impossible for another. Every one knows “the plague of his own heart.” “The sin which doth so easily beset us” is a

significant setting forth of something more than some one sin common to all in its attractiveness, but of weaknesses peculiar to individuals. We learn also that it is impossible to have success in the Christian life without personal, individual watchfulness; also that it is better to be watching *ourselves* than others. We need to have our eyes upon our own dangers, and our hand upon the helm of our own ship, if we would not run upon the rocks.

“Work out your own salvation with fear and trembling” is a text which has a significance beyond what I think we ordinarily give it. No one else can do it for you, for no one else can be aware of what are *your* peculiar dangers. If a man does not put his own mind and heart to the work, using his spiritual *instincts*, which correspond to natural sagacity, he must destroy the evidences of God’s presence in himself faster than he or those who love him can build. “Watch and pray,” words so solemnly uttered by our blessed Lord, impose a responsibility for individual watchfulness which these considerations make apparent. You can put nothing in the place of individual watchfulness, coupled with personal conscientiousness; it will prove to the spiritual life, by God’s blessing, what a coat of mail is to the body. It is yourself alone who can tell whether you are turning things innocent into things sinful. St. Paul places “inordinate affection” among those “members which are upon earth,” which we are to “mortify;” but that for which we may have inordinate affection is not specified. It is only the fact that the affection is inordinate to which our attention is directed. What the object of this inordinate affection is to each one of us, every one must determine in his own case. No eye but one’s own can discern quickly enough to take the alarm that an enemy is lurking in the heart under the guise of a friend.

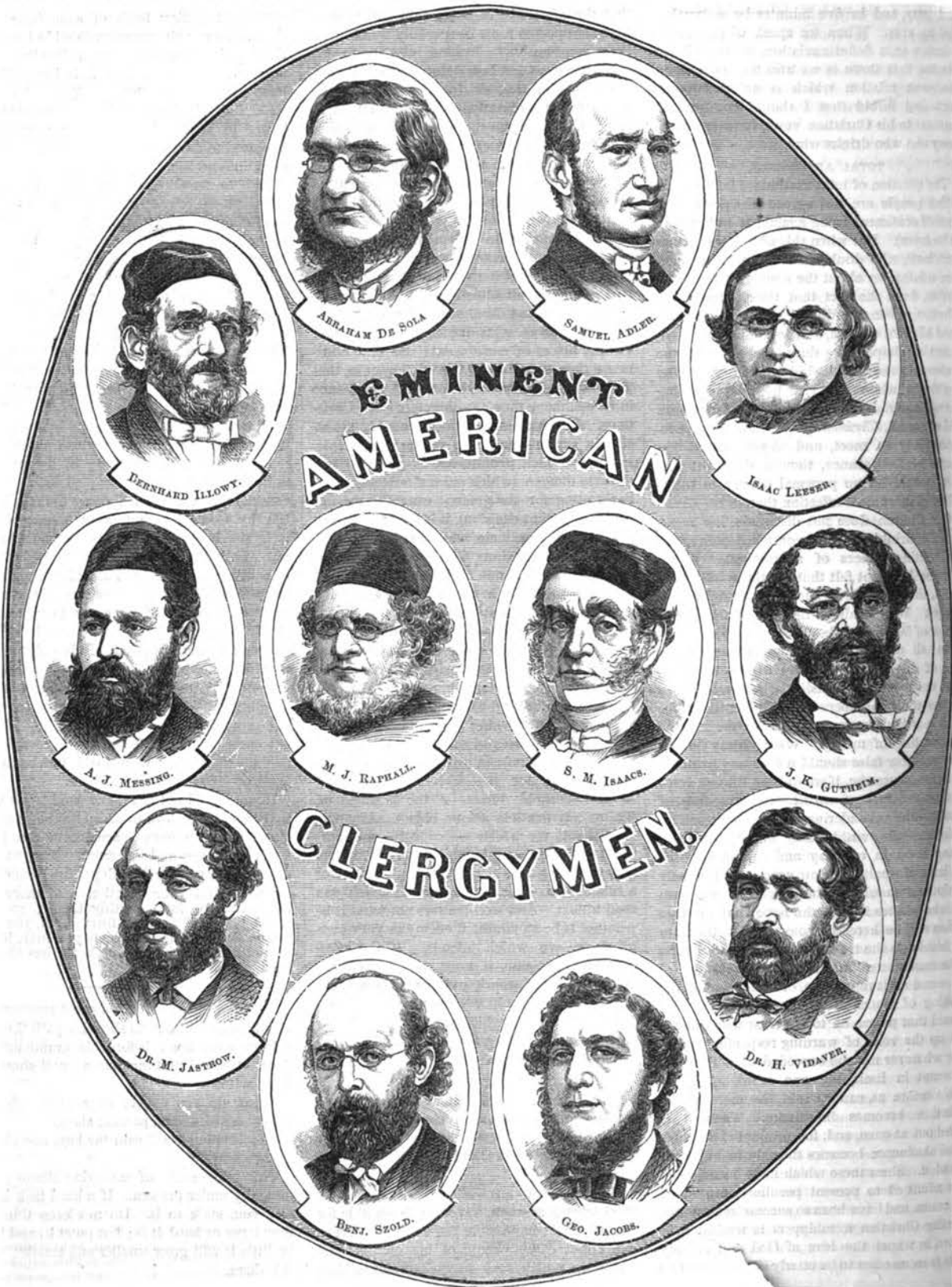
If you would not lose your hold upon God, suffer no earthly love to usurp the place of His love. Keep an open space around that love; let it be large and generous. Nay, as you draw nearer to your final departure from earth, see to it that your affections are more and more weaned from earthly things, so that when you shall go away from earth, you will not go from the things which you love, but to those things to which your heart has already been given.

“THAT’S HOW.”—After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother’s door. He had nothing but a small shovel to work with.

“How do you expect to get through that drift?” asked a man, passing along.

“By keeping at it,” said the boy, cheerfully; “that’s how!”

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is; but go at it, and little by little it will grow smaller and smaller, until it is done.



# **EMINENT HEBREW CLERGYMEN.**

## **BIOGRAPHICAL SKETCHES, WITH PORTRAITS.**

In many respects, the Israelites are a "peculiar people." On looking over this group, several points arrest attention. The first is constitutional strength. In the twelve faces presented, there is not an indication of impaired health or physical weakness. In general, it will be seen that the base of the brain is large. From ear to ear the heads appear to be broad, and they are all amply developed across the brows. Such developments give to the possessor a very strong hold on life and its enjoyments; a regard to physical things, and their relation with mankind. Persons who have high heads, broad and expanded at the top, and contracted and weak at the base, have feeble constitutions; and live chiefly in the realm of spirituality and idealism, and lightly esteem the realm of reality. Such men are not, in a marked degree, earthly in their tastes and tendencies. The persons before us, however, are strongly developed in those organs which take hold on the present life; which give a tendency to vigorous physical action; which promote the enjoyment of the pleasures of the senses—food, drink, exercise, and sociality.

They are largely developed, also, in the lower part of the forehead; indicating superior powers of observation, practical talent, knowledge of things, adaptation to the acquisition of factitious knowledge. There is hardly a purely theoretical head in the group. One, the Rev. Samuel M. Isaacs, shows a large top-forehead. We judge him to be more of a theorist than any other man in the group.

Another trait is clearly indicated in the Jew, which is that of memory; and in every head before us, the organ of Eventuality, or historical memory, is considerably above the medium. From the beginning of their history, the Jew has been accustomed to recite God's doings with their fathers. It was specially commanded them to teach the wonderful works of God to their children, and children's children, that the generation to come might know them. This they have faithfully done; and it has exerted an influence on the development of the intellects of their posterity. Another marked characteristic is that of Language. The full eye belongs to the Hebrew; and we have never met one of either sex who was not a good talker.

The Jews are, also, good financiers. Their heads are broad at Acquisitiveness. Their large Perceptives give them good judgment of property; while their large Acquisitiveness inclines them to acquire and to save. We have heard it stated that there was not a single Jew receiving a charitable support in our public institutions. Among the marks of excellent health which these portraits evince, is broadness through the cheek-bones. This indicates lung-power; and we fancy that consumption does not afflict this people to any considerable extent. There is also a fullness of the cheek, outward from the mouth, not often witnessed in

clergymen of other denominations, indicating excellent digestion.

There are other striking characteristics evinced in these portraits. One is that of Firmness; which gives steadfastness, persistency, and unbending determination. This may have been developed in this people by contact with opposition and persecution, which they have been obliged to bear for a thousand years; and if there is one trait of character more conspicuous than another in the Jew, it is persistency, endurance, and steadfast hardihood of purpose. One other conspicuous trait is that of Veneration. Reverence for the past; a tendency to honor their venerable fathers; a disposition to recount all the vicissitudes of the children of Israel from the time they went down from Canaan into Egypt, until the present time, has strengthened and matured that feeling. These are the conservatives of the world. The organs which indicate a desire for change, reform, new ideas, invention, improvement, and discovery are not prominently indicated in them by large Causality, Constructiveness, and Imagination. They are, however, more musical and artistic than inventive. In features, they vary according to the country, climate, race, or tribe from which they came. There are dark and there are light complexioned Jews; those from Poland, Spain, and Italy are more generally dark, while those from Germany, Hungary, and Northern Europe are often light haired, and blue or gray eyed; but they are mixed—like the rest of the world—in this respect.

The nose is, perhaps, one of the most conspicuous features in the face of the Hebrew. The chin is also prominent, and the cheek-bone approaches that of the North American Indian. But we need not further particularize. Each reader may observe for himself, and come to his own conclusions in regard to these and other matters.

**REV. MORRIS JACOB RAPHAEL** was born at Stockholm, in Sweden, October 3d, 1798. His father, who at that time was banker to the King of Sweden, had two sons, who, in the year 1803, both fell dangerously ill, and the old gentleman vowed that if God would spare the life of one of his sons he would rear him to the service of his Maker. The elder, Raphael, died, and the younger, Morris, survived, and was at once introduced to his profound studies. In the year 1807 he was brought to Copenhagen, where he was present during the whole of the English attack. Entered at the Hebrew Grammar-school, he evinced great mental powers, so that on his *Bar Mitzvah* he was proclaimed *Choder Socius*, or Fellow of learned men. Accompanying his father to England, he devoted himself to the study of languages, traveled in France, Germany, and Belgium, and, when he returned to England, married, and had six children, the eldest and youngest of whom died, the remaining four surviving.

After having tried his powers as a debater against the Society for Promoting Christianity among the Jews, and as a lecturer on Hebrew poetry, he commenced the life of an author by publishing the *Hebrew Review*, or *Magazine of Jewish Literature*, of which one sheet appeared every week. This work attracted universal notice, both of Jews and Christians, and to this day has not been equaled by any subsequent Jewish publication in England. He was, however, at the end of the year 1830, forced to give it up for want of health. He had previously attracted the notice of the late Rev. Dr. Solomon Hirschell, chief rabbi of the Jews of Great Britain, as

whose honorary secretary he conducted affairs, while at the same time he published the translations of Maimonides, Rabbi Joseph Albo, Rabbi Hertz Wessely, and original papers on the Origin and Progress of Literature among the Spanish Jews, the History of the Hebrew Kingdom, the Religious Observances of the Jews, etc. In connection with the Rev. David A. De Solah published a translation of eighteen treatises of the Mishna, and, subsequently, a translation of the Pentateuch, of which, however, only one volume was published. In the next year he was elected preacher of the synagogue and master of the school in Birmingham, where he continued eight years. At that time, and ever since, he has been considered as the most eloquent orator and the purest writer of English among the Jews. His life in Birmingham was eminently conducive to the best interests of Judaism. Taking a prominent part in the erection of the Hebrew school, he subsequently induced his talented countrywoman, Jenny Lind, to sing at a concert, by which means upward of £1,800 sterling (\$9,000) was realized, and the debt of the school entirely paid off. He also visited several of the leading towns of England, and lectured on Hebrew literature, Jewish history, and many other subjects. In the year 1849, however, he resigned the situation he held in Birmingham, and came over to New York, where he was at once elected rabbi-preacher of the congregation *B'nai Jeshurun*.

As a preacher in the synagogue, he proved himself eloquent and impressive, supporting the Jewish religion in its purity and vindicating it whenever attacked. At the same time, he has visited Philadelphia, Boston, Cincinnati, St. Louis, and many other of the principal towns of the Republic, where he was equally admired by the Jews as a profound rabbi and by the Christians as an eminent scholar. In 1861 he was called to Washington, where he opened the House of Representatives with a prayer that was greatly admired. He has also written several works, among which we will name, "Devotional Exercises for the Daughters of Israel," the "Ecclesiastical History of the Jews," and several other publications.

Of late, Rev. Dr. Raphael has retired from active service, being too enfeebled to perform regularly the duties attached to the office of rabbi-preacher. The congregation was induced to sympathize with his infirm state of health, and, consequently, while retaining him as rabbi, rendered preaching discretionary with him.

Dr. Raphael is of medium height and very corpulent. His hearing has become very much impaired.

**REV. SAMUEL M. ISAACS** was born in Leeward, Holland, January, 1804. His father was a banker in that city, but losing all his property during the French war, he emigrated to England. He there assumed the position of a rabbi, instructing his five young sons to become "teachers in Israel." Four of these adopted the profession, one of whom died over thirty years ago. Another received a call to the congregation of Sydney, Australia; he died about two years since. A third, Rev. Professor D. M. Isaacs, is now minister of a large congregation in Manchester, England, and is widely esteemed for his fine talents and stirring eloquence, being the first pulpit orator—in the English language—among the English Jews.

The subject of this sketch was for a few years principal of an educational and charitable institution in London, known as the *New Tzedek*. In 1889 he received a call from the old Elm Street Synagogue of New York, and arrived in this city in the autumn of that year. In 1845, a new congregation having formed out of that, he was elected its minister. This was the Wooster Street Synagogue, which was erected in 1845; but giving way to the up-town movement, was sold in 1864. The congregation, known as *Shaaray Tefila*, or "Gates of Prayer," then removed to the building, corner of 36th Street and Broadway, which they are occupying temporarily until their new synagogue is ready, an edifice now in process of erection in West 44th Street, near 6th Avenue.

Rev. S. M. Isaacs might be styled the "father of the Jewish clergy" in this city, as he has been residing here longer than any other minister. His discourses in the old Elm Street Synagogue used to attract crowds of visitors—Christians in large numbers, as he lectured, of course, in the English tongue; and so little was known of the Jews and Judaism at that time that people were



delighted to be informed on those topics. Formerly reader as well as lecturer, his discourses were given at intervals of four weeks, but since the removal of the congregation he has devoted his energies to his duties as minister exclusively, and he discourses regularly every other Saturday. He is universally respected by people of his persuasion in this country, with whom no rabbi is more widely known. His long residence here, his connection with the press, and his own unblemished character, combine to give him an extensive reputation. He is now sixty-four years of age, and in excellent health, owing to his regular habits and indefatigable industry. He rises early and attends synagogue every morning before seven o'clock. He has a wife and eight children, two of whom are associated with him in the editorial management of *The Jewish Messenger*—a weekly journal of marked literary ability, which he has been editing for the past eleven years. He is connected with all the Jewish charities of this city, some of which he was active in establishing.

Rev. Mr. Isaacs is about medium height, of a very active temperament, has a clear hazel eye, hair sprinkled with gray, and white whiskers. His character denotes amiability, benevolence, piety, firmness, and a keen sense of humor.

REV. ISAAC LEESER is a native of Westphalia, Germany, and is now about sixty-two years of age. He emigrated to this country in early life, becoming very speedily acquainted with the language and customs of the States. On the death of the late Mr. Keys, reader at the Cherry Street Synagogue, Philadelphia, Mr. Leeser was chosen his successor. His talents soon made him popular among his people, and he was retained as their guide for twenty-one years, when a new congregation was formed for him—*Beth El Emeth*, worshiping on Franklin Street, a position which he still holds.

Nearly forty years ago (1828) Mr. Leeser commenced his active life in behalf of Judaism, writing at that time at the city of Richmond, where he then resided, a work entitled "The Jews and the Mosaic law, containing a Defense of the Revelation of the Pentateuch, and of the Jews for their adherence to the same." This work was published at Philadelphia in 1834, together with a series of "Essays on the Relative Importance of Judaism and Christianity."

Mr. Leeser has been eminently a public character. Besides giving his earnest attention to his own congregation, he has, whenever occasion offered, shown his identity with the Jewish cause by his exertions in their behalf—at one time, by journeying hundreds of miles to consecrate a synagogue or to perform a marriage ceremony; at another, by wielding his powerful pen in behalf of his brethren when attacked or slandered in the public press. He deserves the credit of having been the first to introduce pulpit-preaching in the vernacular, and has regularly, unless prevented by sickness, delivered sermons on Sabbaths and holidays.

As a pulpit orator, Mr. Leeser possesses every qualification. Although he has been for so many years engaged in public speaking, his discourses have lost none of their original attractiveness. With few exceptions, his sermons are *ex tempore*, without notes or manuscript. There is one peculiarity about them which we can hardly help noticing—his voice and manner, in beginning a lecture, are hurried and somewhat awkward; but when fully impressed and warmed by the spirit of his theme, his voice grows truly eloquent, his gesture imposing, and he speedily creates in the minds of his hearers a sympathy for the subject, an admiration for the speaker. His discourses are always replete with knowledge, and his general information is singularly extensive.

Mr. Leeser is justly regarded as a man of superior learning. He has written and translated a large number of works, prominent among which is his valuable translation of the Old Testament, which is universally regarded as the best in use. Besides this great work, he has prepared a series of books, embracing the Daily and Festival Prayers, the Pentateuch, and a number of religious works, Catechisms, Hebrew Primers, and the like. He is the pioneer of the Jewish press, having published the *Occident*, a monthly magazine, twenty-four years ago, which he still edits with ability. He has probably accomplished more to promote intelligence among the

Jews of this country, and to inspire in them an attachment to their religion and ancient faith, than any other person. As to Mr. Leeser's principles, he is uncompromisingly orthodox, a system he has ever defended from innovation; and for his earnestness and consistency he is respected by both friends and opponents.

Rev. Mr. Leeser has never married. He is of medium height and slim; has a clean-shaven face and long gray hair. He is now suffering from a severe illness, which has incapacitated him from active duty for months past. His devoted congregation and his large circle of friends look fondly forward to his recovery.\*

REV. ABRAHAM DE SOLA was born in London, England. His father was one of the most eminent Hebrew divines, and well known to theologians and biblical critics by the many valuable works he has produced. After finishing the usual academic course, young De Solà devoted himself almost exclusively to his favorite studies; and before his twentieth year he received several calls to fill honorable and lucrative appointments among his brethren. He accepted the call of the Montreal Hebrew congregation, and arrived in that city in 1847. He soon obtained the confidence and attachment of his flock, and has remained with them on the most cordial terms ever since. During his first year in Montreal he lectured for the Mercantile Library Association of that city on the "History of the Jews of England." He also lectured for this society and the Mechanics' Institute every succeeding winter, as long as they continued to give a course of lectures. He is the present president of the Natural History Society of Montreal. In his connection with this Society he has lectured on the zoology of the Scriptures, the cosmogony, and the botany of the Scriptures.

In 1848 he was appointed professor of Hebrew and Oriental Literature in McGill College, the duties of which office he has continued to discharge to the satisfaction of all concerned. He has contributed articles to various periodicals, one of the most notable is his learned treatise on the "Sanitary Institutions of the Hebrews." Among his other publications are "Notes on the Jews of Persia," "Haggadot Introduction to the Talmud," "The Jewish Calendar" (jointly with Rev. J. J. Lyons, of New York), and various educational works.

Besides his literary activity, Mr. De Solà has uniformly identified himself with every movement calculated to promote the intellectual advancement of the community in which he lives. He has been elected honorary member of various literary and scientific societies both in Europe and America, and the good-will of his friends has made him the recipient of several testimonials of a flattering and valuable character.

Rev. Mr. De Solà is a genial gentleman, with a most amiable disposition, and fond of agreeable society. He is tall, inclined to stoutness, has large, kindly features, dark eyes and hair, and is altogether a model of an educated and refined Jewish clergyman.

REV. DR. SAMUEL ADLER is the son of Jacob J. Adler, rabbi of the congregation at Worms, on the Rhine, in which city he was born in the year 1810. At an early age he commenced the study of the Hebrew language, the Bible, and the Talmud, which he diligently pursued under the kind and careful superintendence of his father. At the untimely death of the latter, however, the subject of this sketch, then a lad of fourteen, for the first time left his home and repaired to Frankfort-on-the-Maine, there to pursue his studies at the Talmudical High School. After some time he returned again to his native town to study under the Rabbi Bamberg, and also, by his own exertions, to fit himself for the university. From 1831 to 1836 he frequented the Universities of Bonn and Giessen, and devoted himself with great zeal to the study of philosophy, but more especially to that of Oriental philology. Returning to Worms in the spring of 1836, he was forthwith installed as preacher and religious instructor of the congregation, to which office that of Inspector of all Jewish schools of the district was soon added. In this position he first appeared as a champion of reform, and took the first

\* Since writing the above, we have been informed that Mr. Leeser succumbed to his protracted illness, and departed this life on the 1st of February last.

steps toward the purification and improvement of public worship among the Israelites of that entire section of country. In the fall of 1842 Dr. Adler received charge of the rabbinical district of Alzei, an extensive, and as yet uncultivated, field of labor, but one which well repaid his labor, so that in a few years the small community of Alzei had obtained for itself throughout Germany a name which compared favorably with that of the richest and largest congregations. This congregation also permitted its minister to join the convocations of German rabbins of 1844-46, of which he became one of the most active members. In 1854 Dr. Adler accepted an engagement as rabbi and preacher of the Jewish congregation at Limberg, in Galicia, but which was not fulfilled on account of unforeseen and serious family disturbances. In the fall of 1856, after the death of the lamented Dr. Merzbacher, he received a call as rabbi to the Temple Emanuel of New York, to which he gladly responded, and is still discharging the duties of that office in this city, having the gratification of seeing his efforts crowned with entire success.

Dr. Adler's congregation is one of the wealthiest in the country. It belongs to the new reform school of Judaism. The magnificent structure now in process of erection at the corner of 43d Street and 5th Avenue will be occupied the coming fall by this congregation.

In appearance, Dr. Adler is thoroughly clerical, and though generally of an austere look, he has his moments of merriment and *bonhomie*. He is distinguished for his rhetorical abilities, his sermons being extemporaneous, but of a pure, elevated style. He only occasionally lectures in the English language.

REV. DR. BERNHARD ILLOWY was born in Rollin, Bohemia, in the year 1814. From his early youth his parents destined him to be a "teacher in Israel," and educated him accordingly. He completed his theological studies in the famous rabbinical college of Rabbi Moses Sopher, of Presburg, Hungary, and received the diploma of "Doctor of Philosophy" at the University of Pesth. He emigrated early to this country, in consequence of political complications, and became pastor of the synagogue in Syracuse, N. Y. He subsequently removed to New Orleans, and, a short time after the surrender of that city to the Union forces, in the late war, he accepted a call from the congregation *Shearith Israel*, of Cincinnati, O., a position which he still holds.

Rev. Mr. Illowy is noted as a learned Talmudist and a man of strict piety. He is one of the most strenuous supporters of the old orthodox school of Judaism. In person he is tall and of a venerable appearance, with a dark complexion, piercing black eyes, and black hair and beard thickly sprinkled with gray. As a speaker, he is quite eloquent in both the English and German languages, and he is also an accomplished linguist.

REV. JAMES K. GUTHHEIM is a native of Westphalia, Prussia. After having completed his collegiate and theological studies, he officiated as preacher and teacher in his native country for three years. He arrived in New York in 1843. At first he acted as book-keeper in the counting-room of a brother, a merchant in this city, and wrote an occasional article for the press. He was called to Cincinnati in 1846, to act as principal in the Hebrew Institute, and there officiated likewise as preacher. In 1850 he followed a call to New Orleans, where he has resided ever since, and is now minister of one of the largest congregations in the United States. His sermons, delivered on his occasional visits to New York, have always attracted attention, being afterward published either in pamphlet form or in the columns of the Jewish and daily press.

As a speaker, Rev. Mr. Guthheim is fluent and graceful. His style is a combination of the philosophical and poetical.

REV. DR. M. JASTROW was born in Posen in the year 1839. He was educated in the *Gymnasium* of Posen, having previously studied the Talmud with the celebrated Rabbi Moses Feilchenfeld. In 1863 he attended the Berlin University, and graduated with distinction three years later, owing to a dissertation he had composed on the philosophical system of Aben Ezra. He was for two years teacher in Dr. Sach's school in Berlin. In 1868 Dr. Jastrow was called to

Warsaw. In 1861 the political outbreak occurred in Poland, and Dr. Jastrow naturally took the part of the oppressed Jews and Poles. He was arrested, and obliged to spend thirteen weeks in the citadel of Warsaw, until, being a Prussian citizen, he was expelled, or rather banished, to his fatherland. After a year's stay in Prussia he accepted the situation of rabbi in Mannheim, when a decree of Prince Constantine, the Governor of Poland, remitted his sentence of banishment and allowed him to return to Warsaw. The revolution again breaking out early in 1863, compelled him to leave the city a second time, and in the following year he became rabbi of the synagogue at Worms, which position he held until 1866, when he accepted a call from the congregation *Rodef Shalom*, of Philadelphia.

Rev. Dr. Jastrow is one of the most learned Jewish divines in this country, eloquent in his speech and with his pen, and active in his defense of Judaism. He is of medium height, has a mild, pleasant countenance. As soon as his acquaintance with the language of his adopted country will warrant his lecturing in that tongue, we may expect great results from his eloquence and energy.

REV. DR. HENRY VIDAYER was born in 1833 in Poland. He commenced Talmudical studies when five years of age. At thirteen he was considered quite an adept in the science of biblical philology, and was warmly commended by the principal rabbis of Warsaw. Hebrew poetry was his favorite theme, and many of his Hebrew productions in poetry, as also in prose, have been published in different periodicals. In 1859 he arrived in this country, officiating as rabbi-preacher to a congregation in Philadelphia; but, owing to illness, he returned to Europe in 1861. In 1863 he accepted a call from the large Hebrew congregation in St. Louis, Mo., and remained there until January, 1868, when he removed to New York, becoming preacher to the influential congregation *B'nai Jeshurun*, worshipping in 34th Street, succeeding the venerable Rabbi Raphael.

Dr. Vidayer, although not born here, is yet sufficiently versed in the manners and language of the country to be denominated an "American rabbi." He discourses very fluently in the English tongue, is rich in allegory and quotation, and is very earnest and forcible in his denunciation of whatever he considers antagonistic to the spirit of true Judaism. He is of medium height, dark complexioned, has black hair and beard, and small, hazel eyes.

REV. BENJAMIN SZOLD was born in Nemesberg, Hungary, on Nov. 5, 1831. As with so many of the German Jewish youth, he was early put to theological studies, learning the Talmud and kindred branches at Vienna, and graduating from the University of Breslau. In October, 1859, he became minister of the wealthy Hanover Street Synagogue in Baltimore, Md., with which he is still connected. He is well known in his adopted city as a man of learning and activity. He has published several works bearing upon Jewish subjects, among which are a revised edition of the ritual, a catechism for Jewish youth, and an English and German edition of the prayers. Dr. Szold has a noble and commanding presence, an intellectual head, and is outwardly an excellent specimen of the genuine Jewish rabbi.

REV. AARON J. MESSING was born in Posen, Russia, in the year 1839. He is consequently one of the youngest Jewish ministers in this country. His father is rabbi in Czempin, in the district of Posen, and it is to his teachings that the subject of this sketch owes his zeal for his profession, as well as his knowledge of the duties of his post. He studied divinity at the University of Gatz, with Dr. Elias Goodmacher; became subsequently engaged as preacher in Milledge and Mecklenburg. He has been in this country but a short time, having arrived here early in 1866, on a call from the congregation *Beth Israel Bikur Cholim*, worshipping in Chrystie Street, New York city. He is much beloved by the members of his congregation, and wherever known he soon commands respect, although comparatively a stranger to the American Israelites. He delivers discourses in the German tongue, his sermons being distinguished for their earnestness and clearness. Rev. Mr. Messing is of medium height, well formed, light hair and beard, and dark eyes. By the time he is sufficiently ac-

quainted with the English language to discourse in that tongue, he will be decidedly an acquisition to the American Jewish clergy.

REV. GEORGE JACOBS, now the spiritual head of the oldest synagogue in Richmond, Va., was born in Kingston, Jamaica, Sept. 24, 1834. He emigrated to the United States in August, 1854, commenced turning his attention to the ministry in 1857, and subsequently entered it. He has ever been popular with his flock, being of a very hospitable and genial nature. During the war, he acted for some time as chaplain in the Southern regiments, proving of great service to those of his co-religionists with whom he came in contact in his official capacity. Rev. Mr. Jacobs is an able writer and lecturer. He is publishing a series of catechisms and religious works for the young. He is of a tall and commanding appearance. His complexion is dark, his hair, beard, and eyes deep black.

#### THE JEWS AND JUDAISM.

The practice of the Jewish religion differs so essentially from that of other denominations, that we may devote a little space to a consideration of its distinctive character.

The Jewish religion had its origin in the Mosaic revelation, which, nevertheless, was in some respects an iteration of enactments previously accepted by the Hebrew people. Noah and Abraham were recipients of laws relating to the shedding of blood, sacrifices, and the Sabbath was an institution universally respected in recognition of the creation.

The history of the origin and progress of Judaism during the successive periods of the theocracy, the judges, the kings, and the captivity, the development of the prophetic office and the priesthood, the grandeur of the temple worship, the union of state and church, culminating in the downfall of the kingdoms of Israel and Judah, the dark chapters of the dispersion relieved by occasional flashes of light and glory, as in the days of the Maccabees, and the supererudition of the Jewish Church strictly by successors of limited powers and influence, the Sanhedrim and the Synagogue and the Rabbins, is more or less familiar to our readers.

Judaism in America presents sufficient points of interest to warrant us in restricting this sketch to a cursory survey of its growth and present condition.

There are fully four hundred thousand Hebrews in the United States. The first settlers emigrated from the Dutch West Indies and Guiana, and Holland itself, and established themselves at Newport, R. I., New York, Charleston, and Savannah; the earliest record dates back to 1660, when a charter was granted by the province of New Amsterdam to the Jewish community authorizing the laying out of a burial-ground. There is a synagogue standing at Newport, R. I., erected a hundred and fifty years ago. There were in 1840 three synagogues in New York, there are now thirty, and the Jewish population has increased in that period from five hundred to fifty thousand.

The mode of worship practiced among the Jews differs from that of every other system. The prayers are chanted and read in Hebrew. The ritual consists, for the most part, of the Psalms of David, and the supplications and prayers are mostly of great antiquity.

There are two rituals among the orthodox Jews, or rather three; two being branches of the same origin—the *German and Polish*, and the *Portuguese*. These rituals differ in minor points, the doctrines and teachings of the creed being identical. The pronunciation of the Hebrew is the test, the Portuguese being broader and more accurate.

The interior of the Jewish synagogue presents this aspect. The eastern end, opposite the entrance, is called the Mizrach, and is the locality occupied by the Ark. This Ark—the representative of the "Ark of the Covenant" which was with the Israelites in all their wanderings, and was preserved in their Temple until its destruction—contains a number of parchment scrolls of the Pentateuch. These scrolls are guarded with great zeal, and are handsomely and richly encased, and crowned with bells, and adorned with plates of silver. Every Sabbath, and on Monday and Thursday mornings, a scroll is taken from the Ark and the lesson of the day is read by the offi-

ciant. The Pentateuch is divided into fifty-four sections, one of which is read weekly, the cycle being completed every year. Some years containing less than fifty-four Sabbaths (the Jewish year is not always of the same length, varying from 354 to 384 days, according to an established calendar), two of these portions are occasionally read together.

The center of the synagogue is occupied by the reading-desk, or *Almamor*, as it is termed. Here are seats for those engaged in the ceremonies, and here the reader stands, supported at times by the elders or *Parnasim*. The reader looks toward the east and chants the prayers in a peculiar Oriental monotone. The psalms and hymns are sung by a choir—which is sometimes in front and sometimes behind the desk—in some synagogues, while in others the congregational system is still pursued.

On either side of the desk are ranged the seats for the males, the other sex being placed in the galleries.

The service on a Saturday usually commences at nine. At ten, the scroll of the Law is taken from the Ark, the ceremonies being quite imposing. The ritual is divided into morning and additional services, in commemoration of the daily and additional sacrifices for Sabbath. It concludes usually with a discourse in English or German.

In the Jewish temples of the reform school—of which there are five in New York, and about forty in the United States—the sexes are not seated separately. The choir is accompanied by an organ or melodeon. The male worshippers, in the orthodox synagogue, wear their hats and silk "praying scarfs," or *Talleths*, during service; in the reform temples they do not.

The Israelites have participated in the freedom of religious opinion that had its greatest development in Germany, and accordingly the past decade has witnessed the growth of the "reform movement" in the United States, which departs less from the doctrines than from the ritual of orthodox Judaism, and is not as yet combined in a definite and systematic organization. The idea of independent and heterogeneous congregations is maintained accordingly; and the abandonment of the old ritual has led to the introduction of several new forms of prayer and emblems of principles which have frequently only local acceptance. Thus there are distinct rituals at Cincinnati, Baltimore, San Francisco, Philadelphia, New York, and other cities. The tendency among the rising generation is toward union and harmony; but the Jewish community is very young and unsettled, and for some years it is unlikely that any other than the independent or congregational system will meet existing requirements and prejudices.

In their charities, the Israelites are proverbially generous and judicious, and all sections are united. The peculiar requirements of Jewish law as respects diet, etc., have rendered indispensable the establishment of hospitals, orphan asylums, and kindred institutions where the inmates may live as in Jewish households, and enjoy the ministrations of Israelite clergymen. Such public institutions exist at New York, Philadelphia, Baltimore, Chicago, Cleveland, Cincinnati, St. Louis, New Orleans and elsewhere; and in New York they are on a grand scale, nearly two hundred children being cared for at the Orphan Asylum—a spacious and elegant edifice on Third Avenue and Seventy-seventh Street.

The Israelites, supporting by tax the institutions of their respective cities, thus maintain the double burden of special charitable societies, while scarcely a single Jew is an inmate of a general almshouse or asylum. They have, also, their own educational system to this extent: that most synagogues have schoolhouses attached; and a college (the *Maimonides*) has recently been established at Philadelphia for instruction in the higher branches of Hebrew studies.

Hebrew citizens are among the foremost in commercial circles, while also enjoying distinction among scientific and professional men. There are many eminent physicians and lawyers of the Jewish race; and not a few have attained prominence in political life. They have filled posts of honor and dignity in civil and military departments, from Major-General to privates, from Governor to councilman; and, socially, no longer exhibit the character of exclusiveness and clannishness which has in times past placed them under a ban.

The peculiar principles of the Jewish faith are expounded in the Old Testament and in the writings of biblical

commentators, rabbinical authorities, and recent Jewish literature, pre-eminently German. The Israelites have national and international committees working for the common benefit; of the former, the Board of Delegates of American Israelites, the Board of Deputies of British Jews, the Central Consistory of France are examples; of the latter, the Universal Israelite Alliance, with its headquarters at Paris, M. Cremlieux, the renowned lawyer, being President. Their press has of late years visibly improved in this country; there are six Jewish weeklies and one monthly.

It is not the practice of the Jews to seek converts. They intermarry among themselves, not desiring to effect alliances with Christians. They maintain a religious exclusiveness, while the tendency is toward a breaking-down of social barriers. They are "a peculiar people" still; and it is a marvel that, in view of the persecutions and temptations of centuries, they remain so faithful to their ancestral traditions.

The Jewish creed is thus set forth in the "Confession" prepared by Maimonides, one of the most renowned of the Israelite doctors:

THE THIRTEEN ARTICLES OF THE JEWISH FAITH.

I believe with perfect faith:

1. That God is the creator and governor of all creatures. He alone is the cause of all that is, was, and ever will be.
2. He is a Unity, and there is no Unity like unto His. He alone is our God who was, is, and will be.
3. He is not material, not subject to the accidents of matter, and there is no resemblance to him whatever.
4. He is the first and last being.
5. He is the only one to whom appertains worship.
6. All the words of the Prophets are true.
7. The prophecy of Moses, our teacher, was true; and he is the father of the prophets, both before and after him.
8. The Law which is in our possession is the same which was given to Moses.
9. This Law will never be changed, nor will there exist any other law from the Creator.
10. God knows all the thoughts and actions of man.
11. God rewards those who observe his commandments, and punishes those who transgress them.
12. That the Messiah will come.
13. That there will be a resurrection of the dead, at the time appointed by the Creator.

### MUSIC.

Music is the poetry of sound. It embraces harmony, concord, and melody. It moves with the succession of the same or similar sounds, and moves on velvet wings, waved so gently and gracefully that naught but onward motion is known or felt. Oh, the rapturous charm of music! What power it has to soften, melt, enchain, in its spirit-chords of subduing harmony! Truly there is power in music, an almost omnipotent power. It will tyrannize over the soul; it will force it to bow down and worship; it will wring adoration from it, and compel the heart to yield its treasures of love. Every emotion, from the most reverent devotion to the wildest gushes of frolicsome joy, it holds subject to its imperative will. Music being the voice of love, how appropriate a vehicle is it to bear up to the great home of everlasting love the incense of human affections! Sing unto the Lord, because He is love. Sing to Him, because music is the voice of love. Sing to Him, because He loves the songs of devout hearts. Sing unto Him, because a sacred song melts the heart in love to Him. Sing unto Him, because music elevates the soul to heaven. Sing to Him, because music is the type of the infinite, and enlarges the sphere of our thoughts and aspirations. Sing unto Him, because music is the

link unseen that binds all hearts in one, and all with God.

Who does not know the softening power of music, especially the music of the human voice? It is like the angel-whisperings of kind words in the hour of trouble. Who can be angry when the voice of love speaks in song? Who hears the harsh voice of selfishness and brutalizing passion when music gathers up her pearly love-notes to salute the ear with a stray song of paradise? Sing to the wicked man, sing to the disconsolate, sing to the sufferer, sing to the old, and sing to children, for music will inspire them all. When we think how much the world wants awakening, we can think of no power better calculated to do it than that which dwells in the mysterious melodies of music. Let everybody become musicians, and surely they would become loving souls. The dead would be raised, the stupid vitalized, and the enervate, mindless creature of *ennui* stirred into a breathing, active, emotional existence. Music never suggests vulgarity and baseness, never tends to the coarse and low. It not only gives an additional warmth, fervor, and vigor to the powers within, but it gives refinement. Then, let every father and mother encourage their children to learn music, both vocal and instrumental. Let singing societies abound, and let every village and town have its "band" of instrumental performers.—"Hopes and Helps."

### LABOR IN HEAVEN.

"LABOR in heaven," repeated the merchant, as he closed his ledger and turned his steps toward home; "I thought there was no labor there, no anxiety to meet notes, no solicitude about the responsibility of debtors or speculations of dishonest clerks." Still there was a thought floating in his mind, that absolute rest could not bring unalloyed happiness; and revolving this thought he proceeded on his way.

As he entered his private parlor, where Margaret, his invalid daughter, was reclining, and who looked up, with her large liquid eyes brightened by a smile of gladness at his entrance, he said, for he was in the habit of referring most spiritual questions to her, "Margaret, do you think there can be labor in heaven?"

"Father, I hope so."

"And why do you hope so, daughter?"

"There is so little I can do in this world, in my infirmity, that I hope in that world, where imperfect limbs are unknown, to find some blessed employment; do not you think so too?"

"Yes, Margaret," he replied, in a more positive tone, "there will be labor there—the labor of love; and you are doing it here, my sweet ministering spirit;" and he kissed the fair brow with evident emotion. "It will only be a difference in kind; but some exercise of our faculties, which we are not to suppose to be less in a spiritual state than in a natural one, is necessary for our happiness; nay, more, is necessary to prevent misery."

"But, father," said his wife, playfully, "you

do not expect to be selling beautiful shawls there, to more beautiful ladies, do you?"

"No, no; but will not thoughts be woven out into beautiful forms here, as here? Did you ever think of the thought necessary to produce the intricate patterns of our India shawls, and where it must have its rise? Surely wisdom and discretion, and all the powers of the mind, are from the Lord. Does it not read that, 'Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those who devise cunning work.'"

"And you think," observed Margaret, "if it descends from heaven to man, it must be in greater perfection and use there."

"Yes, daughter; was not Moses commanded to have everything made after the pattern that was showed him? And somehow it does seem to me that there can be no heaven in a state of idleness. Is not our heavenly Father always working? Did He not, when upon earth, fill every moment with some labor of love and compassion?"

"Why, you will only make heaven a change of state," said his wife.

"And what is it more?" inquired the merchant.

"He that does his Maker's will,  
Bears his heaven about him still,"

says the couplet; and does it make any difference where we are, if it is within?" E. G. D. P.

### "GOOD-BYE."

"FORGIVE, sweet flowers," the rain-drops said,  
Kissing a dear little violet bed

Under the forest trees.

"They live! they live! their dying bloom  
Left with the drops their sweet perfume,"

Whispers the passing breeze.

Like the rain-drops fell those magic words,  
With a tender touch over memory's chords,

Waking a thrilling strain.

"I'll not forget you," oh! shall that last  
Mysterious echo of the past

Leave but remembered pain?

Like the modest violet, I would claim  
"A place in thy memory" for my name,—

Memory, mysterious power!

Some lingering spirit of a dream,  
Some "guardian angel" I would seem,

In sorrow's trying hour.

Oh! say "forgive," but never "forget,"  
For we shall meet each other yet;

My soul to thine was given.

Yes, they were one in that "long ago,"  
And shall be one again I know,

If not on earth, IN HEAVEN. EXHA.

RELIGION is as necessary to reason as reason is to religion; the one can not exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—Washington.



## NEW YORK.

APRIL, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtuous, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Moe.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$3 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 389 Broadway, New York.

## DISSIPATION—DISEASE.

CONSIDERING the "tax" on the human system, by the numerous unnatural drafts upon it, and that the frame endures so much without utterly breaking down, we are led to exclaim with Dr. Watts, when referring to the body, that it is indeed

"Strange, that a harp of a thousand strings  
Should keep in tune so long."

We have come to regard man as a *perverted* being, the world over. We leave the matter of "original sin" and the "fall of man" out of this discussion; knowing the clergy, the priests, the rabbis, and other theologians, will take care of that, while we look at man as he is to-day, through physiological science. Dissected, we find so many bones, so many muscles, tendons, arteries, veins, and nerves, each part performing its allotted functions, and culminating in the manifestation of mind, spirit, soul! It is this—the immortal part—that makes the man. But without the bony framework, and without the filling up—the vital parts, which is the physiology—there would be no growth, no recuperation, no perpetuation of the race; and without the brain and nervous system, there would be no mental manifestation, no mind, no knowledge, no man. But with all the parts combined and in healthy action, we may well exclaim

"What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a God!"

This is what God intended man—ALL MEN—to be! He endowed him with reason, or powers of comprehension and analysis, powers of invention, abilities to navigate the seas; to till the ground, and grow crops; to imitate the beauties and grandeurs of nature in painting and sculp-

ture; to erect temples, cathedrals, palaces, universities, and comfortable dwellings. To construct railways, by which we may transport ourselves and effects at our pleasure where we will; to place a wire net-work—which may be likened to the nerves of the human body—throughout all parts of the world, with which we may be in constant communication! Is not this wonderful? Man alone possesses faculties and powers to do all these things. When we consider the possibilities of man's performance, his originality, versatility, powers of endurance, length of life, the magnitude and reach of his mental conceptions, his control over or ability to use the forces of nature, earth, sea air, and electricity, we can but admire and regard him as God's last, greatest, and best creation.

But there is to-day a physical curse on man throughout the world. Nor can it be charged to the Author of our being. It is clearly a wicked *perversion* of His will and His wish. That curse so palpable, so blighting, so everywhere apparent, is INTemperance. Few, if any, escape its effects or its ravages. Every family, near or remote, have felt its withering touch. A father, a son, or a brother has fallen a victim to the destroyer. A mother, a daughter, or a sister has suffered the pangs of a broken heart from this insidious enemy. We repeat that, though here and there may be found a specimen of the most rigid sobriety among all nations, mankind generally are included in this category and curse. We find in a late French medical journal an article, by an eminent authority, on the subject of intoxication. It is sad and humiliating to observe how wide-spread is this terrible vice. Every nation, savage or civilized, seems to have its intoxicating drug.

Siberia has its fungus; Turkey, India, and China, have their opium; Persia, India, Turkey, and Africa, from Morocco down to the Cape of Good Hope, and even the Indians of Brazil, have their hemp and hashish; India, China, and the Eastern Archipelago have their betel and betel-pepper; the islands of the Pacific have their daily hawa; Peru and Bolivia their eternal cocoa; New Granada and the chains of the Himalaya their red, thorny apple; Asia, America, and the whole world perhaps, patronize tobacco. England and Germany use immense quantities of stimulating beer or ale; Ireland and Scotland, use whisky; France, Italy, Spain, etc., use wines to intoxication. The statistics concerning the use of these drugs are really startling. The votaries of tobacco are estimated at 900,000,000; those of opium at about 400,000,000. Hashish, a drug quite as intoxicating as

opium, and even worse in its effects on mind and body, is used by 800,000,000 of people, while betel, which is a stimulant, controls the appetites of about 100,000,000. Other stimulating drugs are consumed by about 25,000,000 of the human race. How much pains reasonable creatures will take to destroy the health that God has given them!"

There is but one remedy for this curse, and that is to totally abstain. None of these substances are proper food or drink, and have no business in the human stomach. They are, one and all, only enemies, and must be so regarded and treated.

The office of the stomach is to digest food, converting it into blood, tissue, muscle, bone, nerve; and foreign substances, such as are enumerated above, only derange, degrade, destroy.

A stimulant only excites; it does not, can not strengthen, any more than a spur or the lash can strengthen a horse. But learned physicians prescribe these poisons as medicines! Sanctimonious priests pronounce them "good creatures of God," and mercenary manufacturers and merchants supply the demand created by these "miserable sinners." Great God! how can immortal man be so blind to his highest interest? Why will he continue in this physical sin? Why will he thus pervert himself, and suffer? There is no necessity for any of this. It is a downright wickedness, for which there is no palliation, no excuse. Reader, where do you stand on this question? On which side do you vote? Do you enjoy the "fragrant weed?" Then you are *perverted* already. Do you find it necessary to take a mug of ale, a cup of beer, a glass of wine or brandy with your meals? You are in an abnormal condition, *perverted*, diseased! and not as God made you. You are on the road which leads to premature death and perdition! Stop! You have no right to mar the image of God by defiling your own person. You have no right to transmit a tendency to disease, sensuality, or dissipation to your offspring. God has endowed you with the faculties of a man. This is a proposition which you would fearlessly maintain in theory. Why not as boldly and consistently maintain the honor of those faculties in practice? Why reduce them to a lower level than the brute's? Stand up! Look heavenward, and ask what is the will of God with regard to yourself, AND BE TEMPERATE! Be a self-denying, manly man!

## IS THERE A GOD?

THE question is often asked: "Are there not tribes of human beings so low in the scale of development that they are totally without any idea of a God?" And our answer has been, and is, "No." As the eye is adapted to light, the appetite to food, Causality to reason, Benevolence to kindness, Conscientiousness to justice, so is VENERATION adapted to the worship of a God. As there is light for the eye, so there is a God to be adored. He who denies this puts himself in opposition to science, revelation, and common sense.

But we grant there are idiots and imbeciles among many highly-civilized nations who are totally benighted—totally incapable of self-control or regulation—who may not recognize a Supreme Being. So far as we know, Indians, Negroes, and even the Fijian Island cannibals recognize a God. Again, we find, here and there in our phrenological observations, moral or religious skeptics, who are fairly developed in other directions—men who are, so to speak, spiritually blind—men who ignore any intelligent power or principle above their own finite minds. Such are lacking a faculty, as much so as the one who is color blind, or he who can not distinguish the harmony of sounds. They are in this respect idiotic, and, when boasting of their skepticism, simply proclaim themselves "unfortunate."

Here are nearly fifty different languages in which the name of God is recognized. How many more there may be we do not know.

Hebrew, <i>Elohim</i> or <i>Eloah</i> .	Olala tongue, <i>Deu</i> .
Chaldean, <i>Eloh</i> .	German and Swiss, <i>Gott</i> .
Assyrian, <i>Eloah</i> .	Flemish, <i>God</i> .
Syriac and Turkish, <i>Alah</i> .	Dutch, <i>God</i> .
Malay, <i>Alla</i> .	English and old Saxon, <i>God</i> .
Arabic, <i>Allah</i> .	Teutonic, <i>Goth</i> .
Language of the Magi, <i>Orul</i> .	Danish and Swedish, <i>Gut</i> .
Old Egyptian, <i>Tout</i> .	Norwegian, <i>Gud</i> .
American, <i>Tenit</i> .	Slavic, <i>Buch</i> .
Modern Egyptian, <i>Tenn</i> .	Polish, <i>Bog</i> .
Greek, <i>Theos</i> .	Polaca, <i>Bog</i> .
Cretan, <i>Thios</i> .	Lapp, <i>Jubinal</i> .
Æolian and Doric, <i>Ilos</i> .	Finnish, <i>Jumala</i> .
Latin, <i>Deus</i> .	Runic, <i>As</i> .
Low Latin, <i>Dier</i> .	Pannonian, <i>Jatu</i> .
Celtic and old Gallic, <i>Diu</i> .	Zemblan, <i>Fetizo</i> .
French, <i>Dieu</i> .	Hindostanee, <i>Rain</i> .
Spanish, <i>Dios</i> .	Coromandel, <i>Brama</i> .
Portuguese, <i>Deos</i> .	Tartar, <i>Migatal</i> .
Old German, <i>Diel</i> .	Rersian, <i>Sre</i> .
Provençal, <i>Diou</i> .	Chinese, <i>Pusa</i> .
Low Breton, <i>Doué</i> .	Japanese, <i>Goezur</i> .
Italian, <i>Dio</i> .	Madagascar, <i>Zannar</i> .
Irish, <i>Dia</i> .	Peruvian, <i>Puchocama</i> .

All well-organized human beings are created alike in framework and in faculty. They differ in temperament, quality, condition, complexion, development. Each has two feet, two hands, two eyes, two ears; and for that matter, man may be said to be double throughout. And when one side of the body or brain becomes paralyzed, the other side may perform all the functions belonging to the whole. If one eye be destroyed, the other does the seeing for both. So with ear, arm, and so forth. But the question is: Are all men alike in structure? Yes; with the aforesaid modifications of temperament, development, etc. All have the same number of bones, muscles, nerves, and organs of body and brain. One tribe may have certain faculties more fully developed than another. Indeed, it is quite true

that there are many barbarians who seem to manifest only the rudiments of mechanism, art, poetry, philosophy, science, and religion. But they have the rudiments, and are capable of culture. Were it not so, why send missionaries among them? If not human beings, why notice them? And if human, why not educate, develop, and improve them? The line of demarkation between man and animal is as clearly drawn by Phrenology as it is between reason and instinct.\* Finally, human beings, the world over, no matter what their language or color, have certain organs and faculties which lift them up above all animals, and which put them in relation with their creator, God, and incline them to worship. If enlightened by culture, they worship Him. If still in the darkness of ignorance, and undeveloped, they worship idols and images.

As in other things, many individuals there are who remain all through this life in the bud; they may attain the stature of men, with only the minds of children. Nevertheless, they have the organs of VENERATION, and manifest, however feebly or blindly, a sense of devotion. Such will be judged according to the use they make of their talents. We pity alike the poor heathen, whose ignorance is his misfortune rather than his fault, and the proud and lofty skeptic, who boasts of his indifference to sacred subjects and to God. The dark veil which almost obscures the spiritual vision of the one will ultimately be removed by the light of reason and religion; while the other, by his willful blindness, shuts out the light of heaven, which would otherwise illuminate his path and lead him on to the realms of life, light, and a full intellectual realization of glorious immortality. All men have souls. Let us try to save them alive.

## PROF. AMOS DEAN.

PROFESSOR AMOS DEAN, whose death was briefly announced in our last number, was a gentleman of well-known legal ability and acknowledged moral excellence of character. He was born at Barnard, Vermont, February 16th, 1803. Aiming early at an elevated standard of intellectual culture he fitted himself for college. Graduating from Union College, in 1823 he gave his attention to the study of law, and for the promotion of that end entered the office of Jabez D. Hammond, an uncle, and Judge Alfred Conkling, in Albany, N. Y. On the completion of his apprenticeship he became the partner of Azor Taber, a prominent jurist of that city. Being constitutionally disinclined to forensic display, he was, eminently, the adviser or counselor, a department which he honored by the extent of his reading and the penetrating acumen of his judgment. In Albany he continued to reside until his death.

\* For a scientific presentation of this whole subject, see *Grades of Intelligence*, in *New Phrenology*, pp. 582 to 603.

On the opening of the Law School, by the authorities of the State University, he was appointed a professor, and year after year won from the students who flocked to his lecture-room the highest encomiums for ability and fidelity. As a lecturer on legal science he was unsurpassed for zeal and laborious activity. The extent of his investigations and preparation are evinced by his private library, which in its line is one of the largest and most diversified in the country. He aimed at furnishing those who came under his legal tutorage the most substantial and practical information. This is evidenced in the works which he has published, and which have taken rank as standard legal treatises. Fully appreciating the advantages of the association of young men for literary purposes, he inaugurated, thirty-five years ago, the Young Men's Association of Albany, which may be termed the mother of the Lyceum system in this country, and which still flourishes.

With the introduction of phrenological teachings in this country, Professor Dean was to some extent identified. Impressed by the lectures of George Combe, he gave some attention to an examination of the principles promulgated, and became a hearty advocate of the new doctrines. A series of lectures delivered by him before the Young Men's Association in 1834 have been preserved in book form—now out of print—and are distinguished by the cogency of their reasoning, the aptness of their illustrations, and the elevated though clear style of the language. Down to the present time, between Professor Dean and ourselves there subsisted the most cordial friendship. Whatever aid he could offer, consistent with his University duties, for the promotion of phrenological science, was ever cheerfully accorded. A cast of his head stands on one of the shelves of our cabinet. For several years past he had been employed on an extensive work treating of the history of Civilization. In the furtherance of this undertaking he had made researches in the history of extinct ages and nations, Egyptian and Oriental literature being thoroughly scrutinized for their contributions in behalf of his subject. It was his purpose to prepare an exhaustive treatise, comprehending the earliest known periods. In the *PHRENOLOGICAL JOURNAL* for 1866 is given a partial synopsis of his arrangement of the work. It had already grown to several volumes, but as the master hand which framed it has left it incomplete, American literature can not but regret the abrupt termination. Let not a scrap of this great work be lost. Every line will be valuable.

Professor Dean was distinguished for his retiring yet frank and cordial disposition. His ruddy face ever beamed with a genial good-humor which won the friendship and encouraged the confidence of all who approached him. He will be missed much from the professional and literary circles of Albany, where his influence was ever conducive to moral and intellectual improvements.

## OUR CONGRESSMEN. THEIR AGES, OCCUPATIONS, ETC.

WASHINGTON correspondent of the *Chicago Tribune* gives the following personal gossip regard to the members of the present Congress:

In looking over a list of the members of the present House, the singularity in the names striking. For instance, we have a Butler, a Burr, a Cook, and a Calkins; an Archer, a Burr, a Cook, and a Fox; a Loan, a Nunn, a Pike, a Price; a Kerr, a Kitchen, and a Kirtland; a Sawyer, a Stone, and a Taylor. Make a few puns on them. Stevens, of Pennsylvania; Spaulding, of Ohio; and Thomas, of Maryland (75, 69, and 68 respectively), are the three oldest men. Haight, of New Jersey; Hays, of Kentucky; and Washburn, of Indiana (29, 30, and 35 respectively), are the youngest members of the House. The following are the ages of the more prominent members, including the Illinois delegation:

B. Allison, Iowa	38
W. M. Ashley, Ohio	43
Baker, Illinois	45
Banks, Massachusetts	51
Barney, New York	40
A. Bingham, Ohio	52
G. B. Blaine, Maine	37
George B. Boutwell, Massachusetts	49
H. Broomwell, Illinois	44
Brooks, New York	57
W. G. Burr, Illinois	38
F. Butler, Massachusetts	49
W. F. Cary, Ohio	53
C. C. Churchill, New York	46
W. C. Cook, Illinois	48
Covode, Pennsylvania	59
W. C. Coffey, Indiana	38
W. M. Cullom, Illinois	47
W. L. Dawes, Massachusetts	51
F. F. Farnsworth, Illinois	41
A. Garfield, Ohio	36
W. H. Hooper, Massachusetts	50
Ingersoll, Illinois	36
W. H. Jenckes, Rhode Island	49
J. J. Judd, Illinois	52
D. Kelly, Pennsylvania	43
L. Pomeroy, New York	43
L. E. Pruett, New York	56
W. L. Randall, Pennsylvania	39
E. Robinson, New York	43
W. C. Harding, Illinois	60
W. C. Schenck, Ohio	58
W. H. Shellabarger, Ohio	50
W. H. Van Wyck, New York	43
W. Washburn, Wisconsin	45
W. Washburn, Illinois	45
W. Washburn, Indiana	35
B. Washburn, Massachusetts	47
W. Wilson, Iowa	39
W. Wood, New York	55
W. Woodward, Pennsylvania	59
W. Woodward, Tennessee	58

Here are some of the *Tribune* man's speculations and comments, which are frank, if not daring.

Schenck, of Ohio, and Tobias A. Plants, of New York, are the two ugliest men in the House; Fernando Wood is the finest-looking; while George M. Adams, of Kentucky, Thomas Stewart, of New York, Allison, of Iowa, and Pomeroy, of New York, are among the handsomest; Baldwin, of Massachusetts, is the best man, and Maynard, of Tennessee, is the best.

In the Senate, James Guthrie, of Kentucky, the oldest man, being seventy-five years of age, and Reverdy Johnson, of Maryland, next, being seventy-one. Sprague, of Rhode Island, being thirty-seven, and the youngest man in the Senate, and Conkling, of New York, is the next youngest, being thirty-nine. Conkling, so, is the handsomest senator and the most

imperious. [It is probable that his Self-Esteem is large.] The following are the ages of some of the prominent senators:

Willard Saulsbury, Delaware	47
Lyman Trumbull, Illinois	54
Richard Yates, Illinois	50
Oliver P. Morton, Indiana	44
William Pitt Fessenden, Maine	61
Charles Sumner, Massachusetts	57
Henry Wilson, Massachusetts	56
John B. Henderson, Missouri	41
James W. Patterson, New Hampshire	44
Edwin D. Morgan, New York	57
Benjamin F. Wade, Ohio	67
John Sherman, Ohio	44
Simon Cameron, Pennsylvania	68

"Senator Guthrie, on account of failing health, has been unable to occupy his seat for several sessions, but a recent effort to compel him to resign that the State might be represented, obtained the promise from his friends that he would take his seat soon after the holidays. [He has since resigned.]

"In the House there are: Lawyers, 87; editors, 5, namely, Baldwin, of Massachusetts; Blaine, of Maine; Brooks, of New York; Glossbrenner, of Pennsylvania; and Getz, of Pennsylvania; manufacturers, 13; merchants, 0; farmers, 13; bankers, 5; clergyman, 1; hotel keeper, 1; physician, 1; coal operator, 1; general business, 3; civil engineer, 1; railroad manager, 1; horticulturist, 1; lumbermen, 2; real estate agent, 1; and (stand aside, ye mudsills and common men) gentleman, 1—George M. Adams, of Kentucky. The real estate agent is John Fox, of New York; lumbermen, Philletus Sawyer, Wisconsin, and Thomas W. Ferry, Michigan; horticulturist, C. A. Newcomb, Missouri; railroad manager, Ginery Twichell, Massachusetts; civil engineer, G. M. Dodge, Iowa; general business, Sidney Clark, Kansas; J. F. Driggs, Michigan; and B. F. Hopkins, Wisconsin; coal operator, Henry L. Calkins, Pennsylvania; clergyman, William A. Pile, Missouri. John Morrissey, of New York, is put upon the rolls as banker—not faro banker, but simply banker."

[We think this analysis could be greatly extended, to the edification of all readers. Let us know the parentage and pedigree of each, where born and educated; and, when about it, why not give scientific sketches, based on Phrenology and Physiognomy—including height, weight, complexion, and a close description of each and all the features? But who can do all this? If our hundred thousand admirers decide to send the editor of the *PHRENOLOGICAL JOURNAL* to Congress, he would probably examine the heads of all the members, write out charts for each, and publish them. When this shall be done, woe be to the bad men "who sit in high places!" They could never be elected a second time.]

**SPECIAL.**—In our next issue, we purpose giving some account of the Abyssinians, with illustrations of their king, Theodoros, and his warriors. An account of the celebrated trial of Charles I. before the Roundhead Parliament will close the sketch, commenced in this number, of that unfortunate English king. A

portrait of the celebrated composer and musician Verdi, with some account of his life, and an excellent article on the Diversity of Gifts, may also be expected. We take great pleasure in directing the attention of our readers to the sermon on Inordinate Affection, and the continued paper on Consciousness and Mental Action, published in this number.

## MY NOSE.

It was my misfortune to bring into this world of perplexities an exceedingly large nose, which appeared all the more huge standing out, as it did, from a most cadaverous-looking face. During my school days I suffered from numberless jokes from my companions, and sometimes I was tempted to exclaim, "I wish I had been born without any nose at all!" I could never play a game of ball but some one would shout, "Look out for Jones' nose!" And, in the classes, "Jones knows," became quite a proverb when any question was asked. Viewed in one way, it might be considered a compliment.

Well, time flew on, and still my misfortune followed me, or, rather, *went before*. I came out of jackets into long-tailed coats, and a few more years made me a man; but, gradually, I began to overcome my foolish sensitiveness regarding my principal feature; or, perhaps, it did not seem so conspicuous as my face grew fuller; but I have always thought that my finding a piece of a phrenological chart in the street one day, was the spring that wound up my life and set it into a steady motion of duty. These were the words that I read on that little piece of paper:

"Bonaparte chose large-nosed men for his generals, and the opinion prevails that large noses indicate long heads and strong minds."

Well, I concluded, if that's the case, then my mind was never equalled; but I kept thinking of it, and more seriously than at first, until I determined to find out whether it was true.

It wouldn't be very modest to tell you the conclusion I have arrived at, and perhaps if I should, it might not be very flattering to me; but this I will say, that my nose has long since ceased to be a misfortune. Prosperity has crowned my efforts. I have a happy home, and a wife with the smallest apology for a nose you ever saw. If it hadn't been for mine, I don't know that I should ever have obtained her. She had advertised for a husband—in a spirit of mischief—saying, "I have a great admiration for large noses; but am, myself, afflicted with an uncommonly small one. It is said we should marry our opposites, and if I can find one who is the opposite of me in that respect, I will marry him; that is, if he will have me."

Well, I concluded I was the one, and fortunately for me, I was. And so I can trace all my good fortune—my wife, money, lands, everything, to—my nose.



## THE MOVEMENT CURE.\*

THERE is a growing tendency among the people to release themselves from drug treatment and find out some better way to mitigate the pains and avoid the perils of disease, and to regain health when it is lost. It is but a comparatively short time since hydropathy was introduced, yet it in part or entirely has been adopted in general practice; the world has learned its advantages, and will not readily surrender them. And also within a comparatively few years past, what is denominated the Swedish Movement Cure has also been proved to be a great curative agent. The various manipulations have not been unknown from remote ages. The gymnasiums of the Greeks, and the Romans by their severe physical training, promoted health. The science of movements now known as a remedial agency was first systematized by Peter Henry Ling, a Swede, born in 1766, and died in 1839.

It is not our purpose to explain here the science of these movements, nor to urge their advantages. But there is not a farmer in the land who does not know that rubbing the limb of a lame horse is more effective for its cure than all the liniments that can be applied. Those who are troubled with a lame back practice rubbing for its relief; in short, movements, friction, etc., are employed as curative agencies by the people generally. If a dog has a wounded foot, or a leg which some other dog has severely bitten, he lies and licks the wound or injured part by the hour; the action of the tongue promotes circulation, and aids the parts to dispose of the morbid matter and replenish the injured structure. This process, therefore, is practically the movement cure.

Dr. Wark maintains that incipient consumption can be cured by this system, and his little work goes on to explain the manner by which it is done, and the reasons which underlie it.

The world is aware that consumption is an almost incurable disease by the old-school treatment, and the drug doctors have for years been accustomed to send their consumptive patients into the open air, and trust to sunshine and exercise to do the work.

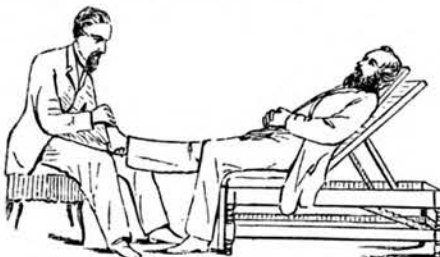
We introduce a few engravings from Dr. Wark's book, showing the methods employed; and as his treatise contains directions for the home application of movements as a cure for consumption, it must be interesting to the mass of the people. Dr. Wark writes as if he understood his subject, and had a desire to benefit mankind. His description of the different movements is concise and clear, and his work is well worth the special consideration we here give it.

\* Prevention and Cure of Consumption by the Swedish Movement Cure, with Directions for its Home Application. By David Wark, M.D., Physician to the Institute for the Treatment of Chronic Diseases and Deformities, Saratoga Springs. New York, S. R. Wells, publisher; sent post free for 30cts.



FIRST MOVEMENT—FULLING THE ARMS.

EFFECT.—The blood in the capillaries is pressed into the minutest ramifications of these vessels in greatly augmented quantities, and gently urged onward into the veins, through which it must pass to the heart, and lastly to the lungs for aeration. As soon as the pressure is removed, the capillaries are refilled with fresh blood from the arteries supplying the part; the blood circulation thus secured in the part subjected to the fulling is so perfect, that the patient will feel the whole limb, to the finger ends, tingling with the vital current. At the same time, waste matters are made to pass by endosmosis into the venous circulation, to be removed from the body. The nutritive materials contained in the blood are brought to the parts that are also placed in the best possible condition to assimilate them.



SECOND MOVEMENT—VIBRATION OF THE LEG.

EFFECT.—This movement causes attrition of the elementary fibers and cells of the muscular and other tissues, brings together waste matters seeking union, by which their ultimate removal from the body is facilitated, and increases the blood circulation and nutrition of the parts subjected to the movement.



THIRD MOVEMENT—FULLING THE THIGHS.

EFFECT.—Same as that caused by movement No. 1.



FOURTH MOVEMENT—ROTATION OF THE FOOT.

EFFECT.—This movement is actively derivative. Each time the toe describes a circle, all the muscles below the knee are alternately passively stretched and relaxed. Now, muscular contraction always increases the demand for blood in the acting muscles. When all the remainder of the body except the parts being acted on are at rest, the system is then able to respond more promptly and effectually to the call for blood at that particular point; there being, at that moment, no urgent demand for it elsewhere, the vital current is thus made to flow downward to the feet. The cold, clammy extremities of consumptives are thus readily warmed, although the temperature would not have been increased by as much walking as the invalid had strength to take.



FIFTH MOVEMENT—KNEADING THE BOWELS.

EFFECT.—Under this treatment the muscles forming the walls of the abdomen acquire strength, etc.



SIXTH MOVEMENT—ANGLING THE ARMS.

All the preceding operations, it will be observed, are passive; their application involves

no exertion on the part of the patient. This, however, is an active movement.

**EFFECT.**—All the respiratory muscles on the anterior part of the body are gently but effectually stretched, the circulation in them improved, and their strength increased; rigidity of the thoracic walls is overcome; the chest vigorously but safely expanded; the air is made to penetrate and inflate collapsed portions of the lung, and dislodge the pus and mucus with which such portions are obstructed.



SEVENTH MOVEMENT—DRAWING THE SHOULDERS BACKWARD.

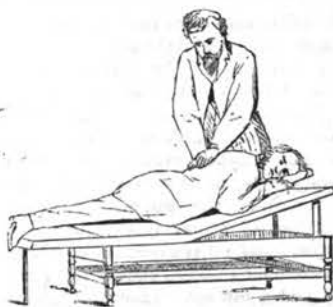
**EFFECT.**—With due caution, this movement may be applied to the most delicate invalid. It safely but powerfully expands the chest and invigorates the respiratory muscles. The effect on the patient's feelings is most grateful; it affords the consumptive an immediate sense of relief; he feels as if a load had been lifted from his chest.



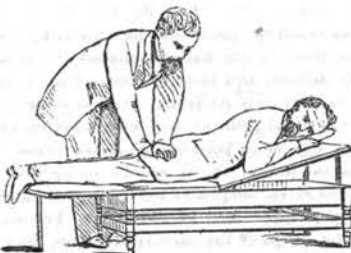
EIGHTH MOVEMENT—ARM PUMPING.



NINTH MOVEMENT—PERCUSSION ON THE BACK.



TENTH MOVEMENT—FULLING THE BACK.



ELEVENTH MOVEMENT—FULLING THE POSTERIOR PART OF THE LOWER EXTREMITIES.

[The movements are fully explained, and their peculiar benefits described in the work referred to. If anything can serve to mitigate or allay the terrible scourge to the human race, it should be widely known and practiced.]

**HYDROPHOBIA.**—We have, on several occasions, when consulted as to what we would do if bitten by a mad dog, answered, "we would try sweating," and we do verily believe that the Turkish bath, alternated with wet-sheet packs, would draw out the poison. We should do the same in case of snake bites. The Richmond (Va.) *Whig* publishes the following:

"A Frenchman who was bitten by a mad dog, and seized with hydrophobia, suffered so that his friends resolved to suffocate him. Four of them extended a feather bed on the floor, threw the unhappy man upon it, and covered him with a second bed, on which they placed themselves to press upon and smother him. During this time his wife was held by main force in the adjoining room by some of her relations. The unhappy woman remained at first apparently stupefied, but when a frightful silence had succeeded the tumult, she seemed to break loose from her apathy, the full horror of the scene rushed upon her mind, and with a shriek of despair she rushed into the chamber of death. With superhuman force she threw aside the men who were holding her husband down, and pulled away the bed which covered him. Life had almost departed, but respiration was soon re-established, and at last he opened his eyes. The efforts he made had covered him with so profuse a respiration that it ran in streams from the whole of his body and the disease was broken up. It is now believed that hydrophobia can be thus sweated out of the system."

## Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without indorsing either the opinions or the alleged facts.

### ORIGIN OF MIND IN COMPOUND ANIMALS.

In union there is strength, mentally as well as physically. Here it is considered that mind, or soul (synonymous), is a high degree of subtilty, therefore material. With this view, can it be possible that minds, in compound animals, have their direct derivative from the united intelligences of all the peculiar animalcules whose bodies are sacrificed in building up all the organs and entire frame-works of the different species of animal organization? Brain, with certain known advantages of peculiar form and size, is the terminal of nerve organization, which constitutes its quality; and in proportion to the delicacy or sensitiveness of such organization, depends the capacity for use, by absorption, incorporation, or mere contact of mind; and as each animalcule sacrifices its simple organism by adding to and thus forming, with their bodies, the cell-like structures of all compound animal organizations, so may their simple intelligences likewise accumulate in, unite, and be thus transmitted or retained in the compound brain organization. Such is, probably, the origin and appointed progress of mind, from the simple to the complex, by union. Thus may incipient mind, in the infant state, be correspondingly accounted feeble, and expanding, or growing, with its animal growth; standing still (in the equilibrium of animalcule reproduction within our frames) at maturity of the compound frame, and subsiding in power, or becoming enfeebled, in proportion as animalcule force recedes from their worn-out homes and constructions, our bodies.

Cell-life, the lowest in the scale of being, and therefore, probably, the first or original sentient creation, may be thus formatively accumulated and incorporated in compound animal organizations, equally for the production of their higher capacities for intelligence as for their more highly complicated forms, by the union of these primal constructionists.

Thus would be accounted for that mysterious introduction, evidently by inheritance, of both mind and similarity of character into offspring; both in the fetal state, and just before emerging from the egg in lower animals, with a simplicity of formative derivation in harmony with the general simple principles of creation, which by time and gradual accretion form all compounds, mental as well as physical. All minds, in their origin, are simple and of a low grade of power, expanding by growth as well as use, and proportionally with the sensitiveness of nerve connections. A world is produced by accretion of atoms, so may be mind with less than microscopic sentient additions accumulated within the animal frame, and transmitted from parent to offspring, thus inheriting parental characteristics.

If such is the origin of minds in compound animals, which very many concurring circumstances render in the highest degree probable, there is no more derogation from its unity and majesty than if acquired intact, individually; as in both cases they, necessarily, come from a Great First Cause as a noble bequestment, whether directly or indirectly, as in both cases mind is at first only incipient, unknowing and unknown to finite comprehension; and, in either case, acquires knowledge only by the slow process of inductive reasoning through the use of the animal organs. Neither, by either process of acquirement of mind, is its lofty destiny here or hereafter compromised; but as only recognizing more readily by such theory, some appreciable mode of individual mental introduction, growth, or increase, as the crowning glory of an all-wise and beneficent Creator, whose fiat finds expression in the simplest modes of procedure, wherever we find opportunity to trace effects to their causes.

Our bodies grow by the gradual addition of atoms to atoms, and why not mind by a similar process? since everything we know of thus originates by the laws of creation, and thus are compound animals made as co-workers in the development of mind, as are animalcules in its combination by the blending of their united incipient intelligences for a harmonious unity of progression in compound organizations. CHAS. E. TOWNSEND.

## THE OLD, AND THE NEW, BROOM.

BY A. A. G.

Two years ago the Rev. David McLean resigned himself to the common fate of "common ministers," and sent in his resignation, and the church and congregation unanimously declared themselves resigned to said resignation. But they thought it would be most appropriate (it would look so well) to drop a few expressive tears over the departing minister. So, dry eyes suddenly became moist, and drops which bore a striking resemblance to tears ran off the noses, and trickled down the cheeks, and trembled on the eyelids of all those who had learned how to cry in the right time and place. This wet testimonial of affection, united to a dry one in the form of a letter, full of "heartfelt regret," caused the Rev. David McLean to waver a little in his decision; but Mrs. David McLean had a woman's wit and a woman's quick perceptions, as well as a woman's "spunk," and she said: "Ah, David, don't you know that there is nothing but *water* in those tears? There is no sympathy or sincerity in them. You have been called 'the old broom' for the last two years, and the people all wish you were safe in heaven, or somewhere so far away that you could never come back here."

Mrs. McLean told the truth. If the Rev. David McLean had concluded to stay,—if the tears and the "heartfelt regrets" had made him unresigned to his resignation, there would have been crying on a magnificent scale through all the parish. Yes, there would have been such a deluge as has never been known since Noah's ark rode over the waters that covered the earth. And the most "heartfelt regrets!" oh, how they would have mounted up! There would have been ten thousand more than were put into that letter. But the Rev. David McLean did not conclude to stay. If he wavered a moment, before the tears and "heartfelt regrets," he was soon firm in his purpose to leave, and for the wise reason that the people wanted him to leave. He had written and preached barrels of sermons in the parish of —. He had, for ten winters, braved piercing winds and driving storms, on Sundays and on all days. He had baptized nearly all of the children of the church. He had married young men and maidens, and had buried, oh, how many! He had stood by their dying beds, and pointed the way to Paradise. Often, at midnight, he had answered the call and gone with the messenger, to help the dying to die, or to soothe the anguish of those who bent over the dead. Yes, wearisome days and wearisome nights had been appointed to him, and they had left their mark. He was weather-beaten, storm-beaten, life-beaten. The furrows in his cheeks were deep furrows, and his hair was growing gray.

"He is an old broom," said the people. "His sweeping days are over,—at least he can no longer sweep our *parlor*, our *city* church,

but he might answer for the *suburbs* of a city; he might sweep a while in some *kitchen*."

Poor old broom! Poor David McLean! Not all that was said about him reached his ears; but elders and deacons, and officious women, burdened with a sense of responsibility, had ventured, even before he sent in his resignation, to suggest a smaller and a *plainer* parish. They had even gone so far as to say (but of course they expressed their "heartfelt regret") that a different kind of talent was needed for a *modern* church, and a *modern* pulpit, and a *fast* age. They must have some one who could draw a full house, and make church-going and religion in general both easy and popular. This the Rev. David McLean could not do, for he had learned, by the experience he had had of mankind, that it was very difficult and inconvenient for some men to be positively religious. And as to the *popularity* of religion, he had found out that the form was more popular, in certain directions, than the power. So it seemed to be best he should leave, in spite of the "heartfelt regret" of the people. And he did leave. The resignation accepted, the carpets taken up, the furniture packed, the trunks packed, there was nothing to prevent them from being gone, and no reason why the people should not have the comfort of knowing that he was clean gone forever.

At last the morning—and a *rainy* morning it was—came, when the cars were to take David McLean and his wife and children—not excepting poor little Susy, who cried because she "didn't want to go off and leave Hattie May"—with all their furniture, boxes, and trunks, to—to where? "To some place that the good Lord will show us," trustfully and humbly said Mr. McLean; but Mrs. McLean said to herself: "The good Lord often allows a minister to look around a long time for a place, and during that time the minister and his family feel decidedly unsettled. This, considering that everybody likes to feel anchored somewhere, is decidedly unpleasant."

Mrs. McLean did not, however, allow Mr. McLean to see that she for a moment doubted that "the good Lord would show them some place," although she was very much afraid he wouldn't do it until they were all tired of hanging around the world. But, whatever she feared or hoped, the morning to go had come, come with clouds and rain, mixed with little Susy's tears. When they reached the cars, many of the people, with their "heartfelt regret," were there to say good-bye. It was thought "appropriate that the church and congregation should be represented there, that the minister and his family might leave with pleasant feelings." "It wouldn't look well for no one to be there."

What the poor cast-off parson thought when he found some of his people at the depot, no one will know until the day of doom; but as he sat in the cars with his hat pulled down over his eyes, and his head bent forward on his breast, he probably had other than "pleas-

ant feelings." It is to be presumed that he was wondering what kind of a place "the good Lord would show him," and how long it would be before he would show it to him.

And Mrs. McLean, what was she thinking about? Ah, any physiognomist could have told. She was thinking that there were two things that could never be depended upon—two things that were always changing—*people* and the *weather*, and she then and there determined not to hang her happiness upon either. Occasionally, as the train moved on, she glanced at Mr. McLean with an eye that seemed to say: "Poor old broom!" What place it was that the good Lord at last showed him isn't known, or how long it was before he showed it to him isn't known. It is only known that he left the city of — because he was an *old broom*!

This old broom was, or was not, sweeping somewhere, when the old parsonage was entirely pulled down, chimneys and all, to be made over and fitted up for the *new* broom. The Rev. Theophilus Tinklebell had been called to take the place of the old broom, and, although he at first declined the call, he accepted at last, "overcome by pressing letters." "You are just the man to build us up in" —. In what? In the most holy faith? No; there was nothing said about that. "You are just the man to build us up in *numbers*!" So ran the letter, and so ran many other letters, until the Rev. Theophilus Tinklebell made up his mind, that if he yielded to the loud and pressing call, and went to the city of —, he should ring such a bell as would call all the city to his church and thin out all the other churches. And what a great thing that would be to accomplish! So the Rev. Theophilus Tinklebell told Mrs. Theophilus Tinklebell, and all the young Tinklebells, that he had decided to make a change and accept the call. Then began the preparations to leave. But as the parsonage had been demolished, and was undergoing the process of being re-created, he had been requested not to "hasten on."

"You must take time to do the work well," said one of the prominent members of the church to the carpenter who had "taken the job," "for Mr. Tinklebell sacrifices a great deal to come to us. He leaves a beautiful home, and, more than this, Mrs. Tinklebell is a very *particular* woman and a woman of unusual *taste*." The carpenter promised that the house should be all that Mr. and Mrs. Theophilus Tinklebell could desire, and he kept his promise. The parsonage, when finished, was beautiful. Then followed "the last touches," as the people called them. Great rolls of rich carpeting were taken into the house, and new furniture too—furniture of modern style. And oh, how great was the cost of it all! But the money slipped as easily as oil out of all pockets, for it was for the *new broom*!

The glory of a June morning rested on everything—on trees, and birds, and flowers, and on the new parsonage too—when the cars



came rushing into the city of —, bearing the new broom, and every one of the procession (for there was a procession there to welcome the new broom) thought, "Oh, how different he is from the old broom! What an impression he will make! How the church will fill up! No staying at home any more on stormy Sundays! No Sabbath-day headaches to keep people at home! No complaints of a cold church! No great, staring empty pews! Oh, how could we have kept the old broom so long!"

The first Sunday, the people (and among them were "a great many outsiders," strangers) came flocking into church, "like doves to their windows." And wasn't it pleasant, after long mourning the thinness of the congregation, to sit and see the waves of people as they came swelling into the house?

"Why," said deacon Boyle to himself, "it makes me grow in grace just to look at 'em! I came early to church to watch the progress of things, but I had no idea that the people would pour in as they have! What a blessed sight! My soul mounts up as on eagles' wings, for I can thank the Lord that the Church isn't running down. No, it's running up! And the blessing of Heaven is coming down upon us!" Old deacon Boyle's eyes shone that day. His heart was full of gladness and praise, for he had "never expected to see the day when that house would fill up again."

No one could have watched him, while he was watching the people, without saying that the deacon was now ready to depart in peace, because he had "seen the church packed with —worshippers!" Deacon Boyle called them "worshippers," and so they were; but he didn't say whether they were worshippers of the living God or of Mr. Theophilus Tinklebell.

For a long time all weather was alike to that built up, spiritual church. Come rain or shine, come wind or calm, the people were all in their places, and as they passed out of church they said to each other: "What a powerful sermon!" "What an eloquent man!" "Oh, what a difference there is between an old broom and a new broom! And some brooms always stay new. Ours will, I am sure. Mr. Tinklebell is a man who will wear well. He will be able to hold out as he has begun. He is not at all like Mr. McLean."

Poor Mr. McLean—poor old broom! He was gone—gone, never to return to burden the church that was made glad by being relieved of him; but the people were fond of instituting comparisons, and, with such a man as Mr. Theophilus Tinklebell in the pulpit, how could they help comparing the old and the new broom?

Mr. Tinklebell was in the habit of speaking very kindly of Mr. McLean, but these comparisons were not altogether disagreeable to him, neither were the honors conferred upon him at all unpleasant, and yet they were borne with becoming meekness. It is true, he was not entirely free from the vanity of human nature,

for the man was not lost in the profession, and he had also a fair share of ambition. He preferred a rich and prominent church to a poor and insignificant one. He preferred to be known as a big gun rather than as a little gun; but deacon Boyle said that he had "a prodigious amount of grace, and not enough human nature to hurt him." "Why," said the deacon, in one of his fits of enthusiasm, "it's a wonder to me that brother Tinklebell is so humble. He don't seem to know how smart he is, and how much everybody admires him."

But deacon Boyle was a simple-hearted man, and not at all suspicious, so he did not suspect the truth, which was, that parson Tinklebell had a secret admiration for himself—a certain self-appreciation, a peculiar consciousness of the individuality of Mr. Theophilus Tinklebell. This was all true of the new broom, and yet it would be unjust to say that he was a selfish man, and bestowed no thought on others, for he took proper, reasonable care of the lambs and sheep of the flock, and lived for others, so far as he could consistently with the care of himself, and his fame, and his family.

As to human applause, he did not run after it, neither did he sound a trumpet before him. The most that he did was to tinkle a bell. He was never loud and noisy in self-praise, but always alluded modestly to his endowments and his popularity, and pitied—not blamed—such men as Mr. McLean, who were obliged to do good in hidden ways and retired places. Perfect Mr. Theophilus Tinklebell, will he never be an old broom? Nearly two years have gone since he received a loud call from the church of —, and answered it, and came and took possession of the made-over parsonage, and began his brilliant career in his new parish, but still he is *new*.

And yet if, before another two years are gone, he is seen flying on after poor David McLean—after the old broom—having at last become, himself, an old broom, will there be any cause for wonder? The world is growing old, but it likes *new* things, and nothing new is so delightful as a new minister—a new broom. Therefore, if it should be noised abroad, by-and-by, that the Rev. Theophilus Tinklebell has sent in his resignation, and that it has been accepted without a struggle, and without one dissenting voice—not even deacon Boyle's—let no one be surprised. Until time shall be no longer, human nature will continue to thirst for what is *new*, and nothing can long remain new, not even the Rev. Theophilus Tinklebell.

#### HOW TO PAY OUR NATIONAL DEBT.

OUR large national debt bids fair to be a very troublesome thing. We are glad to learn that the Secretary of the Treasury, and the majority of our public men, are in favor of paying our honorable debts. Can we not make the Pacific Railroad, indirectly, by the increase of the value of the land along its route, contribute greatly toward this purpose? At every fifty or one hundred miles throughout the country there is a large town or city; such will be the case, ere many years, along the

Pacific Railroad. By locating many of these towns, which Government has the power now to do, much profit can be realized. In that new country, people will congregate where there is a fort and garrison for better protection and security against the uncivilized tribes of Indians and ruffians who surround them and infest a new country. Let Government select good localities—localities having the best natural advantages—and there establish military headquarters for the protection of settlers, lay out the grounds, and establish post-offices, etc., sell at low prices, or even give away say three-quarters or more of the land; retain the rest, and it, being exempt from taxation, would in the course of twenty years, by the mere rise in property, contribute largely, if disposed of, to liquidate our national debt. Will not this be better policy for the Government than to be obliged, when towns and cities have grown, to pay millions for eligible positions in each town and city for the necessary government buildings? In the mean time, our taxation could be reduced, say one half, or more, as our Congress may see fit.

I. F. X.

#### NEW PREMIUMS.

We offer the following to all who may feel an interest in the PHRENOLOGICAL JOURNAL:

For 350 new subscribers, at \$3 each, we will give a Steinway or Weber Rosewood Piano, worth \$350.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, for church or parlor, worth \$100.

For 40 subscribers, at \$3 each, a Florence Sewing Machine, worth \$45.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$30.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$35.

For 15 subscribers, at \$3 each, the worth of \$15 in any of our own publications.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, worth \$12.

For 10 subscribers, at \$3 each, the Universal Clothes Wringer, worth \$12.

For 7 subscribers, at \$3 each, a handsomely finished Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$3.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted.

All subscriptions commence with January number.

#### PERSONAL.

HON. ANSON BURLINGAME left China for San Francisco on the 25th of February, as the Chinese minister at large to the treaty-making powers. His suite consists of thirty persons of high rank, who are to be tutored in the arts of diplomacy. His salary is \$55,000 in gold.

BISHOP COXE, of Western New York, has issued an earnest pastoral address to women, remonstrating against the tawdry fashions, the costly vulgarity, and the wicked extravagance of the times. He entreats women to begin a reformation.

ADMIRAL FARRAGUT has been handsomely entertained at Florence. The Admiral deserved it.

JEFFERSON DAVIS has been nominated for the Presidency of the Texas Pacific Railroad.

SIR DAVID BREWSTER.—English papers announce the death of this eminent chemist and scientific investigator. Among his many discoveries in optics, that of the kaleidoscope is perhaps the most generally known.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**EARLY EFFORTS.** By Linda Warfel. 12mo, pp. 136; price \$1.25. Philadelphia: J. W. Daughaday & Co.; New York: S. R. Wells.

A young poet, with rare abilities, and the promise of fame, if not of fortune, in the not far distant future. She writes with that *naïveté* which is the soul of poetic sweetness. If her body be equal to her brain, we shall hear much more of her.

**A MANUAL OF INSTRUCTION** IN THE ART OF WOOD ENGRAVING. With a description of the necessary tools and apparatus, and concise directions for their use; explanation of the terms used, and the methods employed for producing the various classes of wood engravings. By S. E. Fuller. With illustrations by the Author. 12mo, pp. 48; price 50c. Published by Joseph Watson.

A useful little work for the would-be wood engraver, and should be read by every apprentice to this excellent art.

**THE LITTLE CHIEF; a Monthly Visitor to the School-room and the Home circle.** Indianapolis, Ind.: Dowling & Shortridge, publishers. Only 75 cents a year.

A competitor for public favor and patronage with *The Little Corporal*, *School-day Visitor*, and other magazines for juveniles. It is richly worth a dollar a year in every family.

**AMERICAN HORTICULTURAL ANNUAL, 1868.** A Year-Book of Horticultural Progress, for the professional and amateur gardener, fruit-grower, and florist. Illustrated. Price 50c. New York: Orange Judd & Co., publishers.

If the reader has a liking for luscious fruits, beautiful flowers, and a good garden, he will appreciate this excellent annual, which aims to give directions for their care and culture, such as should be known to all men and all women.

**AMERICAN AGRICULTURAL ANNUAL, 1868.** A Farmer's Year-Book, exhibiting recent progress in agricultural theory and practice, and a guide to present and future labors. Illustrated. Price 50 cts. New York: Orange Judd & Co., publishers.

It is a real luxury to peruse a well-written, nicely illustrated, and beautifully printed yearly hand-book like this. The price in money is vastly less than its real value to any one who can read the English language.

**THE POETRY OF COMPLIMENT AND COURTSHIP.** Selected and arranged by John Williamson Palmer, editor of "Folk Songs." 12mo, pp. 219; price \$1.50. Boston: Ticknor & Fields.

Dr. Palmer has performed a real service for young lovers, and others, who would avail themselves of the best practical expressions in communicating their thoughts and emotions to each other. Here is a handy book full of the best complimentary sayings ever put into poetic verse.

**JOHNIE DODGE; or, the Freaks and Fortunes of an Idle Boy.** By Charles D. Gardette. 12mo, pp. 274; price \$1.25. Philadelphia: J. W. Daughaday & Co.; New York: S. R. Wells.

Of the unfortunate predicaments that disobedient boys usually get into, this is the best record we have ever read. It is a capital book for boys—and girls also—with small Cautionness, who forget their errands, and get into all sorts of trouble, on all sorts of occasions. It would be worth more than any number of floggings to any bad boy.

**THE LIFTING-CURE; an Original Scientific Application of the Laws of Motion on Mechanical Action to Physical Culture and the Cure of Disease.** With a discussion of true and false methods of physical training. By D. P. Butler. One octavo vol., pp. 104; price \$1.50.

This work is a candid and strong statement of the author's views, derived from experience, in respect to the curative and health-reviving agency of orderly and judicious lifting. We have examined the apparatus employed by Mr. Butler, and regard it as most excellent for the purposes for which it was designed. It is so constructed that the lifting is so equable as not to strain any part of the system.

We once tried his lifting apparatus, raising 350 lbs. the first time and 450 lbs. the second, and confidently expected to feel lame and sore the next day, but, to our surprise, did not in the slightest degree. The apparatus enables every fiber of the system to do its part, hence the person can exert his entire strength without special strain to any part. Mr. Butler argues his point well, is much in earnest, and fully believes in the merits of his system. We commend a perusal of this work to educators, physicians, and those who seek the means of building up an impaired constitution or of preserving their health and vigor.

**CHAMBERS'S ENCYCLOPÆDIA.** A Dictionary of Universal Knowledge for the People. Illustrated with engravings and maps. Nos. 125 and 126. Price 25 cents each. Philadelphia: J. B. Lipincott & Co.

This valuable work is rapidly approaching its completion. In No. 125 the last of Z is represented, and the supplement commenced.

**MAGAZINES FOR MARCH.**—We have received from their publishers the following:

**GODEY'S LADY'S BOOK**, which contains much pleasing matter for the household. The engraving entitled "Bird Catching" is a very good bit on that exceptionable boyish sport. \$3 a year.

**THE LADY'S FRIEND.**—A monthly magazine of literature and fashion, with engravings, colored and plain, and miscellaneous reading. \$2.50 a year. Deacon & Peterson, Philadelphia.

**LE PETIT MESSENGER.**—Containing *Modes de Paris*, literature, etc. \$5 a year, 50c. single numbers. S. T. Taylor, New York.

**LA LITTÉRATURE FRANÇAISE CONTEMPORAINE.** Recueil en prose et en vers de morceaux empruntés aux écrivains les plus renommés du XIXe Siècle. Avec des Notices biographiques et littéraires. Tirées des ouvrages de P. Pottevin, M. Roche, L. Granger, G. Vapereau, etc. New York: Leypoldt & Holt. Cloth, beveled edges. Price, \$1.50.

This book supplies a long existing vacancy in French literature on this side of the Atlantic. American students of *la belle langue*, which is spoken more extensively in European circles than any other Continental tongue, have ever felt the need of a work which would furnish them the best models of French composition in the different styles of distinguished authors, whose writings are regarded as fresh and in keeping with modern philosophy. This collection of cotemporary French authors includes the most widely known of the present century. We find creamy extracts from some of the happiest pen jottings of Joseph de Maistre, Madame de Staël, Corinne, Chateaubriand, Napoleon 1st, Cuvier, Béranger, Guizot, Lamartine, Scribe, Cousin, Thiers, Michelet, Victor Hugo, Eugene Sue, Alexander Dumas,

George Sand, Laboulaye, Rénan, About, and many others of scarcely less celebrity.

The Franco-American who would preserve his knowledge of classic French, and the American student who would perfect himself in the highest graces of that polite language, should have at hand such a book. The brief biographies attached to the extracts are in themselves valuable to the reader and philologist.

**WAVERLEY.** By Sir Walter Scott. With a portrait of the Author. Philadelphia: T. B. Peterson & Brothers. Price 25 cents.

To a cheap edition of the works of Scott's minstrel-novelist we can offer no objection. We understand that the above publishers intend bringing out a complete set of the "Waverley Novels" at the above-named price for each, or \$5 for the entire set of twenty-six volumes.

**A TALE OF TWO CITIES.** By Charles Dickens. Paper, price 25 cents. SKETCHES BY "BOZ." By Charles Dickens. Comprising, Our Parish, Scenes, The Last Cab-driver, A Parliamentary Sketch, Misplaced Attachment of Mr. John Bounce, A Visit to Newgate, The Boarding House, Sentiment, The Black Vail, The Great Winglebury Duel, etc., etc. Price 25 cents.

**LITTLE DORRIT.** By Charles Dickens. 8vo. pp. 318; price 35 cents.

**OUR MUTUAL FRIEND.** By Charles Dickens. With 40 original illustrations. Price 35 cents.

The foregoing issues of the Peterson Brothers' Cheap Edition for the Million, of Dickens' writings, assert their own merits. Buyers will at least get the worth of their money in paper and printers' ink.

**DICKENS' NEW STORIES.** Containing "Hard Times" and "Pictures from Italy." By Charles Dickens. With illustrations, from designs by Marcus Stone. Price \$1.50, in cloth. T. B. Peterson & Brothers, Philadelphia.

**MARTIN CHuzzlewit.** By Charles Dickens. With twelve original illustrations, from designs by Phiz and Cruikshank. Price \$1.50, in cloth. T. B. Peterson & Brothers, Philadelphia.

**NICHOLAS NICKLEBY.** By Charles Dickens. With twelve original illustrations, from designs by George Cruikshank. Price \$1.50, in cloth. T. B. Peterson & Brothers, Philadelphia.

**GREAT EXPECTATIONS.** By Charles Dickens. With twelve original illustrations, from designs by John McLenan. Price \$1.50, in cloth. T. B. Peterson & Brothers, Philadelphia.

We must acknowledge the high consideration which the Brothers Peterson manifest for us by sending their different editions of Charles Dickens' novels to our office. The four volumes specified above are among the most interesting, and certainly among the most diversified, of their author's literary accomplishments. The "New Stories" treat of various subjects, under the titles of "Hard Times" and "Pictures from Italy." "Martin Chuzzlewit" has much to do with American life and scenery. "Nicholas Nickleby" depicts the sad effects of family disagreements and the barbarous practices pursued in English boarding-schools twenty-five or thirty years ago. "Great Expectations," as its title implies, has much to do with that class of persons who are looking forward to the occupation of others' shoes, or "waiting for something to turn up" which will carry them on the easy tide of fortune.

**REPORT OF THE COMMISSIONER OF AGRICULTURE FOR THE YEAR 1866.** Washington: Government Printing-office.

Treating as this excellent work does of those interests which form one of the grand-

est features in the maintenance and progress of our nation, and considering them from the unprejudiced point of view of scientific observation and experiment, the volume is eminently valuable to American agriculturists. The illustrations which adorn as well as add to the intrinsic worth of the book are numerous. It would be well if the large edition which has been printed of this report found its way into the hands of those who have the prior claim to its examination—our farmers, planters, horticulturists, and stockbreeders.

**REPORTS UPON THE MINERAL RESOURCES OF THE UNITED STATES.** By Special Commissioners J. Ross Brown and James W. Taylor. Washington: Government Printing-office.

This scientific contribution to our national literature, wrung from the mountains and plains, the valleys, and even the bowels of the soil we call our own, develops to the mind of the reader the astonishing mineral resources of America. The report deals chiefly with the results of investigations west of the Rocky Mountains. We have to thank our friend Hon. Schuyler Colfax for this addition to our library.

**ANNUAL REPORT OF THE BOARD OF TRADE OF Evansville, Indiana, for 1867, with a Historical Sketch of the City.** Compiled by John W. Foster, of the Evansville Journal Company.

Mr. Foster has made a very interesting document, giving the history and commercial progress of Evansville, together with its geographical position, its newspapers, schools, churches, banks, dwellings, etc.; also its trade, growth of city in population, and improvements.

One interesting item is the fact that Evansville stands on an apparently inexhaustible bed of coal of superior quality, and within a short distance of abundance of iron ore, which is easily brought by water, and worked in the large iron-furnaces. They have also white and yellow pine, walnut, oak, and other timbers within easy reach and in unlimited quantities. Its manufactories include cotton and woolen mills, printing and binding, blacksmithing, wagons, carriages, and fixtures, leather and saddlery, furniture, lumber, iron in various branches, agricultural machinery, building materials, silversmith, sheet iron, tin, brass, etc., which are shipped by water and rail in every direction, giving employment to many individuals, and thus attracting population as fast as dwellings can be supplied for their accommodation. Evansville promises soon to become a populous and wealthy city.

**NORWOOD: A Tale of Village Life in New England.** By Henry Ward Beecher. Crown 8vo. 600 pp. \$1.50.

This book needs no further recommendation than the simple announcement of the name of its author. It abounds in vivid portrayals of New England scenery, and in life-like delineations of character, from that true basis which an extensive knowledge of our science alone furnishes. Orders for the book receive at this office.

**NAVY REGISTER OF THE UNITED STATES for the year 1866.**—Printed by order of the Secretary of the Navy, in compliance with a resolution of the Senate of the United States, December 18th, 1815. Washington: Government Printing-office. A handsome octavo pamphlet of 175 pages, containing a list of all the ships in the U. S. service and names of all the officers, etc. We are indebted to the politeness of Mr. John T. Hoover, of the U. S. Coast Survey-office, for a copy of this Register, and also for other official documents.

**THE NAUTCH GIRL**—Our venerable neighbor, the N. Y. *Evening Post*, has commenced the publication of a story entitled "The Nautch Girl—a tale of the Indian Ocean." It will appear regularly, being printed from the completed manuscript of the author, in the possession of the publishers. "The Nautch Girl" is a story of American adventure in some of the obscurer parts of the East Indian seas, told by a participant in the scenes described; it has novel situations, and describes new and strange manners and customs; it is essentially a sea story. "The Nautch Girl" being the name of a clipper schooner, smuggler. *The Post* issues three editions, as follows: daily, at \$7 a year; semi-weekly, at \$4; weekly, at \$2. Address, THE EVENING POST, New York.

**THE LITTLE CORPORAL** is as full of pluck, push, and patriotism as ever. He flies the old flag, and shouts "Come on, boys!" "Onward and upward" is his motto. It costs but a dollar to join the company, and every member gets lots of good reading in return. Send stamps for sample number, to L. A. Sewell, Chicago, Illinois, and take a look at "The Little Corporal." The children are all in love with him.

## New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**THE FRIENDSHIP OF WOMEN.** By W. R. Alger. Cloth, \$2 25.

**ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS AND CULTIVATOR ALMANAC FOR 1868.** By J. J. Thomas. Paper, 5 cents.

**FRANK LESLIE'S ILLUSTRATED ALMANAC FOR 1868.** Large 8vo. Paper, 55 cents.

**THE FRANKLIN ALMANAC AND DIARY FOR 1868.** 4to, pp. 32. Paper, 45 cents.

**THE FAMILY PHYSICIAN AND HOUSEHOLD COMPANION:** being a Treatise, in Plain language, on the Art of Preserving Health and Prolonging Life. A Description of all Diseases, with the Most Approved Treatment. For the Use of Families. By M. L. Byrn, M.D. Illustrated. 8vo, pp. 377. Cloth, \$2 55.

**THE WELL-SPENT HOUR.** By Eliza Lee Poole. Illustrated. Cloth, \$1 15.

**MANNERS; or, Happy Homes and Good Society all the Year Round.** By Mrs. Hale. Cloth, \$2 55.

**MEMOIR OF SWEDENBORG.** By O. P. Miller. Paper, 60 cents.

**WILLOW-BEND; or, School Influences.** by Lucia. Cloth, 60 cents.

**MABEL'S PROGRESS.** By the Author of "Aunt Margaret's Trouble." Paper, 60c.

**PARIS IN '67; or, the Great Exposition, its Side-Shows and Excursions.** By H. Atterford. Cloth, \$2.

**SHORT STUDIES FOR SUNDAY-SCHOOL TEACHERS.** By C. S. Robinson, D.D. Cloth, \$1 75.

**SWEDEN AND NORWAY:** Sketches and stories of their Scenery, Customs, History, legends, etc. By M. G. Sleeper. Illustrated. Cloth, \$1 40.

**THE DEMOCRATIC ALMANAC AND POLITICAL COMPENDIUM FOR 1868.** Paper, 20 cents.

**THE TRIBUNE ALMANAC FOR 1868.** A. J. Schenck, Compiler. Paper, 30 cents.

**AMERICAN HORTICULTURAL ANNUAL.** 1868. Illustrated. Paper, 50 cents.

**ROME AND THE POPES.** Translated from the German of Dr. K. Brandes, by Rev. W. J. Wiseman. Cloth, \$1 40.

**THE READINGS OF MR. C. DICKENS,** as condensed by Himself. Dr. Marigold, and The Trial from Pickwick. Paper, 30 cents.

**AN ADDRESS ON SUCCESS IN BUSINESS.** By Hon. H. Greeley. Portrait. Cloth, 55 cents.

**A PARTING WORD.** By Newman Hall. Cloth, 70 cents.

**NEWMAN HALL IN AMERICA.** Rev. Dr. Hall's Lectures, etc. Reported by William Anderson. Cloth, \$1 15.

**THE NEW YORK ILLUSTRATED ALMANAC AND YEAR BOOK OF Useful Knowledge.** 1868. Paper, 60 cents.

**THE AMERICAN FARMER'S ALMANAC.** 1868. Sq. 12mo, pp. 33. Paper, 12 cents.

**THE DOMESTIC ALTAR:** a Manual of Family Prayers. With Prayers, etc., for Special Occasions. By Rev. H. Crowell, D.D. Fifth Edition, Revised, Corrected, and Enlarged. Cloth, \$1 40.

**THE ART OF ENGLISH COMPOSITION.** By H. N. Day. 12mo, pp. xii., 256. Cloth, \$1 70.

**HAND-BOOK ON COTTON MANUFACTURE;** or, Guide to Machine Building, Spinning, and Weaving. For the Use of Millwrights, Managers, Operatives, etc. Illustrated. Cloth, \$2 75.

**KATHERINA:** Her Life and Mine, in a Poem. By J. G. Holland. 12mo, pp. 287. Cloth, \$1 75.

**A POCKET-DICTIONARY OF GERMAN AND ENGLISH,** with the Pronunciation of every German Word in English Characters. By Fr. Koehler and C. Witter. 1. German and English. 2. English and German. 18mo, pp. 447, 896. Cloth, \$2.

**SPIRITUALISM AS IT IS; or, The Results of a Scientific Investigation of Spirit Manifestations,** etc. By W. B. Potter, M.D. Second Edition. Paper, 30 cents.

**LORD BACON'S ESSAYS,** with a Sketch of his Life, etc. By James R. Boyd. 12mo, pp. 426. Cloth, \$2.

**COMPANION TO THE BIBLE.** By Rev. A. P. Barrows, D.D. Part I. Evidences of Revealed Religion. Large 12mo, pp. 129. 50 cents.

**HYMNS OF FAITH AND HOPE.** By H. Bonar, D.D. Third Series. Cloth, \$1 75.

**GRAMMAR OF THE FRENCH LANGUAGE.** By M. Schele De Vere, LL.D. Half roan. \$2.

**HUGO BLANC, THE ARTIST.** A Tale of Practical and Ideal Life. By an Artist. Cloth, \$2.

**LOUIS SINCLAIR; or, The Silver Prize Medals.** By Lawrence Lancelwood. 16mo, pp. 241. Boston: Graves Young. Cloth, \$1 40.

**THE MIND OF JESUS.** By Rev. J. R. Macduff. Cloth, 35 cents.

**THE WORDS OF JESUS.** By Rev. J. R. Macduff. Cloth, 35 cents.

**THE MIND AND WORDS OF JESUS.** In one vol. 75 cents.

**NETTY AND HER SISTER; or, The Two Paths.** By Mrs. Martyn. Cloth, 90 cents.

**THE HISTORY OF THE ENGLISH PURITANS.** By W. C. Martyn. Cloth, \$1 40.

**THE GRAPE VINE:** a Practical Scientific Treatise on its Management. By F. Mohr. Translated from the German, and with Hints as to American Varieties and Management, by Horticult. Cloth, \$1 15.

**REVIVAL AND CAMP-MEETING MINSTREL.** Containing the best Hymns and Spiritual Songs, Original and Selected. Roan. 90 cents.

## To our Correspondents.

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be inclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to inclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "BEST THOUGHTS" solicited.

**TEA AND COFFEE.**—A number of your subscribers would like to have your opinion, through the columns of the JOURNAL, upon the following subject. The people of this Territory—Utah—are making strenuous efforts to abandon the pernicious habit of drinking tea and coffee. Persons who have been in the habit of drinking those beverages twice, and sometimes three times a day, find it hard to partake of a meal on a cold winter day without the accustomed beverage.

Do you think it necessary in our cold climate that we should drink *hot* or *warm* drinks of any kind? or, in other words, does the system, *when in health*, require hot or warm drinks to give tone to it, or to create an artificial heat sufficient to withstand the inclemency of our cold winter season.

Ans. Tea and coffee are simply luxuries, not necessary to health or life. Hot drinks are injurious. More colds are contracted in consequence of the general habit of using them, than from almost any other cause. The sugar and the cream used in tea and coffee are nutritious, and therefore food. But neither tea nor coffee afford anything which can prolong life. No harm can come from their total abandonment.

If one's stomach has been accustomed to hot tea or coffee for years, it may not be best to drop it at once; but lessen its strength from day to day till reduced to water with the sugar and cream. Then, instead of pouring it down *hot* from the pot, let it cool—and in time pure cold water will be relished as well, and to an unperturbed appetite, better than *any* mixture. Try it.

**PHONOGRAPHY.**—H. W. H. Please inform me which is the best work by which to learn phonography without a teacher.

Ans. There are three principal phonographic text-books, all reaching about the same result. Persons can learn reporting from any one of them with facility. Some persons prefer Graham's, others Pitman's, and still others, Munson's, which latter is the latest. They are all good, and good reporters can be found who follow after each respectively. Each author has his partisans or his admirers, and we know some persons who understand every style, and are about equally divided as to which is best. We sometimes have three reporters, one following each of the authors named, and they serve us equally well. It is generally conceded by those who understand all the systems, that Graham's is the most extended and profound, but that the others are a little easier to learn.

**NEW YORK READER.**—A history of shorthand is published by Mr. Benn Pitman, in the reporting style. It is rather full in its details relating to older systems of reporting. It does not contain the most recent modifications in phono-

graphy, but it is an excellent reading and exercise book for any one who would perfect himself in phonographic shorthand. Price, \$1 25. The Complete Phonographer is founded on the eleventh edition of Isaac Pitman's Phonography, and is the most recent treatise of the kind. Our best reporters, or the majority of them, endorse the book. We would not advise any one who has attained some degree of proficiency in reporting by the old style of phonography to change, for the reason that we consider the older Pitman's system sufficient for all purposes. Its legibility is unquestionable. A description of the comparative merits of different phonographic authors would require more space than we could well devote to it. A recent trial between Mr. Graham and Mr. Pitman brought out in detail the merits of their respective systems. In the report of that trial you would find a satisfactory answer to your question—price 50 cents. The English Reporter, published in this month's edition, is one who ignores abbreviations and contractions to a great extent, and notwithstanding his very lengthy style, is acknowledged to be one of the most rapid shorthand writers in the world.

**JOINT STOCK ASSOCIATIONS.**—Are such associations in accordance with the organization of man?

Ans. In some sense copartnership, co-operation, joint-stock interests are in harmony with the nature of man. United or co-ordinate effort is in harmony with man's fraternal nature. Companionship is one of the essential qualities of the human constitution. We do not believe, however, that this unitary or fraternal tendency should cover the whole ground of human nature. There is such a thing as individualism. The family, perhaps, best represents nature in its complete or co-ordinate condition. In the family we have individualism as well as co-ordination. The individual husband—the individual wife—each has a sphere which none else can fill. The children are related to the parents, not only by personal friendship, but by dependence, and when they ripen, so that dependence ceases, the friendship remains, and they go out and establish for themselves individual relationships.

Co-ordination in business ought to have a friendly as well as a financial basis.

If fifty men could co-operate in running a factory or a firm, and share a joint-stock interest; and if, again, each could be rated and paid according to his ability—and here would be the rub—association on a large scale would be useful, and perhaps desirable. It would have a tendency, we think, to raise up the common man, and make more of him. It might prevent the uncommon man from becoming relatively so high and so influential a spirit, though the best mind would take the highest place, and be looked up to, and justly so.

Some people argue that in a perfect state of society the strong and wise should spend all their strength and wisdom for the common good; that he who has only the talent necessary to guide a shovel, or an ax, or a hoe, should rank in compensation and position with the man of thought, inventive talent, and comprehensiveness of mind.

Some streams of water which we have seen are able just to turn a grindstone. Must Niagara reduce itself to such service, or must it put itself on a par with the diminutive rivulet? The world is pushed forward in civilization, in wealth, and learning, by giving the men of ability a chance to shine; room in which to grow;



and though there is a world of selfishness connected with power, we have yet to see a weak man who was not quite as selfish in trying to absorb something from another man's earnings to make up his own deficiencies, as the strong man is in drinking up the earnings of the poor.

The common multitude of men would merely keep body and soul together; would get, perhaps, three plain meals a day and a shelter from the storm; but a Franklin, a Fulton, a Whitney, a Stephenson, and a Morse, with their power of invention, would put excellent clothing upon the poor man's back instead of that which is coarse; put school-books into their hands, carpets on their floors, give the wife a clock, and a rocking-chair, and a piano. In short, lift civilization from a semi-savage condition to one of comfort and refinement. These inventors, these great thinkers, these natural kings among men do a thousand times more for the community than the community ever does for them.

In fact, most of them, for their great improvements, get poverty, buffeting, and privation, if not contempt, during their lives, and monuments to their memory from the generation that follows them and learns their value to mankind. But we believe that he who has the talent to employ a whole neighborhood; to raise every man in it from poverty to comparative independence, has a right to the larger share of the reward than simply a numerical *pro-rata* portion. Suppose he went off by himself and worked out his own success, he would accomplish four times as much as a common man would do unaided. Why should he therefore have relatively less when his efforts are combined with those of others? If the laborer is worthy of his hire, certainly he who has talent to double "five talents" should have a higher place and more authority than he who can only use "one talent," and double that.

**SHAKER PRINCIPLES VS. PRINCIPLES.**—In the February number, page 75, we published an article entitled "Principles," written, we suppose, by a Lebanon Shaker. We have received a communication, of about equal length, sharply reviewing it, accompanied by a desire that we publish the review. We wish it understood that theological controversy in these columns is out of the question. We have offered to the various religious denominations and sects an opportunity to make for themselves a fair statement of their belief, principles, and practice, in our columns. Various sects have availed themselves of this offer; among them Presbyterians, Congregationalists, Episcopalians, Methodists, Baptists, Swedenborgians, and Unitarians. Even the Mormon and the Communist, as well as the Shaker, have had the opportunity to make their statement; but we never expected, and can not permit controversy by opposing sects. It is well known that one party or sect, influenced by a love of their own side, does not always give a fair, candid statement of the faith, views, and principles of their opponents; indeed, this is rarely if ever done.

The offer we made, and which has been accepted by so many, contemplated giving our readers an opportunity of knowing what each sect is understood itself to believe.

The Jews shall have their say; but we do not propose to revive the Jewish controversy by admitting some Gentile rejoinder; and therefore we desire our readers to feel that the JOURNAL is not a battleground for sectarists.

The communication we have received in

reply to the article mentioned is well written, and, if we mistake not, contains many things that would be hard to dispose of or set aside; and therefore we trust that this correspondent, and any other friend who might desire to controvert the opinions he disbelieves, will feel that we proposed simply to make a record of the divers faiths, and leave the argument in support of or against these various creeds to be conducted elsewhere.

We are not supposed to believe with all who are admitted to make an exposition of their faith in our columns, or to accept or indorse each and all; hence we are not responsible for what these advocates may say of their own faith, and therefore can not open our columns for replies or counter-explanations.

**MEDDLING IN DOMESTIC MATTERS.**—A lady complains that her husband's relatives interfere in their concerns, and have caused estrangement between them; that they have been married two years, have one son, in whom the father feels the deepest interest, but that he treats her with indifference, if not neglect. The question is: What shall she do in the premises? Shall she remain and suffer? or return to her parents?

*Ans.* Get away from the meddlesome persons as soon as possible, and keep away. By the time you have lived together long enough to understand each other, you will begin to assimilate, and become alike in thought, opinion, and sentiment. Then you will be impervious to the influence of meddlers, and pursue the even tenor of your way. Be conciliating, kindly, forgiving, and show no revenge toward each other. Better not separate while there is the remotest hope of final agreement. Don't "jump out of a frying-pan into the fire."

**PUBLIC LANDS IN THE WEST.**

*Mr. Editor:* Will you be so kind as to inform me, through the JOURNAL, whether there are any wild lands in Illinois? If so, whom to address for particulars?—G. R. SEWARD, Battersea P. O., Ontario, Canada.

*Ans.* Address "Clerk of the Land Office," Chicago, Illinois. For a description of all the Western States, including population, square miles, number of acres, location of land offices, etc., see the new book, just published at this office, entitled **LIFE IN THE WEST.** Price, post-paid, \$2.

**THE HUMAN WILL.**—We suppose no quality of the mind is more widely misunderstood than the will. Phrenology, we think, settles it, as it does also the innateness of Conscience or the moral sense. The following, from Combe's Lectures, p. 306, published at this office, says: "The will we regard as constituted by the intellectual faculties. It is very often confounded with the manifestation of the affective faculties—that desire which overcomes the others receiving this appellation. Firmness gives determination, and this is frequently called will. It would be just as proper to say that an ass or a mule manifests will strongly when it refuses to move, placing its fore feet forward and its hind feet backward, in the attitude of perfect stubbornness, whereas it merely manifests firmness in the highest degree. Will is that mental operation which appreciates the desires and chooses among them. Suppose I feel very indignant on account of an injury received, and a strong desire to wreak vengeance; but I see the consequence, and recognize the superiority of the moral sentiments. The intellect says, 'Do not strike,' and the hand is powerless; for, by an admirable provision, the nerves of motion are under the control of the intellectual organs, these being

connected with the anterior or motory tract of the spinal marrow. Will, therefore, is proportionate to the intellect. An idiot has no will. Such a man as Napoleon has a tremendous will, and is able to subject the will of others to his own."

**INFORMATION WANTED.**—An Indian, by the name of Yan-tan-seh, of Wyandotte, Kansas, desires the address of W. A. Payne, a phrenologist, whom he met at Calumet Station, in Illinois. The aforesaid Yan-tan-seh has become very much interested in Phrenology.

**HINDOSTAN PHRENOLOGIST.**—There is a phrenologist in Illinois who calls himself a Brahmin philosopher, and says he is master of forty-eight languages—ten more than Ellhu Burritt—and is the best phrenologist in the world, and has traveled twice around the world. He writes his name Luximon Roy, A. M., M. D. Do you know him, and what do you think of him?

*Ans.* We do not know him, and guess if half he says of himself is true, he would not long need to blow his own horn. Burritt understands fifty-two languages, so the Brahmin is still four languages behind the modest Yankee.

**WHAT TO DO.**—I am puzzled to determine what to do, and desire your advice. How can I get an examination from likenesses, as I live at too great a distance from your office to visit you in person?

*Ans.* If you will send a stamp, or a stamped envelope, properly directed to yourself, and ask for the "Mirror of the Mind," you will learn by it how to have likenesses taken for examination; also the measurements, complexion, etc., which we should have, in order to do you justice. Ask for the "Mirror of the Mind," and it will give all the particulars.

**CURE OF CANCER.**—Some time ago I noticed an "item" in the JOURNAL of a person cured (but the means of cure doubted by the JOURNAL) of cancer, by using common red clover tea for a wash and a beverage. And knowing an old lady friend to be afflicted for a number of years with the cancer on one eye, which threatened to end her life very soon, I thought I would send her the receipt, which she used diligently, and firmly believes it is a sure cure, for to her great relief she is almost well.

Those curious to see the original prescription may find it on page 158, October number PHRENOLOGICAL JOURNAL, 1887. We have nothing to add.

**TENPENNY NAILS AGAIN.**—*Messrs. Editors of the JOURNAL:* Your recent explanations of the term "penny," in connection with nails, are scarcely correct. The best authorities, among which is Mr. G. P. Marsh, say that penny is a corruption for pound, and means, with the prefixes four, six, ten, etc., that a thousand nails will weigh four, six, or ten pounds.

This nomenclature is of practical utility in estimating the quantity of nails to use for a given piece of work. If 500 pales require two nails each, and eightpenny nails are used, then eight pounds must be supplied.

**THE AMERICAN INSTITUTE.**—New York, is already moving in the interest of a grand fair to be held next fall. With the experience of the past, and the promise of future good management, its usefulness and success is absolutely certain. Let our enterprising New York merchants, and others, take an interest in placing the American Institute in the front rank of scientific progress and improvement.

Several Queries remain over for want of room.

## Publisher's Department.

**THE PHRENOLOGICAL JOURNAL**, as an Advertising Medium. While we rigidly exclude all swindling schemes, including lotteries, gift enterprises, and cheap jewelry concerns, we are open to useful and legitimate business announcements. Our very large circulation, among a thinking and active class of readers, renders it a very desirable medium. The JOURNAL is less ephemeral than common papers, every number being carefully read and preserved. Some of our advertisers have informed us that their announcements in this JOURNAL have done them more good than those in any other. Our editions being very large, printed very handsomely, the same as book work, we are compelled to go to press a month in advance of date. Therefore those who would avail themselves of our circulation must hand in their advertisements accordingly. Books, stationery, papers, trees, plants, seeds, lands, schools, machinery, inventions, and the like, would get patronage if advertised in these pages.

**BACK NUMBERS.**—We can supply all the numbers from the commencement of the present volume. All new subscribers may therefore complete their sets for binding.

**AN EXPERIMENT.**—Everybody wants a copy of that splendid work, "NEW PHRENOLOGY," the price of which is \$5. It is handsomely illustrated, beautifully printed on toned paper, and elegantly bound in one large volume. For five new subscribers to this JOURNAL, at \$3 a year, we will give a copy of NEW PHRENOLOGY. Here is a rare chance. Who will have the book? A new edition just printed. This offer shall remain in force till the 1st of June next.

**THE WORKS OF JOHN RUSKIN.**—Among the authors of the present day, no other has won the palm in esthetic literature so fairly as John Ruskin. With an eye, an ear, in fine, a soul, ever in sympathy with the beautiful, he portrays in glowing melodious prose the striking features of art and nature. With respect to the former, there is not a critic more genial and more appreciative. With reference to the latter, he finds therein his approximate ideal, and his heart overflows in enthusiasm. No one can read his works, one or all of them, without profit. His suggestions on social ethics are earnest, practical, and vigorous, and at once command the approval of the generous reader. In our advertising columns we print the entire series of Mr. Ruskin's works, and cordially direct our readers to their consideration.

**RECIPE FOR MAKING BOOTS WATER-TIGHT.**—*Messrs. Editors:* As the slushy, muddy weather of early spring is approaching, it may be of interest to many of our readers to know how to preserve their boots and make them at the same time pliable and water-proof. It can be done in this way: In a pint of the best winter-strained lard oil dissolve a piece of paraffine the size of a hickory nut, aiding the solution with a gentle heat, say 130° or 140° F. The readiest way to get pure paraffine is to take a piece of paraffine candle. Rub this solution on your boots about once a month; they can be blacked in the meantime. If the oil should make the leather too stiff, decrease the proportion of paraffine, and vice versa.

I have used this for eight years past, and

roots have lasted me two winters, the uppers always remaining soft, and never cracking. I have tried beeswax, rosin, tar, etc., but never found any other preparation so good.

**HARD TIMES IN THE SOUTH.**—A correspondent, writing from Texas, says: "I regret I can not take the JOURNAL this year. Our disasters were very great last year. Prospects are now brightening somewhat; and as soon as starvation leaves my door, you will have my name on our list again. With very high esteem, I remain, yours, etc."

[This statement is evidently true, and is applicable to tens of thousands throughout the "sunny South." But with energy, enterprise, and intelligence, that land may be made such a paradise as we read of; work, work—work will do it.]

IT WAS "NO GO."—We received through a lady friend a hand-bill, of which the following is a copy:

**"Phrenology Fails."** A popular lecture on the faculties and inconsistencies of this science will be delivered at Room No. 24, Cooper Institute, on Friday evening, Feb. 1, 1868. By T. KILLINGWORTH STAINES, admission, twenty-five cents. Tickets to be obtained at the store, No. 11 Seventh Street, and at the door of the lecture-room, to commence at eight o'clock.

On reading this announcement, the editor, having previous engagements, dispatched two competent shorthand writers, with instructions to bring a complete or verbatim report, that he might publish the same, with such comments as the case might seem to demand. Imagining his disappointment next morning on receiving the following:

"The lecturer arrived at the appointed hour—eight o'clock—and was favored with an audience consisting of two men and our children, one of which, a boy about twelve, acted as doorkeeper."

"Mr. Staines remarked that he would deliver the lecture if the audience wished it, but they suggested that it would hardly be advisable, probably sorry that they gave us 25 cents. So, after the money was refunded—75 cents—the meeting adjourned *ad naus.*"

We felt a pang of pity for the enterprising lecturer, who had incurred expenses for hall rent, show-bills, advertising, dog-feeding, and no doubt the wear and tear of much study and anxious thought. He rang the bell, blew the horn, but few appeared. He baited his hook, and cast in his line, but caught no fish. He fired his money, but got only empty benches.

**PHOTOGRAPHY IN WHEELING, WEST VA.**—We have often acknowledged our obligations for favors to Mr. C. Partridge, of that city, who has promptly sent us the likenesses of noted men with which to illustrate our science. His most recent favor is a *carte-de-viste* of John Shafer, alias Joseph Elsie, murderer of Joseph Lillenthal, Aloys Ulrick, and Adolph Tentor, and also the would-be assassin of John White, Esq., of Parkersburg, W. Va. When we can obtain the facts as to his birthplace, age, occupation, habits, etc., we will publish him in this JOURNAL. It is with regret that we notice the following in the photographic journals:

"Gallery for sale, at a great bargain. Partridge's gallery and stock depot, in Wheeling, West Va. For twenty years the leading gallery and the only stock house that section of the country. Owing to the ill health of the proprietor, it will be transferred to any one who will pay for the apparatus and stock on hand. For particulars, address A. C. PARTRIDGE, Wheeling, W. Va."

We regard this a rare opportunity for

one with the necessary means and enterprise to avail himself of an established business in a beautiful art. As heretofore, it must continue to be pleasant and profitable.

**DOUBLE SUBSCRIPTION.**—We have made arrangements with other publishers by which we can associate several magazines respectively with the PHRENOLOGICAL JOURNAL, and offer both at a reduction from the aggregate price.

We can send the JOURNAL and PUTNAM'S MAGAZINE (the subscription price of which is \$4) to new subscribers for one year for \$6. The JOURNAL and HOURS at HOME for \$5. The JOURNAL and LIPPINCOTT'S MAGAZINE for \$6. The JOURNAL and THE WEEK for \$5. The JOURNAL and the ROUND TABLE for \$7. The JOURNAL and the RIVERSIDE MAGAZINE for \$4 50. The JOURNAL and DEMOREST'S MAGAZINE for \$5. The JOURNAL and the ATLANTIC MONTHLY for \$6. The JOURNAL and LIVING AGE for \$9. We will send any magazine, or newspaper, or book, published in New York, at publisher's prices. Address this office.

## General Items.

**TENNESSEE MANUAL LABOR UNIVERSITY**, incorporated December 10th, 1867. Instituted for the benefit of colored youth, etc. The circular says: "This is the first application ever made by the colored people of the South for assistance to found an institution for the improvement of their race. We take pleasure in commending this enterprise and its authors to the confidence and liberality of a generous public. We have every confidence in the capacity, zeal, and integrity of the parties to perfect the design they have in view." Signed: JOSEPH S. FOWLER, United States Senator; A. J. FLETCHER, Secretary of State; G. W. BLACKBURN, Comptroller; JOHN R. HENRY, Treasurer; W. P. CARLIN, Bvt.-Maj. Gen'l., and Asst. Com. Freedmen's Bureau; JOHN EATON, Jr., Sup't. Public Instruction.

Here is the indorsement of the Governor of Tennessee:

NASHVILLE, October 12, 1867.

HON. EUGENE CARR, Mayor of Chattanooga: *Dear Sir*—This will introduce to you Rev. Peter Lowry, of this city, who is engaged in raising funds for the purpose of endowing a Manual Labor College, for the benefit of his race. I commend him and his object to you, and all good men, as worthy of your confidence and support. By order of GOVERNOR BROWNLOW. H. H. THOMAS, Acting Private Secretary.

Here is a chance for charity. Let the rich men, North and South, come up to the help of the poor. By thoroughly educating even a limited number of colored youth, they will soon be able to educate many more. By all means let the work go on. Who knows but what this may prove the first step toward effectively educating and civilizing Africa itself?

**CONANT'S BINDER.** This is a device for binding magazines similar to the PHRENOLOGICAL JOURNAL, *Agriculturist*, etc. Each number as it comes out can be added by the subscriber, and thus all the numbers be preserved during the year. If desired, the covers can then be removed, and they will serve for subsequent volumes, or they constitute a cheap binding to remain permanently. Price for No. 4, the size for this JOURNAL, is 75 cents prepaid.

**"TALKING TURKEY."** The old story has it, that a white man and an Indian went out hunting together, agreeing

to share the game equally; an owl and a turkey were secured as the product of the hunt, and they were to divide. The white man said to the Indian, "I will take the turkey, and you may take the owl; or you may take the owl, and I will take the turkey." The Indian instantly remarked, "White man no talk turkey to Indian at all." But the case reported below is by a young lady—a Friend or Quaker—who writes us from Ohio, relating how she made turkey pay for the PHRENOLOGICAL JOURNAL. She says:

"I will tell you how I got the money to pay my subscription. I raised twelve turkeys last year, and sold them, and had enough to take the JOURNAL, and a good bit besides. I could not do without it; and you may consider me a life subscriber. I read everything in it."

That young lady will make a good helpmeet for a worthy young man.

## IN THE "DORG" BUSINESS.

When we proposed to fill city orders for country friends, we did not expect so soon to be called on to visit the dog market. We have sent new milch "goats" by ship and by rail for those needing milk for very young babes, where the supply of the natural article was short at home; and we rejoice to learn, with the best results, babes and goats are doing as well as could be expected. We have also sent Shanghai, Dorkings, Polanders, Black Spaniards, fowls, Seabrights, and bantams, rabbits, guinea pigs—and other pigs—turkeys, geese, ducks, doves, and the like by express to the rural districts; while there is no end to the orders we receive for guns, sewing machines, melodeons, pianos, books, seeds, clothes washers, wringers, and other household objects. Indeed, we have bought and shipped a thousand barrels of apples to European markets by a single steamer. Being on the spot, we can take advantage of circumstances, and buy at wholesale rates, and give our friends the benefit of our knowledge and experience. But we do nothing on the credit system. Cash with the order is the rule; and when we C. O. D. we must have funds enough to cover expenses should goods be returned or damaged. Here is a copy of a letter of inquiry, which explains itself:

**PETROLEUM CENTER.** *Dear Sir*—As I have seen it stated in my JOURNAL that anything, except whisky and tobacco, can be ordered through you, I have taken the liberty of writing to learn whether you can ship me a black-and-tan pup. I could, of course, send to the dog-fanciers, but am afraid that might be the last I would hear of dog or money. I have ordered books twice through you, and of course I would feel perfectly secure in sending the money to you, as I am a constant reader of your JOURNAL, and know that the house is "O. K." I want a black-and-tan dog, four to six months old, full blooded, one that when fully matured will weigh about five or six pounds; and I am perfectly willing to trust your judgment for picking out a neat and intelligent animal (must have a good head, of course), so I will give you no further instruction; I will simply say I want lightness and activity. Please let me know what you can afford to place a dog of the above description at the express office for, and I will send the amount. Truly yours, etc.

For the information of others, as well as our correspondent, we may state that prices range from \$5 to \$50: depending on age, sex, size, quality, and culture. The smallest dog may bring the highest price. But fancy specimens are not generally for sale. They are taken up and nursed by very fine ladies, as substitutes for live babies.

## GARDEN SEEDS AND FLOW-

ER SEEDS. In our February and March numbers we gave a list, with prices, post-

paid. If any of our distant readers wish any of these seeds, they may be obtained prepaid, by return of the first post. If for spring planting, they should be ordered at once.

**Mr. W. W. WILCOX**, of Middletown, Conn., has patented an invention which he calls the Galvanized Iron Trellis, intended for flower and vegetable gardens. The utility of this novelty is set forth in a circular, which the manufacturer will send on receipt of stamp.

**A STRONG WORD.**—An office-boy in an establishment "down town" was much annoyed by the men in the office on account of their carelessness in spilling water on the floor about the wash-stand. Accordingly he wrote an order to the effect that such carelessness can be endured no longer, etc., signed it in the name of the proprietor, and placed it in a conspicuous place. Then by way of emphasis he added, "This order is to be strictly prohibited."

**A LITTLE girl** possessed with the idea that "Santa Claus" really came down the chimney, to bring his gifts, said to her mother that she hoped he would bring her a doll. Her mother told her that she must ask "Santa Claus" for a doll, if she wished for one. The little girl immediately went to the fireplace and called out, "Santa Claus, I want you should bring me a doll." Her grandmother was in the room below, and hearing what the child said, answered, "Yes, I'll bring you a doll." The little girl was not prepared for this, and being very much startled, immediately left for another part of the room, probably thinking that although she did not object to "Santa Claus" bringing her a doll, she would rather he would not say anything about it.

**LITTLE five-year-old Maud** was seated on the floor by her mother, trying to sew. Suddenly looking up she said, "Mamma, I was thinking that God must be getting quite along in years."

**HEALTH REFORM IN VIRGINIA.** AN OLD APPLE TREE. FLOUR FOR SHIPPING.—Commissioners chosen by an organized society have selected, through their agents, a place called EVERGREEN HOUSE, five miles from Harper's Ferry, as the best adapted to their wants for a colony of Health Reformers. They have a farm of 200 acres on which to commence operations. It is said that the natural advantages of this region can not be surpassed in America; soil, climate, water, and scenery are all that can be desired. A correspondent writes us at length on the subject, from which we copy several extracts, viz.:

"Near us is the original Loudon pippin apple-tree, now known to be 80 years old, and it has borne from 45 to 75 bushels ever since it can be remembered. The apples are of the largest size, and of the best quality, quite as large as a Greening; none who eat of them dare call them less than first-rate."

"The tree is about 45 feet high, and was wide across the top until two years ago, when it was partially broken down, but is yet full of life. The oldest inhabitants can not remember when the apple crop failed. It is about 650 feet above tide water. As to the scenery here, Thomas Jefferson once said it was well worth a voyage across the Atlantic to see. This piedmont section is renowned for producing the best quality of wheat, to manufacture flour for shipping across the equator, on long voyages."

"Having been in the nursery and seed business here for twenty years, I challenge any one to find a better spot for grain, fruit, and vegetable growing. Persons wishing further information can inclose a stamp, and address OLIVER TAYLOR, Lincoln, Loudon County, Virginia."

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGIEAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernerville, Berks County, Pa.

**THE MOVEMENT-CURE.**—Chronic Invalids may learn the particulars of this mode of treatment by sending for Dr. Geo. H. Taylor's illustrated sketch of the Movement-Cure, 25 cents. Address 67 West 38th Street, N. Y. City. Aug., 11.

**MRS. E. DE LA VERGNE, M.D.,**  
325 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO,**  
N. Y.—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**THE KITTATINNY,** introduced by the subscriber, is everywhere acknowledged the very BEST BLACKBERRY yet known. Having the original stock, we are enabled to furnish fruit growers and amateurs genuine plants in large or small quantities at low rates.

We have also the WILSON Blackberry, and a good stock of the BEST Raspberries, Strawberries, Currants, and Grapes.

Reader, if you want genuine plants of the best varieties that will give satisfaction, we can supply you at low rates.

For catalogues, etc., address E. & J. C. WILLIAMS, Montclair, N. J.

See JOURNAL for October, 1867.

[For five new subscribers to the PHRENOLOGICAL JOURNAL, at \$3 each, we will send one dozen first-class plants, worth \$5, post-paid by mail. Address this office.

N. B.—This offer relates strictly to NEW subscribers. Feb. 8.\*

**INSTITUTE of Practical Civil Engineering, Surveying, and Drawing,** at Tolleston, Ind. For Circular, address A. VANDER NAILLEN. 41\*

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**JENKINS' VEST-POCKET LEXICON.** An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York. 11.

**TO PHRENOLOGISTS, LECTURERS, AND OTHERS.** A Complete Set of Phrenological and Physiological Plates for sale, by one who is obliged to give up the business. It is altogether the most complete apparatus of the kind in the country. See next page, and address

S. R. WELLS, 389 Broadway, N. Y.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

**ELECTRO VITAL.—DR. JENKINS' KIDNEY'S Highest Premium Electro-Medical Apparatus,** warranted greater magnetic power of any called magnetic. The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER,  
478 Broadway, New York.

**PACKARD'S MONTHLY—AN AMERICAN MAGAZINE** devoted to the interests and adapted to the tastes of the Young Men of the Country.

Subscription Price: One Dollar a year, in advance; Single Copies, Fifteen Cents.

This magazine is designed to meet the demand for a first-class Young Men's Magazine; and without aiming to compete, in literary excellence, with any of the established monthlies, it will maintain a character for intelligent devotion to its purpose which can not fail to command the respect and co-operation of the class in whose interest it labors. Each number will contain a brief biographical sketch—with portrait—of some eminent American, living or dead, together with original articles from some of our best writers and thinkers.

The first number, commencing with April, will be issued about the 15th of March.

The following is a partial list of its contents:

1.—BIOGRAPHICAL, HISTORICAL, AND MISCELLANEOUS.

Biography (with portrait) of HENRY DWIGHT STRATTON, founder of the International Chain of Business Colleges—Sketches of the Lives and Characters of the Four Wealthy Men of America: STEPHEN GIRARD, JOHN JACOB ASTOR, CORNELIUS VANDERBILT, and ALEXANDER T. STEWART—Commercial Anecdotes, and Reminiscences of Great Men.

2.—CONTRIBUTED ARTICLES.

"CITY AND COUNTRY: A Plain Talk with Young Men," by Horace Greeley.—"THE LESSON OF THE HOUR," by J. L. Hunt, A.M.—"OUR NATIONAL LITERATURE," by an eminent writer.

3.—EDITORIALS AND PARAGRAPHS.

Our Mission—Indecencies of Art—Responsibility of Journalists—International Copyright—Economy is Wealth—The Christening, and How it Happened—The President's English—English Composition—Inverted Sentences—He "Did It"—Make Friends—Words of Cheer—Answers to Correspondents, etc.

4.—NOTICES AND REVIEWS.

CLUB RATES.

The following Club Rates will hold good until the 1st of May, the subscription commencing with the first number:

1. To each single subscriber who sends us \$1, we will, in addition to the magazine for one year, send, post-paid, the Counting-House edition of Mr. Greeley's book on "Success in Business," advertised elsewhere; or

2. To each subscriber we will send, prepaid, one fifty-cent box of Williams & Packard's fine-pointed, double-elastic steel pens—the best pen for business writing ever manufactured; or

3. We will send, prepaid, five specimen pages of Williams & Packard's "Gems of Penmanship," the most artistic work on this subject ever produced, each page of which is a study in itself.

4. To the person who will send us a club of twenty-five subscribers, accompanied by the subscription price, we will (besides sending to each of the subscribers whichever of the above premiums is designated) send, prepaid, Williams & Packard's Gems of Penmanship, beautifully bound in fine cloth, and, in all respects, the most beautiful book of the kind ever published. The uniform price of this book is \$5.

We will send specimen copies of *The Monthly* after March 1, with blanks for club lists, on receipt of two three-cent stamps.

All communications should be addressed to

*S. R. Packard*

987 BROADWAY, NEW YORK.

**THE NEW YORK SUN.**—An Independent Daily Newspaper, giving All the News in a fresh, readable, attractive manner, condensed so that a business man can find time to read the whole. CHARLES A. DANA, Editor and Manager. Price: \$6 a year; \$1 50 for three months.

THE WEEKLY SUN.

Prepared with great care for country subscribers. Farmers' Club fully reported. Markets accurately given. Horticultural and Agricultural Department edited by ANDREW S. FULLER. Great variety of interesting miscellaneous reading, making it a first-rate

GENERAL FAMILY NEWSPAPER.

Price: \$1 a year; 20 copies to one address, \$17; 50 copies to one address, \$35.

Subscribers to the WEEKLY SUN who wish also to receive the *Rural New Yorker*—one of the best agricultural and literary journals in the country—can do so on very advantageous terms. The two papers will be sent for one year to any one remitting \$3 25.

THE SEMI-WEEKLY SUN.

Same size and character as the Weekly, but furnishing twice as much reading matter, and giving the News with greater freshness. Price: \$2 a year; 10 copies to one address, \$18; 20 copies to one address, \$35; 50 copies to one address, \$80; always in advance.

Address:

THE SUN, New York City.

**CHEAPEST BOOKSTORE IN THE WORLD.**—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense Prices paid for Old Books. LEGGATT BROTHERS, 113 Nassau Street, New York.

**THE CHURCH UNION.**—"The Freest Organ of Thought in the World." It aims to lead public opinion upon all subjects, and to represent or echo the sentiments of no party or sect. Edited by seven editors, from seven different denominations, whose names are not known even to each other.

Terms, per year, \$2 50. Terms to Agents (for each subscriber), \$1.

The CHURCH UNION is the only paper that publishes Henry Ward Beecher's Sermons, which it does each week, publishing the morning or evening Sermon of the Sunday preceding. Send for a specimen copy, including 10 cents.

Address: CHARLES ALBERTSON, Publisher, 9 Beekman Street, New York City.

Sent post-paid on receipt of price.

**WORKS PUBLISHED BY S. R. WELLS, 389 Broadway, New York.**

**PHRENOLOGY.**  
Annals of Phrenology, 4 years. .... \$3 00  
Phrenological Journal, a year. .... 3 00  
Combe's Lectures on Phrenology. .... 1 75  
Combe's Moral Philosophy. .... 1 75  
Constitution of Man, by G. Combe. .... 1 75  
Defence of Phrenology. .... 1 50  
Domestic Life, Thoughts on. .... 2 25  
Education Complete. Embracing Physiology, Self-Culture, and Memory. .... 4 00  
Education, founded on the Nature of Man. By Dr. Spurzheim. .... 1 50  
Memory and Intellect. .... 1 50  
Mental Science, Lectures on. .... 1 50  
New Physiognomy; or, Signs of Character—As manifested through Temperament and External Forms, and especially in the Human Face Discovered. With more than 1,000 Illustrations. In one large volume. In muslin. .... 5 00  
Heavy calf, with marble edges. .... 8 00  
Turkey morocco, full gilt. .... 10 00  
Phrenology Proved, Illustrated. .... 1 75  
Phrenology and the Scriptures. .... 2 25  
Phrenology and the Bible. .... 1 50  
Phrenological Busts (available). .... 1 50  
Self-Culture and Perfection. .... 1 50  
Self-Instruction in Phrenology. .... 7 00

**PHYSIOLOGY.**  
Alcoholic Controversy. .... 5 00  
Physiology of Digestion. .... 5 00  
Anatomical and Physiological Plates. By express, not mailable. .... 30 00  
Combe's Physiology. .... 1 75  
Family Gymnasium. Illustrated. .... 1 50  
Family Dentist. Illustrated. .... 1 50  
Food and Diet. Analysis of every kind. .... 1 75  
Fruits and Farinaceae. .... 1 75  
Natural Laws of Man. .... 7 00  
Hereditary Descent, its Laws. .... 1 50  
Infancy, or, Management of Children. .... 1 50  
Philosophy of Sacred History. .... 3 50  
Physiology, Animal and Mental. .... 1 50  
Sober and Temperate Life. .... 5 00  
Diseases of Throat and Lungs. .... 2 25  
Accidents and Emergencies. .... 2 25  
Children, in Health and Disease. .... 1 75  
Consumption, Prevention and Cure. .... 1 50  
Cook Book—Hydrophobic. .... 2 00  
Domestic Practice of do. .... 2 00  
Family Physician, Hydrophobic. .... 4 00  
Hydrophobia for the People. .... 1 50  
Midwifery, Diseases of Women. .... 1 75  
Practice of Water-Cure. .... 5 00  
Philosophy of Water-Cure. .... 4 00  
Hydrophobic Encyclopedia. .... 4 50  
Water-Cure in Chronic Diseases. .... 2 00  
Water-Cure Manual. .... 1 50  
The Science of Human Life. .... 3 50  
Tea and Coffee. .... 2 25  
Teeth, their Diseases. .... 2 25

**NEW HAND-BOOKS.**  
Hand-Book, Home Improvement, How to Write, Talk, Behave, and do Business. 1 vol. complete. .... 2 25  
Library of Mesmerism and Psychology. Complete in 1 vol. .... 4 00  
The Emphatic Diaglott; or, the New Testament in Greek and English. .... 4 00  
The same, in fine binding. .... 5 00

**MISCELLANEOUS.**  
A Monthful of Bread. .... 2 00  
Pope's Essay on Man, with Notes and Illustrations. Tinted paper. .... 1 00  
Esop's Fables. Illustrated. .... 1 00  
Oratory: Sacred and Secular; or, Extempore Speaking. A capital work. .... 1 50  
Movement-Cure in Consumption. .... 3 00  
Aims and Aids for Young Women. .... 1 50  
Chemistry, Applied to Agriculture. .... 5 00  
Fruit Culture for the Million. .... 1 00  
Human Rights. By Charles Furber. .... 1 50  
Homes for All. Gravel Walls. .... 1 50  
Hopes and Helps for the Young. .... 1 50  
Movement-Cure. By Dr. Taylor. .... 2 00  
Life in the West. By N. C. M. .... 1 50  
Saving and Wasting. .... 1 50  
Three Hours' School a Day. .... 1 50  
The Word in Right Place. Furber. .... 1 50  
Ways of Life Right and Wrong Way. .... 1 50  
Weaver's Works. Complete, 1 vol. .... 3 00  
Notes on Beauty and Vigor. .... 1 00  
Father Mathew, Portrait & Character. .... 1 00  
Temperance in the American Congress. .... 1 00  
The Gospel among Animals. .... 1 00  
Education of the Heart. .... 1 00  
Footprints of Life—A Poem (in press). .... 1 00

**SPECIAL LISTS.**—We have, in addition to the above, all works on Photography and Medical Works, invaluable to those who need them. Lists sent by post on receipt of stamps.

For wholesale terms to agents please address S. R. WELLS, 389 Broadway, N. Y.



**"PUBLIC SPIRIT,"—A MAGAZINE FOR THE MILLION.** The Publisher of this new and distinctively American monthly Magazine can not refrain, with the successful close of its Second Volume, from expressing his thanks for the patronage which has sustained it during the perilous first year, and secured for it an unquestionable permanency.

Inspired by this result, and enabled now clearly to see his way to more signal success, he has made arrangements for the improvement of the Magazine in all its departments, and can confidently promise for hereafter a degree of merit equal at least to that of any contemporary.

With the commencement of the THIRD VOLUME, "PUBLIC SPIRIT" will be so

**ENLARGED AND IMPROVED** as to place it in the front rank of elegant periodical literature. Its range of topics will be increased, while it will demand for their treatment a higher grade of ability. The best attainable talent will be employed, irrespective of the reputation of the writers. Indeed, its sympathies will always be given to developing genius, and aid gladly rendered in securing for it deserved recognition.

As indicated by its name, the character of "PUBLIC SPIRIT" will be thoroughly American, but in the highest and most liberal sense. Its specific aim will be to fill a place between the best newspaper literature and the ponderous matter of more pretentious magazines. While paying due regard to the future, and by no means disregarding the past, it will give much attention to those practical topics which closely concern our material welfare and the comfort of our daily lives. By studying brevity in treatment, it will secure increased variety in subject; and thus gratify the taste while adding to the stock of useful knowledge.

**LITERATURE AND THE FINE ARTS** will receive special attention, but not at the expense of other subjects. New books of apparent merit will be carefully read; and short criticisms given of those only which deserve mention. Elaborate reviews, except for the elucidation of some important subject, will not be allowed to displace more entertaining matter. The same policy will control our criticisms on Art.

While "PUBLIC SPIRIT" will not tolerate the intrusion of partisan politics, yet it can not be indifferent to great events, or ignore the vital questions on which depend the improvement of Society and the stability of our Government. Reconstruction, Finance, Suffrage, and similar subjects will occasionally be treated in brief, well-written and effective articles. In short, "PUBLIC SPIRIT" is so to be

**A MAGAZINE OF THE AGE**, thoroughly alive, free from all demoralizing influence, and aiming to improve and amuse the people.

Notwithstanding its excellent and expressive features, the Publisher is resolved that "PUBLIC SPIRIT" shall be the **CHEAPEST MAGAZINE OF THE DAY**. Believing in the breadth of the field he has undertaken to occupy, he has determined worthily to fill it by achieving

**AN UNPARALLELED CIRCULATION.**

The more easily to accomplish this result, the price of the Magazine, thus enlarged and in every way improved, will be **ONLY**

**TWENTY-FIVE CENTS**

per number, or \$3 per annum.

The advantage of this Magazine as an

**ADVERTISING MEDIUM** must be apparent from its character. The prices have been arranged on a scale of liberality, and are as follows:

ONE MONTH.....	20 cts.	PER LINE.....	\$ 2 00
Half-Page.....	\$15 00	Half-Page.....	150 00
Page.....	25 00	Page.....	250 00

**TERMS:**

**YEARLY SUBSCRIPTION**—Three Dollars.

Single Numbers—Twenty-five Cents.

**CLUB RATES.**—Two Copies for Five Dollars; Three Copies for Seven Dollars; Five Copies for Ten Dollars; and each additional Copy, Two Dollars. For every Club of Ten and Subscribers, an Extra Copy will be furnished GRATIS. SPECIMEN NUMBERS sent to any Address, on receipt of Twenty Cents.

**THE AMERICAN NEWS COMPANY** are Agents for "PUBLIC SPIRIT," and will supply it through all newsdealers; or it can be ordered direct from the Publisher,

**LE GRAND BENDICT,**  
No. 37 Park Row, New York.

## ORATORY—SACRED AND SECULAR;

**OR, THE EXTEMPORANEOUS SPEAKER.** Including a Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By WM. PITTSFORD, with an Introduction by Hon. JOHN A. BINGHAM, M.C. A clear and succinct Exposition of the Rules and Methods of Practice by which Readiness in the Expression of Thought, and an acceptable style, may be acquired, both in composition and gesture. Beveled boards. One handsome 12mo volume of 220 pages, tinted paper, post-paid, \$1 50. S. R. Wells, publisher, 389 Broadway, New York.

This book aspires to a place which has hitherto been vacant in the world of letters. Many works describe the external qualities of an oration, and a few treat of its substance. Not more than one or two embrace both departments, and trace the process by which thoughts, that may be very vague at first, find expression in definite and powerfully spoken words. And even these are deficient in illustrative examples and practical directions for the student, as well as diffuse and obscure. "ORATORY" covers the whole field, and shows in a plain and simple style how every hindrance in the way of successful speech may be removed. The following sketch will give a fuller idea of the purpose of the book.

The different kinds of oratory—some six in all—from the fully written to the utterly unprepared, are considered, and the preference given to that in which the matter is carefully pre-arranged and the words extemporized. This preference is powerfully enforced by Hon. JOHN A. BINGHAM, who shows, in an able introductory letter, that extemporaneous speaking is the most natural and therefore the highest of all modes.

Several chapters are devoted to *general preparation*, a subject of great importance; for while men undergo long courses of training for trades and professions, oratory is often thought to be accessible without previous culture. The mental qualities necessary for efficient speech are specified at length, and full directions given for increasing their efficiency and acquiring the knowledge necessary to form a solid basis for eloquence. In this section a mass of valuable information and suggestion is

The book is written in a compact but graceful style, and from beginning to end is thoroughly readable. We confidently believe that the public will find it, in its special province, to be the best and most useful American treatise yet published. The external appearance of the volume is very fine. Its handsome binding, tinted paper, and clear type are in perfect correspondence with the permanent value of its contents. Agents wanted.

### ACTIVE AGENTS can make

from five to ten dollars daily in selling Mr. and Mrs. LYMAN's new and brilliant written book—**THE PHILOSOPHY OF HOUSEKEEPING**. High percentage and exclusive territory given. For circulars and agencies apply to **GOODWIN & BETTS**, Hartford, Ct. Oct. 7.

### IMPORTANT TO OWNERS OF STOCK.—THE AMERICAN STOCK JOURNAL AND FARMERS' AND STOCK BREEDERS' ADVERTISER.

A first-class Monthly Journal devoted to Farming and Stock Breeding. Each number contains thirty-six large double-column pages, illustrated with numerous engravings. Only one dollar a year. Specimen copies free, for stamp.

### HORSE AND CATTLE DOCTOR FREE.

The publishers of the AMERICAN STOCK JOURNAL have established a Veterinary Department in the columns of the Journal, which is placed under the charge of a distinguished Veterinary Professor, whose duty it is to receive questions as to the ailments or injuries of all kinds of stock, and to answer in print in connection with the question, how they should be treated for a cure. These prescriptions are given gratis, and thus every subscriber to the Journal has always at his command a Veterinary Surgeon free of charge. Every Farmer and Stock Breeder should subscribe for it. We will send from June until the 1st of January for 50 cents.

Address **N. F. BOYER & CO.**  
S. Mex. Gum Tree, Chester Co., Pa.

accumulated which could not easily be found elsewhere, and the whole enlivened by frequent anecdotes of speakers remarkable for their possession of the qualities referred to, or for their lack of them.

Parts Second and Third treat of the preparation and delivery of particular discourses. The divers embarrassments and exigencies that may arise in the course of speech are discussed with a clearness of insight which implies that the author must have met them in his own experience. Chapter fourth, which describes the several stages of a discourse, can not be read by the practiced speaker without arousing feelings like those of an old soldier when he listens to a well-told tale of a sharp battle. Hints are given for all departments of address from preaching to stump oratory, and scarcely any one whose manner of speech is not unalterably fixed, can fail to find something that may be of advantage to him.

Part Fourth is, perhaps, generally, the most interesting of the book. Short sketches of the more characteristic achievements of celebrated speakers are given, with particular accounts of their modes of preparation. Many of the latter are received directly from the speakers themselves, and their testimony is overwhelmingly in favor of unwritten eloquence.

The Chairman's Guide, or rules of order, adapted to the conducting of all kinds of public meetings, is condensed into an appendix. Nothing of importance in parliamentary usage is omitted, and the whole thrown into a very concise and convenient form. This feature will be found of great value to those participating in literary societies, debating clubs, or other assemblies.

The book is written in a compact but graceful style, and from beginning to end is thoroughly readable. We confidently believe that the public will find it, in its special province, to be the best and most useful American treatise yet published. The external appearance of the volume is very fine. Its handsome binding, tinted paper, and clear type are in perfect correspondence with the permanent value of its contents. Agents wanted.

### For the Family.

**THE METHODIST:—an eight-page weekly newspaper—Religious and Literary.**

This Journal is now in its eighth year of highly successful publication. It is edited by Rev. George R. Crooks, D.D., assisted by the following contributors: Rev. Abel Stevens, LL.D., Rev. John McClintock, D.D., LL.D., Prof. A. J. Schem, Fresh Sermons, by Eminent Pulpit Orators, among whom are the Revs. Newman Hall and Henry Ward Beecher, and Bishops of the Methodist Episcopal Church. A New Story every week for the Children.

Terms to Mail Subscribers, Two Dollars and Fifty Cents per Year, in advance; to all Ministers, for their own Subscription, Two Dollars. Postage prepaid at the post-office where received, Twenty Cents per Year. Twenty Cents must be added by Canada Subscribers to prepay postage.

Any one sending Three Subscribers and \$7 50, will receive a fourth copy free for one year.

Subscriptions received at any time during the year.

Liberal Premiums or Cash Commissions allowed to canvassers. Specimen Copies sent free. Address H. W. DOUGLAS, Publisher, 114 Nassau Street, New York.

### BOARDING IN NEW YORK.

Good board and pleasant rooms at 13 and 15 LAUREL STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such. **MILLER, WOOD & CO.**

## THE EVENING MAIL,—A Sprightly Record of Metropolitan Life. PUBLISHED IN TWO EDITIONS.

At 3 o'clock and 4 o'clock, EVERY AFTERNOON.

AND SOLD BY NEWSBOYS AND NEWSDEALERS EVERYWHERE IN AND ABOUT THE CITY FOR

**TWO CENTS PER COPY.**

WHY PAY FOUR AND FIVE CENTS FOR AN EVENING PAPER WHEN YOU CAN GET ONE CONTAINING AS MUCH MATTER FOR

**ONLY TWO CENTS?**

**THE MAIL** has a great many SPECIAL SKETCHES of interesting city characters and localities, written by some of the epicist of metropolitan sketch writers.

THE MAIL will keep you better informed upon the current ART, Music, and LITERARY news of the world than any other daily. It makes a specialty of these departments.

**OUR PARIS CORRESPONDENT** is one of the sprightliest and chattiest now writing to the New York press.

**FROM WASHINGTON**

we have daily dispatches and letters; two of the most enterprising and successful correspondents there being engaged for THE MAIL.

For all these entertaining matters, the price is **ONLY TWO CENTS.**

Read the EVENING MAIL for one week and prove these things for yourself. See if it is not the sprightliest, liveliest, and freshest daily published in the city.

C. H. SWEETSER, Editor and Proprietor. Publication Office, No. 229 Broadway.

### KATHARINA. Her Life and Mine:

in a Poem. By J. G. Holland, Author of "Bitter Sweet." One vol., 12mo., about 300 pages. Price: \$1 50; full gilt, \$2 50.

"Though popular before, through his numerous publications, Dr. Holland's last production has written his name indelibly on the hearts of humanity. His KATHARINA will be translated into other languages, and will become classical when he shall have gone to the spirit-land. We shall attempt no description of the book, but simply ask all to read it, to remember its lessons, and be improved by them."

Sent by mail, post-paid. Address S. R. WELLS, 389 Broadway, New York.

### INDUSTRIAL PUBLICATIONS—

SCIENTIFIC WORKS.	
Painter and Gilder's Companion.....	\$ 1 75
Book Binder's.....	2 50
Cabinetmaker's.....	1 50
Dyer's.....	1 50
Surveyor's.....	1 50
Horse Shoer's.....	1 50
Brass and Iron Founder's.....	2 50
Builder's.....	1 50
Chandler's.....	1 50
Cotton Spinner's.....	1 50
Miller's.....	1 75
Paper Hanger's.....	1 50
Turner's.....	1 50
R.R. and Civil Engineer's.....	1 50
Younans' Class-Book, Chemistry.....	2 50
Tanning, Currying, and Leather Dressing.....	1 50
The Art of Dyeing, Cleaning, Scouring, etc.....	2 50
Sent, post-paid, on receipt of price. S. R. WELLS, 389 Broadway, New York. December, 11.	

### BOOKS BY RETURN MAIL.

Any Book, Map, Chart, Portrait, Album, Magazine, or Paper, sent "by return of first Post," at Publishers' Prices. All works on Phrenology, Photography, Hydropathy, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias, and on the Natural Sciences. Address S. R. WELLS, No. 389 Broadway, New York. Agents wanted.

**A SKETCH OF THE ROUTE TO CALIFORNIA AND JAPAN,** via the Isthmus of Panama. A useful and amusing book. Price 50 cents. S. R. Wells, N. Y.

**TALKS ON WOMEN'S TOPICS.** By Jennie June. Chatty and sensible on everything interesting to ladies, including fashions and matrimony, babies, etc. Price \$1.75.

**THE COLLEGE, THE MARKET, AND THE COURT; or, Woman's Relation to Education, Labor, and Law.** By Caroline H. Hall. \$2.50.

**REASON IN RELIGION.** By Frederic Henry Hedge. Price \$2.

**SKETCHES IN THE DOVE'S NEST.** By Rev. John Todd, D.D. Cloth, 50 cents.

**WOMAN'S RIGHTS.** By Rev. John Todd, D.D. Cloth, 50 cents; paper 15 cents.

**WHY NOT? A book for every woman.**

By Dr. Storer. Cloth, \$1; paper, 50 cents.

**Is It? A book for every man.** By Dr. Storer. Cloth, \$1; paper, 50 cents.

**"SHORTHAND; or about it."**

10 cents. "Hon. Mrs. Yelverton's Love Letters." 15 cents. Post-paid. GEORGE J. MANSON, Publisher, 37 Park Row, New York. Agents wanted. Feb. 31.

**THE MASONIC HARMONIA;**

**A COLLECTION OF MUSIC;**

**ORIGINAL AND SELECTED,**

**For the use of the**

**MASONIC FRATERNITY.**

**BY HENRY STEPHEN CUTLER,**

**Doctor in Music, Director of the Cecilian**

**Choir, etc.**

**Being the most complete and best adapted**

**for use in Lodges.**

**Published under the auspices of St.**

**Cecilia Lodge, No. 569, city of New York.**

**Price, \$1. Sent free of postage on**

**receipt of price. Descriptive Catalogues of**

**Masonic Books, Regalia, etc., sent free on**

**application.**

**MASONIC PUBLISHING AND MANU-**

**FACTURING CO.,**

**432 Broome Street, New York.**

**AMERICAN ARTISAN AND**

**PATENT RECORD.—New Series.**

**The American Artisan, now in the fourth**

**year of its publication, is a Weekly Journal,**

**devoted to fostering the interests of**

**Artisans and Manufacturers, encouraging**

**the genius of inventors, and protecting the**

**rights of Patentees.**

**Each number contains numerous original**

**engravings and descriptions of new ma-**

**chinery, etc., both American and Foreign;**

**reliable receipts for use in the field, the**

**workshop, and the household; practical**

**rules for mechanics and advice to farmers;**

**"Mechanical Movements," and other use-**

**ful lessons for young artisans; the official**

**list of claims of all patents issued weekly**

**from the United States Patent Office; re-**

**ports of law cases relating to patents, etc.**

**Each number of the *American Artisan***

**contains sixteen pages of instructive and**

**interesting reading matter, in which the**

**progress of the arts and sciences is record-**

**ed in familiar language. Twenty-six num-**

**bers form a handsome half-yearly volume.**

**The columns of the *American Artisan***

**are rendered attractive by articles from the**

**pens of many talented American writers**

**upon scientific and mechanical subjects.**

**Terms of subscription: Single copies, by**

**mail, per year, \$2.50 in advance. Single**

**copies, by mail, six months, \$1.25 in ad-**

**vanee.**

**The publishers of the *American Artisan***

**are also extensively engaged as Solicitors of**

**American and Foreign Patents, and will**

**promptly forward to all who desire it, per**

**mail, gratis, a pamphlet, entitled "Import-**

**ant Information for Inventors and Patent-**

**ees." Address**

**BROWN, COOMBS & CO.,**

**Proprietors of the *American Artisan*,**

**Mch. 11. No. 189 Broadway, New York.**

**THE MYSTIC TEMPLE—de-**

**voted to the interests and development of**

**the principles of Freemasonry—is publish-**

**ed weekly by an association of Freema-**

**sons, high in the Order, having the good of**

**their fellow-men at heart. We assure our**

**patrons that nothing will be lacking on our**

**part to make the *Mystic Temple* the best**

**Masonic paper published. Terms: 1 copy,**

**one year, \$2; 1 copy, six months, \$1; single**

**copies, six cents. Can be had of every**

**news dealer. Publication office, 9 Spruce**

**Street, New York.**

## LIFE IN THE WEST;

**OR, STORIES OF THE MISSISSIPPI VALLEY.** By N. C. Meeker, Agricultural Editor of the New York *Tribune*. One large 12mo volume; pp. 800. Price \$2. Published by SAMUEL R. WELLS, 389 Broadway, New York.

Besides a general description of the Western States—from Minnesota to Texas, and from the Ohio River to the Rocky Mountains—the author, N. C. Meeker, of Ill., correspondent of the New York *Tribune*, and now Agricultural Editor of that journal, has given us, in a handy volume, such a fund of knowledge as can be found nowhere else. Read the author's brief PREFACE:

"A long residence in the Mississippi Valley, frequent journeys through its whole extent, and years of service as the Illinois correspondent of the New York *Tribune*, have furnished the materials for the following stories. Within forty years a country has been developed equal to the whole of Western Europe; new habits and customs prevail; families about to be extinguished have received new vigor, and the lowly have been exalted. Innumerable cities, towns, and villages have arisen, and more than a million of highly productive farms have been brought into cultivation. Results must follow which will be different from any the world has yet seen, because wealth, having ceased to descend to the oldest son, is divided among many. In no other country have the producers been able to keep so much wealth from the grasp of the idle and wicked, and devote it to the education of their children and to making home comfortable.

"One language is spoken, knowledge and industrious habits are universal, and the religious sentiment guides. A soil of remarkable fertility, a climate rich in sunshine and showers, give abundance of food; and orchards and vineyards abound. Thousands of families, by their own industry, have created beautiful homes, and they sit at tables spread with as good—with as varied food—as any king can command with his slaves and gold. Did the shadow of a king stretch across that region, the red man and his game would linger still. No sentiment is stronger than a love for the Union founded on freedom. Were it possible for the nations of Europe or Asia to unite, they could not become as wealthy, as intelligent, and as powerful as ours is destined to become, with its center in the Mississippi Valley.

"From our new conditions we have new ideas, and they will impress themselves on the society of the whole of the two American continents. What this impress shall be, may, in some degree, be gathered from an account of the labors and hopes, from the disappointments and triumphs, and from the sorrows and joys in families.

"In the Eastern States, educated persons look on the comic and burlesque exhibited in the Western character as an evidence of a want of culture. Difficulties and labors which appall the refined, in the West have been overcome. During the hours of darkness and doubt, relaxation was a necessity; free from restraint and unfettered by rules, a cultivated cheerfulness ran into the comic. These things had their origin in the Atlantic States, and they are new as one's children are new."

Even we, who have seen something of the West, can not fully comprehend its extent, its richness, its vastness, and its future influence on civilization. We can only predict something great, something much beyond present comprehension. The book under notice deals chiefly with its past and its present, leaving its future with other historians, who will have something more to record. Though not a novel, in its general sense, this work will prove no less fascinating than the best romance.

## VALUABLE BOOKS— for all times.

Mrs. Hale's Poetical Quotations	\$3.50
Life and Speeches of Andrew Johnson	3.75
Poetry of the War. By Richard Grant	
White	1.75
The American Question. By John Bright	2.50
Russell's Young Ladies' Elocutionary	
Reader	1.75
Exhibition Speaker	1.50
American Eloquence. 2 volumes and supplement	12.50
Men and Times of the Revolution	1.75
Reid's English Dictionary	9.00
Yonmans' Hand-Book of Household Science	2.00
Yonmans' New Chemistry	1.75
Lardner's Lectures on Science and Art. 2 volumes	7.50
Lacon, or Many Things in Few Words	2.50
Trench on the Study of Words	1.25
Jefferson's Manual of Parliamentary Rules	1.25
Flowers of Eloquence	2.00
Man, Moral and Physical	1.50
The Iron Furnace of Slavery	1.25
Chambers' Information for the People. 2 volumes	10.00
Johnson's and Walker's Pronouncing Dictionary	5.00
Macaulay's History of England. 2 vols.	8.00
S. R. WELLS, 389 Broadway, New York.	

## MASONIC WORKS.

Manual of the Lodge	\$2.00
Masonic Arch	1.50
Book of the Chapter	1.75
Masonic Harp	1.00
Book of the Commandery	.75
Monitor	1.00
True Masonic Guide	2.00
Manual of Freemasonry	1.50
Jacin and Boaz	2.50
Maoy's Masonic Manual	2.00

Sent post-paid on receipt of price.

SAMUEL R. WELLS, New York.

## RUSKIN'S WORKS.

Choice Selections, consisting of Extracts from the Writings of John Ruskin, arranged under the following heads: Scenes of Travel, Characteristics of Nature, Painting and Painters, Architecture and Sculpture, Ethical, Miscellaneous. One volume, 12mo, printed on tinted paper, elegantly bound in extra cloth, gilt head, \$2.50.

### RECENTLY PUBLISHED.

Uniform in size and style with the above, and on Tinted Paper:

Beauties of Ruskin; or, The True and Beautiful in Nature, Art, Morals, and Religion. 1 vol., 12mo, extra cloth, gilt head	\$3.50
Precious Thoughts—Moral and Religious, gathered from the works of John Ruskin. 1 vol., 12mo, extra cloth, gilt head	2.00
The Ethics of the Dust—Lectures to Little Housewives, etc. 1 vol., 12mo, extra cloth, gilt head	1.75
Sesame and Lilies—1 vol., 12mo, extra cloth	1.50
The Crown of Wild Olive—Lectures on Work, Traffic, and War. 1 vol., 12mo, extra cloth, gilt head	1.50

### NEW EDITIONS OF

Modern Painters—5 vols., tinted paper, beveled boards, in box	12.00
Modern Painters—5 vols., tinted paper, half calf	21.00
Modern Painters—5 vols., tinted white paper, cloth	9.00
Stones of Venice—3 vols., on tinted paper, beveled boards, in box	7.00
Stones of Venice—3 vols., on tinted paper, half calf	12.00
Miscellaneous Works—Including "Seven Lamps of Architecture," "Lectures on Architecture and Painting," "Two Paths," "Elements and Drawings," "Elements of Perspective," "Political Economy of Art," "Pre-Raphaelitism," "Construction of Sheep-folds," "King of the Golden River," "Sesame and Lilies," "Lecture before Society of Architects," "The Ethics of the Dust," "Unto this Last," "Crown of Wild Olive;" 5 vols., on tinted paper, beveled boards, in box	14.00
Miscellaneous Works. 5 vols., half calf	21.00

### ALSO PLAIN EDITIONS OF

Seven Lamps of Architecture. 1 vol., 12mo, cloth	1.25
Seven Lamps of Architecture. 1 vol., 12mo, plates, cloth	1.75
Lectures on Architecture and Painting. 1 vol., 12mo, cloth, plates	1.50
Two Paths, being Lectures on Art. 1 vol., 12mo, cloth, plates	1.25
Elements of Drawing. 1 vol., 12mo, cloth, plates	1.00
Elements of Perspective. 1 vol., 12mo, cloth	1.00
Political Economy of Art. 1 vol., 12mo	1.00
Pre-Raphaelitism—Construction of Sheep-folds—King of the Golden River. 1 vol., 12mo, cloth	1.00
Sesame and Lilies. Two Lectures on Books and Women. 1 vol., 12mo, cloth	1.00
Lecture before Society of Architects. The Ethics of the Dust. Ten Lectures to Little Housewives, etc. 1 vol., 12mo	1.25
Unto This Last. Four Essays on the First Principles of Political Economy. 1 vol., 12mo, cloth	1.00
The Crown of Wild Olive. Three Lectures on Work, Traffic, and War. 1 vol., 12mo, cloth	1.00
Miscellaneous Works. Vol. 5, containing "Ethics of the Dust," and "Unto this Last." On tinted paper, uniform with "Works."	2.50
Complete Works. On tinted paper, and in beveled boards, including "Crown of Wild Olive." 13 vols. in three boxes	35.00

Sent by return mail, post-paid, or by express, on receipt of price. Address S. R. WELLS, 389 Broadway, New York.

## GOOD BOOKS BY MAIL—

Any book, magazine, or newspaper, no matter where or by whom published, may be ordered at publisher's prices, from S. R. WELLS, 389 Broadway, New York.

## New Music.

### THE GRANDE DUCHESSE OF

GELOLATIN. All the principal melodies of this popular opera, among which are—

THE SWORD OF MY FATHER. 40cts.

For Violin, 15cts.

SAY TO HIM. 40cts.

For Violin, 15cts.

SONG OF THE LETTERS. 50cts.

For Violin, 15cts.

SABRE GALOP. 35cts.

For Violin, 15cts.

GRANDE DUCHESSE WALTZES. 40cts.

For Violin, 15cts.

FEATHER BALL GALOP. 35cts.

Reichardt's new Song. The Haunting Thought. "I Love but Thee," a beautiful song of moderate difficulty, by Alex. Reichardt, composer of "Thou art so near, and yet so far." Price 40cts.

### NEW SONGS.

Advice to Persons about to Marry. 35cts.

For Violin, 15cts. Cuckoo's Notes. A beautiful melody by the composer of "Oh! would I were a bird." 30cts.—For Violin, 15cts.

Come Back to Erin, words and music by Charles. 30cts.—For Violin, 15cts.

Come Sing to Me Again—"I've heard sweet music stealing." 30cts.—For Violin, 15cts.

Dandy Pat, comic song and dance. 35cts.—For Violin, 15cts.

Fellow that Looks Like Me. 35cts.—For Violin, 15cts.

Juliusa Phobiana Constantina Brown. 35cts.—For Violin, 15cts.

Jersey Lovers. 30cts.—For Violin, 15cts.

Pianos and Melodeons, Sheet Music. Music Bound. Musical Instruments and Instruction Books. Strings and Books sent free to any address in the U. S. on receipt of the marked price.

### FREDERICK BLUME.

1125 Broadway, New York, second door above Twenty-fifth Street.

# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

HAVE JUST RECEIVED TWO FULL  
CARGOES OF TEA

**FINEST NEW CROP TEAS.**

22,000 Half Chests by ship Golden State.

12,000 Half Chests by ship George Shotten.

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyune districts of China, which are unrivaled for fineness and sweetness of flavor.

To give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will start with the American Houses, leaving out of the account entirely the profits of the Chinese factors.

*First.* The American House in China or Japan makes large profits on their sales or shipments—and some of the richest retired merchants in this country have made their immense fortunes through their Houses in China.

*Second.* The Banker makes large profits upon the foreign exchange used in the purchase of Teas.

*Third.* The Importer makes a profit of 30 to 50 per cent in many cases.

*Fourth.* On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 1,000 to 2,000 packages, at an average profit of about 10 per cent.

*Fifth.* The Speculator sells it to the Wholesale Tea Dealer in the lines, at a profit of 10 to 15 per cent.

*Sixth.* The Wholesale Tea Dealer sells it to the Wholesale Grocer in lots to suit his trade, at a profit of about 10 per cent.

*Seventh.* The Wholesale Grocer sells it to the Retail Dealer, at a profit of 15 to 25 per cent.

*Eighth.* The Retailer sells it to the Consumer, for ALL THE PROFIT HE CAN GET.

When you have added to these EIGHT profits as many brokerages, cartages, storages, cooperages, and waste, and add the original cost of the Tea, it will be perceived what the consumer has to pay. And now we propose to show why we can sell so much lower than small dealers.

We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

By our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same price, with the small additional expense of transportation, as though they bought them at our Warehouse in this city.

Some parties inquire of us how they shall proceed to get up a club. The answer is simply this: Let each person wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on the list, as seen in the club-order published below, and when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

## PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best, \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

## COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast* and *Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

**GREAT AMERICAN TEA COMPANY,**

31 and 33 Vesey Street.

Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.

*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.  
*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.

*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.

*Examiner and Chronicle*, New York City, Edward Bright, Editor.

*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, Henry C. Bowen, Publisher.

*The Methodist*, Geo. B. Crooks, D.D., Editor.

*Moore's Rural New Yorker*, Rochester, N. Y., L. D. T. Moore, Editor and Proprietor.

*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

## COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 26, 1887.

GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have shall be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,

LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1887.

GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

Gents: This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of tea.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.

Respectfully yours,

AMOS GAGE.

BRUNSWICK, MO., March 26, 1887.

TO THE GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York.

The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly,

MERCHANT BEAZLEY.

N. B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bores* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

**GREAT AMERICAN TEA COMPANY,**

No. 31 and 33 Vesey Street, New York.

Post-Office Box 5,643, New York City.



## THE NATIONAL GAME.

WITHIN a few years past there has been a very considerable development in one direction of that principle related to the constitution of man which requires muscular exercise. The game of base-ball, which, when boys, we entered so heartily and energetically into without any tedious preliminaries, has grown into an institution with many formal regulations, sectioned and articulated in the most approved and lengthy style of the profoundest jurist. This sport, once the exclusive diversion of youth, has become a rigorous pastime, in which men past middle life take part. Associations, organized with all the gravity of Masonic lodges, for the purpose of effectively playing games privately, or entering into contests with one another, are scattered throughout the Northern States. New York city is a nucleus for such associations, there being upward of one hundred of them in it and its environs. Many of these clubs are made up of young men who belong to the most respectable walks of society, and who have their club-room and ball-ground fitted up in a style thoroughly adapted to their purposes, and at no slight cost. Where the members of a club are numerous, they are usually graded by nines, called the first nine, second nine, etc., according to their acknowledged skill as ball players. Nine is the number requisite for one side of the two contestants in a game.

The method which characterizes a game, but a few years ago a mixed and confused boyish pastime, has not been able to obviate a growing spirit of emulation, which has made many a base-ball field the scene of such strenuous physical strife that serious injuries to one or more players have been inflicted. The out-of-door nature of the sport and its moderate performance adapt it well to the physical necessities of many men who pass the larger portion of their waking hours in the counting-room. But when such as these enter into a contest with others of superior physical powers, the stimulus of nervous excitement is very likely to do them some permanent organic injury.

As we have not the statistics of base-ball play at hand, we are not able to state the number of split hands, dislocated thumbs, broken fingers, broken heads, and other more serious casualties, that swell the record, but we have seen many bandaged and poulticed victims of a match, and enough to convince us that base-ball, as played nowadays, is a severe game, akin to the Olympian contests of the Greek athletes. We would not advise any weak-kneed friend of ours to join a base-ball club unless it were composed of weak-kneed individuals like himself, and there was therefore little probability of his being suddenly upset by a wide ball from the "pitcher's" hand, or of having his wrist broken in the attempt to, "catch on a fly."

The spectacle of two sets of strong and agile youth, well trained to the "business," playing a match, is certainly pretty, especially if they play with moderation, and not with that eager

haste which is characteristic of most matches. The game, when carefully conducted, is one of the most healthful of known recreations. It gives full play to all the muscles of the body, strengthens the lungs, and invigorates the circulation of the blood. But when practiced



immoderately, it weakens and damages the system by the over-exertion, like any species of gymnastic exercise. Serious derangements of the action of the heart and of the nervous system have resulted from a single game.

We have been led to the above remarks by observing a paragraph in one of our prominent daily newspapers, relating to a recent convention of base-ball players which was held in Philadelphia. There were present at this gathering about one hundred and fifty "base-ballists," from various parts of the United States, who organized their meeting and conducted their proceedings with the serious propriety of an ecclesiastical conference. The subjects discussed related to differences of opinion among experts concerning certain details of play, the establishment of a harmonious system throughout the country, and the promotion of those interests common to all base-ball clubs. Of course, this convention is a very important affair in the estimation of those who play the game, and not to be depreciated by comparison with a political meeting or a scientific assembly. Perhaps, as compared with political caucuses of the present day, the base-ball convention may take the pre-eminence for the orderly character of its proceedings, and their utility. We illustrate these remarks with a portrait, said to be from life, of a young gentleman who sat for it immediately after spending an afternoon with his club in a match game. The fellows and he had had a very nice time. He had only lost two front teeth, closed up a "peeper," and broken a finger. But that was nothing. Bill Young had the upper part of his cocoanut knocked off by the terrific "batting" of their opponents' "game" man; and Steve Doyle had his right arm taken off while endeavoring to catch "on a fly" with one hand. And they were only beaten by three runs, after all. A glorious game it was. For a full report of the match, with runs made, catchers, pitchers, base-men, short stops and long stops, umpires, etc., see the next morning's *Chronicle*. Boys, young men, gentlemen,

if you must play ball, do not make so serious a business of a truly noble game. Soften your balls, don't pitch them with such force and swiftness, and when you use the bat, don't swing it so widely as to endanger contiguous craniums. Care and moderation will add grace to, and render harmless, our National Game.

**A FEMALE ACCOUNTANT.**—The Milwaukee *Wisconsin* says: "A young lady in the East, dependent upon her own resources, was adopted into the family of a gentleman in this city. This gentleman was transacting a business of millions of dollars annually, and employed numerous clerks and accountants. The young lady was taken into the counting-room, and soon rose to the position of chief book-keeper and cashier of the house. She filled the position and performed the duties with singular fidelity and satisfaction for several years. All the large transactions of the house passed through her hands—the daily cash transactions alone amounting to \$20,000 to \$50,000. We had the satisfaction of examining this set of books, and can truly say that no accountant in Milwaukee can show a better record of neatness and accuracy. Several bankers have also examined the work of this young lady, and pronounce it well-nigh faultless. The young lady has balanced her books, closed her accounts, and left her position to take charge of the personal and household affairs of a young business man in a neighboring city.

[A smart young lady that. In England, she would be pronounced "clever." The fact simply shows what can be done by a lady. But—and here comes the objection to making this one example a general rule for ladies—while she remained single, and could be every day on duty, with no feminine drawbacks, all would go well. But when she becomes a wife and a mother, other duties besides keeping accounts or counting cash arise. Then a new hand must be broken in, or the work stopped. Whereas, had the accountant been a man, no such change or interruption would occur. We are heartily in favor of opening every available avenue for the profitable employment of women, and regard it a duty for the sterner sex to take care of, provide for, and maintain her while she looks after the education and domestic concerns of the family and of society.]

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED.

Is devoted to **The Science of Man**, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in **Choosing a Pursuit**, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Sample numbers, 30 cents. Clubs of ten or more, \$2 each. Supplied by Booksellers and Newsmen everywhere.

Address, SAMUEL R. WELLS, Editor,  
339 Broadway, New York, U. S. A.





**Colgate & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are **SUPERIOR** in all the requisites of **GOOD TOILET SOAPS**, and consequently have become the **STANDARD** among Dealers and Consumers. Sold East and West, North and South.

## TOOL CHESTS.



ALMOST every person has experienced the constantly recurring need of the most common tools, such as the hammer, saw, chisel, hatchet, screw-driver, &c., and yet comparatively very few provide themselves with them, or, having purchased them, find them fit for use when needed. Large sums are annually expended for such tools, which, for lack of a suitable receptacle, are either lost or destroyed; and still larger sums are annually paid for repairs which could have been saved by the possession of tools, and the timely exercise of the ingenuity possessed by all.

Aside from mere economy, tools are an unfailing source of amusement and instruction. They serve to develop the constructive talent of the young, to form habits of industry, and of practical self-reliance, at the same time that they withdraw them from the temptations and vices to be encountered away from home. Their use also affords healthful exercise, and is thus the means of physical as well as mental culture.

Long experience has enabled the manufacturer to bring the arrangement and contents of these chests to great perfection. Several sizes are now manufactured, suited to the requirements of the mechanic, the amateur, the youth and the child, and none but the best quality of tools are put in them.

We have now made arrangements with Mr. GEO. PARK, of Buffalo, so that we can offer his unsurpassed Tool Chests as premiums for clubs to the JOURNAL. These chests will be very useful to boys of a mechanical turn, or for men as well.

**The Gentleman's Tool Chest.**—No. 161.—Size, 2 feet 4 inches long, 1 foot 2 inches wide, and 14 inches high; made of cherry and ash wood, exterior French polish, brass trimmings and lifting handles, with partitions and drawers for each article. The tools are of the best quality, and sharpened for immediate use. Containing eighty different tools; weight 65 lbs. Price \$35.00 at the factory. This chest will be sent to anyone (by express) who will send a club of twenty-five new subscribers at \$3.00 each.

**The Youth's Tool Chest.**—No. 162.—Size, 1 foot 14 inches long, 12 inches wide, and 9 inches deep, same shape, finish, etc., as No. 161. Containing sixty-two different tools; weight 45 lbs. Price \$25.00. This chest will be sent for a club of eighteen new subscribers at \$3.00 each.

**The Boy's Tool Chest.**—No. 163.—Size, 1 foot 6 inches long, 9 inches wide, and 8 inches deep. Finish, shape, etc., same as No. 161. Containing forty-four different tools; weight 30 lbs. Price \$15.00. This chest will be sent for a club of ten new subscribers at \$3.00 each.

The chests will be sent by express, the receiver paying the express charges, as the prices named are those charged at the factory.

Address S. R. WELLS, Publisher Phrenological Journal, 389 Broadway, New York.

### THE

## Eclectic Medical Journal of Pennsylvania,

Published Monthly. Pages 48. Price \$2 per Annum.

The most original and Progressive Medical Journal in the United States. All articles original—thoroughly practical. Splendid inducements to subscribers for 1868. Premium engravings valued at \$3, given to each subscriber. Specimen copy sent free.

Address—JOHN BUCHANAN, 227 North 12th St., Phila. Pa.

## National Freemason.

CHANGED FROM A MONTHLY TO A Weekly, and from Washington City to No. 89 Nassau Street, Room 10, New York City. Address, Dr. M. Murdy, Box 5903, N. Y. City. Price \$4.00 per annum—ten cents a copy.

The National Freemason is highly esteemed throughout Europe, and the popular Masonic publication of America. It not only embraces the tidings from the various jurisdictions of the world, the Jurisprudence, Literature, History and Philosophy of the Craft, but it is highly esteemed as an educator of youth and a friend of the family circle. Each number will contain the Masonic History, and a likeness of an eminent Mason. It is unequalled as an advertising medium, circulating in every town, North and South.

### THE WEBER



## PIANOFORTES.

Are pronounced by the Musical Profession, the Conservatory of New York.

The Best Pianofortes Manufactured, because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application.

WAREHOUSES, 429 Broome St., N. Y.



### GET THE BEST.

10,000 Words and Meanings not in other Dictionaries.

A necessity to every intelligent family, student, teacher and professional man. What Library is complete without the best English Dictionary?

PUBLISHED BY  
**G. & C. MERRIAM,**  
Springfield, Mass.  
ALL BOOKSTORES KEEP THEM.

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE and THE BEAUTIFUL."

## Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country.

It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER.

Terms, One Dollar a year. Sample copy ten cents.

GREAT INDUCEMENTS are offered to those who wish to raise clubs.

Address, ALFRED L. SEWELL, Publisher, Chicago, Ill.

**NEW PHYSIOGNOMY;** Or, Signs of Character, as manifested through Temperament and External Forms, and especially in the "Human Face Divine." With more than One Thousand Illustrations. By S. R. WELLS. In three styles of binding, Price, in one 12mo volume, muslin, \$5; heavy calf, marbled edges, \$8; Turkey morocco full gilt, \$10. A beautiful presentation book. Address S. R. WELLS, 389 Broadway, N. Y.

This work systematizes and shows the scientific basis on which each claim rests. The "Signs of Character" are minutely elicited, and so plainly stated as to render them available. The scope of the work is very broad, and the treatment of the subject thorough, and, so far as possible, exhaustive. Among the topics discussed are—"Principles of Physiognomy;" "Temperaments;" "General Forms;" "Signs of Character in the Features;" "Olin, Lips, Nose, Eyes, Cheeks, Ears, Neck, etc.;" "Hands and Feet;" "Signs of Character in Action;" "The Walk, Voice, Laugh, Shaking Hands, Style of Dress;" "Insanity;" "Idiocy;" "Effects of Climate;" "Ethnology;" "National Types;" "Physiognomy of Classes," with portraits of Divines, Orators, Statesmen, Warriors, Artists, Poets, Philosophers, Inventors, Pugnats, Surgeons, Discoverers, Actors, Musicians;" "Transmitted Physiognomy;" "Love Signs;" "Grades of Intelligence;" "Comparative Physiognomy;" "Personal Improvement;" or, How to be Beautiful;" "Handwriting;" "Studies from Lavater;" "Physiognomy Applied." The most complete work on this subject. Agents wanted.



### THE CRAIG MICROSCOPE.

This is the best and cheapest microscope in the world for magnifying minute transparent objects. It requires no focal adjustment, magnifies about 100 diameters, or 10,000 times, and is so simple that a child can use it. It will be sent by mail, postage paid, on the receipt of \$2.75; or with 6 beautiful mounted objects, for \$5.50; or with 24 objects, \$5.50.



### THE NEW NOVELTY MICROSCOPE,

Patented May 24, 1864.

For the examination of Living Insects, Seeds, Flowers, Leaves, Cloth, Bank Bills, Minerals, and opaque objects generally. Is mailed, postage paid, for \$2.15, or, with Twelve Beautiful Mounted Objects adapted to its use, for \$3.50.



### CHASE'S Improved Dollar Microscope,

Patented July 10, 1866.

ADAPTED TO All trades and professions; counterfeiting money, cloth, seed, living insects, prepared objects, plants, flowers, pictures, &c., with directions for counterfeiting money. Sold at the principal stores throughout the country. Sent by post on receipt of \$1.

Agents supplied, on liberal terms, by S. R. WELLS, 389 Broadway, N. Y.



A cheap and durable method of Binding Magazines, Papers and Music. Extremely simple. New Numbers can be added as received.

Price for No. 34 adapted to the "Phrenological Journal;" "Democrat's Monthly," etc. by mail, post paid, 75 cts.

Address  
S. R. WELLS,  
389 Broadway,  
New York.

**THE MONTHLY PHONOGRAPHIC MAGAZINE.** Terms: \$2 a year, or 20 cents a number. This is the only periodical printed in Phonography published in America. Two numbers now ready.

Address **James E. Munson,**  
41 Park Row, New York.

**MRS. C. S. LOZIER, M. D.,**  
Dean of the "New York Medical College and Hospital for Women and Children," desires in this way to ask assistance from any of our friends, men or women, to purchase a desirable house and lot, for sale at \$83,000. They have about \$15,000 of the amount. Any person able and willing to help the Board of Lady Trustees, in the purchase, by donation or loan, will forward a noble cause. Address Mrs. Lozier, at 361 West 34th Street, or Mrs. C. Fowler Wells, Secretary, at Fowler & Wells, 389 Broadway.

## Phrenological Journal & Life Illustrated, IS A FIRST-CLASS MONTHLY.

Devoted to the Science of Man, including Phrenology, Physiology, Physiognomy, Psychology, Ethnology, Social Sciences, etc. It is the only Journal of the kind in America, or, indeed, in the world. Terms only \$3 a year, in advance. Sample numbers, 30 cents. Address, **SAMUEL R. WELLS,** 389 BROADWAY, NEW YORK.

### NOTICES OF THE PRESS.

Besides the most cordial testimonials from its numerous readers, we receive many kindly notices from the press; such, for example, as the following:

The *National Union* says: "One of the very best periodicals that reaches us is the **PHRENOLOGICAL JOURNAL**. It abounds with much that is sound and sensible, and in that particular forms a pleasing contrast to some of our trashy literature."

The *Bedford (Va.) Chronicle* says it is "the leading journal of its class in America; gotten up in the most beautiful style, every number being worth twice the amount asked for it."

The *Kanawha Republican* says: "No family can afford to be without it, and if people would devote the time usually wasted in reading trashy novels to a careful perusal of the **PHRENOLOGICAL JOURNAL**, it would result in incalculable advantage to them."

The *Farmington Chronicle* says: "This is one of the prize magazines of the country."

The *Cumberland Valley Sentinel* says: "We value this work above all others, for two things, good sound reading and interesting of all the monthly publications."

The *North Missouri Tribune* says: "The **PHRENOLOGICAL JOURNAL** is filled to overflowing with the choicest miscellany."

The *N. Y. Christian Advocate* says: "It is edited with decided ability, and its mechanical appearance is very nearly, if not quite, faultless."

The *Florida Peninsula* says: "Few monthlies have more valuable and interesting reading matter than this. It embraces almost every subject calculated to instruct and inform the mind. As to the truth of Phrenology, as a science, we have too much evidence to remain skeptical. There are single articles in the numbers before us richly worth the subscription price, \$3 per annum."

The *New York Tribune* says: "The **PHRENOLOGICAL JOURNAL** presents its usual copious and attractive miscellany for popular reading. It abounds in brief, piquant suggestions and rapid sketches, which to the mass of our busy population are of more account than all the labored disquisitions of the schools."

The *School-Day Visitor* says: "Among all our numerous exchanges there is no one with which we hail the arrival with more pleasure."

**American Watches.**—"The best in the World." For sale at Waltham Factory prices by



MAY, No. 5.

VOL. 47.—1868.

# PHRENOLOGICAL JOURNAL



NERVOUS.



SANGUINE.



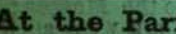
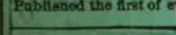
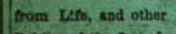
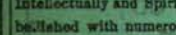
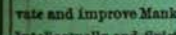
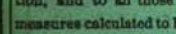
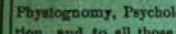
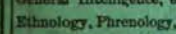
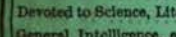
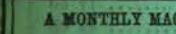
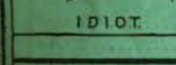
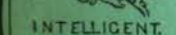
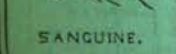
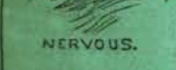
INTELLIGENT.



IDIOS.

## A MONTHLY MAGAZINE.

Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to Reform, Elevate and improve Mankind socially, Intellectually and Spiritually. Embellished with numerous Portraits from Life, and other Engravings. Published the first of every month.



W. HOWLAND ENG. N.Y.



W. HOWLAND ENG. N.Y.

W. HOWLAND ENG. N.Y.

W. HOWLAND ENG. N.Y.

W. HOWLAND ENG. N.Y.

W. HOWLAND ENG. N.Y.



BRUTE.



LYMPHATIC.



BRUTAL.



KNOWING.

## SUBSCRIPTION TERMS.

For a Single Copy, a year, - \$3  
For Five Copies, a year, - 15  
For Ten Copies, a year, - 25  
And an extra Copy to the Agent  
For Fifteen Copies a year \$35  
and a copy of 'NEW PHYSIOGNOMY'  
Twenty Copies a year, \$40, and  
"Student's Set," worth \$10. Sub-  
scriptions will be received for one  
or five years, at the above rates.  
S. R. WELLS, 389 Broadway, N.Y.

S. R. WELLS, 389 Broadway, N.Y.

S. R. WELLS, 389 Broadway, N.Y.

S. R. WELLS, 389 Broadway, N.Y.

S. R. WELLS, 389 Broadway, N.Y.

S. R. WELLS, 389 Broadway, N.Y.

At the Paris Exposition to the NEW WEED SEWING MACHINE was bestowed the FIRST

PRIZE awarded for FAMILY SEWING MACHINES. Office—613 BROADWAY, New York.

Digitized by Google

HARVARD UNIVERSITY



**Hand Books for Home Improvement (Educational);** comprising "How to Write," "How to Talk," "How to Behave," and "How to do Business," in one large volume. Indispensable. \$2.25. Address S. R. WELLS, N. Y.

## MUSICAL INSTRUMENTS.

**VIOLINS,**  
\$2 to \$800.  
**ACCORDIONS,**  
\$3 to \$35.  
**FLUTES,**  
\$2 to \$75.  
**FLAGEOLETS**  
\$3 to \$15.  
**BANJOS,**  
\$2 to \$35.



**GUITARS,**  
\$5 to \$55.  
**CONCERTINAS**  
\$2 to \$35.  
**PIPES,**  
50cts. to \$6.  
**CLARINETTS,**  
\$5 to \$50.  
**DRUMS,**  
\$3 to \$35.

A PRICE LIST has been prepared expressly with a view of supplying customers at a distance, with Musical Merchandise of every description at the lowest N. Y. prices. Special care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally.

Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent by mail post-paid on receipt of the marked price. Also any pieces of **Sheet Music, Music Books, &c.**, of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y  
**FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

## CLUB FOR 1868.

*The Evening Post*

### \$2 50 A YEAR

For the WEEKLY EVENING POST and the AMERICAN AGRICULTURIST.

### \$3 00 A YEAR

For the WEEKLY EVENING POST and the RIVERSIDE MAGAZINE.

### \$4 00 A YEAR

For the WEEKLY EVENING POST, AMERICAN AGRICULTURIST and RIVERSIDE MAGAZINE.

### \$4 00 A YEAR

For the SEMI-WEEKLY EVENING POST, and either the AMERICAN AGRICULTURIST or RIVERSIDE MAGAZINE.

Send for free specimen copy to  
"THE EVENING POST,"  
NEW YORK.

The *EVENING POST* holds that in all sound politics there is both an end and a means—the end being the moral or social objects at which they aim, and the means the institutional and practical methods by which those objects are best to be attained. In our American politics, as we view them, the only true and rightful end is the equal liberty of all the citizens of the republic; and the only true and rightful method of reaching that end, is through local self-government, or the decentralization of power, and the exercise of it by small communities. In other words, human rights, and universal human equality, are the great objects for which all government is instituted, and by which alone it can be justified, while what is technically called in this country state rights, is the most effective institutional means by which human rights can be protected and secured.

Under a concentrated, centralized, simply unitary government, the security of individual rights is impossible; such a government is only another name for despotism, as centuries of experience in France and elsewhere have proved; and it can only be carried on by the strong hand of military power.

Now, it happens with us that one of our great parties, the Republican, is so intensely devoted to universal human liberty, that in the excess of its zeal it overrides the great constitutional landmarks by which—as all political science and all political experiment have demonstrated—that liberty can be maintained. On the other hand, the other great party, the Democratic, which began upon a thorough and generous democratic basis, has so far degenerated as to proclaim its determined hostility to universal freedom and equality.

Approving the ends of the one party, while we prefer the methods of the other, we must at times deal our rebukes to both; but when the question arises of a choice between them, we are bound to consider ends as always more important than means. Human liberty is a more vital thing than any political institution in itself—it is the excuse and justification of these institutions; and when the spirit of it pervades a nation, it will always find a way to establish its own life and security.

It is the ambition of the *EVENING POST* to bring our political parties up to the idea of the nation, or rather to educate the public sentiment so that it will demand no less of every party. Just now, unfortunately, the politicians of all sides are apt to think that the art of government consists in plucking the public. Our chief business in the political sphere is to watch those who are elected to office, lest they commit some outrage upon the rights of citizens. Legislative bodies everywhere are scarcely more than larger lobbies. See the government in this city, see that at Albany, see that at Washington; and, in this condition of things, it is far more important to be zealous in the inculcation of sound principles, than it is to further the interests of any political convulse.

*The Evening Post*

### CLUB RATES.

Those who would rather subscribe to the *EVENING POST* alone, can do so at the following rates:

### TERMS TO MAIL SUBSCRIBERS:

**Evening Post—Semi-Weekly.**  
Single copy, 1 year..... \$4 00  
Two copies, 1 year..... 7 00  
Five copies or over, for each copy..... 3 00

**Evening Post—Weekly.**  
Single copy, 1 year..... \$2 00  
Five copies..... 9 00  
Ten copies, addressed to names of subscribers..... 17 50  
Twenty copies, addressed to names of subscribers..... 34 00  
Ten copies, to one person's address..... 15 00

Additions may be made to a club, at any time, at club rates.

REMITTANCES should be made, if possible, by draft or Post-Office order payable in New York.

POSTMASTERS and others desiring to act as agents will be furnished with Show-Bills and further terms by applying to us.

Address—**WM. C. BRYANT & CO.,**

Publishers of THE EVENING POST,

No. 41 Nassau Street, New York.

## The American Return Endowment Assurance,

IS THE TITLE OF THE NEW POLICY ISSUED BY THE

## American Popular Life Insurance Co.,

419 & 421 BROADWAY, NEW YORK CITY.

This Company has heretofore done as little endowment assurance business as possible, because it could not conscientiously recommend the old style, it is so unjust and inequitable,—and because the object proposed can be gained in another way, much better to the assured.

The Company has been waiting for the proper time to apply its system, justly called the American, to this kind of assurance. THE NEW POLICY obviates all the objections to the "old style" of endowment assurance. The Company only ask that the old and the new be fairly and squarely compared—their merits and demerits fully investigated.

The following examples illustrate two valuable points:

### Effects of Forfeiture.

**1st EXAMPLE.**—Mr. Henry White, of the firm of Bliven & White, was insured in one of the "old style" insurance companies on the endowment plan, for \$20,000. The firm failed before his second premium became due. Having no money to meet this payment his first premium of nearly \$2,000, together with all the benefits of the assurance, were forfeited, thus adding to the misfortune it was designed to palliate and guard against.

Under the American Plan there would have been no forfeiture, and this money, and even more, would have been saved.

### Advantages of "a Return."

**2d EXAMPLE.**—Mr. Herman St. John was insured for \$20,000, on the same endowment plan, in the same company. He lived to pay five years. Before the sixth payment he was taken with Asiatic cholera and died. His heirs received from the company \$21,950—which was \$20,000, the face of the policy—with dividend additions of \$1,950. Had he been similarly insured under the American plan he would have received upwards of \$20,000.

DO NOT FAIL TO SEND FOR A CIRCULAR, and learn how these remarkable advantages can be afforded.

## Waters' First Premium Pianos,

With Iron Frame, Overstrung Bass, and Agraffe Bridge;

### MELODEONS, PARLOR, CHURCH, AND CABINET ORGANS,

The Best Manufactured, warranted for Six Years. Second-hand Pianos, Melodeons, and Organs at Great Bargains. Prices from \$50 to \$250. Any of the above Instruments for rent, and rent money applied, if purchased. Monthly Installments received from twelve to eighteen months.

**CHICKERING'S, THE ARION, AND OTHER PIANOS FOR SALE AND TO RENT.**  
ILLUSTRATED CATALOGUES MAILED.

### TESTIMONIALS.

The Horace Waters Pianos are known as among the very best.—*N. Y. Evangelist*. We can speak of the merits of the Horace Waters Pianos, from personal knowledge, as being of the very best quality.—*Christian Intelligencer*. Musical Directors.—Since Mr. Horace Waters gave up publishing sheet music, he has devoted his whole capital and attention to the manufacture and sale of Pianos and Melodeons. He has issued a Catalogue of his New Instruments, giving a new Scale of Prices which show a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions, and the "honors" connected therewith, were ever thought of; indeed, we have one of Mr. Waters' Pianos now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability; more than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger endorsement we could not give.—*Home Jour.*

Warerooms, No. 481 Broadway, New York.

**HORACE WATERS & CO.**

**NEWMAN HALL in America.** Rev. Dr. HALL's Lectures on Temperance and Missions to the Masses an Oration on Christian Liberty, together with his reception by the N. Y. Union League Club. Reported by William Anderson. \$1.00. S. R. WELLS, S.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



AMUEL R. WELLS, EDITOR.]

NEW YORK, MAY, 1868.

[Vol. 47.—No. 5. WHOLE No. 858.]

Published on the First of each Month, at \$3 a year, by  
Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAUSE	PAGE
Samuel J. May, D.D.	165
Reasons & Mental Action	167
Business and Combativeness	168
"Age"	168
Powerful Face.	168
As the First of England.	169
So, the Mexicans, and	172
Similian, T.	172
Great Musicians.	172
Young Lady Graduate to	172
Country Cousin.	176
Elen A. Manville.	177
The Popular Idea.	178
English Show.	178
Large Sketch.	179
lands, in Prospect.	179
John Lindley.	180
Capitulated Period.	118
Oliver's Land.	181
in Division.	181
Jabez Burns, D.D.	184
Rainbow Parish.	185
Dedication Hymn.	187
My Wife.	187
Hard Times.	188
What is the Motive?	188
Suicide.	189
Diversities of Gifts.	189
The Origin of Man.	190
King Theodore of Abyssinia.	191
Over the Sea.	194
Professional Instruction in	194
Practical Phrenology.	194
The Moral of a Cash Account	196
A Rocky Mountain Book Store	196
Personal.	196
Literary Notices.	196
To Our Correspondents.	198
Publisher's Department.	199
General Items.	199
Physico-Mental Education.	204
Sallust's Home in Pompeii.	204

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

EV. SAMUEL J. MAY, D.D.,  
THE INDEFATIGABLE REFORMER.

In this organization we see balance and harmony; the build of the head, face, and body indicates power and endurance; the breadth and squareness indicate vitality; while the definite lines of the face evince mentality in a high degree. Looking at that face casually, the Mental temperament is prominently seen. Looking a little further and more closely, the Motive, or enduring, powerful temperament is evinced. Looking still further, we discover the nutritive or the vital temperament; and by combining the three, which give strength, vitality, and mentality, we have a man of capacity and influence.



PORTRAIT OF REV. SAMUEL J. MAY, D.D.

Intelligence beams from every feature of that face. His intellect is clear and sharp, and in a discussion of logical subjects he never for a moment loses sight of the facts which sustain them. His arguments, consequently, must be of remarkable clearness, such as convince the understanding, and give evidence to the moral nature of his listeners that he himself is entirely sincere.

Moreover, this is a young face for seventy-one; there is sparkle to the eye; there is vivacity in every feature of the

face; there is intelligence, clearness, and elasticity of mind, evinced in the whole countenance. If the reader will observe the forehead, he will perceive how full it is in the center across the brows; how prominent over the eyes; showing large perceptive organs! And the middle portion of the forehead is also amply filled out, showing excellent memory of historical facts, and the power to carry all the knowledge he has ever acquired and have it ready at a moment's warning. As a speaker and



debater he is therefore remarkable for his readiness and aptness in speech. His large Language makes him free and copious as a speaker. His large Comparison renders him facile in illustration. His excellent development of the faculty of Human Nature, as it is called, enables him to read mind clearly and understand strangers at a glance. His large Benevolence makes him generous to a fault, and philanthropic in the broadest and best sense. His Veneration being large gives him a profound reverence for all that is sacred and holy. He has very strong Firmness, which is evinced in the whole character. Persistent, straightforward, direct energy for thirty years, in a given line, has proved him a man of decision. His Self-Esteem is large enough to render him self-poised and confident in his own judgment; and when he thinks himself in the right he does not fear a face of clay. His Caution is large enough to render him watchful as to personal danger. His Combativeness is sufficient to give him courage, and a tendency to grapple with error and combat it. He is, apparently, not strong in the love of property. He values things as they can be made to minister to the comfort, convenience, and protection of life. He is social in a high degree. He is a man who can make children love him—who can win their regard and keep it. He is one who believes in woman. Having inherited much of his mother's nature, he knows how to sympathize with and confide in woman—how to awaken her affection and hold it. He is a good friend. Few men are able to win friends wherever they may go as he can.

His head is apparently long and high, indicating intelligence and affection, without strong selfishness. He is the soul of frankness. He is eminently direct, earnest, and straightforward. He uses no disguise, and dislikes to deal with those who do.

He has a high moral development, as a whole, indicating that his life has a strong tendency toward virtue, religion, and intelligence. We rarely see a face indicating so much dignity, steadfastness, persistency, positiveness, decision, criticism, and power, in conjunction with the evidence of gentleness, playfulness, youthfulness, geniality, and a tenderness and delicacy really feminine.

This noted philanthropist and anti-slavery advocate was born in Boston, Mass., on the 12th of September, 1797. His ancestors were all of the good old Puritan stock, his father being widely known and honored as Colonel Joseph May. His mother was Dorothea Sewall, daughter of Samuel Sewall, of Boston, whose wife Elizabeth was a daughter of Edmund Quincy, and a niece of Josiah Quincy, of Revolutionary memory.

He was educated at private schools in Boston until the age of sixteen, when he was admitted into Harvard College, where he graduated in August, 1817. On the 18th day of December, 1820, he was examined by the Boston Association of Ministers, and received their approbation as a candidate for the Christian ministry. And the next Sunday, December 24th, he preached for the Rev. W. B. O. Peabody in Springfield, and prompted by an impressive speech of Daniel Webster on slavery, delivered a few days before at Plymouth, he read in the morning service the fifty-eighth chapter of Isaiah, an incident which gave a coloring to his whole subsequent ministry.

In 1820 the controversy between the supporters and opposers of the Calvinistic theology was at its height. Most of the churches in Boston and its vicinity renounced the doctrines of the Genevan reformer and adopted Unitarianism. The parents of Dr. May were members of the first avowed Unitarian Church in America, which had been the first Episcopal Church in New England.

In 1821 he declined an invitation to settle in Brooklyn, Conn., and influenced by conscientious scruples he the same year discouraged an invitation to settle in New York, as minister of the first Unitarian Church there. During the summer of that year he visited Baltimore, Washington, Alexandria, and Richmond, and for the first time saw some of the dark features of slavery, and at once determined to do all in his power to bring about a change in the condition of the negro in America. His education, associations, and natural leanings made him sympathize with the oppressed everywhere.

On the 18th of March, 1822, he was ordained, and on the following Sunday commenced his ministry in Brooklyn, Conn., the position he had previously declined, but then accepted only on the earnest appeal of those of Unitarian belief who were striving to maintain their theological opinions.

In May, 1826, he attended in Boston the meeting of the "Massachusetts Society for the Suppression of Intemperance," and from that time embraced the cause of total abstinence. The next year he became deeply interested in free education, and his efforts had much to do with the reformation in school matters which was brought about in New England. In October, 1830, he heard William Lloyd Garrison's first lectures on American slavery, and carried home and advocated his doctrines in his pulpit. The result was that Garrison's views were embraced by all the members of

his church. Extremely liberal in his views, and regardful of the rights of others in religious as well as ordinary matters, Dr. May allowed his members to choose their mode of baptism, and also invited the communicants of other churches to partake of the Lord's Supper at his table.

In 1834 he left his church at Brooklyn for several weeks to lecture on the subject of American slavery; and in the spring of 1835 he withdrew again for a year or more to act as the general agent and corresponding secretary of the Massachusetts Anti-Slavery Society. In October, 1836, Dr. May became pastor of the church of South Scituate, Mass., where, although it was well known that he was an abolitionist in sentiment and purpose, but two persons voted against his settlement over them. During his stay at this latter place he co-operated with Horace Mann in devising plans for the improvement of the system of public instruction. After passing acceptably six years in South Scituate, he was appointed principal of the State Normal School at Lexington, and while occupying that position became fully assured of the efficiency of female instructors. When he resigned the school he preached by invitation for a short time in the church of Old Lexington, where he became acquainted with Theodore Parker, whom Dr. May greatly admired for his fearless frankness, evident piety, and extensive information, although he could not believe in or accept his doctrines.

During a summer vacation, while on his way to and from a visit at Niagara Falls, he stopped at Syracuse and preached. The result was his settlement in Syracuse as minister, in April, 1845. Here, again, a field for his never-tiring philanthropy offered itself. He interested himself in behalf of the Indians in that neighborhood, and through his efforts their social and moral condition was much improved. For nearly twenty years he maintained a good instructor for their children. The canal boys of the Erie Canal next excited his sympathy, and he determined to ameliorate their condition and improve their morals. The main result of his efforts was the institution of the Reform School at Rochester.

In 1847 Dr. May, together with the Rev. R. R. Raymond and Geo. J. Gardner, Esq., instituted a course of popular lectures, which revived the Franklin Institute.

Before the close of 1845 the annexation of Texas was confirmed, and the next year war was waged with Mexico. Dr. May sometimes preached on subjects connected with the war, and on that account was accused of introducing politics into the pulpit. In defense he said: "If inculcating the two great commandments and the golden rule be preaching politics; if reiterating the glorious declaration of our national fathers, that 'all men are created equal,' and denouncing every violation of the inalienable rights of 'the least of our brethren,' be preaching politics, then woe is me, and woe to every other man who stands before the

ple as a minister of the Gospel and does preach politics; and woe to the church, statesman, and the nation that will not good heed to such preaching." In the mess of the so-called "underground railroad" Dr. May had been concerned since 1830, his name was mentioned with detestation by many Southern slaveholders; for it was known that he acted as an adviser, and a conductor, of those who escaped from bondage, and spared neither time nor money to insure their safety. It may be mentioned, in illustration of his persistent zeal in this work, that when, in 1850, Congress enacted the "Fugitive Slave Law," Dr. May summoned within hearing of his voice "to withstand the law at any cost, at every hazard, if need be to the death."

After the commencement of the Antislavery Reform, Dr. May espoused the cause of "Woman's Rights," and has since that time been one of her most influential advocates and protectors. In the fall of 1846 he preached and published a sermon devoted wholly to this subject, in which he states: "I am fully persuaded that never will our governments be well and truly, wisely and happily administered, until we have mothers as fathers of the State."

Though now over seventy years of age, Dr. May is vigorous and enduring. He is unflinching in his efforts for the promotion of the welfare of the human race. He is slightly above the medium height, has a full form, and to the eye his appearance is not more than sixty years of age. His eye is bright and full of kindness and charity, while his brown hair is but slightly silvered by the hand of time.

He is eloquent and impressive as an orator. As a husband, father, pastor, and friend, he has always been, and is still, greatly loved and beloved, and may he long be so to those who need his advice and assistance.

He is still the minister of the Unitarian Church in Syracuse. On his seventieth birthday he tendered to the trustees and members of the church a resignation, which was not accepted, those in his charge insisting on the continuance of his faithful and conscientious ministry even at his advanced age.

**FREE THINKING.**—Can anything mark more deeply the degradation and desecration of a nation than the oppression has wrought upon the human soul than the fact that the word which should have been the noblest appellation in our language has been made a term of contumelious reproach? In former times, men who went outside of their rulers' creeds were called as "free thinkers,"—an epithet which has a tone of opprobrium in it. But for free thinking, what troglodytes and monstrosities should we now be, if we should have no existence at all.—*Horace Mann.*

The progressive spirit so strongly characteristic of this century is due to the broad range of thought and inquiry of our learned men.

## CONSCIOUSNESS AND MENTAL ACTION

BY E. H. WASHINGTON, M.D.

[CONTINUED FROM APRIL NUMBER.]

Now, when any event is recalled in memory, the mind will subsequently branch off in thought concerning some subject which will be in harmony with the faculty then possessing the sway in consciousness. Suppose that the organ of Color had possessed the sway at the time Sir William Hamilton recalled the beautiful scenes visible from the summit of Ben Lomond, then the next subject of thought would have been in harmony therewith, and the masterpiece of some ancient painter might have been the next subject of thought, and Sir William would have written: "Thinking of Ben Lomond, this thought was immediately followed by that of a masterpiece of a Titian or a Rembrandt. Now conceivable connections between these two ideas in themselves, there was none."

Suppose, again, that the faculty of Time had possessed the sway in consciousness at the time of reminiscence, then the next subject of thought would have been in harmony therewith, and the date of the battle of Waterloo and its consequences might have been the next subject of thought, and Sir William would have written: "Thinking of Ben Lomond, this thought was immediately followed by that of the battle of Waterloo. Now conceivable connections between these two in themselves, there was none."

Again: as the perpendicular face of some rock, filled with the rude carvings of the hand of nature, rose into view in reminiscence, Nineveh, rudely carved by the hand of man, might have been the next subject of thought, and Sir William would have written: "Thinking of Ben Lomond, this thought was immediately followed by that of the walls of Nineveh. Now conceivable connections, etc."

Again: suppose that the organ of Form had possessed the sway of consciousness at the time of reminiscence, if that German gentleman had possessed an unusually long neck, then as the scene rose into view in consciousness, the long neck might have given rise to the thought of the plesiosaurus, and Sir William would have written: "Thinking of Ben Lomond, this thought was immediately followed by that of the plesiosaurus. Now conceivable connections, etc." Or if he had seen an elegantly formed woman on the summit, then the next thought might have been of Praxiteles or Phidias, the most extraordinary developers of human forms, and he would have written: "Thinking of Ben Lomond, this thought was immediately followed by that of Praxiteles, etc." The probability is, that his faculty of Individuality had noticed a peculiarity of the German gentleman, that he was highly educated, and that his reflective faculties possessing the sway in consciousness at the time of reminiscence, then, of course, the next subject of thought would have been in harmony therewith, and as it was no doubt stored away in

the faculty of Comparison, one of the reflectives that the Prussian system of education was among the best known, then when the education of the German gentleman came to remembrance as one of his individual characteristics, his reflective faculties possessing the sway, it was quite natural for him to branch off in meditation on the Prussian schools, and there is no necessity whatever to suppose that a wondrous game of billiards is played without a body, soul, or spirit to play it, or to suppose that a man's mind may have loose ideas jostled about in it, just as a child's rattle may have bits of brass jostled about in it.

We have said enough, we think, to show that when any pictures of the past are recalled in consciousness, reminiscence, the association of ideas is subject to the uniform law, that the secondary ideas suggested by any particular, furnished by any one of the faculties engaged will be in harmony with the faculty which may there possess the sway in consciousness.

Let us now return from this digression concerning the "association of ideas" to our consideration of mental operations under the two laws controlling the communications between consciousness and the various organs, the automatic and the voluntary.

Let us examine the operation of the mind working under both of these laws at once; we will suppose that Acquisitiveness has made a call at consciousness for gratification, the spirit of man, by his volition, having determined to gratify it, then all communications from incongruous faculties not needed for the accomplishment of the desired end are first shut off by virtue of the automatic law of control, which insures the harmonious working of his faculties without laborious effort, and then, by virtue of the law of voluntary control, which his faculty of Concentrativeness gives him, those communications with consciousness from incongruous faculties are kept shut off as long as may be desirable. The individual can then devote his whole energies uninterruptedly, first, to development of some desirable and likely to be successful plan of operations, and secondly, to the execution of the plan decided upon.

In the development of a feasible plan of operations, the reflective faculties, Causality and Comparison, would of course be the leading faculties, but they must have something concerning which they can reflect, and the perceptive faculties must furnish the data from their magazines, requisite for the comparison of the various species and articles of property, and the estimation of their just value, and these faculties are accordingly, by virtue of automatic law, thrown into communication with consciousness, and the mind's eye of the spirit, from the grand central organ of consciousness, reads off all that has been stored away by the perceptive faculties in regard to any particular species or article of property under examination. The faculty of Calculation aids in making estimates; probably consciousness sends a warning voice, "Take care lest you lose instead of gain." Secretiveness suggests the

propriety of secrecy lest some one should anticipate and secure the profits first; Approbativeness says, "Will your conduct in this transaction meet with approval?" Self-Esteem says, "Do not dishonor yourself." Consciousness suggests, "Is it right?" and Hope lends its gilding touch to the scenes vividly pictured in consciousness; and so on through the whole process and probably during the whole time, no communication from Tune calling for music; none from Alimentiveness calling for gratification; none from Sublimity for admiration of the sublime; nor from any faculty unnecessary for the accomplishment of the desired end will be received in consciousness.

We have now shown how the above-mentioned capability of the mind's eye of the spirit to read off from consciousness, at a single glance, all that is stored away in the various magazines of memory belonging to the several faculties, is modified and reduced in our ordinary waking states to the inspection of only a few images pertinent to the development of any given thought, or the acquisition of any specific knowledge. If we examine this capability while working in the dreaming state, we shall find that capability is brought into action, without being limited within the narrow confines of the normal waking state; and we shall be able to obtain the full, clear, and long-sought explanation of the phenomena of dreaming.

[TO BE CONTINUED.]

#### "FIRMNESS AND COMBATTIVENESS LARGE."

SAID the professor: "You have had considerable opposition to your wishes in your life?"

The writer smiled. "You think, then, that I am not hopelessly depraved?"

"Not by any manner of means. You will be inclined to desire to have your own way—carry your points, it is termed,—but your intellectual and moral faculties being large, you will be swayed by reason."

"Generally, I hope," added the visitor. "Shall I tell you a scene that has always been impressed upon my memory? A large school-room. A small boy in the hands of an irate schoolmistress, receiving a severe, and, I think now, a deserved chastisement. The schoolmistress stays her hand and asks: 'Are you sorry you broke the gate?' 'No-o-o,' says the lad, through his convulsive sobs. 'An obstinate little brute,' the teacher remarks, 'and it must be whipped out of you,' and so the furling is resumed. Presently she pauses, and again asks: 'Are you willing to say you are sorry now?' 'No-o-o,' answers the boy indistinctly, but evidently unyielding. 'What is the matter?' asks the male principal kindly, entering at this moment. The lady, smoothing her ruffled plumes, says that the lad had kicked down the gate into the flower-garden, and trodden down the beds, in getting his hat, after being expressly forbidden to do so.

'Why did you disobey?' inquires the principal; and the boy, stifling his sighs as much as he can, makes answer: 'I was studying, and John Richards joggled me, and kept at doing it, and I hove my book at him and knocked him off the seat, and I was kept after school for it, and he stole my cap and throw'd it over the gate, and I wanted it, and Miss Furling wouldn't let me have the key, and I busted in the gate,' and the child sobbed, though trying all he could to be above the weakness of tears. 'Is he a good scholar?' 'When he has a mind to be; and that makes his influence so bad; but he is quarrelsome and headstrong, and must be corrected.' 'A very firm nature, I suspect,' said the gentleman, with his hand upon the little obstinate head. 'I think he will accomplish considerable in the world, if he is not spoilt in the meanwhile. But, as you say, he must be corrected, and I think you had better send him up to me. It is too much, I fear, for your strength.' The lady, gratified at the consideration displayed for her by the principal, said she was 'much obliged to him, and should leave the punishment of the refractory scholar to him.' 'You should try to be obedient,' the gentleman said in a kind tone at parting, 'and not be hasty to resist injuries, although John Richards did very wrong.' 'He wouldn't have dared to have done it out of school, for he'd know'd he'd have got licked; but he did it to make me get mad and do something to get into a muss for.' 'Well, we must try to see to that in future. You must tell your teacher if you are annoyed.' 'I hate to tell tales. I'd rather punch his head.' 'So I perceive; but it will not do for all to take the punishment of others into their own hands.' Thus the scene closes.

"Now, sir, that lad was myself. To the kindness and consideration of that gentleman I owe the being what I am at present. He led me to forgive and submit to authority. And yet, at times, my Combattiveness and obstinacy led kind friends to prophesy that I would come to no good end. Opposition always roused the devil, or something, in me, and made me stubborn and aggressive, whether in the right or not. 'Ought to be sent to the reform school, and I would send you if I had my way,' said the mother of a big, bullying fellow I had fought and beaten. 'Utterly and hopelessly depraved,' said a minister of our neighborhood, upon my being caught one day stealing his fruit. It made me firm in my political principles, unyielding when a body of workmen under me went upon a strike; it helped me to carry off my wife against a score of rivals, and made me, in business, bitter enemies and fast friends; and though it has brought me success, I fancy it has made my way in life rather uneven. I respect Phrenology for the reason that it alone explains why my actions have been in their inconsistency consistent, and alone points out a true path for the cultivation of man's complete nature. There, sir, is a confession which is at your service."

DAMON.

#### A CHEERFUL FACE.

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought.

Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says, "When you give, give with joy and smiling."

Smiles are little things, cheap articles, to be fraught with so many blessings both to the giver and the receiver, pleasant little ripples to watch as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.

Let them not be kept from the middle-aged, who need the encouragement they bring.

Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. They look for them from you who are rejoicing in the fullness of life.

"Be gentle and indulgent to all. *Love the true, the beautiful, the just, the holy.*" E. C. J.

IS PHRENOLOGY A SCIENCE?—The *Daily Star* says: "Phrenology would seem to find a partial indorsement in certain statements made recently by a Mr. Dunn, of the Royal College of Surgeons, in a paper read before a scientific association. He says: 1. That the brain is the material organ of the mind. 2. That there exists a close correspondence in form and size between the cerebrum, or brain proper, and its outward bony covering, the skull, so that the varying forms of the human cranium, or skull, indicate by outward and visible signs, with certain well understood qualifications, corresponding differences or changes in shape and size of the cerebral or brain substance within. 3. That man is one, and that all the races of the great family of man are endowed with the same intuitions, sensational, perceptive, and intellectual, the same mental activities, however they may differ in degree, and that they all have the essential constituent elements, in common, of a moral, religious, and intellectual nature."

[We are much obliged to Mr. Dunn for what he has finally done. He is truly courageous. If he can get these new ideas into the other old professional heads of the Royal College of Surgeons before they shall be called hence, he will deserve well of all young heads everywhere. The world moves.]

PHRENOLOGY—a system in striking consistency with all the dynamic phenomena of the human mind as manifested through history.—*Appleton's Cyclopaedia of Biography.*



## CHARLES THE FIRST OF ENGLAND.

[CONCLUDED.]

BY EDWARD W. TULLIDGE.

## THE GREAT TRIAL.

HAVING been conquered by the soldiers of the nation, Charles the First was brought to trial before the High Court of Justice, which had been specially appointed by the Parliament of England, consisting of a hundred and thirty persons. The Peers refused to take part in the trial of the king for high treason against the nation; and this fact both his Majesty at his trial and his apologists since have strongly urged against the legality of that august national tribunal. "Where are the Peers?" was the haughty demand of the king. Where were the Peers? is still triumphantly asked by writers whose antiquated veneration of kings, even in our republican age, blinds them to the most consistent view, that in a grand revolution, such as that was, asserting the inherent rights of man, a nation's commonwealth and might stand supreme. Kings and hereditary orders must bow to that supreme authority.

As affirmed by the republican apostles of our American nationality, peoples but rarely fall back upon their inherent rights and reinstate themselves in their absolute sovereignty; and then it is always after a long endured tyranny. Thus was it now, when the Anglo-Saxon race made that first grand declaration of human rights by the force of successful war in England, which the same race has since repeated, with a more glorious consummation, on this continent.

Very properly, the Peers took no part in that most august trial, for the monarch was the chief representative of their own hereditary order, and the case at issue now rested upon cardinal laws that undermined the very institution of the House of Lords, and stood boldly confessed upon the authority of a nation's right and a nation's might. It was eminently a solemn national tribunal, notwithstanding the absence of the Peers, before which the sovereign people summoned their prince to answer for his misgovernment and breach of trust.

Among the members of the High Court of Justice were Cromwell, Harrison, Ireton, and the principal officers of the army, with some of the leading members of the Commons, and a number of the citizens of London. Coke was Solicitor-General for the Commonwealth, and John Bradshaw, a barrister, was chosen the Lord President.

On January 20, 1649, the Court opened in the great hall at Westminster; and all persons, without respect to class, who desired to be present, were admitted till the hall was filled. Then his Majesty was brought in, under an escort of officers, and conducted to the bar, where a crimson velvet chair was set for him. But Charles paid not the least respect for the august court when he entered, but looked sternly upon his judges, and then as sternly surveyed the people in the galleries on each

side of him, and afterward took his seat, but condescended not so much as to remove his hat from his head. Thus the Stuart king, who had met his first parliament wearing his crown, before the nation had given it to him, now, upon the same abstract assumption of right divine, appeared with his hat on in majestic defiance before the tribunal of the victorious people. But this was not the most marked manifestation of his Majesty's haughty contempt for the court at the very onset, for a few minutes later, when Mr. Coke essayed to proceed with the trial on behalf of the Commonwealth, the king laid his staff several times across the Solicitor-General's shoulders, and commanded him to hold. This conduct of the king was not of a nature to soften the hearts of the stern judges before whom Charles thus proudly bore himself, nor withal to inspire those Puritan republicans with a last lingering reverence for king-craft.

The Lord President ordered the Solicitor-General to proceed, which he did; but when the clerk was called upon to read the charge of high treason, the king again interrupted, whereupon the Court informed the prisoner that he should be heard in due time, and again ordered the reading of the charge. The accusation was denominated "A Charge of High Treason and other High Crimes, exhibited to the High Court of Justice by John Cook [Coke], Esq., appointed by the said Court for and on behalf of the People of England against Charles Stuart, King of England." The charge set forth, "That he, the said Charles Stuart, being admitted King of England, and therein trusted with a limited power to govern by and according to the laws of the land, and not otherwise; and by his trust, oath, and office being obliged to use the power committed to him for the good and benefit of the people, and for the preservation of their rights and liberties; yet, nevertheless, out of a wicked design to erect and uphold in himself an unlimited and tyrannical power, to rule according to his will, and to overthrow the rights and liberties of the people, yea, to take away and make void the foundation thereof, and of all redress and remedy of misgovernment, which, by the fundamental Constitution of this kingdom, were reserved on the people's behalf, in the right and power of frequent and successive parliaments, or national meetings in council; he, the said Charles Stuart, for accomplishment of such his designs, and for the protecting of himself and his adherents, in his and their wicked practices, to the same end, hath traitorously and maliciously levied war against the Parliament and the people therein represented." Then followed a long enumeration of the specific acts of war for which Charles Stuart was held accountable. "All which wicked designs, wars, and evil practices of him, the said Charles Stuart, have been, and are carried on for the advancement and upholding of a personal interest of will and power and pretended prerogative to himself and his family against the public interest, common

right, liberty, justice, and peace of the people of this nation, by and for whom he was intrusted." The charge concluded by pronouncing him "guilty of all the treasons, murders, rapines, burnings, spoils, desolations, damages, and mischiefs of the war," impeaching "the said Charles Stuart as a tyrant, traitor, murderer, and a public implacable enemy to the Commonwealth of England," and praying that he might "be put to answer all and every the premises."

"His Majesty, with his wonted patience," our authority says, "heard all these slanders and reproaches, sitting in his chair, and looking sometimes on the pretended court, sometimes up to the galleries, and, rising again, turned about to behold the guards and spectators; then he sat down, with a majestic and unmoved countenance, and sometimes smiling, especially at the words 'tyrant,' 'traitor,' and the like. At this point the silver head of his staff happened to fall off, occasioning his Majesty some surprise, and as no one was near him to take it up, he stooped to do so for himself."

The Lord President then addressed the royal prisoner: "Sir, you have now heard your charge read, containing such matters as appear in it. You find that, in the close of it, it is prayed to the court, in behalf of the Commons of England, that you answer to your charge; the court expects your answer."

The king answered: "I would know by what power I am called hither. . . . I would know by what authority (I mean lawful; there are many unlawful authorities in the world—thieves and robbers by the highways; but I would know by what authority) I was brought from thence and carried from place to place, and I know not what; and when I know by what lawful authority I shall answer. Remember, I am your king, your lawful king, and what sins you bring upon your heads and the judgment of God upon this land. Think well of it—I say think well of it, before you go any further from one sin to a greater. Therefore, let me know by what authority I am seated here, and I shall not be unwilling to answer. In the mean time, I shall not betray my trust. I have a trust committed to me by God—by old and lawful descent. I will not betray it to answer to a new unlawful authority; therefore resolve me that, and you shall hear more of me."

*Bradshaw.* If you had been pleased to have observed what was hinted to you by the court at your first coming hither, you would have known by what authority; which authority requires you, in the name of the people of England, of which you are elected king, to answer.

*Charles.* No, sir; I deny that.

*Bradshaw.* If you acknowledge not the authority of the court, they must proceed.

*Charles.* I do tell them so. England was never an elective kingdom, but an hereditary kingdom for near these thousand years; therefore let me know by what authority I am

seated here, and I will answer it; otherwise I will not answer it.

*Bradshaw.* Sir, how you have really managed your trust is known. Your way of answer is to interrogate the court, which becometh not you in this condition. You have been told of it twice or thrice.

"Here is a gentleman," replied the king, pointing to Lieutenant-Colonel Cobbet; "ask him if he did not bring me from the Isle of Wight by force. I do not come here as submitting to the court. I will stand as much for the privilege of the House of Commons, rightly understood, as any man here whatsoever. I see no House of Lords here that may constitute a parliament, and the king, too, should have been. Is this the bringing the king to his parliament? Is this the bringing an end to the treaty in the public faith of the world? Let me see a legal authority, warranted by the Word of God, the Scriptures, or warranted by the Constitution of the kingdom, and I will answer."

"The Court desires to know," said the Lord President, "whether this be all the answer you will give or no?"

"Sir," answered the king, "I desire you would give me and all the world satisfaction in this. Let me tell you, it is not a slight thing you are about. I am sworn to keep the peace by that duty I owe to God and my country, and I will do it to the last breath of my body; and therefore you shall do well to satisfy, first, God, and then the country, by what authority you do it. If you do it by an usurped authority, that will not last long; there is a God in heaven that will call you, and all that give you power, to an account. Satisfy me in that and I will answer; otherwise I betray my trust and the liberties of the people; and therefore think of that, and then I shall be willing. For I do avow, that it is as great a sin to withstand lawful authority as it is to submit to a tyrannical or any other unlawful authority; and therefore satisfy God and me, and all the world, in that, and you shall receive my answer. I am not afraid of the bill."

This is an example of the trial of Charles I. Day by day the same line of conduct was pursued by the king, in questioning the authority of the tribunal, refusing to answer to the charge, and majestically treating his judges as the criminals, and he their justified sovereign.

Charles Stuart is said to have written and left for the "more impartial judgment of posterity, his 'reasons' against the jurisdiction of the Court, which, on his second day's trial, he persisted in attempting to give, and the Lord President in refusing to hear." The following characteristic passages will illustrate the whole:

"Having made my protestations, not only against the illegality of this pretended court, but also that no earthly power can justly call me (who am your king) in question as a delinquent, I would not any more open my mouth on this occasion, more than to refer myself to what I have spoken, were I, in this case, alone con-

cerned. But the duty I owe to God, in the preservation of the liberty of my people, will not suffer me at this time to be silent. For how can any free-born subject of England call life, or anything he possesseth, his own, if power without right daily make new, and abrogate the old fundamental law of the land? which I now take to be the present case. Therefore, when I came hither, I expected that you would have endeavored to satisfy me concerning these grounds, which hinder me to answer to your pretended impeachment."

"There is no proceeding just against any man but what is warranted either by God's laws, or the municipal laws of the country where he lives. Now I am most confident this day's proceeding can not be warranted by God's law; for, on the contrary, the authority and obedience unto kings is clearly warranted and strictly commanded both in the Old and New Testament; which, if denied, I am ready instantly to prove.

"And for the question now in hand, there it is said: *That where the word of a king is, there is power; and who may say unto him, What doest thou?*—(Eccel. viii. 4.) Then for the law of this land, I am no less confident that no learned lawyer will affirm, that an impeachment can lie against the king, they all going in his name. And one of their maxims is, *That the king can do no wrong.*"

Two days of the trial of the impeached monarch had now been consumed with the protests of the prince against the jurisdiction of the House of Commons to set in judgment upon him, the "Lord's anointed;" but on the third day his stern judges were, with one accord, resolved to "proceed to sentence of condemnation against Charles Stuart, king of England." On this day, Tuesday, January 23d, the king came in as before, with a bearing of haughty majesty, "looking with an austere countenance upon the Court," and then sitting down. Whereupon the Solicitor-General, nothing overawed, arose and observed that it was now the third time that the prisoner has been brought to the bar without any issue being as yet joined in the cause. He urged that at the first Court he had exhibited a charge against him of the highest treason—"that a king of England, trusted to keep the law, that had taken an oath so to do, that had a tribute paid him for that end, should be guilty of a wicked design to subvert and destroy our laws, and introduce an arbitrary and tyrannical government; in defiance of the Parliament and their authority set up his standard for war against his parliament and people; and I did humbly pray, in the behalf of the people of England, that he might speedily be required to make an answer to the charge."

The Lord President, after the Solicitor-General had closed, addressed the king, and urged him to make a positive answer to the charge brought against him.

After a short pause the king again made several attempts to continue in the same strain as before, desiring "to speak for the liberties of the people of England." "For the charge,"

he said, "I value it not a rush; it is the liberty of the people of England that I stand for."

"Clerk," commanded the Lord President, after several more ineffectual essays to bring the obtuse and haughty prince to a due sense of the case at issue—"clerk, do your duty!"

"Duty, sir!" exclaimed the king in astonishment to the last unappreciative.

"Charles Stuart, king of England," read the clerk, "you are accused, in the behalf of the Commons of England, of divers crimes and treasons, which charge hath been read unto you. The Court now requires you to give your positive and final answer, by way of confession or denial of the charge."

Yet again did the king persist as before; whereupon, the patience of the Court worn out, the Lord President ordered the prisoner back.

On the next day witnesses were examined, who deposed on oath that they had "seen his Majesty at the head of his army, with his sword drawn, and actually in several battles; and that he levied forces and gave commissions," etc. The examination through on Thursday, the Court passed certain resolutions, of which the following are the principal:

"That this Court will proceed to sentence of condemnation against Charles Stuart, king of England.

"That the condemnation of the king shall be for a *tyrant, traitor, and murderer.*"

"That the condemnation of the king shall be likewise for being a *public enemy* to the Commonwealth of England.

"That this condemnation shall extend to death."

On Saturday, January 27th, the Court again assembled, and Charles, for the fourth time, was brought before his judges. Lord President Bradshaw took the chair, in scarlet robes. The king, fearing a hasty judgment, attempted to force an opening speech, which was prohibited, but his Majesty was informed that he should be heard before the judgment was given.

His Majesty, for the first time during his trial, now consented to waive his discussion with his judges, and asked the privilege to be heard in the Painted Chamber, before the Lords and Commons, upon a matter important to the "welfare of the kingdom." It is supposed by Hume and others that Charles desired this interview for the purpose of formally offering to abdicate the throne in favor of his eldest son. Whatever might have been the design and compromise of his Majesty, his judges seemed to have been informed thereupon, for, said the Lord President in reply, "Sir, this is not altogether new that you have moved to us, though the first time in person you have offered it to the Court." The Court, however, considered for awhile the propriety of hearing the king's matter, but finally resolved to proceed to sentence and judgment."

The king in vain made a last and touching appeal for the privilege of being heard by the Lords and Commons in the Painted Chamber,

impressively closing with—"And therefore I do require you, as you will answer it at the dreadful day of judgment, that you will consider it once again."

But his prayers came too late. Mercy had retired from the judgment hall, if she had ever entered there during this famous trial. The sentence, after the summary of the Lord President, was solemnly pronounced:

"This Court doth adjudge that the said Charles Stuart, as a tyrant, traitor, murderer, and a public enemy, shall be put to death, by the severing of his head from his body."

The warrant for his execution, which was drawn up and signed on Monday, the 20th, runs thus:

"Whereas Charles Stuart, king of England, is, and standeth convicted, attainted, and condemned of high treason, and other high crimes, and sentence upon Saturday last was pronounced against him by this Court, to be put to death by the severing of his head from his body; of which sentence execution yet remains to be done. These are therefore to will and require you to see the said sentence executed in the open street before Whitehall, upon the morrow, being the 30th day of this instant month of January, between the hours of ten in the morning and five in the afternoon of the same day, with full effect; and for so doing this shall be your warrant. And these are to require all officers and soldiers, and other the good people of this nation of England, to be assisting unto you in this service."

This document was sealed and subscribed by "J. Bradshaw," "O. Cromwell," and fifty-seven others.

Unfortunately for the Stuarts, they have left their manifestoes of kingcraft to the impartial judgment of a posterity that can afford them no approval.

There is one feature in the trial of Charles I. which would be amusing, did not his tragic fate inspire our pity. It is, that the king should stand before his judges as the champion of the liberties of the people. "Sir," said the Lord President, "how great a friend you have been to the laws and liberties of the people let all England and the world judge."

The conduct and haughty majestic bearing of the king before the tribunal of the people have, by his admirers, been lauded to the skies, and he has appeared in their eyes at a wondrous advantage compared with his judges. The reverse of this appears to us. We are rather struck with the solemn grandeur of the Anglo-Saxon race through those mighty men of old, making its first great declaration of human rights, and asserting the august sovereignty of the people above that of an hereditary prince. We look upon this grand tribunal of an outraged nation sitting in righteous judgment upon its prince, much in the same spirit as that glorious old republican Milton did upon its Lord President. The immortal poet, who lost his sight in writing his matchless defenses of the people's cause, thus describes the native dignity of Bradshaw: He appeared "like a consul, from whom the fasces are not

to depart with the year; so that not on the tribunal only, but throughout his life, you would regard him as sitting in judgment upon kings."

#### THE EXECUTION.

However much we might condemn Charles Stuart for his errors as a prince, in so persistently outraging the earnest spirit of his age and nation, all our sympathies go out to him when we reach his tragic end. We leave the side of Elizabeth and Cromwell, when we meet Mary Stuart and her grandson at the dreadful block. There they stand as sainted martyrs; and their conduct and situation constitute two of the most touching incidents of national tragedy. We can weep for them here, forget their errors, perhaps their crimes; remember only how sanctified they are in the affecting chapter of their death, and feel ourselves cruel and unjust if we have written an unkind word upon their lives. Grave were their sins as sovereigns, outraging two long-suffering, merciful nations, but the tender passage of their last moments—their truly Christian-like resignation and forgiveness of their enemies, almost tempt us to inscribe their names upon the scroll of sainted martyrs.

On the morning of the execution, January 30, 1649, Charles, after a sound sleep, awoke two hours before daylight, and calling Mr. Herbert, who lay by his bedside, requested him to rise; "For," said his Majesty, "I will get up, having a great work to do this day. Herbert, this is my second marriage-day; I will be as trim to-day as may be, for before night I hope to be espoused to my blessed Jesus." He then appointed his apparel for the dread tragedy of that day. "Let me have a shirt on more than ordinary," he said, "by reason that the season is so sharp as probably may make me shake, which some observers will imagine proceeds from fear. I would have no such imputation; I fear not death; death is not terrible to me; I bless my God I am prepared."

Soon after the king was dressed, the Bishop of London, Dr. Juxon, arrived. Charles and the bishop spent an hour together in private. Mr. Herbert was then called, and the divine read the prayers of the Church of England, and also the 27th chapter of St. Matthew, relating to the passion of Christ. The service over, the king thanked the bishop for selecting that chapter, which he observed was so applicable to his condition. "May it please your Majesty," replied the bishop, "it is the proper lesson for the day, as appears by the calendar." This much affected the king, who "thought it a providential preparation for his death."

About ten o'clock, Colonel Hacker knocked gently at the chamber door, and on being admitted, he came in trembling, and told his Majesty it was time to go to Whitehall. "Well, go forth," answered the king, "I will come presently." Soon after he arose, and took the bishop by the hand, saying, "Come, let us go." And to Mr. Herbert, "Open the door. Hacker has given us a second warning." They passed through St. James' garden into the park, where companies of infantry were drawn up on each side of the pathway. The king walked very

fast, and calling on the bishop and Colonel Tomlinson to walk faster, he told them "he now went before them to strive for a heavenly crown with less solicitude than he had often encouraged his soldiers to fight for an earthly diadem." Arriving at Whitehall, he rested; and at about twelve o'clock he ate a bit of bread, and drank a glass of claret. Directly after Colonel Hacker came to the chamber door, and gave his last signal, whereupon the bishop and Mr. Herbert, weeping, fell upon their knees. The king gave to them his hand to kiss, and helped up the aged bishop. On reaching the scaffold he found it surrounded by so many companies of foot and troops of horse, that he found it impossible to address the people so as to be heard. Therefore the king addressed his dying speech to the few persons about him. He first dwelt upon his "innocence," charging the causes of the war against the Parliament. "Yet, for all this," he continued, "God forbid that I should be so ill a Christian as not to say that God's judgments are just upon me. Many times he does pay justice by unjust sentence; that is ordinary. I will only say this, that an unjust sentence, which I suffered to take effect, is punished now by an unjust sentence upon me."

Oh, the fatal mistakes of the Stuarts! It was not because he had in his life sought to reduce a dominant, progressive race to an absolute despotism; not because he had attempted, like his father, to interrupt God's best providence to man, in His beneficent enlargement of human rights and good, but because he, a king, had suffered the just sentence of the nation to take effect upon a prime minister. But the Christian spirit of Charles is very beautiful and touching. He continued: "Now, to show you that I am a good Christian, I hope there is a good man (pointing to Dr. Juxon) that will bear me witness, that I have forgiven all the world, and even those in particular that have been the chief causes of my death: who they are, God knows; I do not desire to know; I pray God to forgive them. But this is not all, my charity must go further. I wish that they may repent, for indeed they have committed a great sin in that particular. I pray God that this be not laid to their charge; nay, not only so, but that they might take the right way to the peace of the kingdom." This "right way" he then set forth was in the return of the nation to the integrity of monarchy in his successor, and the restoration of prelacy, as upheld by Archbishop Land; in fact, to renounce all that it had won of civil and religious liberties. "For the king," he said, "the laws of the land will clearly instruct you for that." "For the people: And truly I desire their liberty and freedom as much as anybody whosoever; but I must tell you that their liberty and freedom consists in having for government those laws by which their lives and their goods may be most their own. It is not for having share in government, sir—that is nothing pertaining to them; a subject and a sovereign are clean different things." Yet directly upon this utter exclusion of the people from a share in govern-



ment, Charles solemnly closed his dying speech with the strange declaration, "I am the **MANTYR** of the people!"

The dreadful moment had come, and Charles prepared for his execution. "Take care," he said to Colonel Hacker, "they do not put me to pain." A gentleman coming near the axe, he exclaimed, "Take heed of the axe, sir; pray take heed of the axe." Then to the executioner he said, "I shall say but short prayers; when I thrust out my hands—then!"

The king now put on his night-cap, and being requested by the executioner to adjust his hair under the cap, he did so with the help of that officer and the bishop. A few last words were then exchanged between him and the aged divine. "I go," said Charles, "from a corruptible to an incorruptible crown." "You are exchanged," responded the bishop, "from a temporal to an eternal crown; a truly good exchange." His Majesty, as he took off his cloak and George said to the executioner, "Is my hair well?" and added, impressively, "*Remember!*"

Looking at the block, he bade the executioner to make it fast, and being told that it was fast, added, "When I put my hands out this way"—stretching them out to show—"then." After saying a short prayer to himself, with eyes uplifted to heaven, he knelt and laid his neck upon the block; whereupon the executioner again adjusted his hair under the cap, at which the king thinking he was going to strike, at once cried, "Stay for the sign." There was a short pause, and then Charles stretched forth his hands, and with one blow his head fell. "This is the head of a traitor!" cried the assistant executioner, as he held up the head streaming with blood to the gaze of the spectators. Thus ended the mortal life and career of the ill-fated monarch, who laid down that life with an absolute faith in the right divine of kings.

### MEXICO, THE MEXICANS, AND MAXIMILIAN.

THE Countess Colonitz has written a book, in which she gives an account of the Mexicans, which, though not, as a whole, a very valuable addition to literature or to the realm of knowledge, is nevertheless readable. The Spanish settlers of Mexico carried thither their pride, and some degree of the civilization which belonged to their homes, and they, living in indolence, failed to work the rich field of enterprise which their new residence opened to them. The indigenous growths of Mexico, as they apply to the arts of life, are almost wholly neglected by the descendants of the Spaniards. European productions are imported at a great expense, while the vast resources of the country are turned to no account.

Their architecture, their houses, and furniture are, therefore, like those belonging to a soil and clime for which they are quite unsuited. Barrenness of thought and invention seems to pervade, in various degrees, the whole Mexican life. Since the days of their first establishment in the New World, the Spanish Americans

have steadily declined. They have forgotten much that has been taught them, and learned but little of what America had to teach. The women are very weak, and there is nothing in their way of life to strengthen and invigorate them. They usually marry at fourteen or fifteen, and a family of eighteen children is not an uncommon occurrence. These infantile mothers, however, are very affectionate—almost foolishly so—toward their children. But they are vain, and expose their children to the changes of the atmosphere, in a fashionable, half-nude style of dress; and thereby many of them are injured in health and shortened in life. At eight or ten years of age they are seen at the opera until past midnight.

The life of a Mexican lady seems to be useless and frivolous. She rises early in the morning, goes to mass, and thence to the Alameda, where she promenades slowly up and down, or sits and chatters upon the stone benches, for an hour or more. The rest of the morning she spends in bathing, dressing, and playing with her children. In the afternoon she visits her friends; and at about six in the evening she goes to drive in the Paseo. At night, the theater is the usual resort, or a little informal party, where there are cards, dancing, etc. The Mexican ladies never take up a book or any kind of work, and with the exception of three facts—that their ancestors came from Spain, that their clothes come from Paris, and that the Pope rules at Rome, they are absolutely ignorant of Europe. Countess Colonitz was especially hurt at their believing that French was the native tongue of the Germans.

A Mexican girl rarely leaves her father's house when she marries. The son-in-law is adopted into his wife's family; and this goes on until the house is full of relatives of all degrees of consanguinity.

The Mexicans, for the most part, are a temperate and abstemious people; wine or beer is rarely taken. Coffee grows abundantly there, but it is so badly prepared that it is almost impossible for a European to drink it. Chocolate is said to be very good, though highly spiced with cinnamon. In many families there are no regular meal-times; you eat when you are hungry, or when you can get food. The cookery is bad, from the quantity of lard which is used in every dish. The cooking is generally done out of the house, as clothes are often sent abroad to be washed, and one set of cooks will provide the meals for several families. In other respects the Mexicans, according to all accounts, lead very regular lives, moderation being one of their chief virtues.

They are inveterate thieves and gamblers, however. The vices of the Mexican are all founded on weakness. He is wicked, not so much from a set purpose, as from want of energy to be anything better. Untrained passions may be broken in and turned to useful account; but the mental nature which is never roused except by a passing excitement, is the worst material for a legislator, or even for a conqueror who is not prepared to be an ex-

terminator as well. Maximilian might have done something with a race that was strong as well as vicious; he could only fail utterly with a race that was vicious because it was weak.

The Spaniards were attracted to Mexico and other places beyond the seas with a view to acquire wealth, through rich mines, which they expected to find and work. They did not bring with them industry, frugality, and energy. When the English plant a colony, industry, frugality, and economy are the laws by which their colonies are governed; these are the motives which lead to colonization. People who seek on foreign shores opportunity to live without labor, and to be genteel without acquirements, are always pusillanimous, and doomed to an early decline. A man who has earned his comfort may enjoy it with temperance, moderation, and modesty; and a people who base their standing on industry and skill will have a government which is progressive and strong. When the Mexicans go to work, they may have a stable government; but while laziness, and gambling, and mining, and politics are the staple ideas of the people, it will be a land of revolution and insecurity.

With a rich soil, and richer mines, good water, and plenty of it, a soft, genial, and balmy climate, there is no good reason why Mexico may not become a thickly-settled and flourishing country. It wants Northern enterprise, Northern education, and Northern men and women to make Mexico what it ought to be—one of the *best* portions of the American continent.

### THE GREAT MUSICIANS.

HANDEL—HAYDN—MOZART—BEETHOVEN—  
BACH—MENDELSSOHN—ROSSINI—AUBER.

PERHAPS in the whole round of employments or professions, not one exercises a more powerful influence on the human mind than that of the musician. The human voice, with its marvelous variety of cadence and intonation, is the grandest of music. It can stir the soul with the deepest emotions for good or for evil. It can subdue the savage or rouse into fury the quiet and peaceable. The well-cultured vocalist is an object of the highest admiration in civilized society. And those numerous contrivances which abound with melody, and under the hand of the skillful performer entrance their auditory, are but mechanical approximations to the production of tones like those of the human voice. But every man or woman is not endowed in a high degree with a fine musical voice or an apt ear for the appreciation of melody. The weak-voiced, however, can find pleasure in extracting sweet sounds from an instrument, and by study and practice become able to interpret the written music of a great composer. A good pianist, violinist, or harpist is an ornament in any society, and we believe that a great part of the refinement and true delicacy of the highest civilization is due to the exalted appreciation of music which is always to be

in it. In barbarous society we find  
al instruments, so called, of the rudest  
and as we ascend in the scale of human  
the instruments for producing sounds  
are in character and quality.

cultured mu-  
will give ex-  
on to his own  
ter in his pro-  
s and perform-  
As it is said  
w Physiogno-  
One in whom  
evotional and  
al faculties pre-  
ate will give us  
music; while  
er, in whom the  
and the imag-  
e faculties pre-  
ate, will give  
something more  
al and light.  
social affections  
minating, give  
ve songs; the  
tive or propel-  
aculties in the  
lancy, lead to  
ongs and mar-  
usic. So with  
who listen; one  
ciates most the  
, another the  
mental, another  
ympathetic, an-  
the social, and  
er the mar-

the following  
we present a  
y of composers  
usicians, all of  
are great in  
timation of the  
and to whom  
y will ever owe  
ite of gratitude  
eir perfection of  
vine art of mu-

Handel we find  
ad and deep  
ality, with a tem-  
perament in sympa-  
thy with the emotion-  
al feelingful. His  
nature was  
g, and both edu-  
cation and association  
thens his re-  
s tendencies.  
e his music is  
larly fitted to  
ous uses, and  
es the spirit of  
st adoration.

Haydn there is more fire and energy, the  
ect of a nervous temperament and well-  
ed driving forces. Beethoven had an

earnest, susceptible nature, with strong impul-  
siveness—a martial nature.

The prominent phrenological characteristics  
of the others of our group will be found noted  
in their respective biographies.

born at Halle, Prussian Saxony, February 23,  
1685. Though a German by birth, he spent  
the most of his life in England, where, indeed,  
he gained his reputation.

Manifesting in infancy a decided musical  
taste, he was placed  
under a teacher, with  
whom he remained  
until thirteen, compos-  
ing, in the mean  
time, cantatas for the  
church service, and  
learning nearly all in-  
struments, especially  
the organ. In 1698,  
a friend of his father  
took the child to Ber-  
lin, and presented  
him to the Elector,  
afterward Frederick  
I., who offered to take  
charge of his educa-  
tion and send him to  
Italy. This favor was  
declined. He return-  
ed to Halle, and on  
the death of his fa-  
ther went to Ham-  
burg in 1703, where  
he played a violin in  
the orchestra of the  
opera. While there  
he composed his first  
opera, *Almira*, rap-  
idly followed by *Nero*,  
*Florinda*, and *Daph-  
ne*. From thence he  
went to Italy, visited  
Rome and Florence,  
where he composed  
*Rodrigo*, his first Ital-  
ian opera, which  
had a brilliant suc-  
cess during thirty  
nights. His *Agrippa*,  
composed in Venice,  
had the same suc-  
cess.

In 1710 he return-  
ed to Germany, and  
was appointed chapel  
master to the Elector  
of Hanover, after-  
ward George I. Then  
he went to England,  
where he was patron-  
ized by Queen Anne  
and the nobility, and  
there composed *Rin-  
aldo*, *Pastor Fido*,  
*Thesaurus*. In 1711 he  
paid a visit to Han-  
over, but returned to  
England in 1712. In  
1733 he commenced  
the composition of  
his oratorios, *Esther*

being the first, followed by *Deborah*, *Alexan-  
der's Feast*, and *Israel in Egypt*, and in 1740,  
*L'Allegro e Penseroso* and *Saul*. His *Samson* and



PORTRAITS OF THE GREAT MUSICIANS.

#### HANDEL.

George Frederick Handel, one of the great-  
est of musical composers and musicians, was

*Messiah* were also composed in London, for the benefit of the Foundling Hospital. These, from 1749 to 1777, brought the hospital in the sum of £10,000. In 1751, while at work on *Jephtha*, his sight began to fail, and gradually he became blind; and when the work was produced, the grand old composer was led into the orchestra. He still composed and made several additions to his oratorios. The *Messiah*, performed on April 6, 1750, was the last at which the composer was present. Exhausted, he returned home and went to bed, from which he never rose. On the seventeenth anniversary of his first performance of the *Messiah*, a little before midnight (April 13, 1759), he breathed his last, aged seventy-four years and seven weeks. He was buried in Westminster Abbey, and his statue is conspicuous among the monuments of the venerable "Poet's Corner" of that edifice. Among his works were eight German, twenty-six Italian, and sixteen English operas, twenty oratorios, a great quantity of church music, cantatas, songs, and instrumental pieces. He was a wonderful musician, and his compositions were full of grandeur. Alexander Pope called him the "giant Handel" in truth. His compositions were majestic and sublime. He carried the old forms of opera to their highest perfection, and infused a new life and power into English ecclesiastical music. His operas are seldom performed; but his oratorios hold the same place in music that in the English drama is accorded to the plays of Shakspeare; and the Handel Festivals of England, lasting several days, in which thousands of musicians and singers take part, are the grandest musical exhibitions of the age.

#### HAYDN.

Joseph Haydn was born in Rohrau, Lower Austria, March 31, 1732, and was the eldest of twenty children of Matthias Haydn, a wheelwright, who had some skill in playing the harp, and whose memory was stored with songs. His wife, too, was a singer; and thus young Haydn inherited deep love for music. At five years of age he attracted the attention of a relative, who advised the parents to give their son a musical education. When eight years old he entered the choir of the cathedral of St. Stephen at Vienna. In the following year his voice broke, and he was dismissed by the chorister. His parents were unable to support him; so he took a small garret, where he had neither stove nor fireplace; how he lived no one knew; his worm-eaten harpsichord and his violin were his only solace, and with these he perhaps forgot his hunger. In the same house lived a widow and her daughter. Young Haydn was making merry over his lodgings one day, and telling of his visitors, the snow and the rain. The widow saw his want, and gave him permission to sleep on the floor in her own room during the winter. The offer was thankfully accepted. Some time afterward she fell into extreme want. Haydn was then in fair circumstances, and, remembering her kindness, supported her for thirty years

by a small monthly pension. His position was not very lucrative, but subsequently he was introduced to the celebrated singer Porpora, who employed him to play accompaniments to his singing on the piano. From him Haydn learnt composition; and in the autumn of 1750 he composed his first quartetto for stringed instruments.

From 1751 to 1759 his life was that of a successful music teacher. At the age of 27, a Bohemian, Count Morzin, engaged him as music director and composer. Haydn then resolved to marry the daughter of a hairdresser who had once befriended him. She entered a convent, however, and, urged by gratitude, perhaps, he married her sister. The marriage was not a happy one; she was a sorry match for him, and squandered all his earnings. In 1760, Prince Nicholas Esterhazy, who had seen him and heard his symphonies—a style of composition in which he excels all other composers—placed him at the head of his private chapel, which position Haydn held for nearly thirty years. Esterhazy once conceiving the design of dismissing his band, Haydn composed the famous symphony known as "Haydn's Farewell," for the occasion, in which one instrument after another becomes mute, and each musician, as soon as he has ceased to play, puts out his light, rolls up his music, and departs with his instrument. There was no dismissal then.

In 1760, Haydn accompanied Salomons, the violinist, to London, where his reception was most brilliant. In 1791 and 1792, while there, he composed six of his twelve Grand Symphonies. In the summer of 1792 he returned to Vienna, his fame as the greatest of all living composers—Mozart being dead—admitted. In 1794 he paid a second visit to London, and then brought out the remaining six symphonies. George III. and his queen endeavored to persuade him to remain in England; the University of Oxford created him Doctor of Music; all classes testified their admiration of his genius; but he returned to Vienna in 1795, where he was, as in London, the "unrivalled master."

In the suburbs of Vienna he purchased a small house and garden, where he composed his oratorios the *Creation* and the *Seasons*, the latter being first produced under the title of *Die Jahreszeiten*, April 24, 1801. This labor was too hard for him; the unpoetical text had annoyed him, and after finishing it he had an attack of brain fever, and his strength, both mental and physical, sensibly failed. From this period to his death he spent most of his time in his house and garden, which became one of the chief attractions in Vienna.

On March 27, 1808, he was once more induced to appear before the public. His *Creation* was about to be performed at the University. When he arrived at the door, Salieri, Beethoven, and other eminent composers, bore him to a seat of honor. At the famous passage, "And there was light!" in the first chorus, the audience burst into tumultuous applause, and

Haydn waved his hand toward heaven and exclaimed, "It comes from there!" He left the room at the end of the first part, and spread out his hands to bless the audience as he departed. This was his farewell act to the whole world. On May 31, 1808, in the seventy-eighth year of his age, the great composer departed, leaving his undying works behind. Of these, a list, made out in 1805, enumerates 118 symphonies, 83 quartetts, 24 trios, 10 operas, 5 oratorios, 163 compositions for the baritone, 24 concertos for different instruments, 15 masses, 10 pieces of church music, 44 sonatas for piano-forte—with and without accompaniment, 42 German and Italian songs, 39 canons, 13 vocal pieces for 3 and 4 voices, 365 Scotch and English songs—arranged with accompaniments, 40 divertissements for from 3 to 9 instruments, besides a prodigious number of fantasias, capriccios, etc. His biographer says: "For more than half a century music flowed from his pen in a continuous stream, always new, always attractive, always cheerful, always beautiful, often grand, sometimes reaching the sublime, but never betraying any touches of really tragic sorrow or grief." He was the musical apostle of the beautiful, the vigorous, and the happy.

#### MOZART.

Johannes Chrysostomus Wolfgang-Amadeus Mozart was born Jan. 27, 1756, at Salzburg, where his father was sub-director of the archiepiscopal chapel. Possessed of extraordinary musical talent, as early as his fifth year he composed simple yet pleasant melodies, like himself, tender and full of affection. In 1762 his father took him, with his sister, to Munich; the children played before the Elector, and excited the deepest astonishment and wonder. In 1763-4 the Mozart family visited England, where young Mozart astonished his own father, as well as the public, by the accuracy and beauty of his performance. Symphonies of his own composition were produced in a public concert. He also composed six sonatas, and made Handel his study. Two years later he composed church music. Maria Theresa took a personal interest in young Wolfgang, and encouraged him to write religious pieces, and act as musical conductor when they were performed in the presence of the royal court. At this early age, too, he proved himself possessed of dramatic talent by the production of an opera named *Bastien and Bastienne*. In 1769 Archbishop Sigismund appointed young Mozart, then but thirteen years old, director of his concerts. In the winter of the same year he traveled with his father to Italy, giving concerts as they proceeded on their way, and everywhere creating the liveliest enthusiasm by his remarkable abilities as a musician. At Milan he composed the opera of *Mithridates*, which was publicly performed soon after he announced it. At the age of sixteen he had produced two requiems, a *stabat mater*, numerous offertories, hymns, four operas, two cantatas, thirteen symphonies, twenty-four piano-forte sonatas, besides a large number of concertos for different instruments, trios, quar-



tettes, marches, and other minor pieces. He was then a consummate violinist, a grand organist, and the first pianist in the world. Notwithstanding his acknowledged abilities, he found it difficult, until 1779—when he was appointed composer to the imperial court at Vienna—to sustain his parents and sister, who depended in the main on him, and himself. In 1780 he composed the opera of *Idomeneo*, which is considered his greatest work in all respects. *Don Giovanni* was produced in 1787, and its frequent rendition in America testifies to the public appreciation of its merits at this day. Probably no one of his operas has been more frequently performed in public than the *Zauberflöte*, or Magic Flute, which was composed in 1791, the last year of his life. His celebrated Requiem was completed but a short time before his death; and doubtless many of its sublime passages were inspired by his anticipation of that event, which occurred on the 5th of December, 1791. His early death was probably due to the excessive strain upon his nervous system occasioned by his unremitting labors as a teacher, director, and composer of music. As an evidence of his diligence as a composer, more than eight hundred works of his are extant, of every conceivable character, and each evincing careful composition and a thorough mastery of the subject. As an operatic composer, he stands superior to all his predecessors. As a master in sacred music, no author has been studied and imitated by succeeding generations more than Mozart.

#### BEETHOVEN.

Ludwig Van Beethoven was the son of Johann Van Beethoven, a tenor singer at the Electoral chapel of Bonn. His grandfather, for whom he was named, was, during his lifetime, a bass singer of considerable eminence. Hence, in Beethoven, whose wonderful performances as composer and musician astonished the world, we have an excellent illustration of the theory of the transmission of talents. At a very early age Ludwig exhibited rare musical abilities; so much so, that his father, whose habits were bad, indulged the hope of deriving fame and profit from his precocity. Before he was four years of age he was trained at the harpsichord. He also received instruction from eminent musicians who were connected with the chapel in which his father was a singer, and at the age of ten performed with great skill and power on the piano, being able to render the most difficult compositions. At that early age, too, he had written several pieces which were thought worthy of being engraved. In his fifteenth year Beethoven was appointed assistant court organist, under the Elector Maximilian Francis, who thus early discovered the talent of the boy, and became his patron. In his eighteenth year he was sent by the Elector to Vienna, where he enjoyed the instructions of Mozart for a short period. The improvident habits of his father induced him, after the death of his mother, to return to Bonn and take charge, in a great measure, of his two younger brothers, Caspar

and Nicholas. As shown already in the history of Mozart, musicians did not, at that period, enjoy much remuneration from the exercise of their talent, other than the reputation they acquired in the community. Although organist in the chapel of Bonn, and member of the Electoral orchestra, in which he played the viola, and a teacher of music during his leisure moments, his income was small. In 1792, however, he was relieved of the care of his brothers, they having become old enough to take care of themselves, and he returned to Vienna, where he made his permanent residence. There he first appeared before the public as a pianist, and won golden opinions by his great skill and originality of execution. In this field of musical performance he had but one living rival—Joseph Woelfl—and that rivalry consisted in execution chiefly. In other respects, Beethoven was the superior. The admiration and respect shown him by all classes of society soon elevated him above want and enabled him to carry out his cherished designs with regard to music. Under Haydn he studied composition, and availed himself of the instruction of other masters in that department of music. When he fairly commenced to write, he entered into it with spirit and ardor, approaching inspiration. Sonatas, trios, quartettes, symphonies followed one another in rapid succession. To what extent he would have carried his compositions we are unable to say, had not an unfortunate physical infirmity developed itself. His hearing, the sense of greatest value to a musician, became impaired. This infirmity affected his mind most deeply for some time after its appearance. Being possessed, as his portrait represents him, of an intense mental temperament, and given to his pursuit with all the devotion of an ardent nature, such an obstacle to his enjoyment of gushing harmonies in the orchestra, or during a piano performance, galled him almost beyond toleration. In a letter to his brothers, his grief is thus poured out:

"Oh, what humiliation, when some one standing by me hears a distant flute, and I hear nothing! or listens to the song of the herdsman, and I hear no sound! Such incidents have brought me to the verge of despair—a little more, I had put an end to my life."

His deafness was occasioned by an hemorrhoidal difficulty, accompanied with a chronic weakness of the bowels, which, when it had abated, though it left him still deaf, enabled him to recover his cheerfulness in a degree.

He subsequently pursued his musical work with great industry. Among his later productions, the *Henri Symphony*, *Fidelio*, the *Battle of Vittoria*, the *Glorious Monument*, the *Grand Mass in D*—a three years' labor—the *Overture in C*, and several piano-forte sonatas, are most prominent. A suit at law, in which he became involved, occupied for some years a great part of his time and care, so that he was unable to continue his musical labors to the desired extent. This suit had reference to obtaining the guardianship of his brother Carl's

son, whom Carl, upon his death-bed, in 1815, had left to the special protection of his brother Ludwig. The widow of Carl, however, a woman of corrupt life, refused to surrender the boy until she was compelled to do so by process of law. The young man did not repay his uncle's care and kindness, for he fell into dissolute habits, and thus became a fresh source of grief to the tender and susceptible musician. Having undertaken a journey in his nephew's behalf, in cold and damp weather, Beethoven contracted a severe cold, which resulted in his death, March 26, 1827.

His music is animated by a warm and earnest soul. He endeavored to represent in his compositions thought, feeling and sentiment, and so introduced, to a great extent, a new feature into music. His piano sonatas are full of character-painting. On account of this quality in his performances, Beethoven attracted great attention wherever and whenever he performed. His soul seemed to speak through his fingers, and fascinated every listener. His brain was large, the quality of it fine; while his intensely active mental temperament energized and stimulated every portion of it. While Haydn and Mozart perfected instrumental music as to its form, Beethoven inspired it with life, and gave it power over the soul.

#### BACH.

Johann Sebastian Bach was born at Eisenach, Upper Saxony, March, 1685. The death of his father left him almost destitute at the early age of ten, and to earn a livelihood he entered the choir of St. Michael's, Lüneburg, as a soprano singer. Here he made rapid progress in the study and practice of music, so that in 1703 his ability had obtained for him the position of court musician at Weimar. In the following year the post of organist to the new church at Armstadt was given him. In 1708 he was appointed court organist at Weimar by the reigning Duke of Saxony. While in this responsible position he applied himself diligently to study in every department of music. In 1717 he was made director of the electoral concerts, and afterward cantor to St. Thomas' School at Leipsic. About ten years later, the distinctions of kapellmeister to the Duke of Weissenfels, and court composer to the King of Poland, were conferred upon him. The close attention which Bach had given to his musical studies occasioned an affection of his eyes, which resulted in total blindness. An operation, sustained in the hope of obtaining relief, hastened his death, which occurred in July, 1750.

As a performer of sacred music on that grandest of instruments—the organ—Bach had no rival except Handel; and his compositions for that instrument possessed high reputation. For accuracy, elaboration, and grandeur his productions are unsurpassed. Bach had several children, three of whom became musicians of some note.

His portrait indicates a sanguine temperament, associated with much of the nervous. He was therefore susceptible in a high degree

to those emotions and sentiments which inspire depth of feeling and appreciation of the exalted.

#### MENDELSSOHN.

Felix Mendelssohn-Bartholdy was born in Hamburg, Feb. 3, 1809. He was of Jewish extraction, and connected by the ties of relationship with one of the most prominent banking establishments in Europe. The name of Bartholdy was added to that of Mendelssohn by his father, out of regard to his wife, whose family name was Bartholdy.

As a youth, Mendelssohn exhibited marked talents in the way of music, so much so that Goethe became interested in him, and Hamill predicted a brilliant career for him. Before he had attained the age of six years he performed with much skill on the piano. Such were his pecuniary circumstances that he was enabled to avail himself of the best musical instruction, and had so far advanced that in his ninth year he gave a public concert in Berlin. At that early age he began to write musical compositions for the piano, violin, and other instruments.

In 1815 he wrote music of such a high character that it is considered standard. He traveled through Britain, France, and Italy, and gave concerts in the course of his tours. One of the most admirable of his productions is his overture to Shakspeare's *Midsummer Night's Dream*, in which he seems to have caught the spirit of the great dramatist, and blended in a manner both delicious and attractive the delicate, grotesque, and fanciful features of the poem. In the course of his travels he visited Scotland, where he created a deep impression by several clever compositions adapted to the bag-pipe. In 1835 he accepted the directorship of the famous Leipzig concerts, which he improved greatly.

His fame chiefly rests on an oratorio, well known in the musical world, the performance of which never fails to excite considerable interest. It is the oratorio *Elijah*. This was written especially for the Birmingham musical festival, which took place August 26, 1846. It is said that Mendelssohn was engaged for nine years in the preparation of this work, and superintended its performance.

The sudden death of a beloved sister, in 1847, so much impaired his health that he was obliged to relinquish his musical labors and take a tour in Switzerland; but this tour brought only temporary relief. His acutely nervous temperament had sustained such a shock that his brain became affected, causing his death in Leipzig, November 4, 1857.

His life presents an exception to the general tenor of the lives of those great musicians we have already considered. His circumstances were such that his devotion to music was untrammelled by those cares and struggles which beset the poor son of genius.

He wrote a great number of sonatas, concertos, trios, quartettes, etc.; among his compositions for the piano-forte, *Songs Without Words* is regarded as one of the best piano compositions in the realm of music.

The portrait indicates a thoughtful, studious, earnest nature, with a vein of vivacity which lights up the otherwise thoughtful face, and sparkles in his music.

#### ROSSINI.

The great masters whom we have already considered were of German origin. Like the profound philosophy of their country, they made music thoughtful and profound. The musician now claiming our special notice represents a lighter and more buoyant class of music—a style which in modern days has secured general acceptance. Gioacchino Rossini was born at Pesaro, Italy, in 1792. Before he was seven years old, his father, who was attached to a band of strolling players, was arrested and imprisoned for some political reasons. His mother, an earnest and energetic woman, took young Rossini to Bologna, where she adopted the theatrical profession as a means of supporting herself and her son. At Bologna, the boy's musical talent (which had been early exhibited) was cultivated under the direction of an eminent teacher. He studied with indefatigable industry such works of the old masters as he could find in the public libraries, and at the same time learned by himself to play on the violin, horn, and other instruments. On the violincello and piano he received lessons, and made great progress. When scarcely twenty-one he produced the celebrated opera of *Tuncredi*, which was first performed at Vienna, and excited an extraordinary sensation. Between 1810 and 1820 Rossini composed thirty of the thirty-four Italian operas which bear his name. After 1820 he left Italy and settled in France, where *William Tell* was written in 1829. He was for some time director of the Italian opera at Paris, but lost that post in 1830, in consequence of the revolution which then broke out. Bologna and Florence successively became his residence, and finally, in 1855, he returned to Paris, where he still lives, the center of a large circle of musicians and warm friends.

As a composer, Rossini can worthily be called the greatest of Italian musicians. His productions are fresh, vigorous, and sprightly, and always receive the warmest expressions of approval when publicly rendered. Probably among his works the operas of *The Barber of Seville* and *William Tell* claim the chief place, while those of *Tuncredi* and *Semiramide* have, ever since their appearance, maintained a strong hold on public fancy.

Rossini appears to possess that happy combination of temperament and organization which promotes bodily and mental vigor. The vivacity and pliancy of his nature is no less shown in his music than in the features of his well-rounded face.

#### AUBER.

Daniel Francois Esprit Auber, the great representative of French music, was born at Caen, in Normandy, January 29th, 1784. His father was a printseller in Paris, and with the sentiment of a true tradesman desired that his son should devote himself to that calling; but

young Daniel loved music more than merchandise or literature, and finally overcame his parent's objections to his following the bent of his own inclinations. As an instrumentalist he did not acquire an exalted reputation; but as a composer of various kinds of music, much of which is still in use, he early became famed.

His first attempts in the operatic field were coldly received; but his perseverance, stimulated by the death of his father, which threw him on his own resources, at length won success. He endeavored to imitate the style of Rossini, and so materially impaired his own original and flowing style, and lost somewhat in popular esteem. The operas of *Fra Diavolo*, *Le Bal Masque*, or the Masked Ball, *Le Cheval de Bronze*, or the Bronze Horse, *Les Diamants de la Couronne*, or the Crown Diamonds, are the productions of his pen.

After the death of Cherubini, in 1842, Auber was appointed Director of the Conservatory of Music at Paris.

His portrait indicates a well-sustained physique, a racy and ardent temperament. He was fond of society, and enjoyed the lighter phases of life.

## Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—Chapman.

## THE YOUNG LADY GRADUATE TO HER COUNTRY COUSIN.

BY JOHN COLLINS.

AMANDA, dearest, now released from school,  
No longer subject to tyrannic rule,  
I throw aside my worn and useless books,  
So often read; I hate their very looks!  
Oh, what an age I've spent in Learning's halls,  
Like hermit, cooped within its dusty walls!  
Sleep—study—meals—the same dull round each day,  
Till tasks, not years, have turned me almost gray.  
But, thanks to all my diligence, I know  
Enough my vast proficiency to show;  
The history of our glorious land to tell;  
How Adams fought—how the great Webster fell;  
To bound the confines of our western shore,  
North by Nebraska, east by Labrador;  
To prove by algebra that two are one;  
That comets round the earth at random run;  
That fractions, the most stupid things on earth,  
Are estimated far above their worth;  
That composition teaches us to spell;  
Grammar, the art of writing letters well.  
My education's finished!—happy lot!  
Some things I know—the rest I have forgot.  
Yet I can dance, as Monsieur oft declares,  
With winning grace to all the foreign airs,  
While seven years' thrumming at the piano stool,  
Have made me *prima donna* of the school.  
My opera songs vie with the Italian stage;  
You would delight to hear them, I'll engage.  
French I have learned till I can read at sight  
Songs, plays, or novels that my choice invite;  
But I'm too modest to attempt to talk;  
Better be silent than to make a balk;  
And, after all, 'tis seldom that we need  
More than one tongue for converse or to read.  
My crayon heads are really divine;  
They say I'm quite an *artiste* in that line.

Indeed, a connoisseur the assertion made,  
My works in oil throw Raphael in the shade.  
But, between you and me, my dear (don't laugh),  
Our clever master has done more than half.  
You will not mention this, I need not say,  
In case you see them hanging up some day.

My school-days past, I leave this tiresome place,  
In hopes that time will soon its scenes efface;  
And all I care for now is to be known  
As graduate of a first-class school, alone.  
But now, my friend, I enter on a stage  
Far more congenial to my hopes and age—  
The world of fashion—like a glorious play,  
An endless tableau, changing night to day.  
Balls, parties, soirées, music, and the dance,  
In sweet succession shall my soul entrance.  
A hundred friends my presence shall entreat,  
And rival suitors seek my smiles to greet.  
The reigning belle at every gay resort,  
Wit—beauty—wisdom, shall my favors court;  
And if to foreign travel I incline,  
No Miss McFlimsey shall my robes outshine.  
My doting sire his treasured hoards shall take,  
Well pleased to spend them for his daughter's sake.  
I'll flirt with courtiers at the British throne,  
And e'en Napoleon shall my graces own;  
On the fair Rhine will join the tourist throng,  
Or, southward, seek the land of love and song.  
Where'er I wander, still, with magic art,  
I'll reign supreme o'er many a captive heart.  
At home, I'll revel in the gay delights  
Of city life—its crowds on gala nights,  
Or festive ball, or midnight masquerade,  
Each scene where wealth and fashion are displayed;  
My only aim to lead in Pleasure's train,  
And win a name that thousands seek in vain.  
Let others plod beneath life's weary load,  
Nor care nor pain shall visit my abode.

P. S. I had almost forgot, my dear, to say,  
I shall expect you on reception day,  
To wish me welcome at our country seat,  
And with a few choice bosom friends to meet.  
'Twill be the gayest party ever seen;  
Come and congratulate your

CELESTINE.

### MRS. HELEN A. MANVILLE.

WISCONSIN appears to be somewhat fertile in rapid growths, both in the intellectual as well as in the vegetable realm. A short time since we had occasion to notice a young lady of that State who had acquired some reputation as a writer of verse. We now present another, whose performances in the same department of composition entitle her to a public recognition.

The portrait we have engraved indicates much ardor of sentiment and emotion. Her intuitive apprehensions are quick, accurate, and lasting. Her intellectual perceptions are almost electric, while her whole cast of thought partakes chiefly of the intuitive and emotional. She is impulsive, yet direct. She has keen sensibility, feels deeply, and acts promptly. She has scarcely enough of the vital temperament to render her a hearty sympathizer with the sensuous phases of life. She lives more in the realm of the emotional and imaginative



MRS. HELEN A. MANVILLE.

than in the realm of the material, yet there is much practical common sense portrayed in those somewhat sharpened features. Her life, we think, would be more serene, joyous, and smooth had she a stronger development of that temperament—the Vital—which induces an interest in the things of time and sense. Perhaps there are reasons for this lack of vitality. Let the following descriptive sketch give an inkling of her history.

Mrs. Helen A. Manville was born at New Berlin, New York, in the year 1839. She commenced to write for the press about three years ago. Some of her first efforts at writing poetry were published in some of the leading papers of Wisconsin, under the name of Nellie A. Mann; and those efforts were successful ones, and led the way for many beautiful poems to follow. Subsequently, she made her debut as an authoress in some of the leading papers and magazines of Philadelphia, New York, and other cities, and is at present a popular and highly-valued contributor to several periodicals of standard literature.

She is a rapid writer. Some of her sweetest poems were written in a few minutes, and without premeditation or study. She says if she were to study them, she believes she should spoil them entirely. She writes without any attempt at lofty flights or fanciful sentences, involving more words and obscurity than sense. Her "brain-waits" are simple, natural, and fresh from her heart; and in their simplicity, their naturalness, and their originality lies one of their greatest charms. They are like the flowers that she loves, and as beautiful and free from artificiality.

The subjects which her pen has dwelt upon mostly are drawn from the emotions and experiences of the heart. Her poetry shows a close acquaintance with sorrow, which, if not from personal knowledge, comes from a deli-

cate and refined sympathy with the griefs of others. She has the eye of the true poet, and looks beyond the mask of clay, and sees the working of the human soul. Her lyrics are those that go straight home to the heart, and find a responsive chord there, just as a strain of music thrills us with its sweetness.

Mrs. Manville has only just begun her literary career. Three years are all too short to tell what genius can do; but they tell what has already been done, and the future must decide the rest. Judging her future success in the walks of American literature by her success in the past, it is safe to say that there is much in store for her. Here is a little poem that is charming from its very simplicity. She has named it "Sunlight."

Like a holy benediction,  
The sunlight falleth down;  
And on my brow it lieth,  
A fair and golden crown.  
With gentle hand it togeth  
With each free-waving tress,  
And kindly, softly lingers  
In one long, sweet caress.  
My heart has grown so joyful  
Beneath its kindly kiss;  
I question it. Is Heaven  
A fairer land than this?

The last verse is truly beautiful! The following is an extract taken at random from a poem called "In Time."

Spring will be here, then disappear,  
Like dewdrops in the morning;  
And summer time, from a far clime,  
Will gladly be returning.  
Not so when we shall reach the lea,  
Beyond death's darkened river;  
From that blest clime no sweep of Time  
Shall bear us back for ever!  
And yet, oh strange! no sign of change  
Shall tell the new years whither  
The forms that moved, and lived, and loved,  
And shared their joys together,  
Have vanished to. Old Earth, adieu;  
Not long the time will sadden.  
New hopes will rise, and other eyes  
Old Mother Earth will gladden.

And here is a fragment from another wail.

"I know, perchance thou hast forgot  
The words so low and tender,  
When all the heaven of my life  
Lay in your blue eyes' splendor.  
But ask my heart,  
My better part,  
Still with your memory haunted,  
If in its deepest, holiest shrine  
Another love, apart from thine,  
Its glory has supplanted!  
"And when life's evening-time shall come,  
And earthly light is fading,  
Ask why the smile that all my face  
With glory is pervading.  
I'll answer low,  
'Behold, I go,  
Our nuptials to prepare;  
The vows unkept,  
For which we wept,  
Will meet fruition there.'"

Space will not admit of more extracts from her poems. Mrs. Manville's genius needs no aid to make itself felt and recognized by all appreciative readers and thinkers. We wish her abundant success in the path she is treading. Wisconsin may well be proud of her sweet singer, and write her name among those who seek to elevate the profession of letters within her borders.



## DUTY—THE POPULAR IDEAL

## FOR A WOMAN.

ALWAYS to be humbly thankful that being handy at her needle and expert with her rolling-pin and spice-box, she can have the sublime privilege of waiting upon some Man!

To get married just as soon after she has acquired the dignity of long dresses and a photographic album, as possible!

And if she can not persuade any member of the male sex to acquiesce with her, on this very important question, to say, mysteriously, "that she feels she has a mission for single life," and that "she wouldn't exchange lots with the happiest wife in the United States!"

Always to look as if she expected people to believe this statement.

To earn her own living in some way or other, whether she has been taught to do it or not. "There's plenty of ways for women to support themselves," says the pampered store-keeper who grows rich on the labor of their poorly paid hands.

To take in sewing or copying for the least possible pay, and be glad of the chance!

To give music-lessons lower than anybody else, and not to astonish her employers by the un-heard-of impertinence of asking for "an increase of salary."

Never, under any circumstances, to demean herself by going into a kitchen, as cook, at twenty dollars a month, while the chance remains of earning five dollars a month (and board herself) "genteelly" at her needle.

To die as a *lady*, rather than to live and grow fat as a Woman!

To sit in an over-heated and ill-ventilated church all day Sunday, just as she has sat over a sewing machine or a wash table all the other days in the week.

To believe, notwithstanding, that Sunday is "a day of rest;" and wonder meekly why she is so *tired* when the third service is over, at 10 P.M.

To be very grateful, as the minister tells her she should be, "for all her privileges." She has no very distinct idea what they are, but the minister ought to know more on the question than she does, and no doubt he is right!

To live just as long as there seems any room for her, and anything to do, and then to die peaceably with as little trouble as may be to the parish authorities, and get out of the world's way!

## FOR A MAN.

To learn to smoke, the first thing, and to chew tobacco the second!

To marry some young woman, whether he is able to support her or not.

And when he finds that he has made a radical mistake as to the question of support, to be resigned to his hard fate, and allow his wife to support him!

To consider Society solely to blame because he can not pay the butcher, nor settle with the baker!

To read the papers at the corner grocery, whether he finds time to split kindlings for the fire at home or not.

To remain in the city at nothing per week, when Work is calling aloud for hands and nerves and sinews in far-off country meadows. "He *does* like to be where there is something going on!"

Never to establish the dangerous precedent of doing a woman's work for her, but to sit stretched out across the fire, with both hands in his pockets, while his wife washes the dishes with the baby on one arm, and keeps an eye to the kettle all the while.

To go to all the Races, and "bet" on the different horses, whether he has money to pay his losses or not. "It is such a grand American institution!"

To play billiards, "because it is a cheap amusement;" to drink freely, "because he feels so used-up;" and never to take his wife and family anywhere, "because it costs so much!"

To tell his wife "she don't understand politics," when she meekly asks if it is absolutely necessary for him to be out every night for a month before Election.

To lend Jones the money that was laid aside for the month's rent. "A man don't like to be mean, when he is asked for money, you know!"

To "reduce the family expenses" when funds are wanted to support "our candidate." He is promised an office in the Revenues, and, not having yet cut his majestic wisdom-teeth, he believes he is going to get it!

To sneak off to Liverpool in the hold of a steamer, when he *don't* get the office in the Revenues, and his creditors do come down upon him like birds of prey. "Can't look his wife in the face, so sensitive," say his friends. "Such a scoundrel," say his enemies.

Having got away—to *keep* away. After all, it is only wife and children and good name he has left behind him.

To devote the rest of his life to making money! MRS. GEORGE WASHINGTON WYLLIS.

## AN ENGLISH SHOW.

To plain Americans, who value home comforts more than public confusion, and who love liberty more than they love monarchy, the following, from *Harper's Bazar*, giving an account of the ceremony of presentation to the Queen, will be amusing:

To be presented to the Queen is the boast of English women and men. The presentation rooms are on the second story, and occupy the entire quadrangle of St. James' Palace, opening one into the other through the whole suite.

About six Levees are held a year. It takes a hundred men three weeks to prepare the rooms. Everything is measured by the inexorable law of etiquette. The dress is prescribed; the material, the length of the trains, the mode of dressing the hair, and the style of the garments. The doors would be shut in the face of the highest lady in the land if she departed in the slightest degree from the well-known law. The dress of the ladies must be velvet, satin, silk, lace, or tulle. Brides are allowed to wear white tulle, and widows, black tulle; but each

must be trimmed with roses or variegated ribbons. Peers, ambassadors, and military officers wear their full uniform. Judges wear wigs, and lawyers appear in gowns of scarlet and black, according to their rank. Bishops and the clergy who have the run of the Court come out in full clerical costume. The Court dress of "gentlemen" is a black dress coat and pants, white vest, which must be open, and white cravat. The Master of Ceremonies prescribes the order for dressing the hair. Court hair-dressers are few. They are engaged not only hours but days before the Presentation. Some ladies, who can do no better, have their hair fixed from twenty-four to thirty-six hours before the Presentation, and do their sleeping in a sitting posture.

The Throne Room is a right royal room. There is not a seat in it except the Throne and the gilded chair at the foot. On a platform reached by three steps, and on a crimson carpet pattered with gold, stands a gilt Gothic chair surmounted by a crown. This is the Throne. It is covered with a canopy of crimson velvet, trimmed with heavy gold lace. On the top of the canopy is a golden cushion, on which rests a larger gold crown. The Throne Room is very long, nearly two hundred feet. Running the whole length is a heavy iron fence, full five feet high, capped with crimson velvet. Between it and the wall is a narrow passage leading from the entrance to the Throne, through which but one person can pass at a time. The great throng below, at a given signal, come up the stairway, which is covered with cocoa matting and worn crimson carpeting. They enter the great Audience Room that opens into the Throne Room.

The Audience Room is very gorgeous with satin hangings, radiant with vermillion and gold, but it is all cut up into little cattle-pens, made of iron railings very high and strong. They open one into another the whole length of the great chamber, making a zigzag passage from the entrance to the Throne Room. These pens are separated by heavy iron gates, guarded by officials, through which each person has to pass. Precedence is everything. When the signal is given below, the rush commences. The fine ladies become a disorderly mob. They crowd on each other, rend laces, trample velvets and satins under foot; and with all these guards to keep them orderly, they often appear in the "Presence," as it is called, all tattered and torn, and in a state of general dilapidation.

Back of the Throne is the Queen's Closet. It is a little dilapidated-looking room, low studded, scantily furnished, but old, which is the great attraction. Her Majesty is painfully prompt. At the exact moment she comes out of her Royal Closet and takes her stand on the lower step of the Throne. On the signal being given, Her Majesty's Ministers, with the Foreign Ambassadors, enter from the private door, file singly before the Queen, bow, and take their seats in the center of the room, where they remain. The crowd is admitted one by one, passing through all the pens till they approach the Throne. To manage the train is

easy matter. Lessons are given in this art on horseback riding, each lady has to take care of her train herself. She throws it over her arm, and in the carriage the huge pile of furs above her head. She carries it up the airway to the Audience Room. Here a "Page of the Prince," as he is called, takes the train, holds it till she enters the Throne Room, when she drops it.

The party passes up the narrow pathway to the place where the Queen stands, makes a low bow, and then backs down the whole length of the room. The lady can not turn her back on the Queen, nor take up her train. It is etiquette for the Ministers and Embassadors, who occupy the center of the room, to lift the train and pass it from one to another while the lady backs down to the door. The moment she gets outside of the Throne Room she must take care of herself and reach her carriage as best she can. She can not remain. A strong iron bar prevents her from repeating the luxury of presentation. She draws her fiery coach through the crowd and disappears, and finds her coach where she can, which may be half a mile off, for the coaches of the nobility take precedence. The Presentation lasts about one minute. It costs months of labor and anxiety, and great expense. The finery will be worn on no other occasion. But the party has been "presented at Court," and will tell it to her children's children. When the Queen holds Court it lasts just one hour exactly. During the whole time she stands like a statue, as cold, as insensible. She neither bows or speaks. The mass file before her as if she were hewn out of stone.

[And this is what our old country cousins seem to enjoy! How would it look for Mr. or Mrs. ANDREW JOHNSON to cut such a figure? But ours is only a Republic; theirs is a Kingdom, or, should we say, a "Queendom!" with lots of little Princes, Princesses, Earls, Dukes, Peers, Lords, Ladies, and, oh, ever so many poor "subjects." Well, let them have them.]

## A VILLAGE SKETCH

BY JENNIE JENKS.

I PRIDE myself on knowing by sight and by name almost every man and boy in our parish, from eight years old to eighty; I can not say as much for the female portion of our villagers. The women—the elder of them at least—are the more within doors, consequently more hidden. One does not meet them in the fields and highways; their duties make them lose housekeepers. The little girls, to be sure, are often enough in sight—"true creatures of the element"—basking in the sun, racing in the wind, rolling in the dust, dabbling in the water, playing in the sand; harder, dirtier, noisier, more sturdy and more fickle, more forcible defiers of heat and cold, wet and exposure, than even our boys. One sees them quite often enough to know them, 'tis true; but then the little elves seem to change so much at every step of their progress toward womanhood, that

distinctive recognition becomes difficult, if not entirely impossible. It is not merely growing all the time which so alters their general appearance, but it is such a positive, perplexing, and perpetual round of changes in action and employment. A butterfly has not undergone more transmutations in its progress through life, than a village belle on her arrival at the age of seventeen.

The first appearance of the little lass is something after the manner of a caterpillar, crawling and creeping upon the grass, sitting upright on the greensward, now laughing and now sniveling, first calling for "mamma," and then for "papa," wanting this and wanting that, and teasing some tired little nurse of an elder sister. There she lies, all gathered up into a clump, a fat, boncless, rosy piece of health, actually aspiring to the great accomplishments of walking and talking. See her tottling little cherub-like form, as she stammers out for something she spies; look at her endeavors to secure that desideratum, starting off on a rocking, weaving bound, without fear, her hands outstretched, and her bright eyes wide-fixed intently ahead, stretching her chubby little limbs, scrambling and sprawling, laughing and screaming. There she is in all the dignity, grandeur, and innocence of the baby, adorned in a pink-checked frock, a blue-dotted pinafore, and a little white cap tolerably clean and quite whole. One is almost inclined to inquire whether the living treasure be a boy or a girl; for these hardy little country rogues look much alike.

In the next stage of their existence, dirt incrusts enough to pass for the chrysalis, if it were not so very unquiet, the gender remains equally uncertain. Now, our little mischief has grown to be a fair, stout, curly-pated elfin of three or four summers, sporting in the air, chasing butterflies, plucking flowers and tramping down the grass all day long; shouting, jumping, running, screeching, and frolicking; and, in fact, she is just the happiest compound of noise and idleness, glee and mischievous pranks, curious capers, rags, and rebellion, that ever trod the earth.

Then comes a sun-burnt, gipsy-like, gad-about "tom-boy" stripling, of six or seven years; beginning to grow tall and slim; face, hands, and arms covered with freckles and tan; and the cares of the world growing upon her. With a pitcher in one hand, a mop in the other, and an old straw-shaker of ambiguous shape entirely covering her head and hiding her tangled hair, a tattered, stuffed petticoat, once bright green, hanging below an equally tattered cotton-frock, once purple, her longing, sharp bopeeping eyes are fixed on a game of base-ball hard-by, which the boys are playing, and with whom she fain would be enjoying the game.

So the world wags till ten; then the little damsel gets admission to the district school, and trips mincingly thither every morning, carrying her dinner-basket on one arm and a sun-umbrella under the other, looking as demure as a nun, and as tidy and comfortable as anything

can be; her thoughts fixed on button-holes and spelling-books—those engines of promotion in young minds, now despising dirt and base-ball, and all their joys.

Then, at twelve years of age, she comes home again, uncapped, untipped, unschooled, and as 'brown as a berry, wild as a colt, busy as a bee. She assists the folks around home, doing sundry little chores and running on errands as occasion may require. It is a great pity, we sometimes think, that a country girl could not stand still when she arrives at twelve or thirteen, and there remain, for then she is charming; her rustic simplicity is not to be gainsaid. Fresh and blooming as a rose, as straight as a candle, and as smiling as charity, she is the star of virtue, the object of love, and the hope of her parents. But the great clock of time will ever move forward, and at fourteen years she gets a service in the neighboring village or town; and her next appearance is in the perfection of the butterfly state, fluttering, glittering, and inconstant—yea, vain—the gayest and gaudiest insect that ever skimmed over the meadows, mountains, and vales of our rural clime.

And this is the true and certain progress of an American rustic beauty; when fully matured and developed, you will find her the sturdiest, healthiest, smartest, the most substantial, and worthy of all young womankind. Thus it is with the average lot of our village girls; they spring up, flourish, change, and disappear. Some, indeed, marry at home and settle among their kin; and then ensues another set of important, constant, and evident changes—rather more gradual, perhaps, but quite as sure—till gray hairs, wrinkles, and linsey-woolsey wind up the picture.

## HUSBANDS, IN PROSPECT. "WANTS" OF THE WEST.

MANY years ago, Mrs. Eliza W. Farnham issued circulars in this city inviting unmarried ladies of the East to join her in an expedition to California, where the services of women were then in great demand. She succeeded in obtaining the promise to go of several hundred, who had in view the richest rewards for their services in teaching school, keeping house, etc. A ship was chartered for the purpose, and all things made ready, but unfortunately for all concerned, some evil-minded persons connected with the press in New York basely insinuated that the expedition contemplated the establishment of disreputable houses in the Pacific States; and the breeze raised by this slander deterred nearly all the timid ladies from going. And the thing failed, and consequently the large majority of the sterner sex were left alone in all that great and growing country, sighing for congenial feminine spirits to share their gold and sympathies.

At a later period, a bachelor by the name of MERCEK, from Washington Territory, who could stand a life of single blessedness no longer, resolved on doing the State of his adoption

some service and to select a wife at the same time. He advertised in New York for ONE THOUSAND UNMARRIED WOMEN TO GO WEST—offering a free passage to all. At first the Eastern ladies fought shy. The question everybody asked was, Is he a Mormon? How do we know that he may not take all the ladies straightway to Brigham Young? He refers to members of Congress, to reliable business men, proves himself a gentleman and scholar; and the ladies, here and there, begin to take courage. Five hundred come forward and offer themselves a sacrifice for the good of the West. A war steamer is chartered from the Government; a hundred men are set to work putting in state-rooms and fitting her for the voyage. The newspapers are full of reports—true and false—kindly approving and bitterly denouncing. The excitement runs high. Everybody feels an interest in the dear lambs being led to the steamer. Miss Anna Dickinson, the political champion for woman's rights, joined in the cry and denounced the scheme from the platform at Cooper Institute, when Mr. Mercer was one of her auditors. Imagine how he must have winced under her scathing sarcasm. The women were to be labeled "For Sale," and on landing, every savage man would grab a girl and run her off to his dismal den, and there perhaps eat her up alive, poor thing! Contributions of books, music, provisions and the like are solicited by the merciful Mr. Mercer. We contribute our share of useful scientific literature. His "pile" is all invested—many thousands of dollars; but it proves insufficient for fitting up the ship, coaling, supplying provisions, and so forth, and he is driven to borrow. The fates favor, and the ship finally, after repeated delays, sets sail for the "Happy Land" with two hundred prospective wives and mothers on board. Here is the first authentic statement—from a passenger—we have had of the results. The reader will agree with us in pronouncing it every way satisfactory.

"The steamship *Continental* left New York, Jan. 16, 1866, with nearly 200 lady passengers, most of them orphans, gathered from the New England States. We sailed for Rio Janeiro, South America, where we stopped eight days, having had a most delightful passage, without storms or sickness. Thence we sailed through

the Straits of Magellan, experiencing no rough weather, and afterward landed at Lotta, in Chili, where we spent fifteen days very pleasantly. Making sail from thence, we proceeded to San Francisco, direct, touching at the Galapagos Islands, a small group right under the equator. On arrival in San Francisco we had a good deal of difficulty on account of false newspaper reports which had raised much excitement; but we succeeded in getting the party through to Washington Territory. In two weeks' time the ladies were all supplied with comfortable homes, and earning good wages. When I left there, the 20th of last December, they were all married but three; and I can say that they were all highly pleased with the country, and have written letters home to that effect. The general result of this enterprise upon the country has been salutary, and we ought to have thousands of women more of the same sort."

It is proper to add that Mr. Mercer has since

become a happy husband and a happy father. One of the ladies who went out to teach school is now Lady Mercer, and is keeping house.

Mr. Mercer has recently established a line of ships between New York and Portland, Oregon. He is shipping wheat, lumber, etc., direct to New York, and taking out railroad iron and other freight to the Rocky Mountains. May he rise and shine according to his merits, and be gratefully remembered by those he benefits East and West.

#### DR. JOHN LINDLEY, THE BOTANIST.

This distinguished botanist, who by his efforts in horticulture served to give that esthetic department of agriculture a scientific character, was born at Catton, near Norwich, England, February 5th, 1799. His father was a nurseryman, and owned a large garden. In the culture of plants and trees young Lindley took much interest, although at eighteen he left the garden for commercial business and connected himself with Wrench, the seedsman of Camberwell. His tastes, however, were strongly botanical, for in 1819 he published a translation of Richard's *Analyse du Fruit*. The labor of this translation was performed by him at one sitting, three days and two nights having been entirely devoted

to it. Between 1819 and 1850 he prepared and published upward of a dozen botanical works, many of which required long and critical investigation in the course of preparation. Besides, he contributed articles, estimated of high value by botanists, to the *Library of Useful Knowledge*, the *Penny Cyclopaedia*, the *Gardener's Chronicle*, the horticultural department of which he edited from its commencement in 1841, and assisted Mr. Hutton in the preparation of "The Fossil Flora of Great Britain." Among the more prominent of his books are the "Theory of Horticulture," which is considered the best English work on the subject extant, the "Introduction to Botany," the "Vegetable Kingdom," and several treatises on the *Orchidaceae*, which are standard.

In 1823 he was appointed assistant secretary of the London Horticultural Society, and contributed greatly to advance its interests. Not long after establishing this relation he had a spirited controversy on the merits of the nat-



PORTRAIT OF DR. JOHN LINDLEY, THE BOTANIST.



ural system of Botany, with a nobleman who espoused the old Linnæan doctrine. Lindley, with more progressive and enlightened views, finally discomfited his opponent, and gained a high position among botanists for critical acumen and comprehensive learning. He acted until near the close of his life as the assistant secretary of the Horticultural Society, edited their Transactions and Proceedings, and took an active part in the management of their gardens at Turnham Green. In 1820, at the opening of the London University, he was appointed professor of Botany, a chair which he occupied until his resignation in 1860. As an earnest student in every branch of learning connected with Botany he was unsurpassed, and his society and opinion were courted by those interested in similar inquiries. He was an active or honorary member of almost every learned society in Europe. In America, the recent progress in horticultural matters brought his name in high estimation, because of the practical value of his scientific investigations. Rev. H. W. Beecher, in a note to the *Gardener's Monthly*, thus speaks of him:

"The death of Dr. Lindley has made an important hiatus in popular gardening literature. We, in America especially, need men to write who devote time, thought, and knowledge to this elegant department of knowledge, as they do to the sciences of law, of medicine, or theology, and although we are glad of transient and cursory writing rather than none, I feel the want, in American horticultural magazines, of writing that is the result of long and close observation and of ripe reflection."

The character of his organization was strong of the nervous type. He was naturally studious, investigative, profound. The whole countenance at once proclaimed the man of earnest thought, esthetic taste, and elevated sentiment.

### THE HAPPIEST PERIOD.

At a festival party of old and young the question was asked: Which season of life is most happy? After being freely discussed by the guests, it was referred for answer to the host, upon whom was the burden of four-score years. He asked if they had not noticed a group of trees before the dwelling, and said:

"When the spring comes, and in the soft air the buds are breaking on the trees, and these are covered with blossoms, I think how beautiful is spring! And when the summer comes, and covers the trees with its heavy foliage, and singing birds are all among the branches, I think how beautiful is summer! When autumn loads them with golden fruit, and their leaves bear the gorgeous tint, I think how beautiful is autumn! And when it is sere winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could never until now, I see the stars shine through."

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.  
—Young's Night Thoughts.

### THE BLESSED LAND.

BY MRS. E. K. CRAWFORD.

There's a beautiful land no mortal hath seen,  
Whose light is the smile of our God;  
Where only the souls of the ransomed have been,  
And the feet of the ransomed have trod.  
Their glorified mission unruptured beholds  
Its mountains and valleys of green,  
And the river of life that unceasingly rolls  
Its blossom-decked margins between.  
There frost never withers the flowers with its blight,  
And storms never scatter their bloom;  
And the breezes that blow o'er that home of delight  
Breathe softly, but not of the tomb.  
There sounds of farewell on the ear never rise  
From pallid and quivering lips;  
And eyes that are brighter than star-lighted skies  
Are not tarnished by rude death's eclipse.

The beautiful dead who go out from our sight  
To their slumber, there waken again;  
And the garments they wear are made whiter than light,  
By the blessed Redeemer of men.  
Their faces will never be dimmed by the tears  
That so bitterly furrow our own,  
For their spirits are free from all sorrows and fears,  
In that better and happier home.

The portal that leads to that radiant land  
Is clouded with mystical gloom,  
And they who beyond it triumphantly stand,  
Have passed the dark shades of the tomb.  
We, too, through the shadows shall one day go down,  
And pass the pale sentinel there,  
Where this mortal puts on immortality's crown,  
And the robes that the purified wear.

Dear faces that vanished too soon from our gaze,  
Sweet lips that were hushed with a prayer,  
And voices we miss from our anthems of praise,  
Will all be restored to us there.  
Then blessed be God for the promises made,  
For the precious assurances given,  
That the partings of earth will be more than repaid  
By the blissful reunions of heaven.  
EAST CLEVELAND, O.

### UNITY IN DIVISION;

OR,

### THE MORE EXCELLENT WAY.

A SERMON\* BY REV. JASPER L. DOUTHITT.

1 Cor. xii. 4: Now there are diversities of gifts, but the same spirit.

1 Cor. xii. 31: But covet earnestly the best gifts; and yet I show unto you a more excellent way.

1 Cor. xiii. 8: *Charity* never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

THE Apostle is discoursing to the Church at Corinth upon the fact and propriety of a variety of gifts, and the mutual benefits that may result therefrom. These Corinthians seem not to have "continued with one accord eating their meat with gladness, and with singleness of heart praising God," as the newly-converted

\* Preached at Union Hall, Mattoon, Ill.

Christians on the day of Pentecost, the day when they were filled with the Holy Spirit, and spake in different tongues, according as the Spirit gave each one utterance. Another well says that this event of the Pentecost, construed the miracle as we may, teaches the great lesson of one gospel in many dialects—dialects of thought as well as of tongue. The Corinthians, I say, seem not to have heeded this lesson. Having fallen from their first warm love, they lost that charitable, generous, loving spirit, which is more valuable than all other Christian graces, and thus became schismatic, bigoted, dogmatic, and contentious. Instead of admiring the virtues and pitying the errors of their brethren, and kindly interpreting theological differences, they indulged in a spirit of censure; were disposed to pick flaws in each other's characters, and hunt up heresies in those who differed from them in religious doctrine. Therefore Paul addresses them in a very pointed and practical letter, showing them the folly of such a course of action, and directing them to a wiser and better way. What he would say to them in plain Anglo-Saxon, if I interpret his language correctly, is this: My brethren, I would have you know that although God works through you in various ways, enabling some of you to do one thing and some to do another, permitting some of you to see one part of His truth and some to see another part, still it is the same good Being that works in you all, so far as each works with a sincere desire to do good and see the truth; and He works in these different ways, these various methods, through a wise design. It is for your mutual help and your everlasting welfare. Therefore you should be charitable to those who differ from you in opinion or in gifts.

It takes many parts to make a whole; and you, being many, are one in Christ, if you work harmoniously, and do not blame those sincerely striving to follow Him. Although their ways may not be your ways, and they may praise God in a tongue strange to you, yet so long as any one speaks and acts in the spirit that blesses Jesus, he must be judged as speaking by the spirit of Almighty God. Therefore I beseech you, if you wish to be true followers of Him who went about doing good, that no one of you consider his way of thinking, or his particular calling, as more holy than that of others who may be moved by the same spirit. Remember, however, that "to err is human," that man is fallible, and therefore that no one need pride himself on seeing the whole truth unobscured or untainted by personal prejudices and individual whims; and for this reason while I would urge you to covet and strive for the best gifts and rejoice in diversities of operations, yet I would show you a more excellent way for directing your ambition, a way which really includes all others, or, at least, is more important than all others, in the sense that the attainment of the object sought is more important than the special means by which we seek to attain that object.

## RELIGIOUS BELIEF AND HUMAN ORGANIZATION.

Now the lesson to be drawn from these two chapters (xii. and xiii.), taking the words first quoted as an index, is a broad charity for all religious faith, and a hearty co-operation with all Christians and all people of all religious sects who accept the meek and lovely Nazarene as their Savior and leader. My reasons for drawing such a lesson may be considered under three heads: 1. Because honest differences of belief are founded in the very constitution of man. They are natural, innate, inevitable, and therefore according to divine arrangement. Both nature and revelation afford abundant testimony to the fact, that He who breathed life into man formed him with mental, moral, and spiritual characteristics peculiar to himself, and differing somewhat from those of his fellow-man. Most candid and enlightened men are coming to admit this fact. Says Hagenbach, a most conscientious orthodox writer, in his very able work upon German Rationalism: "The very language of the Bible does not bring truth in the same guise to every one; it is variously understood; every one interprets the Bible after his own manner."

\* \* There is a great deal in this matter dependent upon the natural constitution, the degree of culture, and the personal experience of the individual, and, up to a certain point, it may be said that with a common groundwork of religious belief, every one has a special creed, a separate theology, and a treasury of inner experiences and views different from those of any one else."

It is true that the inborn peculiarities may be greatly modified by the external influences under which a man voluntarily places himself; and, up to a certain point, and much more than many of us would like to think, we are responsible and accountable before God and our fellows for the erroneous views we may entertain. But place two persons under precisely the same influences, give them the nursing of the same mother, the instruction of the same teacher, let them read the same books, study the same Bible, and listen to the same sermons Sunday after Sunday all their lives, and yet we are warranted by all that can be known of human nature, either from history or the facts about us, in supposing that these two persons, when arrived at the age of maturity, would, despite all their similarity of training, entertain different shades of belief in matters of theology. It matters little how true or false this supposition may be, since the fact can not be denied that no two persons, however sincere Christians they may be, do always exactly agree in matters of religious faith and practice; and even where we find two or more who do very nearly agree, we find others, equally good, judging the tree by its fruits, who do most calmly and sincerely assent that the two who do agree are in error. Now, what must be the conclusion in such a case? Dare we affirm that this diverse belief is entirely voluntary, and wholly the result of willful and contentious dispositions, especially when the very purest and best men are subject to such diversities?

## THE TESTIMONY OF HISTORY.

Even the most loving and intimate disciples and associates of our Savior, when He walked the hills and valleys of Palestine, differed in their interpretations of some of their Master's words and teachings; the writers both of the Old and New Testaments show different conceptions of religious truth; Paul most frankly confesses that he taught opinions, or at least held views, peculiar to himself alone. During the past eighteen centuries, thousands of Christian men and women have walked calmly and cheerfully to the gibbet, the block, or the stake; have suffered death by scourgings, cruel tortures, and burnings. Why? Simply and solely because they could not conscientiously praise God in the same dialect of thought with their persecutors, who called themselves Christians also.

Now it would be an impeachment of the integrity of human nature, and therefore, indirectly, an impeachment of Him who created human nature, to affirm that these sainted martyrs who in all ages, and among all nations, have suffered and died for opinion's sake, did so merely through a willful stubbornness and a blind, bigoted determination to have their own way. It must be that they were led to such a course because they could not help believing as they did, because they thought and felt from their inmost souls that they were right, and were therefore willing to die for God's truth. As before said, we can not deny the fact that the wisest and best do differ more or less in their understanding of religious truth, and differ honestly, too, oftentimes when their worldly interests, their reputations, and their personal sympathies and actual desires would lead them to strive for an agreement. William Chillingworth, a most renowned and scholarly English divine of two centuries ago, received after his conversion to Protestantism, among many other persecutions, an angry letter from a friend, renouncing his friendship and upbraiding him for his conduct. Chillingworth's reply to his friend is noble, and worthy of note just here. Among many other questions as kindly put as they are pertinent, he asks his abusive friend: "Have you such power over your understanding that you can believe what you please though you see no reason? If you have, I pray, for our old friendship's sake, teach me that trick; but until I have learned it, I pray, blame me not for going the ordinary way—I mean, for believing or not believing as I see reason. If you can convince me of willful opposition against the known truth, of negligence in seeking it, of unwillingness to find it, of preferring temporal respects before it, or of any other fault which is in my power to amend, if I amend it not, be as angry with me as you please. But to impute to me involuntary errors, or that I do not see that which I would see, but can not, or that I will not profess that which I do not believe, certainly this is far more unreasonable error than any which you can justly charge me with." I know a person, now in the ministry, who in his early life most

fervently prayed that he might be led to see the truth as his most intimate associates and friends saw it, because his over-sensitive and sympathetic nature shrank from that coldness and persecution which often are visited on a person who holds views opposed to those with whom he associates most intimately, and contrary to the generally received opinions of men.

## AN ARGUMENT FOR DIVERSITY.

Variety, if used wisely, may be a blessing rather than a curse. God ordained it, and what He ordained was designed for a blessing. Shall we assume that man is able of his own puny self to so thwart the design of Providence as to cause these various shades of thought and feeling in direct opposition to Divine arrangement? No two persons have precisely the same appearance, physically considered. Shall we say that the Creator made all men to have the same general looks, the same colored hair and eyes, the same complexion, the same shape of head and the same size of body, and that man by his wickedness has so thwarted the original plan of the Creator, and changed the bodies of the race so far from the original mold, that now no two look precisely alike? On the contrary, is it not wiser to conclude that He who gave the rainbow its tints, the flowers their varied hues, the birds their variegated plumage, and who patterned the leaves of the trees and the grass of the fields so differently; He who has molded the pebbles and the very sands of the sea into many different shapes, and who presses the numberless flakes of snow into myriads of varying figures; He who has stamped his entire creation, animate and inanimate, on the earth beneath and about us, and in the heavens above us, with such infinite variety; I say, is it not wiser to conclude that He who has wrought out all this wonderful variety in the material and outer universe intended also that the finite minds of His children should see different shadows and lights of His infinite truth? Is it not wiser to conclude thus in regard to God's providence than to suppose that honest differences of opinion kindly entertained are inconsistent with His arrangements, incompatible with His laws, and therefore contrary to His will. The Apostle Paul was a shrewd observer and an excellent judge of human nature, and certainly knew something of the Divine will concerning man, and, as we have seen, he wisely takes it for granted that these differences in man's perception of truth were intended, and must therefore result in good, if properly used. Accepting these diversities of belief among Christians as having their foundation in the constitution, and as being sanctioned by revelation, believing this lesson to be taught by revelation and confirmed by Nature, we are compelled to be charitable toward all denominations of faith other than our own, else we sin against light and knowledge. We must be charitable under such circumstances and with such convictions, or confess our non-submission to the will of Him who made us, and who doeth all things well.

## DOGMATISM VS. FALLIBILITY.

Another consideration why Christians of all sects and faiths should cordially co-operate with each other in Christian work, and charitably interpret each other's views, is because man is finite, and can therefore comprehend only a part of God's infinite truth. Each man sees only his individual part of the truth, but it may be a part that no other one can see so well, just as he may do a work, however humble, that none other could do as well; therefore, in order that we may do the more, and arrive nearer the fullness of the truth, it is necessary that we should join hands and hearts, and charitably compare and consider each other's light.\* "My light is none the less for lighting my neighbors." How very true that is! "see through a glass darkly!" The truth is always more than we by our little creeds and systems would make it. As Tennyson has well said:

"Our little systems have their day;  
They have their day, and cease to be;  
They are but broken lights of Thee;  
And Thou, O Lord, art more than they."

But receiving each other's views with sufficient charity, we may at least partly unite these broken lights; and thus gain more truth, and furnish greater light to guide men out of the bondage of sin and darkness into the liberty and light of the Gospel of righteousness and peace. We should not only tolerate differences of opinion, but rejoice in them. In this way, instead of worse than wasting our energies—wiping the oil of our lamps in a foolish endeavor to extinguish each other's lights—we might be as an illuminated city set upon a hill. Dr. Beecher most truthfully declares in a sermon, that in order that the Gospel may be preached to every living creature, "We must accept the different types of piety which spring from different mental constitutions and methods of instruction. We must recognize and use the intellectual type of development; the emotive type; the mystical type; the philanthropic, and the esthetic type. All of them together would make the perfect man. But who is large enough to be a representative Christian? It takes all the different churches to represent the whole Christianity of any period." In our desire to see more of the sublime principles of the Christian religion, we may accept many of the peculiar views of the Roman Catholic and the Protestant, the orthodox and the heterodox, the "evangelical" and the "liberal;" and, in fact, we may accept much that is taught by that class of persons called infidels and skeptics, and though we may be the wiser and none the worse for so doing, yet we shall fall short of the whole truth, because finiteness can not grasp infinity. "Virgil," says Emerson,

\* In the last number of the *Contemporary Review*, edited by Dean Alford, Professor Jellett maintains that doctrinal unity in religion is no more possible nor desirable than unity of opinion in politics. What is called religious error is usually the exaggerated estimate of some important truth, or the transient form of a noble aspiration after clearer views. That is no true liberality which does not add to toleration of opponents a frank recognition of their value.

"is a thousand books to a thousand persons. Take the book into your two hands and read your eyes out, you will never find what I find." He might as truly have said the same of the Bible. Each man among a hundred reads it and finds food for the soul which the ninety-nine others do not find. How foolish to declare that this one or that one is a heretic because the ninety-nine others do not find the same food that he does! It would be equally wise and charitable to blame our brother for having hazel eyes instead of blue, as to find fault with him for seeing what we may not, perhaps can not, see. Because some men can not distinguish or see certain colors, they should not deny their existence; least of all should they harshly judge those who claim to be guided in the "narrow" path by rays of light which to them are imperceptible. For a man to demand that we shall receive moral and religious illumination through his organs of spiritual vision, and his only, is as if he should place his body between us and the sunshine and say, with pompous air and authoritative tone: "I see all the light there is to be seen; look through me, if you would have light, or remain forever in darkness!"

## FUTILITY OF MERE OPINION.

If a man shows Christian fruits, exhibits Christian character, and comes to us requesting Christian fellowship, we are bound by the laws of Christian courtesy to grant his request, notwithstanding he may entertain opinions that seem to us unwarranted by reason or revelation. "A string of opinions," said John Wesley, "is no more Christian faith than a string of beads is Christian practice." "If the fruit be good," wrote Dr. Franklin to his sister who had written him a letter of anxious inquiry in regard to his religious opinions—"if the fruit be good, dear sister, terrify not yourself about the tree; for do men gather grapes of thorns or figs of thistles?" If a brother, though skeptical in many things, by his sobriety and industry, and by his purity of life helps to cast the evil out of those who admiringly look upon him from day to day, should we presume to forbid him because he followeth not us? The Son of God rebukes us as he did his disciples eighteen hundred years ago, saying tenderly, yet firmly, "Forbid him not, for he that is not against us is on our part."

A charitable regard for, and a kindly interpretation of, the conscientious convictions of others should characterize the relation of different Christian denominations with each other, because in no other way can we obey the golden rule and fulfill that law of charity which the New Testament so beautifully unfolds, and which is the very essence of duty, and the object of all law and gospel. Love is the end of all the commandments, the real basis of all faith. All precepts, all doctrines, all ordinances of religion are but means for the attainment of this one grand end. "A new commandment give I unto you, that you love one another." "Love is the fulfilling of the law." "God is love." A correct faith is indeed essential. It makes a vast difference in the charac-

ter and life whether a man believes in Mahomet, or Jesus of Nazareth; but a faith which does not work by deeds of love, even though it be called Christian faith, is dead and worthless.

We have no right to demand that our brother shall think just as we do, nor that he shall subscribe to our peculiar system of faith; but we have a divine right, may I not say, to ask that he shall manifest a spirit of love in his actions toward us; and this he can not do and persecute us for opinion's sake.

## CHARITY.

There is a beautiful legend taken from the rabbinical writers, quoted perhaps first by Jeremy Taylor, and afterward by Sidney Smith, which runs somewhat thus: "Once upon a time, as Abraham was sitting in the door of his tent, there came unto him a wayfaring man; and Abraham gave him water for his feet, and set bread before him. And Abraham said unto him, 'Let us now worship the Lord our God before we eat of this bread.' And the wayfaring man said unto Abraham, 'I will not worship the Lord thy God, for thy God is not my God; but I will worship my God, even the God of my fathers.' But Abraham was exceedingly wroth; and he rose up to put the wayfaring man forth from the door of his tent, when, lo! the voice of the Lord was heard in the tent, saying: 'Abraham, Abraham, have I borne with this man for three-score and ten years, and canst not thou bear with him for one hour?' How difficult it is to obey the plainest precepts of the Gospel, especially if such obedience conflicts with our prejudices and with our personal preferences! and how hard it is to speak upon this heavenly principle of Christian charity and forbearance without appearing stale and tedious! How exceedingly difficult it is for men and women to incorporate into their lives and characters a moral axiom so often discoursed upon and so universally admitted! That witty and noble English divine, Sidney Smith, in a most admirable discourse "On those Rules of Christian Charity by which our Opinions of other Sects should be formed," said: "The wildest visionary does not now hope he can bring his fellow-creatures to one standard of faith. If history has taught us any one thing, it is that mankind, on such sort of subjects, will form their own opinions." All that we have any reason to hope for is that differences of opinion may be cemented together by that charity which "suffereth long and is kind;" which "vaunteth not itself; is not puffed up; seeketh not its own; is not easily provoked; thinketh no evil." That is a consummation which may be reasonably hoped for, and all good people may devoutly labor for its bringing about on earth. In this way alone can we have unity in division, and produce harmonious music from the various notes of thought and faith that now jar so discordantly in the Christian world. This unity of spirit, with diversity of operations; this peace in division; this singleness of purpose, with a variety of gifts—is the end of all law and the object of all gospel.



## THE MAIN POINT.

The question which every soul in judgment must answer is not, *how* have you grown? but *have* you grown to the stature of a son or a daughter of God? When the Lord of the harvest comes, He does not ask, In what field did this grow? Did it grow on rich or poor land? Did it grow in heathen or Christian countries? Did it grow in Asia, Africa, Europe, or America? Neither does He ask how was it cultivated? Was it cultivated by the ministers, doctrines, books, and ordinances of this sect or that sect? Was it helped in its growth by the agencies and instruments of Catholicism or Protestantism, Calvinism or Arminianism, Trinitarianism or Unitarianism? Did it grow by heterodoxy or orthodoxy? Thanks to Him who is just, merciful, good, and holy! no such questions of partiality are asked, but simply, "Is it wheat? if so, then gather it into my garner." And to the reapers that go forth, the command of the great Husbandman is, that each shall diligently labor with the peculiar tools placed in his hands. The fields are white unto the harvest. Then why stop to quarrel with our brothers who may be reaping in a different manner, or working by different methods and with different implements? Or why impeach their faith if they discover soul-inspiring truths, and gather incentives for noble deeds and aims from fields that appear to us barren and waste. I understand the true church to be not a select few hedged in by a creed, who are, as another expresses it, "afraid to peep through the iron bars of their prison lest some sharp sheriff of the faith nab them and place them on trial for heresy." This, assuredly, is not the heaven which leaveneth the whole lump. Rather, it is that church or body of people which includes the *good* men and women of all faiths, all sects, and all races working together in unity of purpose, but with diversity of gifts, for their salvation. The Good Shepherd of the true fold does not stop to inquire what kind of sheep are these? before receiving them into his fold. Are they lame or sick? Then so much the more care must be taken of them. Are they white, black, red, or brown? No matter; if sheep, his voice calls them into his fold; and no one of the flock need pride itself as more welcome or more worthy of admission than another.

As John the revelator, in the vision on Patmos, saw several gates to the New Jerusalem, so there are several roads by which sincere seekers of truth may travel toward God and enter into life.

"Nearer, my God, to Thee,—  
Nearer to Thee"

is the sublime end sought; and little does it matter by which route the approach is made if that end is gained.

However, as we yearn for that true nobility of soul, that beauty of character, that perfection of all our faculties which was so manifest in Jesus—let us remember that the Creator has so ordained it that we can only attain to this excellence, this perfectness, by cordially holding each other's hands, tenderly touching each oth-



REV. JABEZ BURNS, D.D.

er's hearts, and lovingly uniting our best convictions, our highest hopes, purest desires, and holiest aspirations. Intellectual dogmas and mere speculative theories of salvation may fail to convert the sinner from the error of his way. All ceremonies, all ordinances, all the mere external rites of religion—though proper in their place—may utterly fail to save a soul from sin and error. But we have the Apostle Paul's word for it, that there is one rule to guide us in our relation with our fellows and our attitude toward God; one principle of life and action which, if thoroughly practiced, never fails to do good—"Charity never faileth." As we all have one Father, so we all receive light from the same great sun; and although in passing through our variously shaped glasses this light appears in different colors, just as the natural light in passing through the prism separates into the seven colors of the rainbow, yet, as a writer has beautifully expressed it, "when God's truth, refracted on its entrance into our nature, shall emerge into the white light again, not one of these tinted beams can be spared."

## REV. JABEZ BURNS, D.D.

The brain of this gentleman is evidently large, of fine quality, and more than ordinarily active, yet, sustained as it is by a superior vital organization, the product of a due regard for the requirements of health and sobriety, there is no tendency to exhaustion or premature decay. A happy combination of the several temperaments serves to keep him in good condition, mentally and physically.

He is alive to impressions from without, and has much of that constitutional quality which the French term *susceptibilité*; his feelings are strong to intensity, but his power of self-control is also well

marked, so that the action founded on sheer impulse is of rare occurrence in his career.

He possesses much cheerfulness and hopefulness of disposition; is not inclined to despond from any cause; would look confidently forward to a complete resolution of any difficulty or embarrassment into which he might fall. The religious element in him is strongly developed; he feels that he is sustained by a Power above, that he can rest calmly on the hopes and assurances set forth in the Word of his God. He has a firm hold on the future life, and believes that he has a realization of what is signified by faith. That he takes pleasure in doing good, that he is sympathetic and forbearing, is manifested in the large Benevolence which towers up from the forehead. He is firm and persistent, however, in the maintenance of his opinion; has an earnest individuality of his own, but can not be charged with arrogance or assumption. He is in a great degree fond of society; believes in domestic life—the home circle; has strong ties upon home; he regards the hearthstone as the center whence radiate those influences which exert the most powerful effect in reforming and elevating human nature. Intellectually, he possesses much strength and breadth of thought and versatility combined with an excellent practical discernment. There is more originality of thought and purpose indicated than a disposition to imitate. The tendency of such an intellect, influenced as it is by so strong a moral nature, would be toward philanthropy, morality, and religion. His frank and earnest nature would incline him to utter his impressions, and his Benevolence would give them a humanitarian tenor.

The subject of our present sketch—who forms one of the leaders of the "General" branch of the Baptist denomination, was born at Oldham, near Manchester, England, on the 18th of December, 1805. His parents were members of the Wesleyan Connection, and were of exemplary piety, though moving in a comparatively humble sphere of life. His first education was communicated to him at a private academy at Chester, England; afterward, however, he was the favorite pupil of the Rev. W. Winter, M.A., at the grammar-school of his native town. Having completed his course there, he went to assist his father in his business as a medical practitioner; and prior to his entering upon the work of his life, we believe he had some experience in other depart-

ments of trade. When eighteen years of age he became a member of the Methodist New Connection, among which earnest and devoted people he first made use of those talents which have made him one of the most widely-known preachers of his generation. He remained with this body five years. In 1826 he went to London. It was in 1828, we believe, when he avowed a change of view on the question of baptism, and was publicly immersed on a profession of his faith. In 1829 he accepted an invitation to the pastorate of the United Christian Church at Perth, Scotland; and he lived on that side of the border for five years. While there he devoted himself with great zeal to a movement that was at that time in its infancy, and not very likely to find universal favor among Scotchmen—we refer to the temperance question; and it may be here noted that his enthusiasm in this cause has to the present day shown no sign of diminution.

In 1825, Dr. Burns returned to London, as pastor of the General Baptist church meeting in New Church Street Chapel, Marylebone; and so uniform was his success there, that it was twice found necessary to enlarge his chapel. He was one of the first members of the Evangelical Alliance, and has never missed any opportunity of raising his voice or using his pen in the cause of Christian Union. In the year 1847 he was chosen by the Association of General Baptists to represent his brethren in a Triennial Conference of the Free-Will Baptists of America, held in Vermont. Twelve months previously, the Wesleyan University of Middletown, Connecticut, had conferred upon him the honorary title of D.D. Several times has he been chosen as Moderator and preacher of the Annual Assembly of his own denomination. He has been a prolific writer, and many of his productions have met with a very large circulation, not only in Great Britain, but also in the United States. His works may be classified thus: First, those designed for private, and those for general Christian usefulness, as his first three books, "Christian Sketch Book," of which twelve thousand copies were sold, "Spiritual Cabinet," "Christian Remembrancer." Afterward, second series of "Christian Sketch Book," "Christian Daily Portion"—365 readings on the person and work of Christ, "Sermons for Family Reading," a second volume of the same for village worship, "Mothers of the Wise and Good," "Deathbed Triumphs of Eminent Christians," "Life of Mr. Fletcher of Madeley," "Missionary Enterprises," "Light for the Sick-room," "Light for the House of Mourning," "None but Jesus," "Christian Exercises for every Lord's-day," "Discourses on the Various Forms of Religion."

Of works designed for ministers and students were, "Sketches and Skeletons of Sermons" (nine volumes), "Pulpit Cyclopaedia" (four volumes), "Sunday-school Sketches," "Christian Philosophy, or Materials for Thought," "Universal Love of God," "Sermons on Scriptural Election." Of works for young people and children, "Youthful Piety,"

ditto Second Series, "Youthful Christian," "Good Child's Gift Book," "Scripture Catechism in Verse," "Little Poems," "Missionary Rhymes," "Temperance Hymns," etc.; also "Sabbath Treasure," for children's Sunday reading. In addition to these, "Hints to Church Members," "A Few Words to Religious Inquirers," "The Marriage Gift Book and Bridal Token," and it is conjectured that Dr. Burns is the author of "No Better than We Should Be."

As editor, Dr. Burns conducted the *Christian Miscellany* in Scotland, a magazine designed to promote Christian Union; the *Preacher's Magazine*, extending through six volumes; and he was the editor of the *London Temperance Journal* for about seven years.

He published on his return from America in 1847 a volume describing the scenes and incidents of his travels through 2,500 miles of the country.

Dr. Burns delivered the inaugural sermon in Manchester on the formation of the United Kingdom Alliance for the Suppression of the Liquor Traffic, and which was published and largely circulated through the kingdom by that society.

Dr. Burns entered on his London pastorate in May, 1835, with a membership of about twenty persons, and a comparatively empty place of worship; his church now numbers upward of five hundred communicants, and a twice enlarged chapel, with sittings all let, and full congregation.

Dr. Burns is not less famous among his professional brethren as a constructor of sermons than he is popular among the various evangelical communities of the country as a preacher.

Dr. Burns exhibited the greatest sympathy with the cause of the American Union. Near the beginning of the war he placed a small flag of "stars and stripes" over his study table, and retains it there still, and ever prayed in his public services for the revered President Abraham Lincoln in association with the Queen of Great Britain. In politics, he belongs to the school of thorough Reformers, but is equally attached to the Peace Society, and has far more faith in moral principles than physical force.

#### RAINBOW PARISH;

OR, WHAT SHALL WE PAY HIM?

BY A. A. G.

THE 1st of May, when everybody is moving, and house-cleaning time, when all things in the house are turned upside down, preparatory to being turned right side up, are periods marked by great confusion and excitement, and also by ill-nature and diversity of opinion. But confusion and excitement, ill-nature and diversity of opinion, beyond all description, mark those periods in the history of the largest parish of Rainbow town, when a new minister stands on the dangerous brink of becoming their "settled pastor."

As it would require a very thorough knowl-

edge of geography to find Rainbow town on the map, it being known by its ancient, and not by its modern, name, it will be well to state that the name of Rainbow was given to it by a noted wag who thought he could perceive a resemblance between its most prominent parish and the rainbow.

The following is a copy of a letter he addressed to the parish, after attending a meeting that was called to discuss a new minister, and to decide the question: "What shall we pay him?"

"GENTLEMEN OF THE CHURCH AND CONGREGATION: I have, within the last twenty years, named three or four country-seats, several babies, and half a dozen towns that had just been launched into existence; all of which country-seats and babies and towns might have gone without a name until this day, for aught I know, if I had not benevolently offered my ingenuity, and named them.

"I might also add, that having a constitutional antipathy to everything inappropriate, I have, at several different times, changed the names of towns, and given them names in harmony with the principal characteristic of the ruling church. Your church, I see, is the ruling church of your town. It leads, and all the rest have to follow. Consequently, it is the church of the place. It gives color and tone to society; but its principal characteristic is its variety, its variety of people, its variety of opinion, and its endless variety of shades of opinion. Seeing, as I do, the grand peculiarity of your parish, I venture to offer my services, and name it the Rainbow parish. And that it may indeed be a church that is like a city set upon a hill, I name the whole town after it. Henceforth, no one can speak of Rainbow town without being reminded of Rainbow parish, and your church will have an *éclat* that it has never before known. If I can assist you in deciding the question: 'What shall we pay him?' I will be most happy to do so. Very truly yours,

"AN OUTSIDER."

Thè "Outsider" was quite correct in his opinion. The Rainbow parish of Rainbow town embraced every possible variety of mind, and every conceivable size of soul. And all degrees of conformity to this lower world, and all degrees of consecration to the upper world were to be seen within its inclosure. Men and women who held their gold with an iron grasp, and men and women who poured out their treasures as the surcharged clouds pour out rain, lived and acted within its sacred precincts.

Consequently, the question: "What shall we pay him?"—a question that always arose, as a matter of course, whenever a new minister was to be called—was never settled until the last minute. If they all had had contracted, stingy souls, there would have been unanimity; and the question being settled, and a small salary decided upon, all that the minister would have had to do would be to come, or—not come.

But, as could be proved by the minutes of the meeting that the "Outsider" attended, there

were men in the church to whom stinginess was pain—to whom hoarding up money, or spending it all on themselves, was positive torture. By full, free, generous giving in this world, they expected to lay up a fortune in heaven, and go thither at last to enjoy it. They had faith in things visible, but more faith in things invisible; and so they were not of those who get all they can, and keep all they get. There was Mr. Doubledo, whose head made money, and whose heart gave it away. The world called him "lucky," but the Great Creator set his seal upon him, and called him one of his noblest works. To him, silver and gold were of little value if he could not give them away; and he carried his royal nature on his forehead, in his eye, in his voice, in his hand. Every one in Rainbow parish knew, when he rose in the church meeting, that he was not about to propose a moderate salary, for moderation was something that his benevolence could not endure, and at which his justice revolted whenever the subject before the people was the minister's salary.

And there were others of kindred spirits—men who dared to stand up and advocate ease and comfort and a large supply of this world's goods for *ministers*! And they were not afraid to add: "Let it be at our expense. Let every man of us give as God hath prospered him, that the minister who comes to us may be 'full and abundant.'"

But there were others, whose eyes grew large and whose breath grew short at the idea of letting a *minister*!—a minister of the Gospel of Jesus Christ!—be "full and abundant."

"It will never do," said one, and another: "Geshurun waxed fat and kicked. Great temporal prosperity injures a *minister's* spirituality." Those who were the first thus to remonstrate against a large salary were men of great worldly ambition but small means; and they had become narrow in all their ideas of how a minister should live, and envious of any prosperity superior to their own.

"I have only fifteen hundred dollars a year to live on," said brother Pinch, "and I don't know why my minister should have three thousand. As to the four thousand, that brother Doubledo suggests, I wish to say that it is a disgrace to the Christian church."

Mr. Doubledo mildly replied that the brother with "only fifteen hundred dollars a year to live on" need pay no more than his share, and that it was the duty of a people to see to it that their minister lived free from worldly cares and anxieties.

But brother Pinch, and several other brothers of his stamp, continued to recoil at the idea of allowing a minister to be "full and abundant." They forgot that God gives to his ministers the right to say to those whom they serve: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" They forgot that God blesses "carnal things" to the use of the preachers of His truth—that preaching should bring a "carnal" reward, and that "the laborer is worthy of his reward."

And within this spiritual fold were others of like mind with brother Pinch and his kindred spirits, but unlike them in purse, for their purses were long and well filled. They had "no room where to bestow their goods"—goods bought with the overflowings of their treasury. They lived in palaces, and were celebrated for their equipage, and their plate, and their—unbounded generosity to themselves! But when that man of rich, noble soul—Mr. Doubledo—said to them, "Let him that is taught in the word communicate unto him that teacheth in *all good things*," they answered that the Bible ought not to be so twisted as to be made to encourage *extravagance* in ministers!

"You must not so interpret '*all good things*,' as to make it mean *luxuries*!" they said. "Ministers with small salaries are much more spiritual than ministers with large salaries. Four thousand dollars a year is enough to peril any minister's soul, and is as bad for his family as for him."

Mr. Flash, Mr. Bubble, and Mr. Tiptop were particularly earnest in condemning a large salary, not only as a blight upon spirituality, but as something entirely unnecessary to a minister and his family."

Was there ever such a vexed and vexing question as, "What shall we pay him?" Never. And a third meeting was called to decide it.

During the interim of two or three days, another letter was received from the "Outsider," and thus it read:

"GENTLEMEN OF THE CHURCH AND CONGREGATION: I was present at your second meeting, and you will allow me to compliment you on the intellectual and moral power there displayed, and also to offer you a few hints, and a few wise words of caution. Mr. Doubledo is a dangerous man—a person of his style is always dangerous—and the church and congregation must beware of being carried away by him into extravagance. There is nothing more unwise than needless expenditure of money, and it is needless expenditure—nothing else—that Mr. Doubledo advocates.

"Mr. Pinch and those who agree with him were the soundest and safest reasoners in your meeting, but I observed that they had not that large measure of practical economy that they might have. Why, gentlemen of the church and congregation, and particularly you, Mr. Doubledo and those of your mind, do you not know that *ministers* 'want but little here below, nor want that little long?' All that is necessary for a minister of the Gospel is to have his body and soul kept together, and this can be done with—a very small salary! I could bring a thousand instances to prove that but little is required to keep a minister's soul in its earthly tabernacle. Well, therefore, might any wise man, in seeing you pay four thousand, or even three thousand, a year, ask, 'To what purpose is all this waste?'

"If I may refer again to Mr. Doubledo, I will say that he does not interpret Scripture correctly. 'Let him that is taught in the word communicate unto him that teacheth, in all

good things,' is susceptible of a thousand interpretations, and is always interpreted according to the mind of the reader. Now, a man like Mr. Doubledo thinks that roast beef and plum pudding, turkeys and oyster sauce, and silver knives and forks to eat them with, and other silver to match, come under the head of '*all good things*.' It is a singular case of delusion, but so it is. He really thinks that 'they who preach the Gospel should live of the Gospel,' and live in fine style. It is a peculiar opinion of his—long and obstinately maintained—that preachers should have as many of the good things of this world as their hearers. And he seems positively anxious that they should all go to heaven 'on flowery beds of ease,' at least, he wants them to have all the ease that money can possibly bring. If he sees this letter, as he doubtless will, he must excuse my plainness. In conclusion, let me advise the church to heed the advice of Mr. Pinch and his set, and also to value and use the suggestions of Messrs. Flash, Bubble, and Tiptop.

"Let me add, that even if it would be a good thing for your minister to revel in the luxury of a large salary, too much should not be expected from the three last-mentioned gentlemen; for it is no more than just that a man should keep for himself and his family what he has *toiled hard* to get. It should be borne in mind, too, that each of these gentlemen has not only a wife and children, but great style, to support. And their good wishes for the spirituality of the minister and his family should be taken for solid gold, and very little 'filthy lucre' be expected from them.

"Hoping that you will realize the importance of giving your minister a small salary, I remain,

Very truly yours,

"AN OUTSIDER."

"Isn't that question settled yet?" asked Mrs. Flash, in a tone of surprise, as Mr. Flash was about to start for another meeting. "Well, really, I think that *men* have more meetings and less common sense than any class of beings in the universe. Women, yes, one woman, could decide, in a moment, what the minister's salary should be. Why, what can he do with more than fifteen hundred dollars? The parsonage is small and unpretending, as it ought to be; and if the family are unpretending, as a *minister's* family ought to be, they will find fifteen hundred dollars an ample supply."

But Mrs. Flash, like the men whose indecision and lack of common sense she deplored, was a little forgetful; at least, it did not occur to her, just then, that although her husband's income was ten thousand dollars, she had found it very difficult to keep within its limits. And yet, if it had occurred to her, she would not have been convicted of an ungenerous decision. Oh, no! She would have said: "My husband is not a *minister*. I am not a *minister's* wife—my family is not a *minister's* family. We are no rule for a minister."

Mrs. Flash, Mrs. Bubble, and Mrs. Tiptop occupied the same social position—the same level. They all lived and moved and had



their being on very high ground. As the natural result of being at the same distance from common people, they were very intimate friends; and although they did not mingle much with "the church and congregation" in Rainbow town, they interested themselves, in a haughty way, in the affairs of the parish, and freely expressed their ideas with regard to the expense and style of living suited to a minister.

It was very painful to Mrs. Tiptop "to see the minister's wife or daughters in rich, costly dresses or expensive furs." And she had an equally strong aversion to "a great deal of plate in a minister's family;" but she took great delight in accumulating it in her own—that is, *genuine* silver. She abominated plated ware, and had repeatedly instructed Mr. Tiptop never to bring any into the house.

And Mrs. Bubble and Mrs. Flash, as well as Mrs. Tiptop, had everything costly and genuine. No imitations of anything were to be found in their houses. They had cultivated their tastes to the highest point, and gratified them to the highest degree; but they were firm in the conviction that ministers and ministers' families should control their tastes, subdue their worldly ambition, and live as simply and plainly as possible—in short, live above the world.

Miss Silvia Tiptop might array herself in pink silk, blue silk, white silk, or black silk, according to her capricious tastes; Miss Seraphina Bubble might blaze with diamonds, and Miss Angelica Flash might pay fabulous prices for almost invisible laces—but "a pink silk dress was unbecoming to a minister's daughter." The smallest diamond in a ring—even when the ring was a present—worn by a minister's daughter, "looked out of place;" and anything more than a bit of sixpenny lace around her throat was "extravagance."

"Quite good enough for a minister's family," was a favorite expression with the Tiptops and Bubbles and Flashes; and there was a prospect that, between them and the Pinch family, the new minister and his wife and daughters would be compelled, by a poor salary, to let their "moderation be known unto all men."

A third meeting, and much warm debate, fixed the salary at twenty-five hundred dollars. This was quite below Mr. Doubledo's ambition for the new minister, but he comforted himself with secretly resolving to bring it up to three thousand.

The minister was soon settled in the Rainbow parish of Rainbow town, but with the Flashes and Bubbles and Tiptops on one side, and Mr. Pinch and his set on the other, he would have had rather a poor time of it, if Mr. Doubledo had not remembered to bring the salary up to three thousand dollars.

Soon after his settlement in Rainbow town, his parish received another letter from the "Outsider." The following is a faithful copy of it:

"DEARLY BELOVED BRETHREN OF RAINBOW PARISH: I am surprised that, with such men in your church as Mr. Pinch, Mr. Flash, Mr.

Bubble, and Mr. Tiptop, you should have voted your minister twenty-five hundred dollars! Twenty-five hundred dollars in a country town is, in my opinion, as dangerous as the cholera or the small-pox in an overcrowded city.

"The Lord give your minister grace, for the devil will keep his eye on that big pile, and use it, as he can, for bait. These are trying times for ministers. They are not allowed to go through storms and tempests to heaven, but everything is so arranged that they have a pleasant voyage over a quiet sea; and when they reach the haven, they can't take their places with those who have 'come up out of much tribulation.'

"There is now afloat in the church and the world the very pernicious idea that poverty is no help to spirituality—that even ministers may have all the world can give and yet have heaven too.

"But, my brethren, it is true, indisputably true, that there is nothing so good for the inner life of a minister of the Gospel as being perplexed to know how to 'make the ends meet.' It is said—and that's another pernicious idea afloat in the church and the world—that when the saints come to possess the earth (and there's a great many *ministers* among them, you know), they will have the best of everything agoing; and that pretty much all the silver and gold will be in their hands. Many really believe that the saints will 'inherit the earth,' and manage its riches all in their own way. How this will be, I can't tell, for I know more of the past than I do of the future; but if my present views are correct—and my views are generally correct—*spirituality* is to be the inheritance of the saints; and in the future, which will be gradually unfolded before us as time moves on, it will be revealed that the '*all good things*,' mentioned in Mr. Doubledo's favorite passage of Scripture, are not necessary to those ministers to whom the great Giver has given the rich and precious blessing of spirituality. But time tests all things, and it will test my views.

"Most truly yours,

"AN OUTSIDER."

This third and last letter had no sooner been read than Mr. Pinch exclaimed: "I am more than ever convinced that prosperity is harmful to a minister's spirituality! Twenty-five hundred dollars—with Mr. Doubledo pouring in presents to the amount of another five hundred—is quite too much!"

"Yes," answered Mr. Flash, with an ominous shake of his head, "you are right; but the tendency of the times is to encourage extravagance and worldliness in ministers. Hence, it is almost impossible to satisfy them, and men like Mr. Bubble and Mr. Tiptop and myself, who have great burdens to carry in our style of living, are taxed for the support of the ministry beyond what we are able to bear. That 'Outsider,' whoever he is, is a wise man. Let us give his letters a place among our most valuable church documents, and preserve them as long as the church exists." Mr. Bubble and Mr. Tiptop echoed the sentiments of Mr. Flash,

and the letters were preserved, and can be seen, in the handwriting of the "Outsider," among the valuable documents of Rainbow parish, in Rainbow town.

## DEDICATION HYMN.

Written by one of our valued contributors, and sung at the dedication of a church.

FATHER of Light, in this fair earthly abode

We bow to-day!

Our human hearts yearn for the love divine—

To Thee we pray!

O draw Thou near, and to our spirits' prayer

Give answering sign!

And let a Father's blessing, all may share,

Seal all as Thine!

Strengthen our souls, and in our every thought

Reign Thou, O God!

Then will the temple that our hands have wrought

Be Thine abode.

Then will the struggling spirit here be led

To sweet release.

The mourning heart be kindly comforted,

And crowned with peace.

Fold us within Thy careful love secure,

Nor let us stray!

By holy yearnings and by promptings pure,

Mark Thou our way!

Beneath the gentle shadow of Thy wing.

O let us rest!

Then whether gladness come, or sorrowing,

We shall be blest.

F. A. BAKER.

## MY WIFE.

SHE is a bright and winsome thing,

And sweet as flowers in May;

Her voice, my heart is echoing—

My wife.

Oh, precious name! Oh, link most dear,

The earthly solace I prize most;

How much thy gentle accents cheer—

My wife.

A helpmate she, a comfort true;

No sorrows deep oppress my brain,

But her soft smiles from sadness woo.

My wife.

Her soul is open, clear as light,

Her every thought I'm free to read;

She is a lily, pure and bright—

My wife.

Are there no shadows in her way,

No painful crosses to be borne?

Is life with her a sunny day?

My wife.

Sorrow to her is not unknown,

And trial sharp hath crossed her path;

But for all these, she's sweeter grown—

My wife.

Within her breast a holy joy,

Caught from the great white throne,

Burns ever fresh, without alloy—

My wife.

'Tis heavenly grace which, daily sought,

Smooths and adorns her gentle life;

With Jesus' love her heart is fraught—

My wife.

While I think her virtues over,

More and more her worth I feel;

Richest blessings rest upon her—

My wife.

H. S. D.

## NEW YORK.

MAY, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous practice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly, and this is the course I take myself."—*De Pte.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$3 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 389 Broadway, New York.

## HARD TIMES.

In consequence of seasons of excessive drouth, excessive rains, excessive frost, the country suffers from short crops. These are among the causes of hard times. Idleness, dissipation, bad habits, and thriftlessness beget hard times. Extravagance in living; spending more than we earn, or more than our income, produce hard times. Importing foreign finery, produced by pauper labor, in excess of our exports, causes hard times. Bad financiering, and corrupt legislation, which destroy public confidence, produce hard times. But free and intelligent Americans know comparatively little of hard times. It is the working classes of the old country; the millions of natural born paupers who have neither homes of their own nor any voice in the Government—who are both ignorant and dissipated—men, women, and children who subsist on the miserable pittance doled out to them by their noble masters, lords, and ladies, their most gracious majesties and rulers; the poor creatures who live in hovels and mud huts, who have no education, and know nothing of the world save by hearsay; who gang together in herds with the pigs, all in the same family; those, too, who work and live in the coal mines, away down in total darkness, hundreds of feet under ground—men, women, children, horses and donkeys, who do not see daylight for days and weeks together—who, when they come up into the sunshine, stagger and reel from very blindness, are they who can be said to thoroughly realize the meaning of "hard times." Another class in the old country may be mentioned, who get a precarious living by fishing, and who endure untold suffering from exposure to cold and damp, night and day,

year in and year out—weather-beaten men who grow old prematurely, and who get doubled up by rheumatism and other diseases resulting from undue exposure; the "work-people," in many of the factories, who delve at the looms from childhood till death, getting only a scanty living, often short of the necessities of life, and knowing nothing of its luxuries; these are they who know by bitter, pinching experience what is meant by the words "*hard times*."

We repeat, Americans in their worst condition know almost nothing of hard times. We have never yet had a famine in this country. Think of the tens of thousands who have starved to death, and the millions who live all their lives from "hand to mouth" in the Old World! No, there is really no necessity for hard times here. It is the improvident, imprudent, idle, imbecile, and dissipated here who look to charity for support, and who complain of hard times. Let such throw away their tobacco, beer, and rum; let them cease repining and go to work; let them try the experiment of a little useful self-denial, and see what a change will be wrought on the times, and especially on themselves. Let them cast about in search of those who really need a helping hand and give them a lift. See how strong it will make the generous giver of timely aid. Try that doctrine which says "It is more blessed to give than to receive," and see if it be not true in every case. He who *confers* the favor will be made more happy than the recipient, no matter how little or how large the service, the gift, or the favor. The same is true of the teacher; he who imparts knowledge gains knowledge in the act. His mind expands, and he becomes every day more learned. So it is with the writer, the speaker, and the artisan, and with *all* who do good in the world. They get good—grow in grace—by doing good. So all the faculties of the mind grow by what they feed upon, grow by virtue of action. Here, then, are the grounds for hope. If we would escape hard times, and secure good times, let us, each of us, put ourselves in right relations to the laws of God—moral, physical, and spiritual—and we may make the world—to ourselves—what we will, and practically do away with hard times.

WHAT IS THE MOTIVE?  
FOR YOUR SAKE—FOR MY SAKE.

THE motive by which we are animated makes all the difference in the world as to results. If we are self-seeking—i. e., working for the gratification of selfish ends—we may be rewarded by "lucre" alone. But to a noble mind, *that* would be "poor pay." If we engage in a business pursuit, every way legitimate in the eye of the civil law, but which must, from its very nature, bring curses instead of blessings on the community, it would be self-evident to all that *that* man's motive was purely selfish. If, on the other hand, one engages in a pursuit, no matter whether it be in law, medicine, or divinity; in agriculture, commerce, or mechanism; and the motive which animates the choice and the pursuit be *firm* to do the world a useful service, and, secondly, to gain means to be used for the good of mankind and the glory of God, a blessing will follow which the selfish man knows not of.

One may be actuated by mixed motives, namely, to provide for those dependent on him, and to take an interest in bettering the condition of society, the state, the nation, and the world. As to the most useful or the most suitable callings, each must judge for himself, according to the best light he possesses or can obtain. It will be a safe rule, however, for young men who have yet to choose a life pursuit, to submit the question to the Saviour. Anything He would approve, be it ever so simple or humble, may be safely done. But anything on which we could not ask His blessing we may not do. If we think He would approve horse-racing, games of chance, betting, gambling, lottery schemes; the growing, selling, or the using of tobacco; the manufacturing or vending of alcoholic liquors, etc., we may safely do any or all. But if we think He would *disapprove* one or all of these, we had better not do those things. We do not know a better standard by which to judge than this. As to our aptitude, or lack of it, for special callings, we may learn from science and common sense. Nor should it occupy us half a lifetime to learn this. Phrenology reveals the facts in the case, and will serve to place each of us just where we belong. If the selfish propensities predominate, and the moral sentiments are inactive, the tendency will be downward. But if there be both intellect and godliness, the motives will be high and holy.

Those good spirits who can not enjoy *alone* blessings equally needed by all, are missionaries in the true sense. They go about, with a Christ-like spirit, imparting by look, word, and act heavenly sunshine on all they meet. Have they read a good book? they commend it to others. Have they experienced a happy emotion? they communicate it to their neighbors. In short, good motives make one everywhere acceptable and always welcome, while the self-seeker is shunned, dreaded, despised. Let us see to it, then, that what we do shall be done in accordance with His will, and for the sake of others, rather than for any selfish ends. We

rejoice in the belief that many of the readers of this JOURNAL are actuated by *unselfish* motives. Readers who lend their JOURNALS, and go out of their way to do a neighborly kindness, verily they shall have their reward.

### SUICIDE.

On reading your article on "Suicide," in the January number, to a neighbor, he narrated the following incident, which came within his own experience. During the construction of the Vermont Central Railroad, while workmen were engaged "raising a seam" (in blasting rock), one of them was in the line of the seam who supposed himself beyond the point where the rock would open. It, however, opened under him, and he sank into the fissure as far as the lower intestines, and the rock closed immediately after upon him to within a couple of inches. He was crushed, but suffered no pain. Knowing that he could not live, he sent for his family, and bade them farewell. Entreating to be bled to death, no one responded, whereupon he took his knife, and having opened an artery in his left arm, bled to death. When he was cold, they "raised the seam," and the body was removed. Why did they not release him? the reader will ask.

His position was upright; he could not lie down; and he could not be released but by the action of gunpowder, which would have been a torture, and equally as fatal as that of burning away timbers to extricate one caught between them. *Death was inevitable—he had no hope.* Only excruciating torture could be expected till death came; and considering this case, I am led to conclude that he had a natural right to take his own life. Of life, his lease was up.

If we can take another's life to save our own, can we take or offer our own life to save another's? Or are our obligations to our own life paramount, and cease not for a moment or an occasion? The human family say—*not always.*

Are not all soldiers more or less suicidal who fall in war? Are not the intemperate suicidal? Are not the gluttons suicidal? Are not duellists suicidal? Is there one tenth of the human race that is not suicidal?—more suicidal than he who bled himself to death? Are not those—and they are legion—who prefer "a short life and a merry one" to one protracted by habits of temperance suicidal? If these interrogations are affirmed, then suicide is not always a crime of such degree as to shut out the soul from Heaven. *For all we know, it never is.* The dying may almost in a second repent, appeal, and be forgiven, too late to tell the living of the fact.

How far excusable he may be who inherits a tendency to suicide—unfortunate legacy—man can not decide. The writer's grandfather took his own life after years of intemperance, from which he had almost entirely reformed. The tendency was probably in him. My father and brother, ambitious to excess, brought

on an early death. The writer has thus far escaped, because possessed of the temperament of a grandmother who lived to eighty-five. When tempted by illness, or very sick at heart, suicide has been a matter of deep consideration. Having little or no fear now of such occurrence, yet he looks forward with much solicitude to the future avoidance of the influences by which such an act is brought about.

A. B. C.

[We are strong in the belief that one of sane mind, thoroughly grounded in *true Christianity*, will not commit suicide. He will, under the worst conceivable circumstances, rather resign himself to the will of God and submit to the inevitable "*Thy will be done.*" A godly man will obey His will, and wait.—Ed.]

### DIVERSITIES OF GIFTS.

BY VIRGINIA VARLEY.

ALTHOUGH the new dispensation did away with the necessity of prophesying, it did not therefore make the prophecies of none effect, or prevent the visitation of the sins of the fathers upon the children, even unto this day and generation, as we are abundantly able to testify. We are continually building new edifices on the foundations of old ones, and coming ages will but repeat the processes of reconstruction. Such has been the course of events since the first day of creation, and it bids fair to continue until the end of time. On the principle that counter-currents produce the agitation necessary to preserve the health of the moral and physical world, nations and individuals organize, reorganize, and disorganize with a facility that makes anything like order almost an impossibility. "Order was Heaven's first law," which has been repeated by man so frequently as to cease to be incorporated in the statutes. Congress votes against it every session. *Disorder* is the order of the day.

I began this article with the idea of directing attention to the diversities of gifts, their uses and abuses. In this day, when the great cry of "equal rights" has gone forth, and received an echo from almost every quarter of the globe, it would be strange if women—even those very far removed from strong-minded—had not undertaken to think for themselves. I fancy a great mistake has been made at the outset, in supposing that women were only waiting for something to do; that men were to crowd themselves closer together to make room for the advancing army of female workers.

Real genuine ability never waits for a sphere. The child that is ready to try his feet never frets at limited advantages, but makes use of those which he has. Woman's elevation is to begin in the cradle; and it very much depends on the mothers of this generation what sphere their children are to occupy in the next.

How forcibly the truth of that familiar text is impressed upon the mind—"there are di-

versities of gifts, and different operations of the same spirit." And you can no more train a dray-horse into a racer than you can make a genius out of poor material.

The mistake in educating at the start is the mistake we are to guard against, if we are ever to hope for the millennium of reconstruction. Julia has a taste for needlework and fine embroidery; but Julia's mamma—who ruined her own eyesight by close application to tent-stitch, satin-stitch, English-wheel, and similar needle gymnastics—is determined that her daughter shall not sacrifice herself to such foolishness. Besides, what use will fine needlework be in the society she is expected to adorn? So Julia is driven to the piano-stool, where she vents her spite on the unoffending key-board and the ears of her audience.

To be faithful in pursuing that which is distasteful to every sense, implies a sacrifice as great as human heart has power to endure. We can get used to it, of course, as we can get used to anything but hanging; but where there is no love to sweeten the work, how bitter it must be! But human short-sightedness makes it next to impossible to determine what sort of an education is necessary for a woman. Whatever trade a boy may be apprenticed to, he is at liberty to make it his life-work, and to go wherever it can be made most available. But a woman's lot is so uncertain—beginning in the kitchen and ending in the parlor, or more frequently beginning in the parlor and ending in the kitchen—that, after all, it is not so much education as the power of adaptability that fits her for any station she may be called upon to occupy. And this is a gift of grace. I am reminded of one who, in her early youth, was endowed with dignity of carriage and the attractive graces of true womanhood, which, supplemented by an education suited to her position in life, made her, as her friends were accustomed to say, "fit for the White House," which, in America, is equivalent to royalty. Her performance on the piano was masterly; she spoke French fluently; was skilled in wax-work, needlework, painting, and everything requiring delicate manipulation, besides having a mind capable of discussing the weightiest subjects in debate.

Well, she married, and in a little Western town is bringing up her family, whose care prevents her returning to what are veritably the "lost arts," and keeps her vibrating between the kitchen and the nursery.

I could cite hundreds of similar cases. Marriage makes a vocation for most women. With so many avenues open to honorable employment, it seems unnecessary for single women, properly educated or moderately gifted, to cry for "something to do." Fill some niche; if that which offers is not exactly the one you desire, still accept it until something better turns up; it is infinitely better than doing nothing.

There is a great talk about doing kitchen duty, as being far more preferable and praise-



worthy than many other occupations. Forbid that any should accept the position unless they have an unmistakable call in that direction! Try your hand at everything else before you swell the ranks of the undisciplined, whose maneuvers have resulted in a devastation and destruction appalling to gastronomy. The laborer should be *worthy* his hire.

I appeal to mothers. Have you a boy to educate? No matter what his social standing, put him to some trade that will make him a useful member of society, capable of supporting himself in any emergency, wherever fortune may fling him. And the girls. O that I had the wisdom of a Solomon, that I might instruct you! Finite judgment can but err; but you will have done your duty if you give them a specialty of some kind, if it is nothing more than making the bonnets or the dresses of the family. Even that may be a "saving ordinance" in days to come; for "thou knowest not which shall prosper, this or that." Above all things, whatever their station in life, teach them, or have them taught, if you are not able to do it yourself, the use of the needle, that they may never confess, boastingly or with shame—I have heard young women do both—that they "do not know how to make a garment." The sin of the parent visited upon the children!

I remember how amused I was at a soldiers' aid society, where hospital garments and necessities were being made by ladies connected with one of our city churches. There was a great amount of enthusiasm displayed, and the presidentess was at her wits' end. All the ladies wanted to do the plainest part of the work—hemming handkerchiefs and the like—and were horrified at the idea of making a button-hole. They could gossip so easily while they were hemming; it was tongue against needle, and the former won by fearful odds. So those who had served a long apprenticeship, and were qualified by grace as well, took up the bright little shaft and sent it flying through "seam, gusset, and band." But the credit was more equally divided, and who was the wiser? The lady president took up a flannel shirt, and, with a most woeful expression of countenance, showed me the sleeve put in upside down, and one of the wristbands put on the neck; and such mistakes occurred at every meeting.

But to return. Girls manifest their tastes more readily than boys, and taste requires cultivation. I speak to the ear of teachers, with a sigh for "what might have been," had those who undertook to instruct me discharged their obligations. Superficially educated, with a smattering of generalities and no idea of concentration; praised for a God-given talent, yet never taught how to use it, when necessity threw me on my own resources, from the depths of a tortured soul I cried, "What can I do?" "Facilis descensus," and for want of confidence in myself I slipped into the convenient position of a needlewoman, and wore my heart with continual fretting. Pa-

tient sisterhood! I know, by painful experience, all that you have to undergo, and my heart, my back, and my fingers ache for you.

I knew I could do better; and never forgetting to fan the spark of desire that burned within, it gradually brightened and brightened, until by its light I saw more clearly, and resigned the needle for the pen. It was the issuing of an emancipation proclamation; and my soul rejoices over her deliverance from bondage to this day. But my gift may not be yours, remember. Many kind friends declared it was injuring my health to sew so steadily. It has been proved that mental labor is exhausting to the nervous system; and for physical ends merely, housework has been recommended. What the soul approves, the body will sanction. I can do many things; but certain plants require certain soil, and I am pretty sure I shall not grow as God intended I should, unless I find the place where He meant me to be.

Teach the children some *one* thing, and teach that so well that they will be able to handle it on all sides, to be so familiar with it that should any new feature develop itself it will at once be apparent to their understanding. Remembering there are diversities of gifts, do not educate Paul for the ministry when he proves himself to be a very "child of the devil," or put James in a machine-shop when he has no taste for tools or machinery, and don't care to know the working principles of a steam-engine.

Every child is a compass-bearer, and if you set the craft afloat, you have but to watch the course it is carried by the current of circumstances to decide what influences will control it most effectually. It is scarcely necessary to add that science can aid you if any uncertainty should arise in forming your decision.

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is now in its 47th volume. What a mine of valuable information its pages have contained! And yet it goes on, endlessly turning out its stores. There are numbers of people who don't know what this magazine is. Let them read it, and they will be charmed to find a repertory of facts on character, history, science, literature, social economics, natural history, and domestic matters which will surprise them from its size and richness. The JOURNAL is a very cheap one, and the reputation it has established is kept up with a jealous care by Mr. Wells, its editor and publisher.—*Southern Son.*

[Thank you, Mr. Son. Glad to be appreciated by one so capable; we take off our hat, make a respectful bow, and—continue to exercise our "jealous care." Our circulation in the South is on the increase, a fact which augurs well for that region, so lately desolated by the track of war. It is coming up, and we are "right" glad of it.]

## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim.*

### THE ORIGIN OF MAN.

BY KARL VOGHT.

KARL VOGHT, the celebrated German ethnologist, concluded, in January last, at Leipzig, a very remarkable series of lectures on Man, considered especially in his relations to other grades of organized beings. His remarks were of more than ordinary interest; and their publication in book form will be looked for with interest. He is charged, especially by the Roman Catholic clergy in Germany, with elevating the brute at the expense of man, and with materialistic tendencies; but we think no one can gainsay the value of the facts which he has presented to us when they are properly estimated. His assigning to the principles of the phrenological examination of the brain "the most important" place in his ethnological researches, is a grand movement in the right direction. We translate the following condensation of his remarks from a German report:

#### THE PROGRESS OF THE BRAIN WITH CIVILIZATION.

The lecturer began, in his concluding lecture, by submitting a picture of the exerted activity through which man, in the pre-historic period, had had to defend his existence against other species, and then proceeded to trace out the influence which work and culture exercised upon him in the earlier stages of his mental advancement. With the progress of civilization, he said, equally progressed the development of the human figure, in the symmetry and harmony of its members, but more especially the development of that most important organ in man, namely, the brain. The skulls belonging to the earlier periods are, in their formation, but a degree advanced from wilderness—yea, brutishness; and with many races and tribes these vestiges have not been wholly removed. As the muscles are made perfect by exercise, so also is the volume of the brain, and its corresponding skull, enlarged by the progress of thought. It is that [the progress of the brain from a lower to a higher state] which is the chief measurement of intellectual power. This development of the brain is, too, related to the form of the face; the more the latter approaches the animal type, the less becomes the circumference of the brain.

The brain which is connected with the lowest grade of human cultivation, namely, the native Australian, has an average volume of 1,200 cubic centimeters; that of the civilized European, 1,500 cubic centimeters. A European with a brain of only 1,000 cubic centimeter measurement would be considered an idiot; yet the Australian and the Hottentot have scarcely more.

Even within the historic period, the volume of the brain has increased with the progress of civilization, yet without the external form of

man being essentially changed. In Paris, a short time ago, three distinct places of burial were deprived of their contents, and were subjected to comparative examinations by eminent physiologists of that city. One division consisted of the oldest remains taken from the vaults; they were from the higher rank of society existing at the time of Charlemagne, in the twelfth century. Another division was made up of the remains of all classes, representing the period from the twelfth to the eighteenth century; and a third, of the same classes, represented the later civilization of 1781 to 1814. In general, the cavity of the skull of those of the highest social and intellectual grades was found to be larger than that of the others, while, examined singly, the modern skull of the people had a greater brain capacity than the skull of the ancient baron. The increase in the size of the brain during the space of from six hundred to a thousand years amounts, in the mean, to 70 cubic centimeters. And this development has taken place in the above-mentioned types.

#### MAN AND THE APE.

The lecturer then went into an elaborate comparison of the ape with man, commencing with the bony structure, and then passing to the consideration of the brain. The largest gorilla-brain which Professor Vogt had had an opportunity of examining, had a measurement of only 537 cubic centimeters, scarcely more than a third the size of a European. Another remarkable difference is contained in the fact, that the brain of the gorilla, during life, is nearly stationary, gaining but 6 cubic centimeters yearly, until it has reached its highest measure; while with man, a rapid growth of the brain takes place in the first year of life.

The young ape and the human child resemble each other in the formation of the skull and brain only relatively at most; the older they become the more unlike they are. With the ape, the animal portion of the head, and especially the jaws, become more and more strongly developed. A child, which has at its birth from 400 to 450 cubic centimeters of brain, must still gain 1,000 cubic centimeters before maturity. Of this, one half is acquired in the first year, so that at the close of the year it will possess about 950 cubic centimeters, being at the rate of increase of about 1 cubic centimeter per day.

From this, Vogt declared that, by the exercise of the brain during the first year of life, real conceptions (the faculties of seeing, hearing, etc.) are formed out of the impressions of the senses (sight, sound, etc.) This language is intimately connected with the new physiological [phrenological] mode of examination in the development of particular portions of the brain.

In general, the arching of the forehead, over the eyes, is devoted to the intellectual functions. The more convolutions this part of the brain has, the greater is its activity. The lecturer, in proof of his statement, exhibited a cast from the brain of the famous mathematician Gauss,

in comparison with that of a Hottentot, showing their almost total absence in the latter and the great depth of the convolutions in the other, after which he proceeded:

Still, with all these differences in the formation of the ape and man, there are still gradations. The lower grades extend, as it were, by individual branches up to the higher, and these again, with individual radications, connect with the lower. In the ape species, the gorilla, the orang, and the chimpanzee most resemble the human species; but they do so in different ways, so that each of these species, considered on the one side, approximate more nearly to man, and again, on the other, recede farther from him. Considered in relation to his bodily members and organization, the gorilla resembles man more than either the orang or the chimpanzee; but he recedes when the orang is compared with reference to the formation of his skull, teeth, etc. On the other side, Messrs. Schwarz and Scherzer, who accompanied the Novara expedition, have taken measurements of ten different races of men, according to Professor Vogt's instructions, and they give us the result that they found races bearing strong relationship to the ape—some in the formation of the skull, and others in the members of the body.

#### THE MICROCEPHALON.

We come now to a peculiar department, upon which the lecturer dwelt for a long time—the so-called microcephalons, of which he enumerated forty-four cases from literature, and he himself had examined many such cases. These microcephalons—which are often descended from perfectly healthy parents, and have perfectly normal brothers and sisters—have a brain absolutely too small and inadequate. Only two of these which Professor Vogt examined, had over 537 cubic centimeters of brain (but more than the gorilla). A ten-year-old boy in Wurtemberg had only 273 cubic centimeters, and a lady of thirty-three years of age, only 296. The skull and brain grow with them exactly as with the ape. The other portions of the body are well formed. Such microcephalons were the Aztecs which for a long time were exhibited in many countries of Europe. The microcephalons are distinguished by an apish movement; a strong imitative impulse; do not speak, but make a harsh noise, and are very fond of climbing, etc.

#### VOGT'S CONCLUSIONS.

Professor Vogt concludes from his investigations that the present man derives his origin, not from similarly formed ancestors, nor yet from the present ape. When young, ape and man approximate to each other in form, hence both are derived from a related stock whose form of brain stands upon a lower scale than that of the present ape. (!) From this original uniform stock the ape and man have proceeded in their wider separation; the former has remained nearly stationary; the latter has progressed to a higher form of development.

The lecturer made a remark that this theory of progression from the imperfect to the per-

fect, whereby individual men and particular generations, through peculiar power, by continual exercise and the proper use of the intellectual faculties, can contribute to the perfection of the race—at all events, the perfection of man, as a rational being, is much more worthy of him than the idea of a degradation of humanity from an ideal and more perfect state to a more imperfect one.

#### KING THEODORE OF ABYSSINIA.

BY JOHN P. JACKSON.

WHEN Theodore, the present *Negus*, or emperor, of Abyssinia, placed himself upon the throne, he assumed the control of a land which had been devastated for generations by the civil wars and ambitious agitations of petty feudal warriors and chieftains. The people, tired of anarchy and misrule, flocked around his conquering standard, and believed that their long-promised deliverer and the restorer of their ancient prosperity had come. They fancied that in him would be fulfilled the prophecy of the old tradition, that "a king of the name of Theodore shall arise, who shall make Abyssinia great, and who shall destroy Mecca and Medina, the two chief cities of the Moslem." His conquests already made gave promise of the fulfillment of this old tradition, and amid the general rejoicing of the people the High Abouna proclaimed him king—"Negusa Negest Teödrosē za Itopia"—king of all kings, Theodore of Ethiopia.

From that time the future looked promising to him and his people. They believed in his "divine right" as ruler, and his claim to lineal descent from Solomon and the Queen of Sheba. He was himself imbued with this notion. "My fathers, the emperors," said he in a letter to Queen Victoria, speaking of his ancestors, "had forgotten the Creator; he handed over their kingdom to the Gallas and the Turks; but God created me, lifted me out of the dust, and restored the empire to my rule. He endowed me with power, and enabled me to stand in the place of my fathers. By this power I drove away the Gallas; but for the Turks, I have told them to leave the land of my ancestors. They refuse!"

To understand Theodore's character aright, as he was and as he is now, we must take into full consideration what he has always considered to be his divine mission—the restoration of his kingdom to the height of its former civilization. In his biography we shall see how this thought has become a part of his life; he has been warped by it; but still it is the index of his character. "He has been exasperated and soured," says the missionary Dutton, "by the failure of his plans of conquest and by frequent revolts among his subjects. He seems to have conceived the fanatical idea of his divine mission, as the Messiah or the Son of David, to subdue both Arabia and Egypt, and to deliver the Holy Sepulcher at Jerusalem from the Mohammedan. Instead

of accomplishing these grand schemes, he has been incessantly worried during the last five or six years by hostile confederations of the warlike chieftains of Abyssinia."

Theodore has become fanatical on the subject of his religious mission. His whole life has been a warring against the Mohammedan Gallas, the Egyptians, the Arabians, and the tribes of his own neighborhood. Many of these smaller tribes, and even the Gallas, he has compelled to embrace the Abyssinian Christianity. It was through the followers of Islam that Abyssinia's civilization was cut off, and Mohammedanism was only kept in check by Theodore's power. He was the only barrier between it and the only remnant of Jewish Christianity in Africa. Theodore looked upon all men who wished to engraft other religions in his country as intruders; and this was the feeling of his people.

"I know," said he to M. Le Jean, the French consul, "the tactics of European governments when they wish to take possession of an Eastern territory. They first of all send missionaries, then consuls to strengthen the missionaries, and finally battalions to back up the consuls. I am not a rajah of Hindustan to be bamboozled in that manner. I prefer to deal with the battalions first." It is the actual fulfillment of this remarkable prophecy—the advance of an English expedition—that draws the attention of the world Abyssinian-ward.

And these words must show us that we have not to deal simply with an ordinary African *Negus*, but with a man of superior intelligence and foresight far above the average of his countrymen. Despite his recent acts of abominable inhumanity, there is much found of what is really great in the acts of his early rule. More gifted men than he have utterly broken down on the failure of a deeply-cherished plan. Surrounded by the warlike and hostile Gallas, by savage and predatory races, and by the hosts of Mohammedan powers, he had believed that, with a united Abyssinia from the banks of the Nile to the shores of the Red Sea, he could accomplish his grand idea of stopping the further spreading of the power of Islam. The magnitude of his task can only be comprehended by a careful study of the surrounding country, its varied inhabitants and religions. He has had everything to contend with, the lazy, degraded, licentious priesthood, the consequently influenced peasantry, and the jealous rival chieftains.

Theodore's right to the Abyssinian throne is based on the principle of "might makes right;" but is justified by the custom of his country, and by the fact that it had no legitimate ruler when he arose to power. He claims his descent, on his father's side, from King Solomon, the Queen of Sheba. Abyssinian tradition has it on this wise: Once upon a time Mikada, queen of Sheba, brought as a testimony of admiration to King Solomon, at Jerusalem, immense treasures from the mighty kingdom of Ethiopia. When she returned to

her native land, she presented it with a further proof of her admiration of King Solomon, in the shape of a son, who was named Menilek (Messikek). From this Menilek, who eventually became king of Ethiopia, Dedjas (duke) Haïlo Walela Georgia, the father of Theodore, traced his descent. Theodore's mother is also traditionally supposed to be descended from the great Jewish king; but the only facts we gather make her out to be "a poor widow or slave, who resided, some forty years ago, in the neighborhood of Gondar, and who gained a living for herself and son by gathering an herb called *koussou*," and his enemies charge him as being illegitimate. On the subject of pedigree, however, Theodore is very sore; and the list of his ancestors is read over on all important state occasions. Dr. Blanc, whom we shall have occasion to quote on Theodore's life and character, tells us that in an interview which his party had, "the emperor's pedigree was first read," and adds, pleasantly, "from Adam to David all went on smoothly enough; from Solomon's supposed son, Messikek, to Socinius few names were given, but perhaps they were patriarchs in their own way; but when it came to Theodore's father and mother the difficulty increased, indeed became serious; many witnesses were brought forward to their royal descent, and even the opinions of the puppet Emperor Saharius were recorded in favor of Theodore's legal right to the throne of his ancestors."

Theodore's father appears to have held an official position in the province of Kuara, in Western Abyssinia, and there young Kassa (the original name of Theodore) was born, about the year 1820. His father intended him for the priesthood, and in his youth he attended, for a time, a monastic school in Gondar. It was there that he became acquainted with the ancient history and traditions of his country, which have had so great an influence on his later life.

Not liking the profession of the priest, however, he subsequently entered the army of the governor of the province of Dembea, and served with great bravery and distinction against the Turks. For this the governor recommended Kassa to the notice of Ras Ali, the mayor of the palace of Gondar, who then held supreme power, as the rightful emperor had been overthrown at Gondar; and he appointed the young warrior a *deja*match, or duke, to rule over the province of Kwarras, near Sennar.

It was then that the idea of becoming emperor entered his mind. There were many rulers, but no head; he became impatient of Ras Ali's restraints, and finally rose in open rebellion. The Ras threatened, promised, and even tried to bribe the young adventurer with the offer of his daughter; but in vain. Army after army was sent against but was unable to subdue him. Kassa, born a warrior and conqueror, drove them like sheep from the province. Finally, having in some measure disciplined his troops for the first time in

Abyssinia, he suddenly appeared in the neighborhood of Gondar, the capital, and challenged Ras Ali to combat on the plains of Goda. But the debauched Ras proved only a despicable enemy, and was forced to seek safety in flight. Thus left undisputed master of the country, he now turned his victorious arms against the chiefs of Godjam, Shoa, and Tigre, and in 1855, after the death of the former, and the deposition of Birro Goscho, of the latter, and the deposition of the ruler of the latter, whom Ras Ali never been able to conquer. Kassa's military courage, his cunning were invincible, on the 8th of February, 1855, three years after his last victory, without a rival, he was crowned at Axum, under the title of Theodore II. Kassa had no right to the name whatever, he assumed it in order to enlist the sympathy of his superstitious subjects, who were not to believe that he was Theodore—the emperor looked-for regenerator. "He revived the name from the national legends," says M. Le Jean, "and affirmed with an easy audacity that he was the subject of the prophecies."

Many of the smaller feudal chiefs would acknowledge Theodore's right to the throne. A certain negousie named Garete was most notorious. He had already murdered Mr. Plowden, the British consul, and Theodore felt bound to revenge his death. A battle took place in the neighborhood of Wogara, and would have proved fatal to the emperor but for the interposition of Mr. Le Jean, the English consul at that time. Garete was a man of remarkable agility and courage, dashed at Theodore and threw his lance at him, but Mr. Bell interposed his body, received the lance in his breast, and died. Then Ombie, a Tigre chief, refused to acknowledge him. His stronghold was on the summit of the mountain of Amba-Hai, 12,000 feet high; but he was captured, with its treasures, 40,000 talars of much gold and silver in ingots, and 7,000 muskets. At a neighboring fortress, Sobhog, Kassa, who had been in prison for seventeen years, who was himself a victim of Ombie, feared that he ran the risk of only changing his chains, or even faring worse in Theodore's hands. But his daughter, a very young and beautiful princess, courageously sought out the emperor and begged for her father's liberation. Her filial piety, but still more her great beauty, made a favorable impression upon the young conqueror, who released her father and made the graceful suppliant his wife. This woman exercised a remarkable influence over Theodore's life. He almost worshiped her; and when she died, a few years later, he lived in the space of eighteen months in the strictest continence.

The conquest of the province of Tigre was now complete. Ombie was in chains, and most of his worst enemies either killed or imprisoned; and Theodore then matured a project devoted to Abyssinian patriotism. It was to commence a crusade against the Turks, who were masters of the low land which had formerly belonged to Abyssinia. His first attempt was a failure. Descending with an almost unorgan-





PORTRAIT OF KING THEODORE OF ABYSSINIA.

ized band from the Abyssinian Alps, on the hot but fertile plains of Galabat, he learned the power of well-disciplined troops against disorderly masses; for, meeting with about five hundred Turkish irregulars, Theodore, wounded and humbled, was compelled to retrace his steps to his mountain fastnesses. But he did not give up his project. He proposed to England and France to join him in a crusade against the infidels; and then commenced to re-arm and train his soldiers in anticipation. His plan was to overwhelm the enemy by the immensity of his host; and waiting for the time of action to arrive, he kept on foot an ar-

my of at least one hundred and fifty thousand men. To feed and supply this force, amounting to nearly eight hundred thousand, including camp followers, he impoverished the country wherever he marched. But, in the mean time, disturbances arose in the south, and diverted his attention from the Turks.

In the range of mountains separating Shoa from the Abyssinian empire dwelt the Wollos, an advanced colony of the powerful Galla race, who for more than three centuries "had beaten about the frontiers of Ethiopia like a raging sea," and had already consumed a great portion. Theodore, who had some experience of

these ferocious freebooters, swore that for the future he would prevent their depredations. He learned that the Wollos had already ravaged the Christian provinces, especially the churches; and he descended upon them with his warriors like an avalanche. The Wollo chief fell on the field, the prisoners were mutilated, and the survivors giving up the struggle, retired to the mountains. But the victory was gained at a fearful cost to Theodore; he had lost the greater part of his army in the fight, and provisionally suspended further operations. Now, however, he had no real rival, and, as a late English writer says, "he began to institute a series of reforms which, had he lived in another country, would have gained him a reputation as great as that of Frederic, or Peter the Great.

Theodore's object was now to regenerate Abyssinia, and to bring about a prosperity equal to her ancient one. Cautious and cunning, his first care was to form a regular army of fifty thousand men, part of which he trained and armed in the European fashion, establishing at the same time an arsenal at Gaffat, where he manufactured his artillery. His old, untrained hordes were exchanged for troops that would almost vie with Europeans in their evo-

lutions. Heretofore they had been allowed to mutilate their captives; but this was forbidden to his soldiers. He abolished the practice of delivering up murderers to be tortured by the relatives of the unfortunate deceased. He introduced the principles of free trade, abolishing the custom-houses from Gondar to Hala.

Polygamy (which now again holds full sway) was done away with, and by precept and practice Theodore set the example to his subjects of chastity in marriage, and temperance and simplicity of life.\* He declared that the Cop-

\* Compiled from a recent article in the *London Illustrated News*.



tic religion should be the national church, and in 1855 he issued an order to the Mohammedans under his sway to become Christians within two years, or leave the country; while the Galla tribes, whose lands he conquered, had already assumed the Christian religion. But his greatest work was probably the abolishment of the slave trade—one of the most abominable features that disgraced the country. Every year there was held an annual fair, where thousands of young Galla girls and boys were brought down and sold into the hopeless bondage of the harem. Theodore forbade this under the penalty of death; he even ransomed many slaves himself, paying their price to the Mussulman dealers. These and numerous other reforms he commenced. A curious incident relating the way in which he effected the fulfillment of his orders is given by M. Le Jean. The country was overrun with robbers, rendering the roads very insecure. Theodore issued a royal proclamation from his camp just after his last victory, "that everybody should return to his father's profession—the trader to his shop, the peasant to his plow." The order was executed with Draconian rigor, and things were seen and done that would be impossible anywhere but in Abyssinia. The people of Tishba, who were incorrigible bandits, and whose village was situated on a spur of Mount Ifag, came to Theodore's camp, armed to the teeth, and begged the Negus to confirm their privilege, recognized by David the Great, to exercise the profession of their fathers. "What is that profession?" asked the emperor, without distrust. "Highway robbery," replied they, insolently. "Listen, now," said Theodore, concealing his surprise, "your profession is dangerous, and agriculture will be better. Go down to the plains of Lamghe, and cultivate it—it is the finest part of the kingdom. I will myself give you plows and oxen." They were immovable. The Negus ended by consenting to their demand, and dismissed them. As they were returning, proud of having, as they thought, intimidated their sovereign, they were joined on the road by a squadron of cavalry, the chief of which clearly showed them that if David the Great had by charter authorized them to live on the high road, his troops had a decree from a still greater and more powerful king, the "holy King Lalibela," which authorized the gendarmerie to saber the robbers.

[TO BE CONTINUED.]

**CURE FOR DRUNKENNESS.**—There is a prescription in use in England, for the cure of drunkenness, by which thousands are said to have been assisted to recover themselves. The recipe came into notoriety through the efforts of John Vine Hall, commander of the Great Eastern steamship. He had fallen into such habitual drunkenness, that his most earnest efforts to reclaim himself proved unavailing; at length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for seven months, and at

the end of that time he had lost all desire for liquor—although he had been for many years led captive by a most debasing appetite. The recipe, which he afterward published, and by which so many other drunkards have been assisted to reform, is as follows: sulphate of iron *twenty grains*; magnesia *forty grains*; peppermint water *forty-four drachms*; spirit of nutmeg *four drachms*. Dose—one tablespoonful twice a day.

This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulant drinks.

### OVER THE SEA.

Over the Western sea,  
A ship comes home to thee;  
With wealth untold, in goods and gold,  
Its broad decks crowded be;  
From Polar seas, from Tropic isles,  
Over the reach of sea-blue milos;  
On favoring tides; in port she rides,  
And brings her wealth to thee.

Over the Western sea,  
No ship comes home for me;  
Yet know I where, laden and fair,  
Upon another sea,  
I've little boats that gently move—  
The boats called Faith, the boats called Love,  
And soon or late, though long I wait,  
They bring their wealth to me.

Over the Western sea,  
Fame wafts a breath to thee;  
And oft thy name, with loud acclaim,  
Is sung and shouted free.  
And messages, with grand intent,  
By lips of royalty are sent,  
And all thy ways have whispered praise,  
Blown o'er the Western sea.

Over the Western sea,  
Fame wafts no breath to me;  
Only a song will oft along  
Drift o'er another sea;  
A simple song none care to know,  
Yet to myself I sing it low,  
And fame's dear bliss I never miss,  
When drifts the song to me.

Over the Western sea,  
No message comes to me;  
Yet beings bright, who walk in white,  
Beyond another sea,  
In tones majestic hint to me  
The glory and the mystery!  
Though lost and gone, they still send on  
Their messages to me.

Off, o'er the Western sea,  
Thy ships are lost to thee;  
The breath of fame grows cold and tame,  
The message falleth there.  
But never yet my boats went down;  
The saintly voices naught can drown;  
The low song cheers through all the years,  
And ne'er is lost to me.

Over the Western sea,  
Some time thy ship shall be  
Floating no more from shore to shore,  
To bring earth's wealth to thee;  
My boats their seaward course shall stop,  
And into peaceful harbor drop,  
And you and I alike shall be  
Borne o'er the self-same sea.

EMILY S. TANNER.

### PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY.

CLASS OF 1868.

For more than a quarter of a century, during each winter, we have given private and popular lectures for the instruction of ladies and gentlemen who were interested in becoming sufficiently acquainted with the general principles of Phrenology for their every-day use; and many merchants, artists, students in divinity, law, and medicine, parents, teachers, and others, availed themselves of these opportunities. But these popular lessons are not sufficiently specific and critical to meet the wants of those who desire to make practical Phrenology a life-profession.

A demand was therefore made upon us for more thorough instruction, and accordingly, for three years past, we have given instruction to classes of persons who desired to become professional teachers of the science. Each of the pupils thus taught has received at our hands a certificate of his attendance upon our instruction, which will be a voucher that at least he has submitted himself to that training and drill, the valuable results of which it would require many years of unaided practice to obtain. Honest, intelligent, moral men, with a missionary spirit, good common sense, and a fair education, we welcome to the field, and will do what we can to aid them in acquiring the proper qualifications to teach, practice, and disseminate this noble and useful science. The world has long wanted more workers in the phrenological field, and is ready to extend its respect and patronage to all who are qualified to deserve them.

We propose to open our annual class for gentlemen on Monday, January 4th, 1868, and those who desire to become members are requested to give us early notice, that we may send them the necessary advice on the subject.

The success of past efforts in the critical instruction of students warrants us in making the best arrangements for the future. Never was there a greater demand all over the civilized world for good lecturers and competent examiners than now.

In the forthcoming course we propose to teach students how to lecture and delineate character on scientific principles; in short, how to become practical phrenologists. The science needs more public advocates, and it is our desire to aid those who can, by proper training, do its justice.

THE SUBJECT WILL BE ILLUSTRATED BY OUR LARGE COLLECTION OF SKULLS, BUSTS, CASTS, AND PORTRAITS. The works most essential to be mastered are, Self-Instructor, 75c.; and the Phrenological Bust, showing the location of all the organs, \$1 75.

The following are exceedingly useful, and, if the student has the time and means, they should be procured and, at least, read, viz., Memory, \$1 50; Self-Culture, \$1 50; The New Phrenology, with one thousand illustrations, \$5; Combe's Physiology, \$1 75; Combe's Lectures, \$1 75; Combe's System of Phrenology, \$2; Defence of Phrenology, \$1 50; Constitution of Man, \$1 75; Gm's Anatomy, \$7.

These works may be obtained at the Office of the PHRENOLOGICAL JOURNAL. Those who order the entire list of works, to be sent by express, at their expense, can have them by sending us \$18. P. O. orders preferred.

Apparatus for Lecturers, such as portraits, skulls, and casts of heads, can be furnished to those who desire them.

For Terms, duration of the course of instruction, and the various topics taught, send stamp, asking for Circular entitled "PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY."

Application for membership should be made early. Please send a likeness, if convenient.

### CLASS FOR LADIES.

We have received lately several applications from ladies for instruction in Practical Phrenology; and as woman makes the best teacher, we see no reason why she should not practice Phrenology. Especially would



her advice to mothers be invaluable, in respect to the training and proper culture of children; therefore we cordially respond to the call thus made upon us.

We propose to open a summer class for ladies on Monday, September 7, 1868, and those who desire to become members are requested to give us early notice, that we may send them the necessary advice on the subject.

Please send stamp for Circular entitled "CLASS IN PHRENOLOGY FOR LADIES," which will contain Terms and all requisite information as to the topic embraced in the course of instruction.

Address "Phrenological Journal," New York.

## Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without indorsing either the opinions or the alleged facts.

### THE MORAL OF A CASH ACCOUNT.

THE bulk of mankind keep themselves impoverished by improvident expenditure, growing, principally, out of petty outlays, for which there is no account or recollection retained, but which in the aggregate of a year, or period of years, makes a very large reduction from their interim requirements. Such continued impoverishment, by improvident expenditure, serves to depress the spirits and lead to indifference and all sorts of vices, a condition and tendency which might be avoided by the simple habit of recording one's daily expenditures.

I know of no practice, applicable to both sexes, but especially to the male sex, so conducive to habits of economy and thrift, with the consequent appreciation of the value of money (most known when the least is retained), as the keeping a private cash account, in which we firmly resolve to enter, at the time of occurrence, every cent or dollar received, as well as every cent or dollar spent. Besides, the value of such record is apparent, since it enables us at all times, when we find the cash balance on hand to be unsatisfactory, to scrutinize the cause, and avoid in the future the needless squandering of the past. But if such accounts of expenditures are scrupulously recorded in detail, with amount and object, depend upon it records will not be made that will cause us to blush when referred to. The pocket will be saved from the impoverishment which most frequently attends the pandering to many mean gratifications, as well as selfish, or what are called social, habits, such as drinks, treats, drives, public amusements, etc., which absorb, though indulged to a limited extent, a large sum. This practice will also serve to correct extravagance in costly or showy dress, furniture, etc., which are immoral in their tendencies, and daily making useless turoads upon our acquisitions, as well as peace of mind and health of body.

Every merchant, necessarily, keeps his store cash account; and why not every individual his pocket cash account of receipts and expenditures? The former is to ascertain thereby his annual monetary condition; while the latter will not only contribute, privately, a like result, but it will vastly contribute to his moral well-being, and form a sure basis of future credit and prosperity, reflecting advantageously upon his business as upon his private habits.

Those who appreciate such record and scrutiny of daily life will make such habits the necessary preliminary to the employment of every young man who seeks a position of trust, as clerk or partner, as a far better guarantee of faithfulness and thrift than education or family can confer; and is the acknowledged basis of the prosperity of most self-made men. The reasons are obvious. The sums thus saved will daily add to our desires for more accumulations and savings, and these infallibly lay the only possible foundation for eventual pecuniary ease, and, probably, of ultimate wealth. Let every ambitious young man make this beginning, and it will not be long before he will frankly confess such habit to have been the means of forming his best traits of character, and consequent pecuniary well-being. Habits of saving early awaken an interest in seeking investments of money, and the structure once conscientiously begun is sure to progress.

With females this same habit of a private cash account will infallibly lead them from a host of frivolous expenditures and silly wants, thereby forming their character for usefulness in the management of the many duties of life devolving upon them. Habits of order and economy will grow out of a carefully maintained practice of this sort, and will early recommend them as thoughtful and judicious partners.

CHARLES E. TOWNSEND.



### A ROCKY MOUNTAIN BOOK STORE.

THE above engraving represents the book store and photographic art emporium of Messrs. Savage & Ottinger, in Great Salt Lake City, Utah Territory. Besides supplying the "Saints" and the "Gentiles" with the best literature of the Old World and the New, they produce good pictures—we may safely say some of the best we have ever seen. Portraits of the "saints" and "sinners"—are not *all* sinners?—"we reckon"—Indians, pictures of trees, mountains, water-falls—real *river* water-falls, not the sort we see in the opera or on Broadway—and some of the most sublime scenery in the world.

These gentlemen are artists! They combine business with art, and supply school books, phrenological books, and every variety of *useful* books.

Readers in the East, and in Europe, think of it. Here is a store, as we call it—a shop, they call it—three thousand miles west from New York, in the center of a vast Territory teeming with life, enterprise, education, and **MORMONISM!** A hundred thousand hardy people now have their homes in these mountains; nor will it be many years before there will be millions! Look now on one of its first book stores.

The U. P. Railway now runs daily trains five hundred miles west from Omaha, *toward* Salt Lake City. In two years this road will place New York within five days of that now far-off country. Then what an impetus will be given to emigration from East to West! We can almost hear the clink, clink, clink of ten thousand drills; the booming of ten thousand blasts; the grinding of ten thousand mills, crushing quartz, and producing tons of the precious metals so abundant in those mountain ledges. Then there will spring up settlements, villages, and cities; while the whole region will be more thickly settled than the mountains of New England.

All honor to the enterprising men who establish homes, build railways and telegraphs, opening up for settlements and civilization the largest, fairest, healthiest, and grandest portion of the American continent.

Here is a paragraph from the Salt Lake *Daily News*, referring to the house pictured in the above engraving.

"Books.—The attention of our readers is directed to the advertisement of Messrs. Savage & Ottinger. They are the agents for several valuable publications, including those of Mr. Samuel R. Wells, of New York, of which we can not speak too highly. Visitors from our Territory to that establishment speak very highly of the courtesies extended to them. The house certainly deserves credit for the number of progressive works it publishes. We are glad to learn that they have an extended circulation among us. The new work on Physiognomy and Hand-books for Home Improvement, among other very interesting works, are worthy the perusal of everybody.

"The opportunity now offered to obtain books and other necessities from Europe and America is within the reach of all, and Messrs. S. & O. will do all they agree to do."

### YOUNG WRITERS.

Wishing to oblige, and give all a hearing, without inflicting "baby talk" on our older readers, we give now and then short sketches from young writers, that they may see themselves as others see them, and learn by experience. It is proper to state, however, that *one* of the qualifications for writing for the press is education. With this, we introduce a new writer to the world of letters and of science, over his own initials.

"Hawleyton Mar 2 1868 Mr. Wells Sir, I herewith send you a few lines which you may publish if you think them worth it. They were written by a young Lady who never had any chance of an education she has never been to school enough to make a year put all together. Since she was six years old here parents living so far from the school house and in a country where there was so many wild animals that they dare not send her. This is her first trial, you will please correct all bad spelling and other mistakes.—Yours Truly Mr. MILAN, J. S. Hawleyton Broom, Co. N. Y.

"If you would like her photograph I will send it by return mail, Yours Truly Milan J. S. Hawleyton Broom Co. N. Y."

### THE HOME OF MY CHILDHOOD.

Oh! give me the home of my childhood  
That I may live there ever more,  
Oh! give me a cot in the wild wood  
A home on the Quaker Lake Shore.

The bright bounding brook for the inlet  
Ore wick the wild bird did soar,  
Its sparkling waters I'll ne'er forget  
Nor that home on the Quaker Lake Shore.

That little cot in a valley  
By which the streamlet did roar,  
Oh! that I could longer have stayed  
At that home on the Quaker Lake Shore.

The water it sparkles with gladness  
And will murmur ever more,  
I think with a heart full of sadness  
Of that home on the Quaker Lake Shore.

S. J. S.

### SPECIAL PREMIUMS.

WE offer the following to all who may feel an interest in the circulation of the PHRENOLOGICAL JOURNAL:

For 350 new subscribers, at \$3 each, we will give a Steinway or Weber Rosewood Piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, for church or parlor, worth \$100.

For 40 subscribers, at \$3 each, a Florence Sewing Machine, worth \$45.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 25 new subscribers, at \$3, we will give a Gentleman's Tool Chest, worth \$35; and for 18 new subscribers, at \$3, a Youth's Tool Chest, worth \$25. For 10 new subscribers, at \$3, a Boy's Tool Chest, worth \$15. See advertisement on cover.

For 15 subscribers, at \$3 each, the worth of \$16 in any of our own publications.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, worth \$12.

For 10 subscribers, at \$3 each, the Universal Clothes Wringer, worth \$10.

For 7 subscribers, at \$3 each, a handsomely finished Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$6.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted.

Subscriptions commence with January or July numbers.



## PERSONAL.

REBA CORNELL, the New York educational benefactor, has just purchased the library of the late Dr. Anthon, for the Cornell University at Ithaca. This makes an addition of 7,000 volumes of valuable works to the University library, which is already of considerable size.

MR. JOHN D. BARCLAY and Mr. George Earle Gray are both government clerks, who have occupied their positions for over sixty years, the former in the Treasury department in Washington, the latter in the Bank of England, London. Fidelity and capacity must have continued them in their protracted service.

SOME of the Western journals are severe in their comments on the *Ledger's* biographical sketches of Gen. Grant, which are announced as prepared by the General's father. The *Winona Democrat* says: "Since the days of Abraham and Isaac there has not been a worse attempt by a father upon the life of his offspring."

AN insinuating newsgetter at Washington recently asked General Grant his opinion of the impeachment. Whereupon the latter manifested some irritation, threw away the stump of a cigar he had been nonchalantly puffing, ignited a fresh one, took two or three pulls at it, and finally said—nothing. General Grant's example in smoking so incessantly is bad on the youth of America. Why not stop it, General, now that the war is over? Do this, and be master of your appetite as you were of that important situation in Va.

JOHN B. GOUGH, Esq., the well-known lecturer, has made an arrangement with the Young Men's Christian Association of Chicago to lecture under its auspices eighty evenings in each of the next ten years, for which he is to receive \$300 an evening. This, emphatically, is doing good and getting well paid for it.

THE library of John C. Calhoun, the celebrated South Carolina statesman, and opponent of Webster in the United States Senate, was recently sold at auction, and though valuable in many respects, brought the small sum of only \$350.

QUELPH stock is prolific. Queen Victoria, though but forty-nine years old, has twelve grandchildren.

A GREAT stone and iron bridge over the Mississippi is projected, to connect the Illinois and Missouri shores at St. Louis. Its entire length will be about 3,700 feet. It will cross the river on three arches. The central span will be 515 feet between abutments, and the other two will be 497 feet each. The central pier will be 195 feet high, the two others 170 feet. The track of the bridge will be 50 feet above high water. This bridge, if completed, will be the grandest engineering triumph in the world, there being no bridge existing with an arch of 500 feet span.

Two hundred and thirty cases of "mysterious disappearances" have occurred in the city of New York during the past four months. Of these, eighty-nine were adult males, thirty-five adult females, sixty-three boys, and fifty-two girls. Of the boys, the majority are set down as ranging in age from fourteen to nineteen, and the girls from fourteen to eighteen years. The latter, when found, have in almost every instance been discovered in houses of bad repute.

WILLIAM HENRY BISSELL, D.D., rector of Trinity Church, Geneva, New York, was elected to fill the episcopate of Vermont, left vacant by the recent death of Bishop Hopkins.

GOLDWIN SMITH, the eminent English essayist, is coming to America, to reside for a considerable time, with a view to writing a history of this country.

LORD BACON says: "Flowers are the alphabet of angels scattered over hills and dales, and speaking what the tongue can not express."

OLE BULL, the eminent violinist, has been delighting the lovers of music in New York this season. He was in this country some twenty-five years ago, and is now paying us perhaps his last professional visit. He has had but one superior, viz., Paganini, and now, doubtless, reigns monarch of the most difficult to handle of all musical instruments, the violin. Those only who have had some practice on the violin can, in any just measure, conceive the almost infinite difficulties which attend its proper handling. We have heard Jenny Lind sing, Leopold De Meyer and Thalberg play the pianoforte, and Ole Bull the violin, and regard the opportunities with deepest thankfulness.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

THE HISTORY OF A MOUTHFUL OF BREAD: and its Effect on the Organization of Men and Animals. By Jean Macé. Translated from the Eighth French Edition, by Mrs. Alfred Gatty. First American Edition, reprinted from the above, carefully revised and compared with the Seventeenth French Edition. One vol. 12mo, 400 pages. Price, \$2. Samuel R. Wells, publisher, 389 Broadway, New York.

If there be a book in the whole wide range of literature treating of matters purely scientific, yet presenting them in such a manner as to obliterate entirely the usually dry and technical features imputed by general readers to scientific works, and at the same time to awaken an interest akin to that created by a well-written novel, this volume has an equal claim with it to popular approval.

The difficult subjects of eating, digestion, assimilation, the action of the heart, the circulation of the blood, respiration, etc., are elucidated in language intelligible to even children. The book is made up of letters on the physiological constitution of the human body, professedly addressed to a little girl, and the treatment of the subject illustrated as it is with droll yet pointed illustrations and instructive anecdotes from European history is such as to please any child whose tastes have been trained by proper education. The very simplicity of the work is its chief merit. It has been adopted by the *University Commission at Paris among their prize books*; and when with this fact we take into account the high standing of French scientists, and the extensive sale it has already had in Europe, we are obliged to recognize its superior merit.

The whole character of the book is unexceptionable. No parent should be afraid of placing it in the hands of his child on account of any French notions of infidelity or materialism which may be cropping out here and there; for it has none such—the religious sentiments it breathes are pure and wholesome. But it is not altogether a juvenile book, but designed for all who would comprehend the inner workings of that wonderful machine, the human stomach. Physicians of experience have read it, and obtained new light and instruction on topics which have been their special

study for years. They all pronounce it an invaluable addition to physiological literature.

Mrs. Gatty's translation is a felicitous rendering into English of the author's meaning and spirit, and much pains have been taken in our American edition to adapt it to American readers and at the same time preserve the original *esprit*. There is no volume treating of physiological subjects which we could offer to the unprofessional reader with more confidence of its worth than the "History of a Mouthful of Bread."

*Putnam's Magazine* says of the author and the work:

"JEAN MACÉ'S *Histoire d'une Bouche de Pain* is one of the most charming little fairy stories that children ever read, or grown people either, and we hope that the knowledge that it is all true will not spoil the pretty tale for the little ones, for surely never was physiology presented in so bewitching a form. If old Dame Science, the whilom terror of children, is to come masquerading among them in such an attractive garb as this, with all the fascinating dimples and smiles that French *esprit* can lend her, we shall have our grave doctors crowded out of their chairs by a set of rosy urchins who think learning better fun than play. Our author traces the history of a mouthful of bread, from its first seizure by the hand to its final conversion into the substances which compose the blood and nourish the body. The last chapters are on the *Aliments de Nutrition*. The first part is as full of delightful surprises as a Christmas pantomime."

## THE CHIMNEY CORNER. By

Christopher Crowther, author of "House and Home Papers" and "Little Foxes." Boston: Ticknor & Fields. 12mo. \$1.75.

This neat volume from the pen of Mrs. Stowe needs only the mention of her name to establish its worth in the mind of our readers. As the title indicates, the gifted author gives publicity to her views on home and social subjects. The "woman question" takes up the body of two or three chapters, and is discussed from the domestic side with much vigor and pleasantness. Dress, Sources of Beauty in Dress, How shall we Entertain our Company? Bodily Religion, and other topics equally interesting are considered in a way well calculated to please and instruct.

"SOUTHERN SOCIETY" is the name of a very handsome eight-page weekly journal, devoted to Literature, Art, Romance, etc. It is conducted by Messrs. Didier, McLellan, and Morse, and published every Saturday in Baltimore, Md., at \$4 a year in advance.

Of course *Southern Society* looks at things from a Southern standpoint—through Southern glasses; and all matters are represented accordingly. Southerners will be pleased with this, as Northern partisans are pleased when the North and Northerners are glorified.

The journal displays rare taste in its mechanical style and make-up, and we could wish it the best possible success did we not fear the sectional spirit which animates it would tend to perpetuate a feeling between the sections anything but fraternal or Christian. Here is what the *Mobile Tribune* says of it:

We commend *Southern Society* to our people. The array of names presented is sufficient guarantee that the journal will be of an excellent character. What is still better, those distinguished persons are of us. There are hundreds of persons in this city who are constant patrons of the sensational and foolish pictorials published at

the North. We are, by purchasing this literary trash, fostering the very evil which for us, and whose delight it is to insult us. It is time we should support our own institutions and people. *Southern Society* is emphatically a Southern journal. Southern men and women write for it, Southern men publish it, and it is conducted in a Southern city. Every one who loves the South and desires to see its institutions prosper, should subscribe at once to this journal, and extend all the aid in his power toward establishing, on a firm basis, a journal which is destined to reflect honor and credit upon this country—the South.

Nevertheless, the people of this whole country—North and South—are mixing more and more every year, and the time is near when we shall be regarded by the world as we shall be indeed, "one people." Let us shape our course, our teachings, and our literature accordingly.

## A PLEA FOR IMPARTIAL SUFFRAGE, by a Lawyer of Illinois.

"Mankind are all, by nature, free and equal. 'Tis their consent alone gives just domination."—*Junius Brutus*.

Octavo, pp. 35. Price, 60 cents. May be ordered from this office.

If there be need of argument to prove the justice of impartial—not universal—suffrage in republican America, it may be found in the well-written production under notice. The author was an intimate friend of the late President Lincoln; practiced law with him in the State courts, and may be supposed to understand thoroughly the subject on which he writes.

Were the subject of Impartial Suffrage examined in the light of reason, we believe a method would at once be adopted by all the States, and our country be immediately reconstructed on principles of good judgment and justice.

## EL BIB: God and Man by the Light of Nature. A Sketch in Outline. Chicago: E. B. Myers &amp; Chandler. \$1.25.

This compact little volume contains much that is interesting to the thoughtful. The author, in his preface, proposes to show the character and moral government of God from evidences in the constitution of man, and also to discuss the nature of man in his physical, physiological, and psychical relations. "The mind of the ruler," says the writer, "is manifested in the spirit of his laws, the governor in his government. And although the 'kingdom of God,' in its completeness, comprises the universe, yet in a particular sense it is the race of mankind, and in a special sense it is the divine government, exhibited in the constitution of each individual of the race, and the personal award of pleasures and penalties. But what is the constitution of man? It is proposed to answer that question solely by the light of nature—by known facts and laws of anatomy, physiology, and psychology. These exhibit man as the most highly organized animal and the only moral and religious being on earth. They teach that the brain is the highest organism by which he manifests his intellectual and emotional nature; and that all other structures and organs are subordinate to the brain; that the brain is *as the man*, and not that the man is *as the brain*; and hence that within, beyond, and above the brain is the selfhood of the man himself—is the man himself."

The logic of the work, although but a trellis compared with the vast field of reasoning involved, is clear and pointed. Tantrology finds no room in it. As an instructive and suggestive little treatise on subjects of the last importance, we regard the book worth a reading.

**SKETCHES BY "BOZ."** Containing Fifty-eight Sketches. Comprising seven sketches from *Our Parish*—Scenes—Characters—Tales—The Public Life of Mr. Tumble, once Mayor of Mudfog—Pantomime of Life, etc. By Charles Dickens. With twelve original illustrations, from designs by George Cruikshank. Price \$1 50 in cloth. T. B. Peterson & Brothers, Philadelphia, Pa.

**AMERICAN NOTES; and The Uncommercial Traveler.** By Charles Dickens. Price \$1 50 in cloth. Same publishers.

**HUNTED DOWN; and other Reprinted Pieces.** By Charles Dickens. Price \$1 50 in cloth. Same publishers.

We have received thus far eighteen volumes of this new "People's Edition, Illustrated," of Dickens' novels, and it is hardly necessary for us to say that for quality of paper, mechanical work, and price, they are not surpassed. The association in one volume of "American Notes" with "The Uncommercial Traveler" is a happy one. The other two volumes are miscellanies, in their way, of the shorter stories of the author.

**GUY MANNERING.** By Sir Walter Scott. 8vo, pp. 124. Price 20 cents.

**KENILWORTH.** By Sir Walter Scott. Complete. Price 20 cents.

**IVANHOE.** By Sir Walter Scott. Complete. Price 25 cents.

**BLEAK HOUSE.** By Charles Dickens. With thirty-seven original illustrations. Price 35 cents.

**THE HOLLY TREE INN, and other Stories.** By Charles Dickens. Price 25 cents.

**HUNTED DOWN; and other Reprinted Pieces.** With illustrations. By Charles Dickens. Philadelphia. Price 25 cents.

**BARNABY RUDGE.** By Charles Dickens. Price 25 cents.

**ROB ROY.** By Sir Walter Scott. Complete in one volume. Price 20 cents.

**THE ANTIQUARY.** By Sir Walter Scott. Complete. Price 20 cts.

The foregoing are volumes of Peterson & Brothers' "Cheap Edition for the Million" of the standard romantic literature of the day. A complete set of Scott's novels, twenty-six volumes, costs but five dollars.

**A MANUAL of Elementary Problems in the Linear Perspective of Form and Shadow; or the Representation of Objects as they Appear.** In two parts. By S. Edward Warren, C.E., Professor of Descriptive Geometry, etc., in the Rensselaer Polytechnic Institute. New York: John Wiley.

An excellent hand-book for the architect and draftsman. Its definitions are clear and its elucidations practical, without being hampered by much dry scientific technicality.

**MY SON'S WIFE.** By the author of "Caste," "Mr. Arle," etc., etc. Philadelphia: T. B. Peterson & Brothers. Cloth, \$2; paper, \$1 50. Whoever has read the pages of "Caste" will need no prompting to procure "My Son's Wife." The same spirited, flowing pen, and the same intimate appreciation of social amenities and asperities are recognizable in both works.

**BLEAK HOUSE.** By Charles Dickens. With Eight Illustrations. Boston: Ticknor & Fields. 12mo, cloth, \$1 50.

Another volume of the neat "Charles Dickens' Edition." The illustrations are happy, and finely printed on toned paper.

**THE POSTHUMOUS PAPERS OF THE PICKWICK CLUB.** By Charles Dickens. With Eight Illustrations. Boston: Ticknor & Fields. Paper \$1.

This is a very neat paper-bound volume; in fine, as regards typography, illustrations, and paper, it is identical with the "Charles Dickens' Edition." Those admirers of Dickens who would have a neat set of his works which they could bind to suit themselves, have now a fair opportunity.

**THE NEW YORK CHRISTIAN INTELLIGENCER** is one of the best of our religious weeklies, of the denomination Reformed Dutch, and may be regarded as up to the time in all useful matters. It is thoroughly orthodox; rebukes all shams and pretensions; is down on card-playing; cuts up the *Independent* for publishing indecent quack medicine advertisements; laments the fact that much of our popular literature is only moral poison; that the theaters cater to the sensual passions, and so forth. It is published at \$3 a year by Charles Van Wyck, 103 Fulton Street, New York.

**THE PROTESTANT CHURCHMAN** is a handsome quarto weekly sheet devoted to the advocacy of evangelical truth against ritualism, etc., advertised in our present number. Persons interested in the discussion of High Church, Low Church, and Church Union will be pleased with the *Protestant Churchman*. We have read it from its commencement, and have found it a high-toned first-class religious journal. Specimen copies are sent on receipt of stamp with which to prepay postage. Send for a copy.

**THE METHODIST** keeps up its reputation for zeal and enterprise. It believes in advertising, in pushing, and in getting a hearing. Why not start a daily? The matter it publishes is worthy the best paper, the best printing, and ought to be served up in daily doses. We need in New York a good lively religious daily, such as the editors of the *Methodist* could make. Put us down for a column of advertising.

**THE NEW YORK DAILY SUN NEWSPAPER**, now in its thirty-ninth year, has renewed its youth of late, putting on a new dress, and comes out more bright and trim than ever before. So, too, the contents of this "people's paper" are the reflection of bright and able minds, animated by a laudable ambition to do the State and nation real service. It is now edited by Charles A. Dana, assisted by wide-awake men, who fill all departments with such information as all ought to read.

**THE MYSTIC TEMPLE** is a new weekly Masonic paper written in a lively style, and handsomely printed in quarto form. It is published by an association of Freemasons, for the advancement of Freemasonry. Terms—\$2 a year. Office, 9 Spruce Street, New York.

Those interested will subscribe. We have nothing to say at present on the merits or demerits of Freemasonry, and leave its advocates and its opponents to write it up and write it down to their own satisfaction.

**THE POLITICIAN'S MANUAL**, published by the American News Company of New York, is a concise and convenient little pamphlet, containing the Constitution of the United States, with amendments and proposed amendments; also the definitive powers of the different departments of Government, and statistics relating to the States of the Union. Price 25 cents.

**DEMOREST'S MONTHLY MAGAZINE** for April contains a variety of entertaining reading, which is rather above the average standard of that excellent boudoir monthly. Price \$3 a year; 30 cents a number.

**LE PETIT MESSENGER**, for April, with its patterns and finely illuminated designs for ladies' and children's clothing, is on our table. Price \$5 a year; 50 cents a number.

**UNITED STATES MUSICAL REVIEW.** A monthly magazine, published at \$2 a year, or 20 cents a number, by Mr. J. L. Peters, Broadway, New York. Each number contains several quarto pages of the best modern music, including songs, marches, waltzes, and the like. We are not surprised that it has a large circulation, which it really deserves.

**THE CHEMICAL NEWS AND JOURNAL OF PHYSICAL SCIENCE.** An Original Scientific Monthly. Edited by William Crookes, F.R.S. Published in London and in New York; American publishers, Messrs. Townsend & Adams, Broome Street, at \$3 a year. Persons interested in Practical Chemistry and its wonderful developments should read this magazine. Single numbers will be sent, post-paid, for 30 cents.

**THE PEOPLE'S MAGAZINE.** A splendid English monthly. Published by the Society for Promoting Christian Knowledge. New York: Messrs. Pott & Amery, 13 Cooper Union. Terms—single numbers 30 cents; by the year \$3.

We do not hesitate to pronounce this one of the cheapest, as it certainly is one of the best, of the popular English monthlies. It is well adapted for family reading, and must exert the best influence on all. We heartily wish it the best possible success, not only in England, but throughout the world.

**MUSIC IN THE WEST.** Those enterprising publishers, Messrs. Root & Cady, of Chicago, are publishing popular music, by some of the best authors. Among pieces recently published are the following: "In Memoriam; Quartette on the Death of Abraham Lincoln," words by Mrs. E. J. Gacy, music by H. J. Merrill. "The First Bud, a Waltz," by H. J. Merrill; and the "First Blossom," by the same author. These gentlemen also publish a series of the most popular Sunday-school, temperance, and church music books. Send to them for a catalogue giving titles and prices.

**THE BIBLE RULE OF TEMPERANCE; or Total Abstinence from all Intoxicating Drinks.** By Rev. George Duffield, D.D. 18mo, pp. 208; price 60 cts. New York National Temperance Society, 172 William Street. A terse, succinct statement of the question from a Scriptural stand-point, by an able divine. The book is very suitable for Sunday-school libraries, as well as for family reading. Its wide circulation would do much good.

**UNITED STATES REGISTER; or Blue Book for 1868.** Containing a list of all the principal officers of the Federal Government; United States Census of 1860; together with authentic political and statistical information relating to the separate States and Territories, North American British Possessions, and other portions of the continent, with a small map of North America. By J. Disturnell. Price \$1. A useful compendium or book of reference. May be ordered from this

office. The same author has published "The Great Lakes; or Inland Seas of America," with maps—price \$1 50; "Tourist's Guide to the Upper Mississippi River," with map—price 50 cents; "Influence of Climate in North and South America," with Map of the United States and Canada—price \$4; "Post Office Directory for the United States and Canada"—price \$2.

**AN ESSAY ON ASIATIC CHOLERA**, as it appeared in Cincinnati in the Years 1849, 1850, and 1866. Remarks upon its Treatment, and a Tabulated Statement of 117 Cases Treated. By Orrin E. Newton, M.D. Price \$1.

**I WAS LEAN, AND I BECAME STRUT;** Suggestions as to How and What to Eat to alter the temperament or bodily conditions. A. Williams & Co., Boston. Price 25 cents.

**THE NORTHERN MONTHLY;** a Magazine of General Literature. New York: 37 Park Row. This is a spirited magazine, now in its second volume, and conducted with enterprise and judgment. It promises well.

**PACKARD'S MONTHLY;** an American magazine devoted to the interests and adapted to the tastes of the young men of the country. Quarto, 16 pages, with illustrations. \$1 a year. S. S. Packard, publisher, New York. We welcome this clean, high-toned monthly to the world of magazines. Send 15 cents to the publisher for a sample copy, and judge for yourself its merits.

**MESSRS. WASHBURN & Co.,** seed merchants, of Boston, send us a most interesting pamphlet, entitled the "Amateur Cultivator's Guide to the Flower and Kitchen Garden." It contains 14 pages, full of appropriate illustrations, and may be had for 25 cents. Every man who makes a garden should have it.

**OUR School-Day Visitor** is prompt, wide-awake, and full of the go-ahead principle. It is enjoying the largest circulation of the youth's magazines.

**MR. GEO. W. CHILDS**, of the Philadelphia *Ledger*, has published an interesting account of the opening of the new *Ledger* establishment. It is copiously illustrated, and contains also the correspondence of many of our most distinguished American citizens, both literary and political.

**HUMAN NATURE; a Monthly Journal of Zoistic Science and Intelligence.** Octavo, 60 pages, seven shillings and sixpence (English) per annum; or in our currency, including postage, not far from \$3 a year. James Burns, publisher, 1 Wallington Road, Camberwell, S. London. Besides miscellaneous topics, relating to Phrenology, Physiology, Spiritualism, and Sociology, Mrs. Farnham's etc. v. entitled "The Ideal Attained," is appearing in this new candidate for public favor. Mr. Burns has certainly laid out a pretty broad field in which to work. But it is not his intention to ride any parties or hobby, but rather to cover the whole realm of science and philosophy. Spiritually, however, possesses special attractions for him, and he devotes much space to its elucidation. As to his sincerity we have no doubt; as to the correctness of some of his conclusions, opinions differ. He will, no doubt, obtain a paying circulation for his magazine.

**THE MONTHLY PHONOGRAPHIC MAGAZINE.** Edited by James E. Munson. New York. The January and February numbers of this new publication have been received. We welcome them as earnest of a revival of phonographic periodical literature in the United States. The suspension of Mr. Pitman's magazine soon after the commencement of our civil war, occasioned deep regret among American shorthand reporters. No one offering to fill the breach thus occasioned in a department of art inferior to none in practical utility, Mr. Munson, the author of the well-arranged "Complete Phonographer," has taken the matter in hand. His new magazine is gotten up in a style truly creditable. The outlining is clear and sharp, and the articles of a character specially adapted to the wants and purposes of shorthand writers. The subscription price of the magazine is \$3 a year; single numbers 30 cents. Order from this office.

## New Books.

*Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.*

**CONDENSED FRENCH INSTRUCTION:** consisting of Grammar and Exercises, with Cross-References. By C. J. Dellile. First American from the Thirteenth London Edition. Cloth, 40 cents.

**BOOK-KEEPING,** by Single and Double Entry. Practically Illustrating Merchants', Manufacturers', Private Bankers', Railroad, and National Bank Accounts. Including all the late Improvements in the Science. By P. Duff. Twentieth Edition, enlarged and revised. Cloth, \$1 25.

**THE GREETING.** A New Collection of Glees, Quartets, and Choruses. By L. O. Emerson. Boards, \$1 62.

**HANDBOOK OF GRAPE CULTURE;** or, Why, Where, When, and How to Plant and Cultivate a Vineyard, Manufacture Wines, etc. By T. H. Hyatt. Cloth, \$2 25.

**NAPOLEON AND BUCHER.** A Novel. By Mrs. Clara Mundt (L. Möhlbach). Translated from the German by F. Jordan. Illustrated. \$1 75.

**THE TRIBUNE ALMANAC FOR THE YEARS 1898 TO 1898 INCLUSIVE:** comprehending the Politician's Register and the Whig Almanac. Containing Annual Election Returns, Lists of Presidents, Cabinets, Judges of the Supreme Court, Governors, Summaries of Acts of Congress, Political Essays, Addresses, Party Platforms, etc., making a Connected Political History for Thirty Years. In 2 vols. 12mo, pp. 850, 910. Half Morocco, per vol. \$5.

**ECCE ECCLESIA:** an Essay showing the Essential Identity of the Church in all Ages. Cloth, \$2.

**THE SCIENCE OF KNOWLEDGE.** By J. G. Fichte. Translated from the German by E. A. Kroeger. Cloth, \$2 25.

**HISTORY OF THE UNITED NETHERLANDS,** from the Death of William the Silent to the Twelve Years' Truce—1609. By J. L. Motley. In 4 vols. Vol. 4. Portraits. Svo. pp. vii., 632. Cloth, \$4.

**COUNT MIRABEAU: an Historical Novel.** By Theodor Mundt. Translated from the German by Thérèse J. Radford. Illustrated. Paper, \$1 75.

**NEARING HOME.** Comforts and Counsels for the Aged. Large 12mo. Cloth, \$2 50.

**THE PRAIRIE FARMER ANNUAL and Agricultural and Horticultural Advertiser.** Paper, 25 cents.

**TIME AND TIDE,** by Wear and Tyme. Twenty-five letters to a Working-Man of Sunderland, on the Laws of Work. By J. Ruskin. Cloth, \$1 50.

**SERIES OF OUT-DOOR SPORTS,** of Base-Ball, Pedestrianism, Running, etc. By John Goulding. Paper, 12 cents.

**NORWOOD; or, Village Life in New England.** By Henry Ward Beecher. 12mo, pp. xi., 549. Cloth, \$1 50.

**EAST FRENCH READING:** being Selections of Historical Tales and Anecdotes, with Foot-notes, etc. By Prof. E. T. Fisher. With a plain French Grammar, by C. J. Dellile. Cloth, \$1 15.

**OUR CHILDREN IN HEAVEN.** By W. H. Holcombe, M.D. 12mo, pp. 318. Cloth, \$2.

**LANDMARKS OF HISTORY.** Part 3. Modern History, from the Beginning of the Reformation to the Accession of Napoleon III. By Miss Yonge. Edited by Edith L. Chase. First American Edition. Cloth, \$1 75.

## To our Correspondents.

**QUESTIONS OF "GENERAL INTEREST"** will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be inclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to inclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "Best Thoughts" solicited.

**HEADACHE.**—If the brain itself is insensitive to pain on being cut or injured, where shall we locate a headache?

*Ans.* Headache is caused mainly by congestion, which produces pressure upon, and an irritation of, the nerves of sensation distributed along the track of blood-vessels; for instance, in the arachnoid membrane. A sudden fright, fit of anger, or of embarrassment, or any special effort of the mind will often invite such a rush of blood to the head as to cause a severe pain from the congestion thus induced; and the pain passes away as soon as the excitement ceases and the extra blood is withdrawn from the brain to the general circulation. Headache also exists from disturbances of the stomach, liver, or lungs acting upon the sensory nerves, distributed upon different portions of the brain and its enveloping membranes. When the headache results from an over-worked brain or nervous system, the remedy is in mental rest and repose. When from a disordered stomach—which is the most frequent cause—the remedy is fasting, fresh air, and a clean skin; a bath or wet-sheet pack will generally prove efficacious.

**ACTING.**—The developments requisite for one to become a good dramatic performer are multitudinous. This is evident, because the actor is called upon to personate various phases of human nature; and unless he possess, in a large degree, those faculties which sympathize with the different phases of life it may be desirable to represent, he can not successfully do so. It is well known that not one who is capable of acting in tragedy well, can perform acceptably in comedy. The reason is obvious, because the requisite qualifications for one differ much from the

essentials to the other. The tragedian should possess a fine-grained temperament and a deep-toned organization; he must be strongly susceptible to emotion; he must have those faculties well developed which inspire force, energy, activity and strength; he must possess, in a marked degree, the faculty of imitation and the sentiment of Ideality, and a strong development generally of the perceptive organs; his Language, too, should be large. A strong moral development may be considered indispensable to a proper portraiture of earnest sympathy, kindness, philanthropy—those passages in human life which most deeply enlist the feelings of an audience. In New Phsygnomy we have described several distinguished artists under the caption of Phsygnomy of Classes. Mr. Forrest is included in the group. As regards the pecuniary benefit resulting from such calling, it depends altogether upon one's skill. A star actor commands from \$100 to \$500 per night, while an indifferent actor scarcely more than pays his current expenses. The associations of an actor are those which tend to keep him poor, to say nothing of their demoralizing influence.

**TEA AND COFFEE,** are they injurious to the system?

*Ans.* Anything which excites but does not nourish the system is an injury. Tea, coffee, alcoholic liquors, pepper, and mustard are to the system what the whip is to a horse—calling out, exciting and wasting power, but giving none. Of course there is a difference in the ultimate effect of different stimulants according to their power and character.

**SIZE OF NAPOLEON'S HEAD.**

—There is no record of the size of Napoleon's head, nor is there any full cast of his head. Dr. Antomarchi took a cast of his face and of the head so far back as the opening of the ears, but, unfortunately, not of the back-head. This cast was taken after death at St. Helena, a copy of which we have in our cabinet in New York, and from ear to ear, around the lower part of the forehead, it measures 14½ inches; and not a head in all our collection, except that of Rev. Dr. Chalmers', is equal to it in this measurement. The casts of Wellington, Cobbett, Clay, Adams, and Benton, measuring, in nearly every case, 23 inches or more in circumference, measure from ear to ear around the forehead only 13½ and 13½. We infer, therefore, that the head of Napoleon was more than 23½ inches, probably 24, in circumference. We have measured heads—supposed to be healthy—that were 24½ inches.

**OVER-EATING.**—Can you suggest a cure for a deeply-rooted habit of over-eating? My organ of Alimentiveness is uncommonly large (I venture to say you could not find another so large in the whole country), and I have not the moral power to control my appetite. I presume you will know the cause of it, for I was not born this way—it has been acquired in the last five or six years.

Any course you may point out, which will tend to free me from this slavish and miserable habit will be duly appreciated.

*Ans.* Our correspondent is not alone in the habit of gormandizing. It is as common, throughout the world, as sin. The animal nature craves gratification, but the intellect should regulate it. When not perverted or diseased, it can be easily controlled. But the appetites of most men are sadly perverted. Consider the tobacco, the alcoholic liquors, and the condiments taken into human stomachs! They are enemies, and only enemies, every one. But to the question. Read the Life and Letters of Louis Cornaro, who lived near-

ly a hundred years by his temperate and abstemious habits. Put yourself on "rations," take on your plate *only* what the judgment approves, and confine yourself to that, and let that food be very plain and simple, but nutritious. Ask a blessing on what you eat. Pray to be delivered from the temptation of eating too much; and if you make it a matter of moral principle, realizing how wicked it is to consume what you do not need—that which would be so useful to another, and especially when you thereby damage yourself—you will be able to deny yourself the former indulgence. A good Christian seeks to have *all* his propensities sanctified for the good of his own soul, and for the glory of God.

**SELF-CONTROL.**—Why can not a person control or govern their own mind at all times? for instance, I sometimes, after retiring to bed, can not get to sleep for hours because I can not keep certain things out of my mind. Can you give the readers of your JOURNAL a remedy?

*Ans.* We object to the words "can not" in the above, and claim that it is possible for us to direct the mind, to *choose* subjects for thought, and to dismiss from our minds subjects not pleasant or profitable to contemplate. The best conditions for healthful sleep are: a stomach not overloaded, a conscience void of offense, all the passions in subjection, and a hopeful, trusting, prayerful state of mind. Be resigned; be submissive; be patient; be passive, and your sleep will be sweet, peaceful, dreamless.

**DO MULATTOES PERPETUATE THEMSELVES?**—ORO FINO, SISKIYOU COUNTY, CALIFORNIA. During the canvass of 1897 in this State, a speaker of some prominence, one Z. Montgomery, stated in a speech at this place, "That if one thousand mulatto men and one thousand mulatto women were placed upon an island, and there kept isolated, that in four generations the race would become entirely extinct!" Is this true?

*Ans.* This is the theory of one class of philosophers, among whom were Drs. Nott and Gliddon. It is claimed that mulattoes, even of the first degree, are less prolific than those of pure white or black; and that mulattoes of the third degree are always barren. There are said to be facts opposed to this theory, and the mongrel race of Mexico, Indian and Spaniard, is cited to show that a mixed race may be perpetuated. It is our belief that both races—white and black—deteriorate by mixing. The abolition of slavery is one thing; amalgamation is quite another.

**WHAT IS PARIAN MARBLE?**

*Ans.* The most famous of the marbles used by the ancients. It is remarkable for its durability, fineness, and whiteness. It was supposed that its whiteness rendered it peculiarly pleasing to the gods, and it was selected for the works of Praxiteles and other eminent sculptors. Its name arises from the fact that it is found in Paros, an island of the Grecian Archipelago.

**FLORIDA.**—Can you oblige

me by telling me, in the PHRENOLOGICAL JOURNAL, what parts of Florida or Texas are favorable, if any, to people of a consumptive tendency, as I find the winters of this climate too severe on the lungs, and should like, if of any use, to move South?

*Ans.* Saint Augustine is the point where many invalids stay. Pensacola and Jacksonville are other suitable points.

**SUN, LIGHT, HEAT.**—As the sun is growing smaller by giving off light and heat, is it likely it is growing cooler in consequence?

*Ans.* We have no positive information



the subject, but think it very likely, as, a few months past, his light and heat in to be very much reduced. We will be the subject under advisement, and be able to speak more strongly about it July.

**LINE OF THE HAND.**—Can strength of constitution be known by lines of the left hand?

ns. This is the mere pretension of fortune-tellers.

**BUNIONS.**—Can they be cured if so, how?

ns. They are caused by pressure, and must be removed. Tight shoes are the cause. Some pare them; some put on pieces of lemon; some apply raw cotton, some try the remedy called "barefoot," marked success. Let those who have bunions teach the young to wear shoes that are large enough. Experience dear school, but most fops will learn no other.

**J. C. LOWELL, MASS.**—We do not help what people think of our labors, or of the truth of that which we write; we teach; nor can we undertake to refute doubts—certainly not until they are fully stated, and in tangible form. The duty to establish truth is to explain and defend it, not to bark at skeptics or wrangle with doubters.

**WIFE OLDER THAN HUSBAND.**—Why should a man not marry a woman older than himself?

ns. This question can not be satisfactorily answered in a single sentence; and there are many facts connected with the subject which can hardly be discussed in a single journal. Suffice it to say that women ripen or mature earlier than men by about three or four years, and therefore should not be older than her husband. The *Annals of Phrenology and Physiology* for the years 1855-6-7 and 8 for an extended discussion of this question, dividing the effects of the marriage of the male, etc.

**STIMULANTS.**—Does a competent, in order to regain health and strength, require the aid of alcoholic medicine or stimulants?

ns. No. Nor anything but proper food, pure air, pure sleep, plenty of sleep, such exercise as the case may require, and other hygienic agencies as common sense indicates.

**CAN ANIMALS THINK?**—We remember, yes; unless too metaphysical a definition be given to the word *think*. Knowledge, which comes through the senses, is attainable by the lower animals; we see very slight traces of the logical faculty. The monkey has hands with which to use a bow and arrow for knock-down fruit, but though he may see a do it a hundred times, he never would think himself with the confident expectation he would result. Nor would a monkey build a nest, or, rather, keep putting on wood that he might not go out. Though he may be competent to do the work, he has not the sense to perceive the relation between combustion of fuel and warmth; and though he likes the warmth, he doesn't know to perpetuate it. The intellect—the thinking power of the lower animals—comes from instinct, and is manifested through the perceptive. Hence we say animals do not reason; and where they learn to adapt themselves to circumstances it comes through instinct; just as a young calf looks up for his food, and when he is older, looks down for it.

**R. S.**—We can send a copy of *Illinois as It Is*, by Gerhard, by mail, paid, for \$1.50.

## Publisher's Department.

**BOWLEY'S MUSICAL DEMONSTRATING BOARD.**—This invaluable assistant to the teacher of music and also to the pupil can be procured from us. It is an arrangement by which one can tell at a glance all changes and transpositions in the musical scales. Full directions accompany each board. Price in fancy card board, \$1.50; in neat black walnut frame, \$3. Sent anywhere.

**"UNITY IN DIVISION"** is the title of a discourse by a Western clergyman, given in our present number. It will be read with interest by all. Each reader will judge for himself of its truth. We are sure the motives of the writer are good, whatever may be his creed or the tendency of his teachings. It is an appeal from the heart to the heart. Is it not also logical?

**ORATORY, SACRED AND SECULAR,** by William Pittenger (Samuel R. Wells, Pub.), is the title of a popular manual devoted chiefly to the art of extemporaneous speaking, with sketches of the most eminent speakers of all ages. It treats especially of the eloquence of the pulpit, but sets forth principles and rules that are applicable to every branch of public speaking. The author handles the subject in a practical, common-sense manner, bringing a variety of appropriate anecdotes and incidents to the illustration of his ideas, and offering many useful suggestions for the training of a natural talent for eloquence, though he gives no charm or conjuration by which every braying donkey can be transformed into an orator.—*N. Y. Tribune*.

**IS IT WORTH THE MONEY?**—We now give at the rate of one thousand octavo pages of original reading matter a year in this JOURNAL. We give many engraved illustrations, which in the aggregate are quite costly. Our paper, type, ink, and printing are good. The matter is the best we can write or procure. But the question will arise in the mind of every reader, "Am I getting the worth of my money?" Not long ago, when we had reached a circulation of something more than 30,000, we promised to reduce the price of subscription from \$3 to \$2 a year when we touched 50,000. We are still aiming at these figures. Generous co-workers say they will help, and that we shall have even more than that. Many assure us that the JOURNAL is worth to themselves and their families "five times its present cost." That they "would not be deprived of it on any account." Still, it is a fact, the great majority of thoughtless readers prefer idle stories to sensible instruction; and as we can not cater to perverted natures, we must be content with a smaller circle. However, we shall try to make the JOURNAL worth to all who read it more than they pay for it. If every present subscriber would procure but one additional name, it would enable us to put the price down to \$3 a year. What say our friends?

**PORTRAIT OF LORD MONK.**—We are indebted to Mr. E. Spencer, photographer, of Ottawa, Ontario, the new Dominion, for fine photographic copies of this gentleman's likeness. We shall probably put him in the hands of our engraver ere long, and publish a description of him in this JOURNAL. Mr. Spencer, from whom we have received other favors, will please accept our thanks.

## General Items.

**THE NEW CAR-HEATING APPARATUS.**—The newspapers have had much to say in warm commendation of the recently introduced method of heating railroad cars by means of hot water distributed through iron pipes. So many sad accidents have resulted from the general use of ordinary stoves in public conveyances that the new method is welcomed by the traveling public as an earnest of security. Messrs. Baker, Smith & Co., of New York, the well-known manufacturers of heating apparatus, are the patentees and manufacturers of this device. The New York and New Haven Railroad have already tested the arrangement, and accord it their highest approval.

**STOLEN.**—The Chicago *Home Circle* "takes" our biography of Jennie June without credit. We presume it was the fault of the—one who stole it. Though we copyright our JOURNAL, we have no objection to liberal extracts being made by the press, providing the words following be appended, namely, *From the PHRENOLOGICAL JOURNAL*.

**PARISIAN HONORS—ONE OF OUR PREMICES.**—We submit the following to our readers. Comment is unnecessary.

"At the Paris Universal Exposition, Messrs. Wheeler & Wilson, 625 Broadway, received the Gold Medal, and the only one, awarded for the most perfect Sewing-Machine and Button-Hole Machine exhibited.—J. C. DERRY, New York, U. S. General Agent for the Exposition."

"The only Gold Medal for the Manufacture and Perfection of Sewing-Machines and Button-Hole Machines was awarded to Messrs. Wheeler & Wilson, of New York.—HENRY F. Q. D'ALTONY, Member of International Jury and Reporter of same."

[For 25 subscribers at \$3 each, we give one of these \$35 machines. Is it not worth working for? Reader, would you like one?—Ed. A. P. J.]

**THE PHRENOLOGICAL JOURNAL FOR MARCH.**—This number is of much more than ordinary value, even of that ordinarily able publication. It has, among many others, articles on Disraeli and Bright, Extemporaneous Preaching, Literary Women, and Fashionable Invalidism. It numbers among its contributors some of our best writers for the press; and though it contains much that we can not indorse, yet it is always respectful toward opponents, and dignified in its manner.—*New York Christian Advocate*.

After our warmest thanks for this kind and cordial notice by our venerable cotemporary, we would venture respectfully to ask a specification of any part of the "March" which he "can not indorse." We strive to make the JOURNAL useful and instructive. We believe our positions well taken. Our teachings are intended to be in accordance with science and religion. The *Advocate* would certainly indorse all this. But we should ask too much if we demanded of any other journal full indorsement of the A. P. J. In such a case we should simply be doing their work, or theirs—whereas each of us has special fields in which to labor. It is our constant aim to do that, and that only, which may be approved by Him who judges all—and that, too, without partially.

**BRISTOL LINE FOR BOSTON.**—Two splendid steamers—the Bristol and the Providence—have been placed on this line, and are now running regularly. It is a real luxury to glide through the waters

on these swift "floating palaces," to eat at their bountiful tables, and to sleep in their sumptuous state-rooms. Nothing like it in Europe. Then hoorah for the Bristol line for Boston! Messrs. Briggs and Tiers understand their business, and do it.

**ELGIN WATCHES.**—A few miles west of Chicago, in the town of Elgin, there is a large manufacturing establishment, under the title of THE NATIONAL WATCH COMPANY, with a capital of \$250,000, where there are hundreds of nimble fingers constantly at work making "first-rate watches." Five sorts or styles are now made, and other styles are to be added. We do not know how many million dollars worth of watches we have hitherto imported from foreign countries every year, but certain it is there will be no future necessity for such ultra national expenditure. We can now make our own watches of quite as good a quality as any imported, and that, too, at cheaper rates. Let Americans patronize home manufacturers.

**THE INSIDE ROUTE to Boston and Providence by the Steamers of the LINN—**which claims to be the shortest—have two splendid steamers, "The Stronington and Narragansett," now in the service. It is enough to state that this is a well-established line, and that it is intended to be conducted in a manner satisfactory to passengers, shippers, and owners. Is this not enough?

**GIVE, GIVE, GIVE.**—The following appeal, on a slip of printing paper, was addressed to the editor personally, and reached this office not long ago. We did not respond. We do not know the parties. The mode of the proceeding is unusual. It is open to doubt, and the would-be giver fears he may become the victim of an impostor. The following is a copy of the appeal:

"To THE CHRISTIAN PUBLIC: Will you give one dollar to a poor people to help toward finishing their house of worship? We need two hundred dollars, and have already done as much as we are able to do. Our church was destroyed by the ravages of war. Please send what you can to Mr. S. W. Bachman, Tilton, Ga., near where the church is located."

I indorse the above application for assistance of a worthy cause and a needy community. G. F. PIERCE, Bishop M. E. Church South, Atlanta, Ga., Jan. 1, 1868.

(We believe in helping the poor, in building churches, and in every good work. But did it ever occur to our Southern brethren that there are here, in the city of New York, more persons without church privileges than in any half dozen States in this "glorious Union?" And, we may add, that this is the best field for missionary work, and for religious reform, to be found on this continent. Will the Southern Christians pray for us?)

**GOOD THREAD.**—In the village of Waltham Mills, Yorkshire, England, there are about fifteen hundred persons employed by the Messrs. BROOK, manufacturers of spool-cotton. Schools have been established, a church built, libraries opened, bathing-rooms, play-grounds, and indeed all the conveniences for health, culture, and Christian worship placed within the reach of every one in the factory. Is it surprising that these gentlemen get the highest prizes at all the great exhibitions for their goods? Read the advertisement of Brook's prize medal spool-cotton in our present number. W. H. HENRY SMITH & COMPANY, No. 61 Leonard Street, New York, are the American Agents for the Messrs. BROOK, and supply their spool-cotton for all the sewing machines, and for family use. Merchants find this the most salable and satisfactory.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**MRS. E. DE LA VERGNE, M.D.,**  
325 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO,**  
N. Y.—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**INSTITUTE OF Practical Civil Engineering, Surveying, and Drawing, at Tolleston, Ind.** For Circular, address A. VANDER NAILLEN.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physlogomny, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**JENKINS' VEST-POCKET LEXICON.** An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York.

**WANTED.**—A Special Agent for the exclusive sale of the **PEOPLE'S MAGAZINE** in every State. Send 25 cents for a sample number and full particulars. Address **POTT & AMERY, Publishers**, 5 and 13 Cooper Union, New York.

**THE PROTESTANT CHURCHMAN.**—A Religious Family Paper. The Leading Evangelical Organ in the Protestant Episcopal Church.

Devoted to the advocacy of Evangelical Truth, against Ritualism and Rationalism; the defense of the "Liberty of Preaching," and the cultivation of fraternal relations with Evangelical Churches.

The Editors are assisted by a large corps of clerical and lay contributors in all parts of the United States, in England, and on the Continent.

Published ever Thursday at 633 Broadway, New York.

**TERMS:** \$4 per annum. To Clergymen, \$3. To Theological Students and Missionaries, \$2. Club Rates: Five copies to one address, \$15; twenty copies, \$50.

**SPECIMEN COPIES FURNISHED.**

**THE PROTESTANT CHURCHMAN.**  
Box 6000 P. O., New York.

**TO PHRENOLOGISTS, LECTURERS, AND OTHERS.** A Complete Set of Phrenological and Physiological Plates for sale, by one who is obliged to give up the business. It is altogether the most complete apparatus of the kind in the country. See next page, and address

S. R. WELLS, 389 Broadway, N. Y.

## FOOD AND DIET, A PRACTICAL TREATISE.—With

Observations on the Dietetical Regimen, suited for Disordered States of the Digestive Organs, and an account of the Dietsaries of some of the Principal Metropolitan and other Establishments for Paupers, Lunatics, Criminals, Children, the Sick, etc. By JONATHAN PEREIRA, M.D., F.R.S., and L.S. Edited by CHARLES A. LEE, M.D. Octavo, 318 pp., with full Table of Contents and new Index complete. Muslin, \$1 75. S. R. WELLS, Publisher, 389 Broadway, New York.

An important physiological work. Considerable pains have been taken in the preparation of tables representing the proportion of some of the chemical elements, and of the alimentary principles contained in different foods, the time required for digestion, etc. Among the subjects treated and analyzed are the following, in alphabetical order:

**Abstemious diet;** acidity of stomach, causes; agricultural laborers, average quantity of food; air; albumen, composition; alcohol, action on the liver; alcoholic alimentary principle; ale, Indian pale; alimentary principles whose oxygen and hydrogen are in the same ratio as in water; alimentiveness, or the propensity to eat and drink; alkali, concrete acidulated; allspice; almonds, sweet and bitter; ammonia, in the atmosphere; amonillado; antiscorbutic acids; Indian juice; apples; apricot; army rations; arrow-root—East Indian, English, Portland, Tahiti; arsenic in bones; artesian wells; artichoke, the garden, the Jerusalem; asafetida; asparagus; azote, see nitrogen.

**Baccate** or berryed fruits; barley bread, Scotch, wheat, and malt; barley, malted, garden, kidney, scarlet, Windsor; beef flesh; beer; beer-toppers and spirit-tippers, difference between; bees; beet-root; bile, assists the chymification of oils and fats; birds—eggs, fat of, the aquatic, the dark-fleshed, the rapacious, the white-crowned, of; biscuit; blood, human, cuts—Abernethy, buttered, cold, corpulent; boiling, loss of weight in; bones; brandy; bread—adulteration of; barley, black, brown, compressed, gluten, loaf, new, oat, pilled or flaky, pudding, formula for unfermented, patent unfermented, ship, unfermented or unfermented, wheat, breads of the light and elastic; sponge, unfermented; breakfast; Bright's farina; broccoli; broiling; broths and soups; Burgundy wine; butchers' meat; butter, cause of its becoming rancid; milk.

**Cabbage,** lettuce, cacao; caffeine; cakes, plum; calcium, in the sweetbread; caramel; carbon; carbonic acid, production of, in the system; carraheen, or Irish moss; carrot; caseine, animal; caseum; cauliflower; celery; cellular tissue of mammals; cereal grains; cerebrie acid; Ceylon or Java moss; champagne; cheese; cherry; chestnut; chicken; chlochloride of sodium; chlochlorine; chocolate; choleic acid; cinnamon; citron; claret wines; clay, eaten as a luxury; climate; cloves; cocoa; cod liver oil; cockles; coffee; condiments or seasoning agents; constipation, diet for; cooke; corn; corn; cowfish; cream; heels; crab; cranberry; cream; crustaceans; cucumber; Curacao; curd; currants, red and black.

**Dates;** dextrine; diabetes, diet for; diastase; diet—animal, fish, for diabetic patients; dietaries—for clerical, emigrants, paupers, prisoners, perpetual women, insane, sick, foundlings, orphans, London Lying-in Hospital, Infant Orphan Asylum, soldiers', naval service; digestion; dinner; drinks—acidulous, alcoholic and other intoxicating, aromatic or astringent, containing gelatine or liquid albumen; duck; eating—times of, repose after, conduct before, at, after; eels; eggs—can not support life, white or glaire, yolk; elderberry; ergotism.

**Farina;** fat, animal; farinaceous food for infants, or starchy substances; fermentation, digestive; ferns; ferretypes; fibrine, animal; fish—diet, method of, preserving, poison, poisonous species of, the roe or ovary of, the viscera of; fishes; flounder; flour, wheat; fluorine; flumery; food consumed by and excretions of a horse in 24 hours; animal food—digestibility, circumstances, chemical elements, quantity of, at a meal, method of, by lunatics, solid and liquid, nutritive qualities of, vegetable; fowl; fruits—autantaceous, eucurbitaceous, drupaceous, or stone, fleshy, leguminous; frying; fungi or mushrooms; fur of ten-kettles.

**Gelatin;** gastric juice; gelatine altered by heat; gelatinous alimentary principle,

Together with much other matter which every one should know who eats to live, instead of living to eat. The book is thoroughly scientific, and the best authority on the subject. Sent by return post on receipt of price, by S. R. WELLS, 389 Broadway, New York. AGENTS WANTED.

## THE PRINCE AMONG JUVENILES!

GREAT SUCCESS OF VOL. XII., 1866.

### OUR SCHOOLDAY VISITOR.

One of the very best, cheapest, and handsomest Boys' and Girls' Magazines in the World.

The Children are in rhapsodies over it. The Grown-up people are delighted with it, and the Press everywhere has pronounced it **THE BEST AND CHEAPEST.**

Beautifully Illustrated, and a handsome cover, printed in color every month.

Some of the best and most popular writers in this country are employed to contribute regularly.

Good new Music in every number.

**PREMIUMS FOR CLUBS! PREMIUMS FOR CLUBS!!**

**CABINET ORGANS** for your Home Circle, School-room, or Sabbath School, **SEWING MACHINES** for your Families. Also, Books, Musical Instruments, Silverware, Novelties, etc., etc.

### THE MOST LIBERAL INDUCEMENTS EVER OFFERED.

TERMS.

Single Subscriptions, one year..... \$1 25  
Three Copies, one year..... 3 00  
Five Copies, one year..... 5 00  
And a FREE COPY to the person getting up the club, or any Premium offered for a club of Five.

**SPECIAL INDUCEMENTS OFFERED FOR LARGER CLUBS, OR FOR WORKING FOR CASH.**

Send Ten Cents for Sample Number, and full instructions to agents.

Agents wanted at every Town, Post-office, and School in the United States. Address,

J. W. DAUGHADAY & CO., Publishers,  
424 Walnut Street, Philadelphia, Pa.

### SCHOOLDAY DIALOGUES.

A book for the School, the Family, and the Literary Circle. Compiled by ALEXANDER CLARK, A.M., editor of *Our Schoolday Visitor*. New Original Dialogues, Tableaux, etc., etc. The most entertaining and instructive book of the kind ever issued. A valuable addition to the Teacher's School, or Family Library. 12mo, 352 pages. Post paid, \$1 50. Address,

J. W. DAUGHADAY & CO., Publishers,  
424 Walnut Street, Philadelphia, Pa.

Now ready.

A WONDERFUL BOOK!

JOHNNIE DODGE;

OR,

THE FREAKS AND FORTUNES OF AN IDLE BOY.

BY DR. CHARLES D. GARDETTE.

Twelve full-page Illustrations. 16mo. 274 pp. Beautifully bound in handsome cloth, gilt back, etc.

This is a good story, well told, and abounds in good practical lessons throughout. It is intensely interesting from beginning to end, and is just the book for every boy and girl to read. Price, post-paid, \$1 25. Sent as a Premium for five subscribers, at \$1 each, for *Our Schoolday Visitor*.

J. W. DAUGHADAY & CO., Publishers,  
424 Walnut Street, Philadelphia, Pa.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

Subscribe Now.

**THE METHODIST:** An eight-page weekly newspaper—Religious and Literary.

Rev. GEORGE R. CROOKS, D.D., Editor, assisted by the following Contributors: Rev. ABEL STEVENS, L.L.D.; Rev. JOHN MCCLINTOCK, D.D., LL.D.; PROF. A. J. SCHEM.

Fresh Sermons, by Eminent Pulpit Orators; among whom are the Bishops of the Methodist Episcopal Church; Rev. HENRY WARD BEECHER, and others.

THE METHODIST will contain full reports of the proceedings of the General Conference of the M. E. Church to be held in Chicago in May. A new story every week for the children.

Terms to Mail Subscribers, Two Dollars annually, per year in advance, to all Ministers, for their own Subscription. \$2. Postage prepaid at the post-office where received, Twenty Cents per year. Twenty Cents must be added by Canada subscribers to prepay postage.

Any one sending THREE SUBSCRIBERS of \$2.50, will receive a fourth copy free for one year.

Subscriptions received at any time during the year.

Liberal Premiums or Cash Commissions allowed to canvassers. Specimen Copies sent free.

Address: THE PUBLISHERS OF THE METHODIST, 114 Nassau St., New York.

**ELECTRO VITAL.**—DR. JEROME KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic. The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented devices.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address: DR. J. KIDDER, 478 Broadway, New York.

**CHEAPEST BOOKSTORE IN THE WORLD.**—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense Prices paid for Old Books. LEGGATT BROTHERS, 113 Nassau Street, New York.

**NORWOOD; A Tale of New England Village Life,** by HENRY WARD BEECHER.

Any person sending Two New Subscribers to this paper at \$2.50 each, or to any person subscribing for two years and sending \$5, will give a copy of the above most interesting book. It contains nearly 600 pages; complete in one volume, 8vo. Postage paid.

Address: THE PUBLISHERS OF THE METHODIST, 114 Nassau St., New York.

**IMPORTANT TO OWNERS OF STOCK.**—THE AMERICAN STOCK JOURNAL AND FARMERS' AND STOCK BREEDERS' ADVERTISER.

A first-class Monthly Journal devoted to Farm and Stock breeding. Each number contains thirty-six large two-column pages, illustrated with numerous engravings. Only one dollar a year. Specimen copies free, for stamp.

HORSE AND CATTLE DOCTOR FREE.

The publishers of the AMERICAN STOCK JOURNAL have established a Veterinary Department in the columns of the Journal, which is placed under the charge of a distinguished Veterinary Professor, whose duty it is to receive questions as to the ailments or injuries of all kinds of stock, and to answer in print in connection with the question, how they should be treated for a cure. These prescriptions are given gratis, and thus every subscriber to the Journal has always at his command a Veterinary Surgeon free of charge. Every Farmer and Stock Breeder should subscribe for it. We will send from June until the 1st of January for 50 cents.

Address: N. P. BOYER & CO., 82 Fox.

Gum Tree, Chester Co., Pa.

**ORATORY—SACRED AND SECULAR; Or, the EXTEMPORANEOUS SPEAKER.** Including a Chairman's Guide for conducting Public Meetings according to the best Parliamentary Forms. By W. A. FARRINGTON, with an Introduction by Hon. JOURN A. BISHOP, M.C. A clear and succinct Exposition of the Rules and Methods of Practice by which Readiness in the Expression of Thought, and an acceptable style, may be acquired, both in composition and gesture. One handsome 12mo volume of 220 pages, tinted paper, beveled boards, post-paid, \$1.50. Please address, S. R. WELLS, 389 Broadway, New York. A capital instruction book.

## NOTICES OF THE PRESS.

"The author handles the subject in a practical, common-sense manner, offering many useful suggestions for the training of a natural talent for eloquence."—*N. Y. Tribune*.

"Original in both thought and arrangement. The general preparation needed by the orator is treated with more than ordinary fullness. Special attention has been given to the art of preaching, the general principles of which will apply to all branches of oratory."—*N. Y. Evening Mail*.

"We have seldom met, in the same space, so many thoughts and remarks to which our individual experience and observations could render a corroborative testimony. They very effectively establish the incomparable superiority of extempore discourse over every other form."—*New York Christian Advocate*.

"It treats more of the intellectual than the mechanical part of oratory, and presents a remarkably clear and concise explanation of the rules and methods of practice."—*Pittston Gazette*.

"While we most heartily agree with its general recommendations, especially in the stress it lays upon thoroughness of preparation, and of having a fully developed and perfectly understood plan of discourse, we are glad that the author lays the greatest stress upon that preparation of mind and heart, those intellectual and moral qualities and states, the knowledge, the affection, the inspiration which make any speech of value, and without which no speech is of any account."—*Liberal Christian*.

"There is much rare good sense in the book; there are many admirable hints, and a great deal that would assist intelligent and wide-awake young ministers in throwing off the bonds of manuscript, and presenting the most important subject that man can consider with something of the life and energy that all other advocates

give to their themes, by fusing them in the heat of extempore speech and direct appeal."—*N. Y. Examiner and Chronicle*.

"There is much in the volume to instruct those who have not access to more extended treatises."—*Advance*.

"The most interesting and valuable work for public speakers that has fallen into our hands."—*Bucks Co. Intell.*

"We have seen nothing concerning oratory, in the same space, which is better adapted to make eloquent and successful speakers."—*Religious Herald*.

"Can not fail to profit all who wish to acquire the art of making extemporaneous discourses."—*Christian Intelligencer*.

"Written in a compact but graceful style."—*National Standard*.

"Mr. Pittenger treats largely of the necessary method of training for public speaking in the pulpit and at general gatherings, and in a highly practical manner."—*Chicago Evening Journal*.

"Should be studied by all who desire to acquire the great accomplishment of speaking well."—*American Artisan*.

"Young speakers will find the work full of information and thoughts that can not fail to prove valuable."—*Pitts. Chris. Adv.*

"This book is published in first-class style, well and clearly printed, and handsomely bound."—*National Freeman*.

"Brief, but suggestive, practical, and comprehensive."—*Dover Morning Star*.

"We earnestly recommend the work to young ministers."—*Western Advocate*.

"Those who are desirous of acquiring perfection in the art of extemporaneous speaking will find much valuable instruction in this treatise."—*Phil. Inquirer*.

"The division of the work which treats of sacred oratory is particularly instructive and valuable."—*Sunday-School Times*.

"An earnest, practical, common-sense plea for extemporaneous preaching."—*American Presbyterian*.

**EDWARD O. JENKINS, Steam Book and Job Printer, and Stereotyper.** No. 20 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

**WANTED—On a Salary or Commission,** by the month or year.—We want to employ one or more persons, male or female, in each County of the United States to collect Subscriptions for "The Prospectus and Magazine of Useful Knowledge." Specimen copy sent gratis. We grant exclusive right to territory, and have agents who are actually making from \$6 to \$10 per day above expenses. The business is pleasant, light, and edifying. For further particulars, with terms, etc., inclose stamp and address S. S. WOOD & BRO., Publishers, 80 Water St., Newburg, N. Y.

**THE MYSTIC TEMPLE**—devoted to the interests and development of the principles of Freemasonry—is published weekly by an association of Freemasons, high in the Order, having the good of their fellow-men at heart. We assure our patrons that nothing will be lacking on our part to make the MYSTIC TEMPLE the best Masonic paper published. Terms: 1 copy, one year, \$2; 1 copy, six months, \$1; single copies, six cents. Can be had of every news dealer. Publication office, 9 Spruce Street, New York.

**WE have the following works; sent by post on receipt of price:**  
JOHNIE DODGE; or, The Freaks and Adventures of an Idle Boy. By Chas. D. Gardner. \$1.25.

EARLY EFFORTS. By Linda Warfel. Poems. \$1.25.

REPUBLICAN METHODISM Contrasted with Episcopal Methodism, and the Polity of the Methodist Church Illustrated and Defended. By T. H. Colhoun. \$1.

SCHOOLDAY DIALOGUES. A book for the School, the Family, and the Literary Circle. Compiled by Alexander Clark, A.M., editor of *Our Schoolday Visitor*. New Original Dialogues, Tableaux, etc., etc. The most entertaining and instructive book of the kind ever issued. A valuable addition to the Teacher's School or Family Library. \$1.50.

THE OLD LOG SCHOOL-HOUSE. A Tale of the Early Schools of Ohio, Furnished with Incidents of School Life, Notes of Travel, Poetry, Hints to Teachers and Pupils, and Miscellaneous Sketches. By Alexander Clark, A.M. Handsomely illustrated. \$1.50.

DARING AND SUFFERING. A History of the Great Railroad Adventure. One of the most thrilling episodes of the War. By Lieut. Wm. Pittenger, one of the adventurers. With an Introduction by Alexander Clark, A.M. Elegantly illustrated by a Steel Engraved Portrait of the Author, and several spirited woodcuts. \$1.50.

THE YANKEE CONSCRIPT; or, Eighteen Months in Dixie. By George Adams Fisher. With an Introduction by Rev. William Dickson. Illustrated with a fine Steel Engraved Portrait of the Author, and several beautiful woodcuts. \$1.25.

BEYOND THE LINES; or, a Yankee Prisoner Loose in Dixie. By Colonel J. J. Geer, late Assistant Adjutant-General upon the Staff of General Buckland. With an Introduction by Alexander Clark, A.M. Handsomely illustrated. \$1.50.

Bound volumes of *Our Schoolday Visitor*, for 1867, will be sent post-paid for \$2, in cloth.

Any of the above books sent post-paid on receipt of price. Liberal discount made to the trade. Address,

S. R. WELLS, Publisher,  
389 Broadway, N. Y.

**DAVIES & KENT, Printers, Stereotypers, and Electrotypers.** No. 183 William Street (cor. of Spruce), New York. Note, Circular, Bill-Head, and Card Printing neatly and promptly executed.

**CONSTANT DEMAND for good Teachers at "AMER. SCHOOL INST."** 14 Bond St., New York. Principals and Assistants should make early application. —J. W. SCHERMERHORN, A.M., Actuary.

**"SHORTHAND; all about it."** 10 cents. "Hon. Mrs. Yelverton's Love Letters." 15 cents. Post-paid. GEORGE J. MANSON, Publisher, 37 Park Row, New York. Agents wanted. Feb. 25.

**THE MASONIC HARMONY; A COLLECTION OF MUSIC, ORIGINAL AND SELECTED.** For the use of the MASONIC FRATERNITY. BY HENRY STEPHEN CUTLER, Doctor in Music, Director of the Cecilia Choir, etc.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecilia Lodge, No. 588, city of New York.

Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO., 433 Broome Street, New York.

**BOARDING IN NEW YORK.**—Good board and pleasant rooms at 18 and 15 LAIGHT STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such. MILLER, WOOD & CO.



### THE PEOPLE'S MAGAZINE,

an Illustrated Miscellany of Instructive and Amusing Literature.

Each number has Two Full-Page Illustrations, one of which will be a beautifully colored CHROMO-LITHOGRAPH, alone worth more than the price of the number, besides numerous Wood Engravings.

It is printed in clear, legible type, on extra thick paper. 64 large pages, price only 25 cents.

For sale by all the principal Bookstores and News Depots throughout the country.

THE PEOPLE'S MAGAZINE has a circulation already more than double that of any imported monthly; it is becoming rapidly popular, and its sale increases with every new issue.

#### NOTICES OF THE PRESS.

It has many fine illustrations, and an admirable collection of reading matter. We cordially recommend this Magazine.—*American Churchman*, Chicago.

We can not speak too highly of this beautiful and instructive publication. Printed in the best style, with fine chromo plates and excellent wood engravings, together with the best reading matter, and all for twenty-five cents a number, it certainly has every attraction, and deserves the largest success.—*The Episcopalian*, Philadelphia.

THE PEOPLE'S MAGAZINE is pre-eminently what its name indicates, and should find a place in every house.—*Evening Mail*.

It is a very handsome as well as a very entertaining publication, and deserves to have a large circulation in this country, not only for the excellence of its articles, but because of its many other good features, one of which is its beautiful illustrations, and another its cheapness.—*Press*, Providence.

This Magazine is beautifully printed on excellent paper, and is cleverly and copiously illustrated.—*Baltimore Gazette*.

The character of the work will recommend itself to any person who will take the pains to examine it.—*Journal*, Indianapolis.

Subscriptions for the year, \$3. Two copies, \$5 50; three copies, \$8; five copies, \$12 50; ten copies, \$23, and an extra copy free.

Liberal inducements offered to Canvasers and Agents. Send for a circular. Sample numbers sent by mail prepaid for 25 cents. Send remittances direct to

PORT & AMERY, Publishers,  
5 and 13 Cooper Union, New York.

\* THE PEOPLE'S MAGAZINE and PHRENOLOGICAL JOURNAL one year for \$5. It

### AMERICAN ARTISAN AND PATENT RECORD.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artists and Manufacturers, encouraging the genius of Inventors, and protecting the rights of Patentes.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 00 in advance. Single copies, by mail, six months, \$1 25 in advance.

The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees." Address

BROWN, COOMBS & CO.,  
Proprietors of the *American Artisan*,  
Mch. U. No. 159 Broadway, New York.

### LIFE IN THE WEST; or, Stories of the Mississippi Valley.

By N. C. Meeker, Agricultural Editor of the New York Tribune and Reporter of Farmers' Club. One large 12mo volume, on tinted paper, pp. 360, beveled boards. Price \$2. Published by SAMUEL R. WELLS, 389 Broadway, New York. Sent post-paid.

#### WHAT THE PAPERS SAY.

"Mr. MEEKER has successfully caught the peculiar features of the scene. His stories present a vivid illustration of the life which he has largely shared in his personal experience. They are founded on events of actual occurrence, and have received but little embellishment from the fancy of the author. Of course, he has not neglected the comic aspects of the situation, but they are made to alternate with frequent passages of simple pathos. The style of the book is happily adapted to its prevailing themes. The short, crisp sentences in which the author delights have a breezy fragrance, like a fresh prairie wind."—*N. Y. Tribune*.

"They are plain, practical transcripts of personal experience, and offer the best means, except direct contact, for learning the spirit, tone, and characteristics of Western rural society. The volume contains also a brief description of the Mississippi valley, particularly the soil, climate, products, and other items of importance to emigrants and business men."—*Horne Journal*.

"If you are going West, or want to go West, or have friends that talk of going West, if they can sell out, this is the book for you."—*N. Y. World*.

"The stories are exceedingly miscellaneous in character, some amusing, and others plaintive and pathetic. They reveal a state of society which most Northern and Eastern people of the present generation know very little about. Read *LIFE IN THE WEST*."—*Liberal Christian*.

"A service of years as Illinois correspondent of the New York Tribune, a long residence in the West, and frequent journeys throughout its whole extent, have given the author peculiar advantages for producing the entertaining and instructive volume before us."—*Sunday-School Times*.

"Has a certain hearty Western flavor about it that will prove attractive to the reader."—*Springfield Republican*.

"Full of facts, philosophy, history, and personal experience."—*Ohio Farmer*.

"Good stories of their kind; healthy and moral in tone."—*N. Y. Tablet*.

"Not only a fascinating work, but one, likewise, from which much may be learned."—*Religious Herald*.

"This collection of stories—*LIFE IN THE WEST*—is one of the very best records of the great West, and perfectly original. It has all Walt Whitman's merits, with none of his faults."—*Phil. Post*.

"Aside from the interest attached to the narrative, the book contains much valuable information concerning the States which border on the great river, including land offices."—*Phil. Evening Telegraph*.

"He is in full sympathy with the people of the great West; and in a series of short stories presents Western life, habits, and manners in a true and attractive form."—*Phil. Inquirer*.

"We predict for it a large sale in the West; and it will no doubt become popular with the young folks of all agricultural districts."—*N. Y. Evening Mail*.

"As a picture of society and social affairs in the West, it is more correct than flattering, though it is, on the whole, favorable in its conclusions."—*Christian Advocate*.

"Some of the stories are founded on incidents in the late war, and show in a good light the spirit of the Western boys."—*Rural New Yorker*.

Any number of similar testimonials could be added. The book is indispensable to those who would obtain the greatest amount of valuable information and richest entertainment at the smallest cost of time and money. What commercial reports are to the merchant, this work is, or should be, to the family. It is a panoramic view of Western life, painted, or printed, by one who has lived there. Agents wanted.

THE NEW YORK SUN.—An Independent Daily Newspaper, giving All the News in a fresh, readable, attractive manner, condensed so that a business man can find time to read the whole. CHARLES A. DANA, Editor and Manager. Price: \$4 a year; \$1 50 for three months.

#### THE WEEKLY SUN.

Prepared with great care for country subscribers. Farmers' Club fully reported. Markets accurately given. Horticultural and Agricultural Department edited by ANDREW S. FULLER. Great variety of interesting miscellaneous reading, making it a first-rate

#### GENERAL FAMILY NEWSPAPER.

Price: \$1 a year; 20 copies to one address, \$17; 50 copies to one address, \$35. Subscribers to the WEEKLY SUN who wish also to receive the *Rural New Yorker*—one of the best agricultural and literary journals in the country—can do so on very advantageous terms. The two papers will be sent for one year to any one remitting \$3 25.

#### THE SEMI-WEEKLY SUN.

Same size and character as the Weekly, but furnishing twice as much reading matter, and giving the News with greater freshness. Price: \$2 a year; 10 copies to one address, \$18; 20 copies to one address, \$35; 50 copies to one address, \$80; always in advance. Apr. 31. Address: THE SUN, New York City.

KATHIRNA. Her Life and Mine: in a Poem. By J. G. Holland, Author of "Bitter Sweet." One vol., 12mo., about 300 pages. Price: \$1 50; full gilt, \$2 50.

"Though popular before, through his numerous publications, Dr. Holland's last production has written his name indubly on the hearts of humanity. His KATHIRNA

will be translated into other languages, and will become classical when he shall have gone to the spirit-land. We shall attempt no description of the book, but simply ask all to read it, to remember its lessons, and be improved by them."

Sent by mail, post-paid. Address S. R. WELLS, 389 Broadway, New York.

### THE EVENING MAIL,—A Sprightly Record of Metropolitan Life.

PUBLISHED IN TWO EDITIONS, At 2 o'clock and 4 o'clock,

EVERY AFTERNOON.

AND SOLD BY NEWSBOYS AND NEWSDEALERS EVERYWHERE IN AND ABOUT THE CITY FOR

TWO CENTS PER COPY.

WHY PAY FOUR AND FIVE CENTS FOR AN EVENING PAPER WHEN YOU CAN GET ONE CONTAINING AS MUCH MATTER FOR ONLY TWO CENTS?

#### THE MAIL

has a great many SPECIAL SKETCHES of interesting city characters and localities, written by some of the spiciest of metropolitan sketch writers.

The MAIL will keep you better informed upon the current ART, MUSIC, and LITERARY news of the world than any other daily. It makes a specialty of these departments.

OUR PARIS CORRESPONDENT is one of the sprightliest and chattiest now writing to the New York press.

#### FROM WASHINGTON

we have daily dispatches and letters; two of the most enterprising and successful correspondents there being engaged for THE MAIL.

For all these entertaining matters, the price is

ONLY TWO CENTS.

Read the EVENING MAIL for one week and prove these things for yourself. See if it is not the sprightliest, liveliest, and freshest daily published in the city.

C. H. SWEETSER, Editor and Proprietor. Publication Office, No. 223 Broadway.

### New Music.

THE GRANDE DUCHESSE OF GEBROUETIN. All the principal melodies of this popular opera, among which are—  
THE SWORD OF MY FATHER ..... 40cts.  
For Violin, 15cts.

SAY TO HIM ..... 40cts.  
For Violin, 15cts.

SONG OF THE LETTERS ..... 50cts.  
For Violin, 15cts.

SABRE GALOP ..... 35cts.  
For Violin, 15cts.

GRANDE DUCHESSE WALTZES ..... 40cts.  
For Violin, 15cts.

FEATHER BALL GALOP ..... 35cts.

Reichardt's new Song, The Haunting Thought. "I Love but Thee," a beautiful song of moderate difficulty, by Alex. Reichardt, composer of "Thou art so near, and yet so far." Price 40cts.

#### NEW SONGS.

Advice to Persons about to Marry, 35cts. —For violin, 15cts. Cuckoo's Notes, a beautiful melody by the composer of "Oh I would I were a bird," 30cts. —For violin, 15cts. Come Back to Erin, words and music by Claribel, 35cts. —For violin, 15cts. Come Sing to Me Again —I've heard sweet music stealing" 30cts. —For violin, 15cts. Dandy Pat, comic song and dance, 35cts. —For violin, 15cts. Fellow that Looks Like Me, 35cts. —For violin, 15cts. Juliana Pheliana Constantina Brown, 35c. —For violin, 15c. Jersey Lovers, 30c. —For violin, 15c.

Pianos and Melodones, Sheet Music, Music Bound, Musical Instruments and Instruction Books. Strings and Books sent free to any address in the U. S. on receipt of the marked price.

#### FREDERICK BLUME,

1135 Broadway, New York, second door above Twenty-fifth Street.

#### GOOD BOOKS BY MAIL.

Any book, magazine, or newspaper, no matter where or by whom published, may be ordered at publisher's prices, from S. R. WELLS, 389 Broadway, New York.

# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

WE JUST RECEIVED TWO FULL  
CROPS OF TEA.

## FINEST NEW CROP TEAS.

Half Chests by ship Golden State.  
Half Chests by ship George Shotten.

In addition to these large cargoes of Black and Japan  
Teas the Company are constantly receiving large in-  
creases of the finest quality of Green Teas from the  
various districts of China, which are unrivaled for fine-  
ness and sweetness of flavor.

We give our readers an idea of the profits which have  
been made in the Tea Trade (previous to the establish-  
ment of the GREAT AMERICAN TEA COMPANY), we will  
give you the American Houses, leaving out of the  
entirely the profits of the Chinese factors.

The American House in China or Japan makes  
profits on their sales or shipments—and some  
of the richest retired merchants in this country have  
made their immense fortunes through their Houses in

China. The Banker makes large profits upon the  
exchange used in the purchase of Teas.

The Importer makes a profit of 30 to 50 per  
cent in many cases.

On its arrival here it is sold by the cargo, and  
the purchaser sells it to the Speculator in invoices of  
about 3,000 packages, at an average profit of about  
10 per cent.

The Speculator sells it to the Wholesale Tea  
Merchant in the line, at a profit of 10 to 15 per cent.

The Wholesale Tea Dealer sells it to the Whole-  
sale Grocer in lots to suit his trade, at a profit of about  
10 per cent.

The Wholesale Grocer sells it to the Retail  
Merchant at a profit of 15 to 25 per cent.

The Retailer sells it to the Consumer, for ALL  
THE PROFIT HE CAN GET.

Now you have added to these EIGHT profits as  
brokerages, cartages, storages, cooperages, and  
add the original cost of the Tea, it will be  
seen what the consumer has to pay. And now we  
propose to show why we can sell so much lower than  
the dealers.

We propose to do away with all these various profits  
of brokerages, cartages, storages, cooperages, and  
with the exception of a small commission paid  
for purchasing to our correspondents in China and  
one cartage, and a small profit to ourselves—  
on our large sales, we will amply pay us.

Our system of supplying Clubs throughout the  
country, consumers in all parts of the United States  
receive their Teas at the same price, with the small  
usual expense of transportation, as though they  
received them at our Warehouse in this city.

We invite parties to inquire of us how they shall proceed  
to form a club. The answer is simply this: Let each  
person wishing to join in a club, say how much tea or  
coffee he wants, and select the kind and price from our  
price-list, as published in the paper, or in our  
Circulars. Write the names, kinds, and amounts plainly  
on the list, as seen in the club-order published below,  
when the club is complete send it to us by mail, and

we will put each party's goods in separate packages,  
and mark the name upon them, with the cost, so there  
need be no confusion in their distribution—each party  
getting exactly what he orders, and no more. The cost  
of transportation the members can divide equitably  
among themselves.

Parties sending club or other orders for less than  
thirty dollars, had better send Post-office draft or money  
with their orders, to save the expense of collections by  
express; but larger orders we will forward by express,  
to "collect on delivery."

Hereafter we will send a complimentary package to  
the party getting up the club. Our profits are small,  
but we will be as liberal as we can afford. We send  
no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently  
rely upon getting them pure and fresh, as they come  
direct from the Custom-House stores to our Ware-  
houses.

We warrant all the goods we sell to give entire satis-  
faction. If they are not satisfactory they can be returned  
at our expense within thirty days, and have the money  
refunded.

The Company have selected the following kinds from  
their stock, which they recommend to meet the wants  
of clubs. They are sold at cargo prices, the same as the  
Company sell them in New York, as the list of prices  
will show.

## PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best, \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best, \$1 per  
lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best,  
\$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per  
lb.  
YOUNG HUSBAND (Green), 80c., 90c., \$1, \$1 10, best, \$1 25  
per lb.  
UNSPOILED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

## COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 30c., 35c., 40c., 45c., best, 40c.,  
per lb. Hotels, Saloons, Boarding-house keepers, and  
Families who use large quantities of Coffee, can economize  
in that article by using our French Breakfast and  
Dinner Coffee, which we sell at the low price of 30 c. per  
lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by pur-  
chasing their Teas of the

GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street,  
Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861)  
is recommended by the leading newspapers, religious  
and secular, in this and other cities, viz.:

American Agriculturist, Orange Judd, Editor.  
Christian Advocate, New York City, Daniel Curry,  
D.D., Editor.  
Christian Advocate, Cincinnati, Ohio, J. M. Reid, D.D.,  
Editor.  
Christian Advocate, Chicago, Ill., Thomas M. Eddy,  
D.D., Editor.  
Evangelist, New York City, Dr. H. M. Field and J. G.  
Craighead, Editors.  
Examiner and Chronicle, New York City, Edward  
Bright, Editor.  
Christian Intelligencer, E. S. Porter, D.D., Editor.

Independent, New York City, Henry C. Bowen,  
Publisher.

The Methodist, Geo. R. Crooks, D.D., Editor.

Moore's Rural New Yorker, Rochester, N. Y., D. D. T.  
Moore, Editor and Proprietor.

Tribune, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guar-  
antee of our manner of doing business; as well as the  
hundreds of thousands of persons in our published Club  
Lists.

## COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 25, 1897.

GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

Your "Advocate" is received and circulated. Please  
accept my thanks. You are extending a blessing to us  
old tea drinkers in the West.

My profession keeps me in my office, but the limited  
opportunities I have shall be devoted to the extension of  
your trade. The orders I have sent have been purely  
from private families. I have recommended your house  
to our merchants, with what success you know, nor I.  
They might not like to have their customers see the  
profits they make.

I remain, very respectfully yours,  
LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1897.

GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

Gentle: This day I forward you, by M. U. Express  
Company, \$107 50, being amount due you on one box of  
tea.

It may be proper here to state that the tea received  
gives entire satisfaction. This makes two orders from  
this place. Your patrons are so well pleased with the  
tea that you may expect to furnish us our tea and coffee.  
I have sent your papers to Linden, Genesee County, in  
this State, and other places, from whence you may expect  
to receive orders.

Please accept our thanks for the promptness with  
which you responded to our order.

Respectfully yours,  
AMOS GAGE.

BRUNSWICK, MO., March 20, 1897.

TO THE GREAT AMERICAN TEA COMPANY,  
31 and 33 Vesey Street, New York.

The order we sent you last month reached us in due  
time, and with which we are well pleased. We think  
there is, at least, 50 to 75 cents difference in your favor,  
compared with the prices of St. Louis, where we have  
been buying our teas for several years past. You may  
expect to receive our future orders.

Yours truly,  
MERCHANT BEAZLEY.

N. B.—All villages and towns where a large number  
reside, by clubbing together, can reduce the cost of their  
Teas and Coffees about one-third by sending directly to  
the GREAT AMERICAN TEA COMPANY.

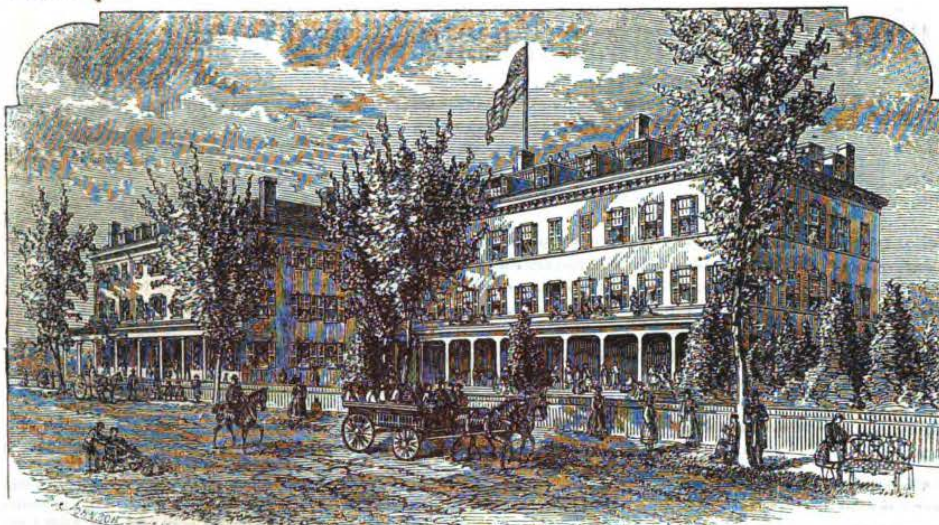
BEWARE of all concerns that advertise themselves as  
branches of our Establishment, or copy our name, either  
wholly or in part, as they are *bogus* or *imitations*. We  
have no branches, and do not, in any case, authorize the  
use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only  
furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order  
of the GREAT AMERICAN TEA COMPANY. Direct letters  
and orders to the

GREAT AMERICAN TEA COMPANY,  
Nos. 31 and 33 Vesey Street, New York.  
Post-Office Box, 5,643, New York City.





DR. DIO LEWIS' SEMINARY FOR YOUNG LADIES AT LEXINGTON, MASS.

**PHYSICO-MENTAL EDUCATION.**

THE above cut is an accurate representation of the Lexington House, at Lexington, Mass., in which Dr. Dio Lewis established his well-known school. The building was burned on the 7th of September, 1867. As this institution is the only young ladies' seminary in the country in which a determined and successful attempt has ever been made to combine a thorough scientific physical training with a broad and complete intellectual and moral culture, a few words relating to its history may prove interesting to our readers.

Dr. Lewis' labors on behalf of physical education are so well known to the American public that nothing more than a mere outline, necessary to the completeness of this sketch, will be given. Educated to the medical profession, and engaged during several years in its practice, Dr. Lewis was deeply impressed with the uselessness of pill peddling, and with the great value of preventive measures. Finally, abandoning the practice of his profession, he gave himself during several years to the development of a new system of gymnastics, adapted equally to both sexes, to the old and young, and to the strong and weak. When satisfied that his system had been sufficiently matured to justify the training of teachers in the new school, he removed from the West to Boston, Mass., to establish the NORMAL INSTITUTE FOR PHYSICAL EDUCATION. From this institution 270 ladies and gentlemen have graduated, and gone out East, West, North, and South, to act as guides in bodily training.

After several years had been given to the training of teachers in the new school of gymnastics, Dr. Lewis determined to illustrate its possibilities in combining physical and intellectual culture in a young ladies' seminary.

Seeking in New England suitable buildings,

he found them in the Lexington House. Lexington is about ten miles from Boston, and more than two hundred feet above the sea. Free from the fogs so common and unfriendly on the New England coast, and remarkably quiet and orderly, even among New England villages, its selection was found a most happy one. The buildings were fitted up at large expense, and the school began in the autumn of 1864. A large corps of experienced teachers (including Theodore D. Weld, formerly principal of the institution at Eagleswood, N. J.) was engaged. During the first year the pupils numbered 30; during the second year, about 100; and during the third year, 144.

These pupils came from far and near; from California, from Central America, from Missouri, Iowa; in brief, more or less, from every part of our country.

Girls of naturally delicate constitutions were sent to the Institution, and almost without exception they became healthy and strong. Beginning very cautiously with the practice of the mildest forms of muscular movement a few minutes each day, they soon were able to practice two or three hours a day in vigorous gymnastic exercises. Many young ladies came with the condition that they were not to go up-stairs, for they were not able to ascend a flight of stairs. Almost without exception, within a few months, these most delicate girls found themselves able to practice the more active gymnastic exercises for more than two hours a day, and on occasions walked ten or fifteen miles. Careful measurements of the size of the chest under the arms, of the waist, shoulders, and arms, were made when the pupils entered the school. It was found that the average gain in a single year's training was, about the chest, two inches and a half, and much in the same proportion about the waist, arms, and shoulders; while all learned to walk with a grace and dignity quite re-

markable. It perhaps should be remarked that the progress of the pupils in all the intellectual departments of the school, which were as broad and complete as in any institution in America, was singularly rapid.

The loss sustained by Dr. Lewis in the destruction of this building was very large. A hundred thousand dollars are required to rebuild and furnish it. As he has found it impossible to raise the necessary funds, he will at the close of this year—during which the school has been carried on in a small way in another building near the site of that which was burned—he will be obliged to abandon the school project, and engage again in training teachers in the new gymnastics, and lecturing before the lyceums on the subject of physical culture.

Fortunately for the country, the graduates of the Normal Institute for Physical Education are carrying on the work in various parts of the country. Mrs. Plumb, in New York; Mr. Ellinwood, in Brooklyn; several teachers in Philadelphia, and others elsewhere, are pushing bravely forward this most promising movement toward the combination of intellectual and physical culture.

**SALLUST'S HOME IN POMPEII.**

BENOLD in Pompeii, at Sallust's home,  
The relics of an orgie in a tomb!  
The bosom of a dancing girl is prest  
Against the bony framer of a Jast;  
The unbaked bread is in the oven left,  
And by the fruit the knife with which 'twas cleh.  
The supper-table charred, the wine-jars dry,  
And those who came to dance remained to die.  
It hurts our huge ambition to survey  
The folly death overcomes us at, the play!  
Earth's humble ones, the men whom circumstance  
Hath favored, all are targets for death's lance,  
All low alike at last; and none can tell  
If this dust was a king, that heap a belle;  
What alchemist can take this time-charred bone  
And say: "This served; this sat upon a throne;  
This bony cheek blushed beauty's bygone bloom;  
Once this head's wit rang round the rustic room."  
Ah, yes! the skull, still eloquent in death—  
For thought still rules beyond the bounds of breath—  
Bequeaths an index to th' immortal mind,  
Of those who lived to bless or curse mankind.

J. R. RAMSAY.

THE  
**PHRENOLOGICAL JOURNAL**  
AND LIFE ILLUSTRATED.

Is devoted to **THE SCIENCE OF MAN**, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in **Classifying a Person**, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly. \$3 a year in advance. Sample numbers, 30 cents. Clubs of ten or more, \$2 each. Supplied by Booksellers and Newsmen everywhere.

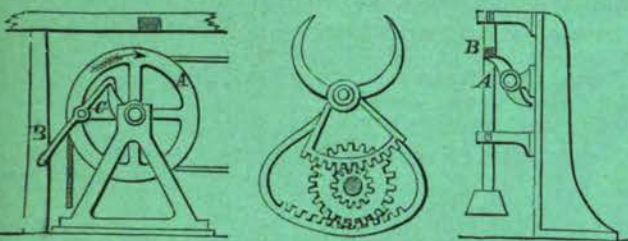
Address, SAMUEL R. WELLS, Editor,  
389 Broadway, New York, U. S. A.



It is a perfect Binder all the year round, and the Journal can be bound as fast as received. Price, by mail, post-paid, 75 cents.

Address, S. R. WELLS, 389 Broadway, New York.

**FIVE HUNDRED AND SEVEN**



EMBRACING ALL THOSE WHICH ARE MOST IMPORTANT IN

By HENRY T. BROWN.

Editor of the "American Artisan."

## CONTENTS.

*Z*oëlipile. Balance—compensation. Barometer. Blower—fan. Brake—friction. Cam. Capstans. Centriflead. Clatches. Chasers. Clamps—bench, screw. Cook—fourway. Column—oscillating. Compasses—proportion. Counters of revolutions. Coupling—union. Crank—bell, compound, variable, substitutes for the. Cyclograph. Differential movements. Drag-link. Drill—cramp, fiddle, Persian. Drop. Drum and rope. Driver-belt. Dynamometers. Eccentrics. Ejectors—bilge. Ellipsograph. Engine—disk. Engines—rotary, steam, valve gear for. Epicyclo trains. Escapements. Fountain—Heron's. Gasometers. Gauge—bisecting. Gauges—pressure. Gear—steering. Gearing—universal, bevel, capstan, conical, crown, eccentric, elliptical, face, friction, intermittent, internal, irregular, multiple, mutilated, scroll, sector, spur, step, stud, sun-and-planet, variable, worm. Governors. Guides. Gyroscope. Hammer—atmospheric, bell, compressed air, steam, trip. Helicograph. Hook—boat-detaching, releasing, centrifugal catch. Hyperbolas—instrument for drawing. Intermittent movements. Jack—hydrostatic, lifting, joint—ball and socket, bayonet, universal. Ladder—folding, self-adjusting. Lazy-tongs. Level—self-recording. Level—bell-crank or elbow, knee, Lewis. Link—detachable chain. Machines—Bohenberger's, drilling, polishing, punching, warp-dressing. Main—flexible. Maintaining power. Meter—water, wet and dry gas. Mill—Barker's, crushing, wind, wood. Miscellaneous movements. Motion—alternating traverse, rocking, self-reversing, shuttle. Motions, feed, link, parallel, pump, traverse, variable traverse. Pantograph. Parabolas—instrument for drawing. Paradox—mechanical. Pendulum—conical, compensation. Pinion—lantern, mutilated, slotted, two-toothed. Power—horse, Press—hydrostatic. Propeller—screw. Pulley—expanding, friction. Pulleys—anti-friction bearing for, chain. Pump—air, balance, bellows, chain, diaphragm, steam-siphon, double-acting, force, lift, rotary. Rack—mangle, mutilated. Racks and pinions. Ram—Mottgoller's. Ratchet. Ratchets and pawls. Regulator—gas, watch. Reversing motion—self. Revolver. Rollers—oblique. Rolls—anti-friction, drawing, feed. Rulers—parallel. Saw—endless band, gig, pendulum. Screw—Archimedes', differential, double reversed, micrometer, endless, right-and-left hand. Sectors—tooled. See-saw. Shears. Stamps. Stamp-and-arrator. Stop for hoisting apparatus, for lantern wheels, for ratchet wheels, for spur gear, for winding watches. Test—friction. Throistle—spinning. Toggle-joint. Tonga—lifting. Trap—steam. Treadle. Water—machines for raising. Weir—self-acting. Wheel—cam, lantern, Persian, pin, rag, sprocket, steering, waved, crown, mangle, paddle, water. Windlass—Chinese, friction. Wind-mills. Wipers.

PRICE ONE DOLLAR; SENT BY MAIL FOR 15 CENTS EXTRA.

BROWN, COOMBS & CO.,

Publishers of the "AMERICAN ARTISAN."


NO. 189 BROADWAY, NEW YORK.

 The American News Company, New York, are Agents for the Trade.

Merchants, Manufacturers, Inventors, Real Estate Owners  
those Wanting Farms, Implement Manufacturers, Dealers  
in Stock, Schools, and all others who desire to reach  
Customers in all parts of the Country, as well as in  
the City, will find it to their interest to  
ADVERTISE in

THE

13 and 15 PARK ROW.

 The EVENING EXPRESS, SEMI-WEEKLY EXPRESS, and the WEEKLY EXPRESS for 1868, will be published upon the following terms:

**THE EVENING EXPRESS.**

Single Copy.....	4 cents
City Subscribers, served by Carriers, per week.....	24 "
Mail Subscribers, one year.....	\$9 50
Six months.....	5 00
Price to Newsdealers, per 100.....	8 00

**THE SEMI-WEEKLY EXPRESS.**

One Copy, one year, (104 issues).....	\$4 00
Six months.....	2 00
Two Copies, one year.....	7 00
Five Copies, one year.....	15 00
Ten Copies, one year.....	28 00
Twenty-five copies one year to address of one person.....	50 00

An extra copy will be sent to any person who sends us a club of ten and over.

## WEEKLY EXPRESS.

One copy, one year, (52 issues).....	\$2 00
Six months.....	1 25
Three Copies, one year.....	5 00
Five Copies, one year.....	8 00
Ten Copies, one year.....	15 00
Fifty copies of Weekly to address of one person.....	60 00

Any larger number, addressed to names of subscribers, \$1 60 each. An extra copy will be sent to every club of ten.

CAMPAIGN WEEKLY EXPRESS FOR 50 CENTS.

Commencing June 1st and continuing to December 31, 1963. We are advised by our friends throughout the country that determined efforts are making (and with wide access) to push into circulation Radical Journals, in the interest of the present Rump Congress, and believing that the circulation of half a million copies of the WEEKLY EXPRESS during the coming year, would be more effectual in influencing and confirming voters (by opening the eyes of the people to the issues of the present crisis) than five times their cost spent in the ordinary way just before election. Almost every Democrat knows honest Republicans, who need only to be undeceived, to vote right in the coming contest. See to it that such are supplied with the WEEKLY EXPRESS. It costs but little, and the result will be permanent friends who propose to co-operate with us please send your orders as promptly as may be.

ADDRESS—J. & E. BROOKS, Nos. 13 & 15 Park Row, New York.

Read—Subscribe—Circulate.—Presidential Campaign 1868.

The importance of the crisis of 1868 to the saving of the Government of our fathers—the re-establishment of the constitution and restoration of the Union, and the necessity of a more healthful and steady business to the people, demands of all Democrats and Conservative citizens and people in the country, some efforts to counteract the immense exertion of those who are using the spoils of office and fortunes acquired by war, to maintain the present disorganized state of the country. In view of the present exigency, of public affairs, and the fact that the present campaign is the only one as possible, and the more so in view of the fact that the coming campaign, at the solicitation of friends in the State and country, we now offer the following proslum to agents:

Per every Club of 25 Weeklies, at \$1 per copy,	\$5
Do 50 do do	10
Do 100 do do	20
Do 15 Semi-Weeklies, at \$2 do	5
Do 25 do do	10
Do 50 do do	20
Do 5 Dailies, at 9.50 do	8
Do 10 do do	16

These Premiums will be paid for all Clubs sent us from this date until May 1st. We hope at least to add 10,000 to our list of Weekly subscribers between this time and the Democratic nominations on the 4th of July.

In response to many of our subscribers we have made arrangements to club the Phrenological Journal, Riverside Magazine, and American Agriculturist, on the following terms, viz:—

Phrenological Journal and Weekly Express for one year.....	\$3 50
Riverside Magazine " " " "	8 00
American Agriculturist " " " "	2 50
<hr/>	
Phrenological Journal and Semi-Weekly Express, for one year.....	\$5 50
Riverside Magazine " " " "	5 00
American Agriculturist " " " "	4 00

Thus offering to our subscribers a choice variety of reading, and at a low price. These terms are only applicable to new subscribers or renewals of subscriptions.

Remit by Draft, Post Office Money Order, or Registered Letter, to

**J. & E. Brooks,**

No. 18 and 15 Park Row, New York

**Beautiful Albums, Cards,** entitled—Spring, Summer, Autumn, Winter, 'The Gardener's Daughter,' 'The Finding of Moses,'—Wild Flowers, Flora,—Past, Present and Future,—Making up. A copy of each sent post paid, for 50 cents. Address this Office.



**Colgate & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are SUPERIOR in all the requisites of GOOD TOILET SOAPS, and consequently have become the STANDARD among Dealers and Consumers. Sold East and West, North and South.

ACCUMULATED ASSETS \$9 159 753 91.

DIVISIBLE SURPLUS, JANUARY 1, 1868, \$1 642 425 59.

Cash Dividends, Payable Annually.

## The New York Life Insurance Co.,

Is one of the **oldest institutions** of the kind in America, having been chartered in the year 1841, and commenced business in May, 1843. During the twenty-three years of its existence, it has issued policies upon the lives of more than fifty thousand persons, and has paid in losses \$3,000,000 to the families and representatives of those who have deceased while members of the Company. Special care in the selection of its risks, strict economy, and a safe and judicious investment of its funds, emphatically characterize the management of this Company. Policies are issued in all the favorable forms which experience has indicated as favorable to the assured or at death. Premiums may be paid annually, semi-annually or quarterly. The progress of the Company for the past four years will be seen in the following statement:

	Assets.	Increase of Assets over previous year.
1864.....	\$3,656,755.55	\$1,065,217.63
1865.....	4,581,919.70	1,224,164.15
1866.....	6,127,816.05	1,845,896.35
1867.....	8,174,816.01	2,046,999.96
Total Increase.....		\$6,180,788.09

This increase of over **Six Million Dollars** in the Assets during the past four years has been attained, notwithstanding that nearly **Two Million Dollars** for Losses, and over **One Million Dollars** for Dividends, have been actually paid out during that period.

Policies issued in the year 1867 will receive their dividends on the payment of the second Annual Premiums. Existing Policies entitled to the Dividend declared in 1866, will receive two Dividends during this year.

### TRUSTEES.

MORRIS FRANKLIN.....	President of the New York Life Insurance Co.
JOHN M. NIXON.....	(Dorchester & Nixon, Dry Goods.) No. 45 Warren Street.
DAVID DOWS.....	(Davis & Dows & Co., Flour Merchants.) No. 24 South Street.
ISAAC C. KE. DALL.....	Union Buildings, corner of William and Pine Streets.
DANIEL S. MILLER.....	(Late LATHAM, MILLER & Co., Grocers.)
HENRY K. BOGERT.....	(Bogert & Kneeland.) No. 49 William Street.
JOHN L. ROGERS.....	(Late WYTH, ROGERS & Co., Importers.) No. 54 William Street.
JOHN MAHES.....	(Merchant.) No. 90 South Street.
DEEDLEY B. FULLER.....	(Fuller, Long & Co., Iron.) No. 139 Greenwich Street.
WAL. H. ABBOTSON.....	(Publishers.) Nos. 441 & 415 Broadway.
ROBERT B. COLLINS.....	(Collins & Brother, Stationers.) No. 106 Leonard Street.
WILLIAM BARTON.....	(Banker.) No. 83 Wall Street.
WM. A. HOOTH.....	(Barn & Ender.) No. 95 Front Street.
GEORGE A. OSGOOD.....	(Banker.) No. 37 Broad Street.
HENRY BOWERS (BOWERS, HERDEMAN & BRADFORD, JR., Dry Goods.)	59 Leonard Street.
CHARLES L. ANTHONY.....	(Anthony & Hall, Dry Goods.) No. 16 Grand Street.
SAMUEL COBB.....	President of Eagle Fire Insurance Co., No. 71 Wall Street.
EDWIN M. EATON.....	(Eaton & Co., Provisional.) No. 400 West Twelfth Street.
EDWIN HOYT.....	(Hoyt, Spradous & Co., Dry Goods.) No. 56 Park Place.

MORRIS FRANKLIN, Pres. ISAAC C. KENDALL, Vice-Pres. WM. H. BEERS, Act. THEODORE M. BANTA, Cashier.  
CORNELIUS E. BOGERT, M.D. GEORGE WILKES, M.D. MEDICAL EXAMINERS.  
CHARLES WRIGHT, M.D. Ass't. MED. EXAMINER.

## National Freemason.

CHANGED FROM A MONTHLY TO A WEEKLY, and from Washington City to No. 59 Nassau Street, Room 10, New York City. Address, Dr. M. Murdy, Box 4903, N. Y. City. Price \$4.00 per annum—ten cents a copy.

The National Freemason is highly esteemed throughout Europe, and the popular Masonic publication of America. It not only embraces the tidings from the various jurisdictions of the world, the Jurisprudence Literature, History and Philosophy of the Craft, but it is highly esteemed as an educator of youth and a friend of the family circle. Each number will contain the Masonic History, and a likeness of an eminent Mason. It is unexcelled as an advertising medium, circulating in every town, North and South. xif

### THE WEBER



## PIANOFORTES.

Are pronounced by the Musical Profession, the Conservatory of New York.

The Best Pianofortes Manufactured, Because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application.

WAREHOUSES, 429 Broome St., N. Y.

## THE MARYLAND Educational Journal.

A SCHOOL AND FAMILY MONTHLY MAGAZINE

Is published by R. S. ZEVELY, Baltimore, Md., at \$1.00 a year, devoted to Education in its widest sense—mentally, morally, physically—readable Journal for all. Agents wanted. Advertisements solicited; specimen copies 10 cents.

Address the Publisher at Cumberland, Md.

## ECLECTIC Medical Institute, CINCINNATI, OHIO.

Two Seasons yearly, commencing in October and February.

Makes provision for a thorough Medical Education by scholarship with ut the necessity of office practice.

Catalogue of Eclectic Books and Specimen Numbers of Eclectic Medical Journal.

Address JOHN M. SCUDDER, M.D., Cincinnati, Ohio.

## Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country.

It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied.

Terms: One Dollar a year; Sample copy ten cents.

GREAT INDUCEMENTS are offered to those who wish to subscribe.

Address, ALFRED L. SEWELL, Publisher, CHICAGO, ILL.

## VALUABLE BOOKS.

Practical Treatise on Business, or how to Get, Save, Spend, Lend, and Bequeath Money, with an enquiry into the Causes and Consequences of Failure in Business. By EDWIN T. FREEDLEY. Post-paid. \$1.50.

Treatise on Anatomy, Physiology and Hygiene for Colleges, Academies and Families. By C. CUTLER, M.D. \$2.00.

Manual of Politeness and Principles of Etiquette, and Rules of Behavior in Genteel Society. 75 cents.

Banting on Corpulency. 25c.

The Carpenter's New Guide. A Complete Book of Lines for Carpentry and Joinery, and containing a great variety of original Designs; also the Theory and Practice of Stair-Building, including some observations and calculations on the Strength of Timber. By PETER NICHOLSON. Carefully and thoroughly revised. 16th edition. \$3.00.

Lippincott's Pronouncing Gazetteer. Revised edition containing 10,000 new notices. A Complete Pronouncing Gazetteer or Geographical Dictionary of the World, containing a Notice and the Pronunciation of the Names of nearly One Hundred Thousand Places. Sent by express. \$10.00.

Nott and Glidden. Types of Mankind. 400 Illustrations. Sent by express. \$5.00.

Nott and Glidden. Indigenous Races of the Earth, or New Chapters of Ethnological Inquiry. Presenting fresh Investigations, Documents and Materials. Sent by express. \$5.00. Address S. R. WELLS, New York.



### THE NEW NOVELTY MICROSCOPE, Patented May 24 1864.

For the examination of Living Insects, Seeds, Flowers, Leaves, Cloth, Bank Bills, Minerals, and opaque objects generally. It is mailed, postage paid, for \$2.15, or, with Twelve Beautiful Mounted Objects adapted to its use, for \$3.50.



AGENTS WANTED for this Wonderful Book. Endorsed by 100,000 persons. Self at sight to all classes. Terms to Agents and subscribers unprecedented. A copy given to any person who will procure a good Agent. Address: J. W. GORDSPED & Co., 148 Lake Street, Chicago, or, 7 Park Row, N. York.

\$100 in Greenbacks given for largest Clubs in addition to all premiums!!

## THE NORTHERN MONTHLY FOR 1868.

With the May Number THE NORTHERN MONTHLY begins its second year. Although scarcely of twelve months' age, it has already met with an immense and rapid increase on the part of both press and public, that its success is assured. Nevertheless, it is the purpose of the present conductors to strive unceasingly to add to the spirit, the influence and the interest of the Magazine during the ensuing year. The brilliant story of Mrs. Harriet Prescott Spofford, "The Thief in the Night," commenced in the January Number, will be completed during the Summer, and will be succeeded by other serials from authors of high literary rank. It is intended that the Magazine shall be committed to no school in politics or religion. All topics of present moment, however, will be discussed with freedom, fairness and vigor. Besides sketches of travel, stories, etc., several articles descriptive of important national or industrial enterprises are in preparation. Other novelties may fairly be anticipated. It is believed that the unexampled favor with which the Magazine has been received in the past, will not be wanting in the future.

### THE PRESS SAYS:

It is one of the most valuable and instructive magazines published in this country. Its articles are furnished by writers of well-known ability, and the editorial department is spicy, brilliant, and varied.—*Providence (R. I.) Press.*

This magazine can challenge a favorable comparison with any of our popular magazines in point of merit. It is not so pretentious as the *Atlantic*, but its articles are not less able than the majority of those which go to make up its older rivals.—*Eric (Pa.) Dispatch.*

It sustains the high character that previous numbers had assigned to it. In every portion of the country it is spoken of as a magazine of rare literary merit. The Editorial Department is truly original, and as full of interest as an exciting novel.—*Illinois Spectator.*

As inducements for new Subscribers, the Publishers offer the following splendid list of premiums and special offers.

### Terms for Clubs.

For 8 annual \$3 subscribers, \$5 00	For 10 annual \$3 subscribers \$25 00
For 6 " " 3 " 15 00	For 20 " " 3 " 46 00

### Or Clubbing with other Periodicals.

	Reg. Price.	Together.
NORTHERN MONTHLY and Riverside Magazine.....	\$5 00	\$4 00
" " Our Young Folks.....	5 00	4 00
" " Children's Hour.....	4 50	3 50
" " Madame Demorest's Mirror of Fashions.....	6 00	4 50
" " Godey's Lady's Book.....	6 00	4 50
" " American Agriculturist.....	4 50	4 00
" " Horticulturist.....	5 50	4 50
" " The Methodist (Weekly).....	6 00	4 00
" " The Evangelist (Weekly).....	0 00	4 50

For Five Subscribers, the two beautifully bound volumes of the NORTHERN MONTHLY, over 1500 pages. Price \$4.00. For Five \$3 subscribers, Life and Services of General U. S. Grant, by Colonel Adam Badeau, with Portrait and Maps, 690 pages, price . \$4 just published by D. Appleton & Co., New York. For Ten \$3 subscribers, Webster's Unabridged Dictionary, 2000 Illustrations. A book for every day and all time. Published by G. & C. Merriam, Springfield, Mass., 1867. Sheep. Price \$12. For Forty \$3 subscribers, one of Wheeler & Wilson's or Grover & Baker's First Class Sewing Machines. Price \$25. For Fifty \$3 subscribers, Appleton's American Cyclopaedia. 16 vols., Cloth. Price, \$35. Men, Women, and Children—all can get subscribers enough to secure one or more of these SPLENDID PRIZES. Annual Subscription \$3.00. Sample Copies, 30c.

ALBERT BASSETT, Publisher, No. 182 Nassau Street, New York.

**American Watches.**—"The best in the World." For sale at Waltham Factory prices by

Digitized by T. P. B. CO., 189 Broadway, N. Y. Established 20 years. Price List sent on application.

HARVARD UNIVERSITY



VOL. 47.—1868.

**PHRENOLOGICAL JOURNAL**

The diagram illustrates the faculties of the mind, arranged in a circle around a central star. The faculties are:

- Firmness
- Veneration
- Hope
- Benevolence
- Love of the Virtuous
- Ideality
- Memory
- Locality
- Time
- Tune
- Acquisitiveness
- Constructiveness
- Inventiveness
- Friendship
- Inhabitiveness
- Contrivance

IDIOT.



KNOWING.

**A MONTHLY MAGAZINE.**  
devoted to Science, Literature, and  
General Intelligence, especially to  
Ethnology, Phrenology, Physiology,  
Gynæcology, Psychology, Educa-  
tion, and to all those progressive  
measures calculated to Reform, Ele-  
vate and improve Mankind socially,  
Intellectually and Spiritually. Em-  
bellished with numerous Portraits  
from Life, and other Engravings.  
Published the first of every month.

MONTHLY,  
\$3 a year or 30c. a No.  
—  
S. R. WELLS,  
EDITOR.

**SUBSCRIPTION TERMS.**  
For a Single Copy, a year, - \$3.00.  
For Five Copies, a year, - 12.00.  
For Ten Copies, a year, - 20.00.  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30.  
And a copy of 'NEW PHYSIOGNOMY.'  
Twenty Copies a year, \$40. and a  
Student's Set," worth \$10. Sub-  
scriptions will be received for one,  
two, three, four, five years, at the above rates.  
S. H. WELLS, 289 Broadway, N. Y.

**Advertisement of Campaign WEEKLY EXPRESS on inside of back Cover. Read both**  
**Sides of the Great Questions before the Country.**



**Hand Books for Home Improvement (Educational);** comprising "How to Write," "How to Behave," and "How to do Business," in one large volume. Indispensable. \$2.25. Address S. R. WELLS, N. Y.

## MUSICAL INSTRUMENTS.

<b>VIOLINS,</b> \$2 to \$300.	<b>GUITARS,</b> \$5 to \$50.
<b>ACCORDIONS,</b> \$3 to \$85.	<b>CONCERTINAS</b> \$2 to \$35.
<b>FLUTES,</b> \$2 to \$75.	<b>FIFES,</b> 50cts. to \$6.
<b>FLAGEOLETS</b> \$3 to \$15.	<b>CLARINETTS.</b> \$5 to \$50.
<b>BANJOS,</b> \$2 to \$35.	<b>DRUMS,</b> \$3 to \$35.



A PRICE LIST has been prepared expressly with a view of supplying customers at a distance, with MUSICAL MERCHANDISE of every description at the lowest N. Y. prices. Especial care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally.

Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent by mail post-paid on receipt of the marked price. Also any pieces of Sheet Music, Music Books, &c., of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y

**FREDERICK BLUME, 1125 Broadway, N. Y.,**

SECOND DOOR ABOVE 25TH STREET.

## BROOK'S PRIZE MEDAL SPOOL COTTON,

All Numbers, from 8 to 150, on Spools of 200 to 500 Yards.



This thread took the only Prize Medal awarded to Spool Cotton at the Great London Exhibition in 1851, and the only First-Class Prize Medal at the Paris Exposition in 1855, also a Gold Medal at the Paris Exposition in 1867, thus establishing its superiority over all competitors.

It is SMOOTH, STRONG, and ELASTIC, and, for hand or Machine use, is the BEST and CHEAPEST in the market, there being no WASTE FROM BREAKING.

The undersigned, Sole Agents for the Manufacturers in the United States, have constantly on hand, in WHITE, a full assortment of

**BEST SIX-CORD CABLE-LAID SOFT-FINISHED,**

In cases of 100 dozen each, assorted numbers, and in packages of 10 dozen each, solid numbers; also, a full assortment, in WHITE, BLACK, and COLORED, of

**Brook's Celebrated Patent Glace Finish,**

In cases of 100 dozen each, assorted numbers, or in packages of 10 dozen each, solid numbers. Orders solicited and promptly executed by

**WM. HENRY SMITH & CO., Sole Agents,**

No. 61 Leonard Street, N. Y.

June 11 t.

## WATERS'

FIRST

## PREMIUM PIANOS.

With Iron Frame, Overstrung Bass and Agraffe Bridge.

**Melodeons,—Parlor, Church and Cabinet Organs,**

**THE BEST MANUFACTURED—WARRANTED for 6 YEARS.**

100 Pianos, Melodeons and Organs of six first-class makers, at low prices for Cash, or, one-quarter cash and the balance in Monthly or Quarterly Installments, for rent, and rent money applied if purchased. Second-hand Instruments at great bargains. Illustrated Catalogues mailed.

Mr. Waters is the Author of 6 Sunday School Music Books:

"HEAVENLY ECHOES," and "NEW S. S. BELL,"

Just Issued.

**Warerooms—481 Broadway, New York.**

Mar. 6 t.

**HORACE WATERS & CO.**

## BACON'S HOME GYMNASIUM,

With Book of Explanation and 100 Cuts, \$10. Trapeze Adjustment, with 32 Illustrations, extra \$3.50. Swing Adjustment, for children, extra, \$1.50. Each part sold separately. The whole, \$15. This is the most valuable piece of Gymnastic Apparatus for home use ever invented. Any one can use it. For weak chests, backs, and sides its use is the best remedy known. A half hour's use of it daily would prevent and cure many cases of dyspepsia and consumption. For sale by S. R. WELLS, 389 Broadway, New York.

## CLUB FOR 1868.

*The Evening Post*

### \$2 50 A YEAR

For the WEEKLY EVENING POST and the AMERICAN AGRICULTURIST.

### \$3 00 A YEAR

For the WEEKLY EVENING POST and the RIVERSIDE MAGAZINE.

### \$4 00 A YEAR

For the WEEKLY EVENING POST, AMERICAN AGRICULTURIST and RIVERSIDE MAGAZINE.

### \$4 00 A YEAR

For the SEMI-WEEKLY EVENING POST, and either the AMERICAN AGRICULTURIST or RIVERSIDE MAGAZINE.

Send for free specimen copy to

"THE EVENING POST,"  
NEW YORK.

The EVENING POST holds all sound politics there is and a means—the end be moral or social objects at which aim, and the means the actual and practical methods by those objects are best to be ed. In our American politics we view them, the only rightful end is the equal rights of all the citizens of the republic, the only true and right of reaching that end, is the self-government, or the realization of power, and the ease of it by small communities. In other words, human rights, universal human equality, great objects for which all ment is instituted, and by alone it can be justified, which is technically called in this state rights, is the most effectual means by which rights can be protected and

Under a concentrated, centralized, simply unitary government, the security of individual rights is impossible; such a government is only another name for despotism, centuries of experience in France and elsewhere have proved; and it can only be won by the strong hand of military power.

Now, it happens with us that one of our great parties, the Republican, is so devoted to universal human liberty, that in the excess of its zeal it overrides the great constitutional landmarks by which—as all political science and all political experience demonstrated—that liberty can be maintained. On the other hand, the other great Democratic, which began upon a thorough and generous democratic basis, has degenerated as to proclaim its determined hostility to universal freedom and equality.

Approving the ends of the one party, while we prefer the methods of the other, we at times deal our rebukes to both; but when the question arises of a choice between we are bound to consider ends as always more important than means. Human life is a more vital thing than any political institution in itself—it is the excuse and justification of these institutions; and when the spirit of it pervades a nation, it will always find to establish its own life and security.

It is the ambition of the EVENING POST to bring our political parties up to the idea of nation, or rather to educate the public sentiment so that it will demand no less of party. Just now, unfortunately, the politicians of all sides are apt to think that the government consists in plucking the public. Our chief business in the political sphere is to watch those who are elected to office, lest they commit some outrage upon the citizens. Legislative bodies everywhere are scarcely more than larger lobbies. So government in this city, see that at Albany, see that even at Washington; and, in addition of things, it is far more important to be zealous in the inculcation of sound principles, than it is to further the interests of any political convulsion.

*The Evening Post*

### CLUB RATES.

Those who would rather subscribe to the EVENING POST alone, can do so at the following rates:

### TERMS TO MAIL SUBSCRIBERS:

Evening Post—Semi-Weekly.  
Single copy, 1 year.....  
Two copies, 1 year.....  
Five copies or over, for each copy.....

Evening Post—Weekly.  
Single copy, 1 year.....  
Five copies.....  
Ten copies, addressed to names of subscribers.....  
Twenty copies, addressed to names of subscribers.....  
Ten copies, to one person's address.....

Additions may be made to a club, at any time, at club rates.

REMITTANCES should be made, if possible, by draft or Post Office order payable in New York.

POSTMASTERS and others desiring to act as agents will be furnished with Show-Bills and further terms by applying to us.

Address—**WM. C. BRYANT & CO.,**

Publishers of THE EVENING POST,

No. 41 Nassau Street, New York

**MEDICAL ELECTRICITY;** embracing ELECTRO-PHYSIOLOGY and ELECTRICITY as a Therapeutic, special reference to practical Medicine; showing the most approved Apparatus, Methods and Rules, for the Medical Uses of Electricity in the Treatment of Nervous Diseases. By A. C. GARRATT, M.D. Revised and Illustrated. Address S. R. WELLS, 389 Broadway, N. Y.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, JUNE, 1868.

[Vol. 47.—No. 6. WHOLE No. 354.]

Published on the First of each Month, at \$3 a year, by the EDITOR, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
George Hall..... 205	"Be Contented"..... 223
Blessings of Peace..... 207	Writing for the Press..... 224
Consciousness & Mental Action 207	End of the Volume..... 225
Phantasmagoria—No. 1..... 208	Insanity..... 225
Mr. Boecher's Philosophy..... 211	The Works of Dr. Gall..... 226
On "Bookworms"..... 212	Our Book Notices..... 226
Unappreciated Talents..... 212	Phonetic Teaching..... 226
The Absent..... 212	King Theodore of Abyssinia..... 227
Hints for Every-day Use..... 212	Abyssinia and its People..... 228
Phineas Stanton, A.M..... 213	Dying at the Top..... 231
Aunt Priscilla..... 214	Temperance vs. Intemperance 232
Astoria Canyon..... 215	Thomas D. McOsee..... 232
Domestic Economy..... 216	Learn to Swim..... 234
On the Track..... 216	Personal..... 234
Memory..... 217	"What They Say"..... 235
Isaac Murphy..... 217	Literary Notices..... 236
Pulpit Oratory..... 219	To Our Correspondents..... 237
Good Rules for a Teacher..... 219	Publisher's Department..... 238
The Search..... 220	General Items..... 238
J. G. Holland..... 220	Seasonable Hints..... 244
The Secret of Success..... 221	The Fulahs..... 244

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Yung.

### GEORGE HALL, FIRST MAYOR OF BROOKLYN.

THE recent death of this gentleman has left a vacancy in Brooklyn circles which few men can fill. Having long maintained a high and honorable political standing, and also having won the respect of all classes for his zeal and candor in promoting temperance and other reformatory measures, he merits a special consideration at our hands.

As long ago as 1835 he submitted his head to a public examination, and from being an obdurate skeptic became converted to an admiring believer and a warm friend of the science of Phrenology.

In form, Mr. Hall was rather short and broad, yet well proportioned; he had much power of constitution, toughness,



PORTRAIT OF GEORGE HALL, FIRST MAYOR OF BROOKLYN.

and endurance. His motions were | organism, and indicated both power and  
sprightly and elastic, in keeping with his | quickness, force and elasticity.

His three most prominent characteristics resulted from predominant phrenological conditions—Benevolence, Conscientiousness, indomitable energy arising from large Firmness and Combative-ness, and aspiring ambition. In very few heads have we found Benevolence as largely indicated as it was in his, and this constituted his predominant life motive. He lived and wielded the official power from time to time intrusted to him mainly to do good; selfish ends were no part of his consideration. Even his selfish faculties were under the control of philanthropy. He was ambitious, but not for mere notoriety; his zeal was very great, and sought to ameliorate the condition of others, to improve society rather than promote any selfish aim. Combative-ness drove forward some good cause instead of struggling to obtain merely mercenary objects. Perseverance supplemented and stimulated by large Firmness was also a strongly marked characteristic. In whatever enterprise he embarked he was earnest and energetic. His talents for managing business, conducting any building or mechanical operation, were superior. He had very little Secretiveness, and was therefore not cunning or compromising, but plain-spoken and frank almost to a fault.

As a public man and as a private citizen, his integrity in and zeal for those measures which had in view the good of the community were unsurpassed. No man with political reputation can exhibit a more clear and unblemished record than that of George Hall. His Benevolence was his crowning characteristic. His heart was mellow toward the poor and the troubled, and his tears readily mingled with those of the afflicted. His courage made him a most marked man, as hundreds of rowdies and villains could attest, who in riots and rough crowds defied the ordinary officers of the law until the bold hand of George Hall was laid on them, and his mandatory voice bid them submit.

#### BIOGRAPHY.

George Hall was born in the city of New York, on the 21st September, 1795. In the following year, his father having purchased a farm in the neighborhood of Flatbush, removed with his family thither, and thence shortly after to Brooklyn, then an inconsiderable village. Educated at Erasmus Hall, a well-known

and deservedly popular institution of learning, he received a good English education, which, based on his naturally active and healthy mental organization, contributed largely to the formation of the sterling man he ever proved himself to be. Early distinguished for the benevolence as well as energy of his disposition, he became the friend and counselor of his associates, the leader in, and the advocate of, every movement promotive of the good of man. And through a long life his consistent and upright course won for him the approval and affection of the virtuous and true.

In 1832 Mr. Hall was elected trustee of the third ward of the then village of Brooklyn; in 1833 he was unanimously elected President of the village; and in 1834, when the village became a city, he was chosen first Mayor.

All who have known him will bear willing testimony to the industry, faithfulness, discretion, and fearlessness with which he devoted himself to the duties of his office. His indefatigable efforts to execute the laws—his still more praiseworthy acts of benevolence and charity to the objects of wretchedness with whom his station brought him in contact, all attest that the first Mayor of Brooklyn was no ordinary man.

Early and uncompromising in his efforts for the suppression of intemperance, and allied as this evil has ever been with political power, it is not surprising that he met with opposition and incurred obloquy from the politicians of every stamp; and indisposed as he always was to countenance or even wink at corruption in high places, it could not be expected that he would receive support from those whose only object in seeking office is their own personal aggrandizement. The despised fanatics, as temperance men were called in former years, grew in numbers and increased in influence; it became no longer safe to despise them, in entering upon a political canvass; and the Whig party, with a full knowledge of their views of Mr. Hall, in relation to the liquor traffic, again nominated him for the office of mayor, in the fall of 1854; and at the subsequent election he was triumphantly elected as the first Mayor of the consolidated city. His administration was such as won golden opinions from all good men.

Mr. Hall's connection with the Temperance Reformation is so well known, we have felt it unnecessary to say much in relation thereto. He was a faithful advocate of our principles, laboring that the blessings they bring might be felt and enjoyed by all, and by his example setting his seal to the faith that was in him, and leading others thereby to their embrace. He was the first to sign in Brooklyn the "Old Temperance Pledge," and the first also to sign the Washingtonian pledge, although he had no personal failings on the score of intemperance. In 1845 he was elected G. W. P. of the Grand Division of the Sons of Temperance of the State of New York, and was appointed one of the representatives from

that body to the National Division of North America.

During the war Mr. Hall took a most active part in the raising of troops, sustaining the public credit, and in every possible way aiding the national cause. He was a prominent officer of the Union League of Brooklyn, and in this, as in every other field of usefulness, his voice and personal efforts were enlisted. No man in Brooklyn was so widely known as George Hall. He had been a mechanic, and was generally known to that class in the community. He had been a fireman, and everybody knew him in that sphere. He was widely known in the Temperance movement, and nearly everybody in sympathy with that knew him personally.

During his mayoralty, the cholera raged in Brooklyn. Forsaking every thought of individual security, he went personally to care for the sick and the dying. He spent his time day and night among the cholera patients, and though he took the disease, his stern will and a good constitution enabled him to triumph over it. It being rumored in the city that he had died of cholera, a great crowd of people assembled around the City Hall, and not until he had shown himself before them were they willing to go home satisfied that the public's great favorite was still living. In consideration of his great heroism and personal sacrifice on behalf of the poor cholera patients, the citizens made voluntary contributions, and bought a handsome mansion, No. 37 Livingston Street, and presented it to Mayor Hall as a testimonial of their regard. Here he lived many years, and here he died, and here did the citizens pour forth on Sunday, April 19th, 1866, to do honor to his memory and take a last look at the honest face of George Hall.

He had a tear for every poor man's sorrow, a word of encouragement for every soul struggling with poverty and hardship, and a scathing reproof for all stalwart and brazen villainy. One of his chief qualities was his personal courage. While mayor, he not unfrequently rushed into a crowd of ruffians that defied policemen, and leveling one with his fist, and taking another by the collar, brought forth his prisoner in triumph. His frankness was proverbial. He had no concealments. No man doubted George Hall's word, or believed that after he had spoken he had any sinister or concealed purposes. His generosity knew no bounds, and his benefactions were measured only by his means. We shall not soon "see his like again." We enjoyed the pleasure of an intimate acquaintance with him for years, and feel assured that no man deserves more hearty encomiums, or will leave behind more personal friends than he.

**INCONSISTENT MORALITY.**—A distinguished divine remarked lately that, "Some men will not shave on Sunday, and yet they spend all the week in shaving their fellow-men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbor's reputation on week-days."



## BLESSINGS OF PEACE.

How beautiful the spectacle presented by that land which is habitually at peace with all the world! See the thriving cities, towns, and villages in which the hum of business, the clanking of manufactures, and the familiar sights and sounds of successful industry everywhere prevail! See the fields waving with the rich products of the soil—the garners teeming bountifully with food for man and beast—the harbors crowded with vessels, which bring their tributes of wealth and comfort from every land—the smiling homes and firesides—the farmer singing at his plow, and the mechanic at his work! See the pervading life and energy which infuses itself into every department of human effort—the arts and sciences flourishing—education more and more widely extended—men running to and fro, and knowledge increased—the sphere of Christian activity enlarged—new churches built—missions and Sabbath-schools planted in destitute places—preachers and colporteurs sent forth to possess the land for Christ—the Gospel acquiring daily new trophies to its divine power, and truth achieving new victories over error. Souls which might have been hardened and destroyed by the influences of war, are, under the mild reign of peace, rendered susceptible to the appeals of the pulpit and press, and instead of swelling the number of God's enemies, go to augment the army of his followers. Many a prodigal returns to his Father's house, and many a lost one is found. The church rejoices in an increase of her strength, and there is "joy in heaven among the angels of God" over repenting sinners. The heavenly hope finds readier access to human hearts—souls are saved, and God is glorified. Nor is this all. The abounding life and exuberant sympathy of God's people will not, in time of peace, be confined to the narrow limits of a country or a continent, but overflow all boundaries, and baptize distant nations with the waters of life. As war impedes our efforts for the spread of the Gospel, so peace encourages them, and enables the Church to extend the circling ripples of her influence far and wide, until they embrace the globe itself. Peace places in our hands the means; peace affords opportunities for employing them to advantage; peace wafts the missionary across the seas; peace casts down the walls of prejudice, and secures a ready access to the homes and hearts of the heathen; peace sustains him there, and provides the bread of life for millions of famishing souls, and with the Bibles which it prints, affords a practical and convincing commentary upon its truths; peace affords the sinews which God strengthens for the demolition of Satan's kingdom; peace supplies, sustains, and co-operates with many of those forces which, under God, are to evangelize the world and inaugurate the reign of the *Princes of Peace*.

We do not affirm that the universal prevalence of peace would, of itself alone, secure all

these blessings. No. "The Word of God only, the grace of Christ only, the work of the spirit only," are the hope of the nation, the church, and the world. Yet the very letter of that word, the character of that grace, and the known operations of that spirit assure us that if ever these blessings are to be looked for, it is in times of peace; the reign of peace will go far toward securing the reign of happiness and righteousness.

JOSEPH A. COLLIER.

RECENT observations regarding the weight of the brain have led to some curious developments. The general average of the Asiatic brain shows a diminution of more than two ounces when compared with the European. The general mean of African races is less than that of European races, although there are great differences, the Caffre rising high and the Bushman sinking low in the scale. The average of the whole of the aboriginal American races reaches 44.78 ounces, which is 2.14 ounces less than that of the European races. The Australian races show a brain weight of one-ninth less than that of the general average of Europeans.—*Daily Star*.

[Now will the *Star* condescend to enlighten the world on the temperament of the races, and show the *quality* of each. Quantity is one thing, quality quite another. American nerve and muscle must not be offset by European beer, beef, and adipose. Size and *quality* are the measure of power.]

## CONSCIOUSNESS AND MENTAL ACTION.

BY B. H. WASHINGTON, M.D.

[CONCLUSION.]

In dreaming, the spirit, never sleeping like the body, amuses itself by making a kaleidoscope of its organ of consciousness; and being able to view all the treasures of memory at once, instead of there being "wild confusion worse confounded," the various images are still viewed harmoniously arranged and linked together by virtue of the above-mentioned automatic law of control, and the spirit is thus enabled to recall at once all the treasures secured in its previous passage through life, and also to re-work them over and over again in the most wonderful profusion of variety, magnificence, gorgeousness, sublimity, grandeur, fear, pain, pleasure, hope, or gloom. Though able then, while sleeping, to review the whole past life at a glance, in the same manner as my friend, and as drowning persons do, yet when the waking state is approached, or reached, only a few of the vast number inspected can be remembered and reproduced in consciousness, and *those few must then be represented in succession*, and the consequence is that enough images are recollected to produce the impression, when thus successively recalled in consciousness of a great lapse of time, while in reality the time occupied in taking the view of those images in the dreaming state was not probably more than a second.

Some writer on Intellectual Philosophy (whom we do not now recollect) mentions a singular dream of his own. He dreamed that he had left England on a long journey, and, after sailing many days, he had been shipwrecked in a violent storm and thrown on a deserted island with various other persons from the vessel; had there married, and raised a large family of children, some of them to adult age, and was rejoicing greatly at the sound of a booming cannon fired from a newly arrived vessel, which was to carry them back to England; and on awakening found that he had been awakened by a sudden noise which had created the impression of the sound of a cannon, and that he had dreamed the whole dream, occupying apparently at least the term of twenty years, in the extremely short space of time between the hearing of the noise and his awakening, and asks in vain, "whence this wonderful unconsciousness of time in dreaming?"

This truly extraordinary unconsciousness of time in dreaming no metaphysician has ever yet been able to explain (so far as known to the writer) in any age, but if we apply the phrenological exposition of man's organization, the portals of the dark chamber so long and successively concealing the much sought arcanum, quickly responds to the magical key, and opening wide yields up the treasure.

In the case of the above dreamer, at the time he heard the noise which awakened him, all the particulars of the past life were visible at once, as in the case of my friend above mentioned, from the organ of consciousness, but the images necessary to fill out the appropriate particulars of the dream happened to be those remembered, but on reaching the awakened state it was not possible for the dreamer to grasp them all at once in consciousness, and it became necessary for them to be reproduced in consciousness, successively, thus creating the impression of a great lapse of time. The ship—the departure—the voyage—the storm—the shipwreck—the island—the passengers—the woman—the infants—children—adolescents—the second ship—the noise (imagined to be that of a cannon)—were all perceptible at a single glance from consciousness, and were remembered; but on awakening and recalling them in memory, it was absolutely impossible for him to see them all at once, and of course being represented in consciousness successively, created the impression of a great lapse of time.

Thus we find the phrenological hypothesis complying with all the permissible hypotheses laid down by Sir William Hamilton himself, and also to give a clear, beautiful, and rational exposition of the puzzling phenomena of dreaming, and harmonizing most admirably with the facts of the case, and with such an exposition no metaphysician from the days of Aristotle down to the present time has ever been able to present us.

INSANITY.

Let us now turn our attention to the abnormal state, and we shall find the same light from Phrenology shining through the mental

phenomena, then developed and harmonizing remarkably with them.

We will first consider the insanity and death of Hugh Miller: from long, unremitting, and most intense application, his organ of Concentrativeness became so weakened that it broke down, and the voluntary control of his mental operations was therefore lost, and those operations became subject solely to the automatic law of control above mentioned.

In his vain endeavors to fasten his thoughts down to a given subject, the horrifying consciousness that he had lost all control of his mental operations, and that insanity was near at hand, appalled and weakened him still more; mortified Self-Esteem and Approbativeness sent their chilling feelings to Consciousness; to the anxious inquiry suggested by Consciousness, can this state be cured? Hope failed to respond with a cheering answer, and gloom as black as the darkness of Egypt suddenly settled upon him. The excitement of the moment added intensity to the vivid play of the automatic law, utterly interrupting all connected thought, and during this paroxysmal interruption of rational thought, his faculty of Destructiveness, under the automatic law, allowing an opportunity for all faculties to present their claims to Consciousness for gratification, obtained the sway in Consciousness and suggested self destruction; mortified Self-Esteem and Approbativeness seconded the motion, Hope was mute, and the consequence was, the fatal pistol was applied and his career brought to an untimely end by his disregard of the physiological law, which requires rest for the mind as well as for the body.

Thus we might analyze and trace the various phases of thousands of cases of insanity, and we should find the phrenological hypothesis always fulfilling the permissible hypothesis, clearly explaining the phenomena.

The violent and rapid play of this automatic law for the control of our faculties can be readily traced in the following description of a paroxysm in a case of mania, extracted from Wood's Practice, Vol. II., p. 3:

"The brain is now obviously laboring under great excitement, the face is often flushed, the eyes are wild and fiery, and the temples throb with the increased current of blood; the patient talks loudly, rapidly, incoherently, flies from one topic to another, and finishes none; vociferates, screams, implores, threatens, and curses; now shrieks with the anguish of despair, and then breaks out into savage laughter, gesticulates violently, breaks everything fragile about him, strikes, throws, tears his clothes, rends in pieces the covering of his bed, strips himself naked, and even bites his own flesh in his insane fury. Broken thoughts chase each other with fierce haste through his brain; every wild and evil passion, malice, fury, hatred, revenge, and despair, struggle as if for mastery in his agitated features; his hair stands on end, every trait of his meagre countenance is distorted, even his intimate friend would scarcely recognize an acquaintance in the demoniac before him."

The working of this automatic law, under a milder phase of insanity, is readily traceable in the following quotation from pp. 194 and 195:

"The patient can often follow out traits of ratiocination with considerable correctness, and sometimes with much ingenuity. *But he is apt to change abruptly from one course of thought to another, before the first is completed*; each idea that presents itself, however irrelevant, becomes the standing-point of a new succession, which is in its turn soon interrupted, and his intellectual action is thus broken up into disjointed fragments, which are fitted to no useful purpose."

As with the thought in mania, so it is generally with the feelings. The patient passes rapidly from one state to the opposite. The mental chords vibrate in quick succession with the whole gamut of the passions.

No one could reasonably expect any hypothesis to harmonize more admirably with facts in nature than does the phrenological with the above abnormal mental phenomena.

## PHANTASMAGORIA—No. 2.

BY JOHN NEAL.

"Come like shadows—so depart."

HURRIED photographs are oftentimes the best. Dots and lines may tell a better story than a finished picture, and the merest outlines, deftly managed, may suggest better likenesses than were ever found in a labored portrait. Give the imagination fair play, and a single hint may beget a picture.

Among the remarkable, or out-of-the-way men I have met with over sea, standing almost always head and shoulders above their fellows, like Saul among the prophets, and all more or less distinguished in one way or another, are the following, of whom I catch brief glimpses now and then, as they go trooping by into the darkness beyond—some to the grave, and others into forgetfulness—revealed for a moment, as by flashes from a lighted mirror cast upon a hurrying crowd. These have to be caught flying, or they vanish forever, and their photographs, like that of a cannon-ball from the swamp-angel, are changed from a dot into a line before you have secured what you want.

JOHN A. ROEBUCK, M.P. FOR SHEFFIELD.

When I first encountered this uncomfortable man, who is never satisfied with anybody, nor anything—not even himself—he was in the flush and flower of early manhood, like generous fruit souring on the stem. A small, compactly-built, positive-looking fellow, about five-and-twenty years of age, and five feet five or six in stature, with his head thrown back, after the fashion of most undersized men, with a suspicious or troublesome temper, who are never quite sure of themselves. The impression he made on all strangers, at a first interview, was far from being favorable. Being both dictatorial and captious, passionately fond of paradox, and delighting in contradic-

tion and gladiatorial controversy, upon any and all subjects, his manners were anything but conciliatory, deferential, or attractive.

He seemed to be always at war with the world, and with everybody in it, and thoroughly dissatisfied with all the prevalent opinions of the age, all the arrangements of Providence, and all the doings of man. Evidently shy and sensitive, though unwilling to acknowledge it even to himself, he wanted to pass for a cynic. His carriage and bearing were meant for stateliness, but were in fact provincial, not to say plebeian; and as he walked slowly and emphatically, with his head thrown out of the perpendicular, he sometimes appeared to be strutting backward. He affected reserve, but his reserve was a discontented peevishness, and superciliousness, alike offensive and posterous.

According to my present recollection, his head was not large, though well proportioned and well balanced; yet he must have had a prodigious amount of Self-Esteem and Combativeness, with very moderate Caution. His temperament was a mixture of the nervous and sanguineous, with a dash of the bilious, just enough to flavor the combination and counteract a tendency to change; for, with all his noisy perseverance and blustering, both in Parliament and out, I can not believe that he was endowed by nature with more than moderate Firmness. With a pallid complexion, good eyes, brown hair, and a flexible mouth, he was a fluent and rather agreeable speaker, notwithstanding his peremptory self-assertion and rasping voice; but he seldom propounded the simplest question, without appearing to offer a challenge, or to be dashing a glove in your face.

Already, even at the age of twenty-five or thereabouts, he was believed, by those who knew him best, to have his eye upon the Lord Chancellorship. Nothing could have been more hopeless or preposterous, and I, for one, could not believe that he had any such hope, and still less, that, having such a hope, he would ever acknowledge it, or so betray himself to anybody alive. And yet, with no reputation to begin with, and no experience—a presumptuous provincial at best—he began from the first, after he reached England, to fly at the highest game, and after a few years, we find his presumption rewarded by a seat in the House of Commons, and our embryo Chancellor quarrelling of course with everybody about him, whether friend or foe. And why should he not reach the woolstack at last—or the scaffold? He would be satisfied with either, so covetous of notoriety is he. At the time I knew him, he certainly seemed to stand about as good a chance for the royal succession, as for Parliament, although, like D'Israeli, he carried a fire shut up in his bones—the uplifting, inappeasable, transfiguring fire that makes people eminent sometimes, in spite of themselves.

We were both members of two different debating societies at the time I speak of; one,

which met in Jeremy Bentham's great library, having Mr. John Stuart Mill, and Mr. George Grote, the banker, and author of sundry works on Greece and Grecian history, and Walter Coulson, editor of a leading London paper, and the younger Austin, for confederates or associates; and another, made up of Oxford and Cambridge students, members of Parliament, abroad on their good behavior, with a ticket of leave, and young barristers, which met in the celebrated Freemason's Tavern, where two parties were immediately formed, through elective affinities, and we had quite a respectable opposition to balance the ministerial power. I was one of the managers, and among the questions proposed by different members for discussion, I find the following, which, it must be acknowledged, were somewhat prophetic of the career which their several authors entered upon after a few years, and have continued in, up to this hour. Run your eye over them and say if they are not amusingly characteristic. Our embryo Lord Chancellor proposed to show "that the ends of penal law can be obtained *without the punishment of death*;" Mr. John S. Mill—now Stuart Mill—"that the *French Revolution was necessary*," and that "freedom of discussion upon religious subjects should not be restricted by law;" and I myself—I—"that the intellectual powers of the sexes are equal," printed "of the *two sexes*," just as if there were ever more than two. How thoroughly we have been working out all these great problems ever since, may be seen by tracing our varied labors from that day to this, in our writings, lectures, and speeches, though we had little idea then of what was before us, or within us, or how stupendous the task would be. Yet we were only boys—overgrown boys if you will, though boys nevertheless—when we gave out these innermost revelations of what was within us, and gnawing away like the Spartan boy's fox, or smouldering in darkness, and waiting only to be fanned into a blaze by the breath of Opportunity.

No sooner were Mr. Roebuck's guns in position, as one of the associate managers of the London Debating Society, than he undertook to show, beyond all question, that Catinelle was a much-abused patriot and trustworthy citizen, and Cicero a slanderer and a sneak; and really, though there was nothing very new in the facts he brought to bear upon his theory, they were so ingeniously paraded and so cleverly urged, that the impression he made was quite favorable. He seemed so much in earnest, and so thoroughly convinced himself, that one had not the heart to disbelieve, or contradict him, though his argument was crowded with paradox and assumption, from beginning to end.

Of his temper upon trivial occasions, the following incident will furnish a fair illustration: We were together in St. Paul's Cathedral one week day, when the charity scholars and choristers of that huge establishment, by hundreds and hundreds—I might say by thou-

sands—were in full blast. Never did I hear such a tempest of musical sound. It was a church festival. Near by sat a dignified personage with a shovel hat, who took the liberty of reprimanding Roebuck, after a clerical fashion, I must acknowledge, for whispering. Never shall I forget the stinging reply of my little waspish friend, nor the portentous death-like stillness that followed a remark he made about the overbearing arrogance and insolence of churchmen, who seemed to think that wherever they were, it was always the Sabbath, and always a church. On the whole, it was more offensive than the reprimand. What one lacked in Christian courtesy, the other lacked in common sense. I intermeddled so far as to say that such language and behavior between persons of respectable appearance, claiming to be at least gentlemen, if not Christians, appeared to me rather unbecoming in such a place and at such a time. Roebuck laughed, for the first time in all his life, I dare say, under such circumstances; and there the matter ended, though I had my fears at one time that the grave, pompous-looking prebendary, for such he was at least, if nothing more, might call up a verger or beadle to remonstrate with us, or to take part in the affray. But, after all, the "wicked wasp" has got "a name to live;" and is now the bitterest enemy we have in the British Parliament, or perhaps in the British Empire, chiefly because he happened to be born in British America, where he was obliged to see the growth of our institutions, and the progress of our opinions, without being able to foresee the final issue—a man to be turned to account hereafter, when he finds it for his interest to take sides with us, and eschew paradox—for a consideration. Till then, of course, he will be both unsparing and unrelenting.

#### SIR HUMPHREY DAVY

is one of the little giants we have heard so much of, ever since the Douglas went through our land like a thunderbolt. Picture to yourself a small, daintily fashioned, pleasant-looking, fashionably-dressed man, about forty-five, with a remarkably fine head, eyes all lighted up from within; and the bearing, not so much of a man of the world as of one who wanted to sink the shop, and not pass for "a wit among lords," but rather for "a lord among wits," and you have the living and breathing representation of that justly celebrated man the world is so much indebted to for the safety-lamp, and for numberless other great and useful discoveries in the world of science. I can see him now, carrying his hat in his hand with the air of a *petit maître*, and tilting on his toes at the *conversations* of Mr. Surgeon Pettigrew, with the Duke of Sussex listening to his delightful gossip, like a good-natured, overgrown school-boy. His conversation would always disappoint a stranger, if he were looking for the signs of greatness, or for glimpses of the lecture-room or the laboratory, though it was full of anecdote and pleasantry, whenever he forgot himself so far as to over-

look the fashionable notoriety about him, and give his whole attention to the immediate companions of his Royal Highness.

HENRY FRANCIS CAREY, translator of Dante. A tall, dark, swarthy, silent man, about fifty-five or sixty, with deep, thoughtful, melancholy eyes, and just such a complexion as we should look for in Dante Alighieri himself, after he had been through purgatory. And yet, if one might be allowed to judge by the expression about his mouth, when he overheard some pleasantry not intended for such big men, he had perhaps a strong, deep sense of, and a hearty relish for, humor—a solemn sense of humor, I might say—which under favorable circumstances might become playfulness, though somewhat of the Johnsonian type, when that amiable gentleman was said to "laugh like a rhinoceros." It was quite impossible to look at the man, however, standing over six feet in his shoes, rigid and massive, as though built of ship timber, or cast in bronze, and hear the distant rumbling of his voice, without fancying that he must have been a fellow-traveler with Dante before he undertook the translation of that wonderful man's diary into our old-fashioned, wholesome, ponderous English; which translation, up to the appearance of Longfellow's, had come to be regarded as the *no plus ultra* of human labor in that field, and which, I should say, must continue to be regarded with reverence and bodily fear to the last, notwithstanding the graceful and free, though strong and scrupulously exact translation of our countryman. Each had a conscientious theory for his groundwork, and both have succeeded at least in vindicating themselves, however much we may be inclined to differ from them in our estimate of what are called faithful translations. Let me add that his head was large, the forehead high, and the phrenological developments well pronounced, though Ideality and Wonder were by no means what one would have expected from the translator of Dante.

#### JEREMY BENTHAM.

The people, for whom this great and good man labored so long and so faithfully, are but just beginning to understand his true character, and their great obligations. All our law reforms, and all our law reformers, both of English and American law, for the last fifty years, are but interpretations or interpreters of Jeremy Bentham; and of his "Theory of Rewards and Punishments," his system of jurisprudence and adjudication, or that which relates to the administration of justice, and his manifold suggestions relating to procedure, the treatment of criminals, the rights of women, the usury laws, and universal suffrage. Lord Brougham, Sir Samuel Romilly, Joseph Parkes, the solicitor, Mr. Humphries, the conveyancer, James Mill, John Stuart Mill, John Austin, the barrister and jurist, Sir John Bowring, Sir Francis Burdett, Chief Justice Appleton, of Maine, and the late Professor Hoffman, of Baltimore—to say nothing of



Aaron Burr and John Pierpont, and scores of other eminent men—were all the disciples of Jeremy Bentham. And all the great reforms in Europe, and especially in France, and Spain, and Portugal, and Belgium, are but the natural growth of Benthamism; and Mexico and Brazil, and all the South American republics owe the best part of all their laws to him. The abolition of capital punishment, the admission of parties as witnesses for themselves, the overthrow or modification of usury laws everywhere, and all the movements we see or hear of relating to universal suffrage, and prison discipline, are but so many phases of Benthamism.

In looking over some old letters, not long since, which were saved from the great Portland fire, I found the following from Mr. Bentham—the last he ever wrote me—and among the very last he ever wrote anybody. It is made up of short characteristic paragraphs, like minute-guns, or axioms, and is dated "Q. S. P.," meaning Queen Square Place, Westminster, "5th January, 1830."

"My dear J. N.," says he, "a word or two just to certify to you that I exist, and that I hold you in kind remembrance.

"The works I have sent, and am sending, speak for themselves. [He had just sent me the "Rationale of Judicial Evidence," in 5 vols., royal octavo, edited by John Stuart Mill.]

"Your prosperity rejoices me.

"The collections you made and left me are a valuable legacy; they are of very considerable use to me." [Referring to a collection of cases from Dane's Abridgment, which he wanted to work into an improved system of jurisprudence, just as he had worked the principles of certain British cases into Humphrey's Property Code, as it appears in the *Westminster Review*.]

"I feel nothing that should hinder me from living a year or two longer.

"Sight, I fear, will not last as long as life.

"I can no more. Every moment I give to individuals I regard as stolen from mankind.

"You have fought the good fight of faith. Persevere!—Yours most truly,

"JEREMY BENTHAM."

At the time when this was written, Mr. Bentham was more than four-score\*—hale and hearty—the very image of Dr. Franklin, with a magnificent head, of large size, and great breadth of forehead, though deficient in Veneration, and rather low just where, with his great reasoning powers, logical aptitudes, and large Benevolence, you would look for amplitude and elevation; and withal, deficient in Ideality, as might have been expected, though he was much given to reading Richardson's novels in—I dare not say how many volumes—rather disposed to wondering, and very fond of playing Handel's best music for himself on the organ, thereby showing that he had a sense of sublimity, at least, for the Hallelujah Chorus and Messiah. All that he had ever done, he

used to say was the result of downright persevering drudgery—in other words, that he had literally made himself, and that too of the stubbornest material, without help, and with no predisposition or special aptitude for anything. And here he was right in a measure, though large Destructiveness and Self-Esteem had been his helps and motive powers from the first. Certainly he was not a genius, though a man of prodigious talent, which he turned to the best account through a long and laborious life, so that he might be ranked with Aristotle, with Lord Bacon, with Hobbes, and with D'Alembert, and Swedenborg as a seer and a soothsayer, if not as a prophet.

#### MAJOR CARTWRIGHT THE REFORMER.

Here is another of these old-fashioned, sturdy, uncompromising Reformers, who, but the other day, were toiling at the deepest foundations of the British empire, like so many long-imprisoned giants; and always more to be dreaded than either Lord George Gordon or Mr. Hunt, Sir Francis Burdett, or O'Connell, or Cobbett, although undemonstrative. His book on the British Constitution published in 1823, is not only a powerful and eloquent, but masterly demonstration of his theory, that the very elements which have always been supposed wanting in *Magna Carta* are, nevertheless, part and parcel of the British Constitution, whether written or unwritten.

Major Cartwright stood six feet two, I should say, with a majestic presence, and at the age of sixty-five or upward of such a dignified carriage and bearing, as to make him appear to be in the very prime of life. He was a republican I believe, in heart, and so fond of our country, that he had always some one of us about him. Hospitable, generous, and hearty, it was really a great privilege to know him well; and though, by many of his coadjutors, his notions of what he called the British Constitution were thought visionary and useless, at the best, if not clearly hurtful, the book he wrote upon the subject was both learned and plausible, if not satisfactory and conclusive. His large noble head was a demonstration of the great leading truths of Phrenology, and his temperament and personal history were capital illustrations.

#### JOHN DUNN HUNTER.

No man of his day was more generally believed in than this remarkable impostor. I knew him well—better than most of those who made so much fuss about him in the day of his strength. He pretended to have been kidnapped and carried off in his childhood by the savages—or Indians, rather—for he would allow no man to call them savages; to remember nothing of his father or mother, or brothers and sisters—if any he had—to have been brought up among the red men, and to have matured a prodigious plan for uniting all the northwestern tribes in a confederacy; and it is probable that many of those who believed in him over sea, and lavished their favors on him, like the Duke of Sussex and Mr. Coke of Norfolk, afterward Lord Leicester, were firmly

persuaded both of his willingness and ability to lay the foundations of another empire in the New World. We boarded together for several months, and yet I never suspected the truth, nor the man's untruthfulness, till he had left the country, after securing remittances to his "bankers" in New York, and various agricultural implements, such as were used in England, from the philanthropists who had been carried away by his modest pretensions, and felt sure that he was about entering on a great mission. Believing, from what I knew, that he had not only deceived me, but others of more experience and greater sagacity, I lost no time in exposing him through the pages of the *London Magazine*.

A letter of his, now before me, will give a good idea of his style in conversation and writing. The authorship of his book was then ascribed to somebody in New York; but my belief was, and still is, that not only were the materials furnished, lies and all, by Hunter himself, but that the whole book was written by him from beginning to end, though it may have been revised in proof, or manuscript, by somebody else.

He was a light-haired, light-complexioned fellow, with all the distinguishing features of a native Yankee; about five feet seven, and substantially put together. His head was rather small and not strongly marked. That he had never been much with the Indians, I believed, because he could neither leap nor run, was a poor shot, and a worse walker, and could not bear pain, being really afraid to have a tooth taken out by a celebrated dentist.

The last letter I received from him reads thus:

"PHILADELPHIA, Oct. 15th, 1834.

"My N—, although I have had the good fortune to hear frequently from (of?) and very particularly about you, yet I have never received a line from you. I have seen your friends generally here, and have been as much with them as I was able, from my many occupations.

"Your friend Miss W. (a natural daughter of George IV. it was believed), for she is a friend of yours indeed, has been kind enough to make frequent and friendly mention of you in all her communications. I really have not had time to write as I would have wished. It was not from want of disposition to do so. No—anything else but want of interest for you. I am on the eve of leaving this hospitable land for a land of greater simplicity and rudeness, and should ere this have been off, but for the fever which has afflicted New Orleans for months past. I find I can not cross the Alleghany Mountains to advantage. The route by sea to the mouth of the Mississippi, up that to the mouth of the Arkansas is much better, and as soon as I get information to be relied on of the health of New Orleans, I shall set sail.

"I am now engaged. I can only tell you how much I wish to hear from you. I wish I had heard more from Harding (Chester Harding) I hear he has gone to Scotland or I would have dropped him a line. When he returns I wish you would tell him, I want him to send my portrait of the Duke (Duke of Sussex) and Mr. Coke (Lord Leicester) to Philadelphia, to the care of Elliot Cresson, No. 30 Sansom Street. I want them in this country very much indeed, that is, I want to be certain that they are safely arrived. I have to-day had a long chat with Sully (Thomas Sully) about you. Is not he a

\* Jeremy Bentham was born February 15, 1748.

fine fellow? I called on Mr. Secretary Watkins (Dr. Watkins), but had not time to make his acquaintance. There is too much division here to judge who will be President. I do believe, however, that the federalists are the ruling power. I have spent some time with Mr. Jefferson (Thomas). The Virginians are all for Crawford. I was across the Alleghany. I have been up the North River to Albany, and so up the canal to the *Coho Falls*—it is a stupendous work and is the admiration of all who see it. Van Buren's party seems less formidable than formerly. I trust Dewitt Clinton will yet obtain the suffrages of his country; but the election takes place for governor in a few days, and he is a candidate. You perhaps never witnessed such a scene of intrigue and circumvention as in this country. Whether we ever meet again on this side eternity, time, the arbiter of events, alone can determine—be that as it may, I shall ever be pleased to hear of your welfare and prosperity. Adieu, my dear fellow, and believe me yours truly and sincerely, JOHN D. HUNTER."

About the time of my writing that paper for the *London Magazine*, above referred to, another article appeared in the *North American Review*, founded on the testimony of General Cass, and written by Mr. Sparks, the editor. In a letter to me from that gentleman dated July 26th, 1826, he says: "I am fully convinced that the charges against him (Hunter) are substantially correct, and if so, he can hardly be treated too severely. I have read the London pamphlet in his defense," (by Mr. Norgate, who introduced him at Holkham to Mr. Coke, afterward Lord Leicester, and to the Duke of Sussex, at Kensington Palace, and who in defending Hunter was, in fact defending himself. It was written in reply to my paper in the *London Magazine*, where I had shown how the fellow had swindled Mr. Norgate after he had left the country), "but it evidently makes out no case at all, and is rather an injury than a favor to Hunter. I have other facts to substantiate the charge, which will be brought out, if necessary. He has not been heard of in this country since the article (in the *N. A. R.*) came out, though he has some defenders in Philadelphia. Mr. Walsh (Robert Walsh, Junior) is very reluctant to give him up," and so were many others in New York and Philadelphia, and some of them too among the worthiest, and least credulous of their day; but having committed themselves in his favor, how was it possible to deceive them? How could they listen patiently to evidence which was intended to show, not only that John Dunn Hunter was a knave, but that they themselves were no better than—blockheads; for if Hunter was what some said he was, and offered to prove, then, what were they? But how happened it, you will say, that he was never questioned by anybody competent for the purpose, about the Indian languages? The fact is that nobody he met with happened to know anything about them, either in England or in this country; and all took him upon trust, and believed in him, as people buy at auction upon the judgment of others, because they saw that others who believed in him were no wiser than themselves. You remember the story told by the celebrated Oriental scholar Barthelemy, of himself and a

learned Jew, who professed to be unacquainted with our European languages, and able to talk only in Hebrew or Arabic or Persian. After much solicitation, Barthelemy consented to an interview, saying that his friends must not expect him to talk with the stranger, though he might be able to correspond with him in writing. The Jew appeared, and opened upon Barthelemy with part of a Hebrew Psalm, which, it so happened, strangely enough, the French savant had once learned by heart. When the Jew had finished, Barthelemy answered with the rest of the psalm—the only one he had ever committed to memory in all his life; whereupon the stranger declared that he was perfectly satisfied, that Barthelemy well deserved his reputation as a linguist, and that he was by far the most accomplished scholar he had met with anywhere. After the impostor had gone, Barthelemy acknowledged the truth, and fell of course, ninety-nine per cent. in the estimation of his brethren of the French Academy. And so it was with poor Hunter; there was a general conspiracy to uphold him, whatever appearances might say, and if there were facts in the way, *tant pis pour les faits*, until he was dethroned.

#### SIR STRATFORD CANNING—NOW LORD REDCLIFFE.

Most of our leading statesmen, literati, politicians, editors, and lawgivers knew this gentleman, while he was the British minister at Washington, as Sir Stratford Canning; but since he left us, and went up, and entered upon his duties at Constantinople, as Lord Redcliffe, they seem to have lost sight of him altogether, notwithstanding his great kindness to the American missionaries, in a season of special danger and discouragement.

He was a tall, slender, graceful man, with a pleasant countenance, amiable manners, and a sort of princely courtesy, very captivating to all that came near him. Without relationship to the aristocracy—without a drop of that blood which is thought to ennoble even the lowliest, he had an air of high breeding, such as may be found among the Persians who have Circassian mothers, and such as I never saw anything to compare with but once, and that was in a printer—only a printer—but a king's printer, and I might say a kingly printer, one of the London Spottiswoods.

With a beautiful head, set like those you see in Sir Thomas Lawrence's pictures of the nobility about him, but indicating in its configuration not so much greatness or strength, as refinement, sensibility, and gentleness, I must acknowledge that when I knew his lordship, as only Sir Stratford, he seemed to be the type of all that was most to be desired in the English gentleman. But enough. Even hurried sketches, however faithful and spirited, may be tiresome, if multiplied or long continued; and so I stop here.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to beat an adversary.

#### MR. BEECHER'S PHILOSOPHY. HOW HE BECAME A PHRENOLOGIST.

[From advance sheets of Mrs. Stowe's biographical sketch of her brother Rev. H. W. Beecher, we transcribe the following interesting paragraphs, which state freshly and spiritedly his position in regard to mental philosophy and Phrenology.]

"In the course of the sophomore year, Mr. Beecher was led, as a mere jovial frolic, to begin a course of investigation which colored his whole after-life. A tall, grave, sober fellow had been reading some articles on Phrenology, on which Spurzheim was then lecturing in Boston, and avowed himself a convert. Quick as thought, the wits of the college saw in this an occasion for glorious fun. They proposed to him with great apparent earnestness that he should deliver a course of lectures on the subject in Beecher's room.

"With all simplicity and solemnity he complied, while the ingenuous young inquirers began busily arming themselves with objections to and puzzles for him, by reading the scoffing articles in *Blackwood* and the *Edinburgh*. The fun waxed hearty, and many saw nothing in it but a new pasture-ground to be plowed and seeded down for an endless harvest of college jokes. But one day, one of the clearest-headed and most powerful thinkers of the class said to Beecher, 'What is your estimate of the real logical validity of these objections to Phrenology?' 'Why,' said Beecher, 'I was thinking that if these objections were all that could be alleged, I could knock them to pieces.' 'So I think,' said the other. In fact, the inanity of the crusade against the theory brought forth converts faster than its direct defense. Mr. Beecher and his associates formed immediately a club for physiological research. He himself commenced reading right and left, in all the works of anatomy and physiology which he could lay hands on, either in the college or village libraries. He sent and bought for his own private use Magendie's Physiology, Combe's Phrenology, and the works of Gall and Spurzheim. A phrenological union was formed to purchase together charts, models, and dissecting tests, for the study of comparative anatomy. It was even planned, in the enthusiasm of young discipleship, to establish a private dissecting-room for the club, but the difficulties attending the procuring of proper subjects prevented its being carried into effect. By correspondence with his brother Charles, however, who was then in Bowdoin College, an affiliated phrenological club was formed in that institution, and his letters of this period were all on and about phrenological subjects, and in full phrenological dialect. Mr. Beecher delivered three lectures on the subject in the village lyceum, and did an infinity of private writing, and study. \* \* \* \* \*

"The phrenological and physiological course thus begun in college was pursued by few of the phrenological club in after-life. With many it died out as a boyish enthusiasm; with

one or two, as Messrs. Fowler, it became a continuous source of interest and profit. With Mr. Beecher it led to a broad course of physiological study and inquiry, which, collated with metaphysics and theology, has formed his system of thought through life. From that day he has continued the reading and study of all the physiological writers in the English language. In fact, he may be said during his college life to have constructed for himself a physiological mental philosophy out of the writings of the Scotch metaphysical school and that of Combe, Spurzheim, and the other physiologists. Mr. Beecher is far from looking on Phrenology as a perfected science. He regards it in relation to real truth as an artist's study toward a completed landscape; a study on right principles and in a right direction, but not as a completed work. In his view, the phrenologists, physiologists, and mental philosophers of past days have all been partialists, giving a limited view of the great subject. The true mental philosophy, as he thinks, is yet to arise from a consideration of all the facts and principles evolved by all of them.

"This much is due for the understanding of Mr. Beecher's style, in which to a great extent he uses the phrenological terminology, a terminology so neat and descriptive, and definite in respect to human beings as they really exist, that it gives a great advantage to any speaker. The terms of Phrenology have in fact become accepted as conveniences in treating of human nature, as much as the algebraic signs in numbers."

#### ON "BOOKWORMS."

I ONCE owned a work on Christian Charity, written by a monk who thrived in England in 1662. The volume had its pages eaten through by a worm, a genuine ancient bookworm, which after stuffing itself with literary matter had turned to dust ages ago, adding nothing to literature.

Let me describe two youthful, modern bookworms. One, a boy slim and loosely jointed, with shoulders stooped and a slow step. The ambition of Approbativeness, the force of Combativeness or Destructiveness, the deference of Veneration, and the sentiment of Ideality he lacked. The cunning of Secretiveness (not the cunning of wisdom) and a gormandizing of food, sleep, and books he had. He ate, slept, and read like a human hog. An avidity to eat, sleep, and read summed up the activities of his organization. A volume of three hundred pages would be devoured in three hours—one and two-third pages per minute. I have watched him as he bent over the volume, with his eye racing along the lines as a colt would fly over the pasture, and as untrained as the colt to labor was he in his judgment as to what he should read. In vain were books selected to encourage the growth of good taste and reflection. It mattered not, all that offered was meat to his literary stomach. To cloy or gorge him was impossible. He could not appreciate the fact

that the mental stomach should not be overfed any more than the physical stomach; that for the health of the mind as well as for the health of the body, moderation should be observed in the amount of food taken, else disease followed. Tales, travels, anecdotes, history, biography, in fact, everything that appears in print so that "he who runs may read," he delighted in, nor drew a moral or idea from all he read. He preserved a meager skeleton in his memory of what he read—the vital parts were lost. In fact, a bookworm as useless to literature as the worm that ate my book two centuries old.

"He is so fond of reading," said a doting mother of her son. "What does he read?" "Why, everything he can lay his hands on," she replied. "Don't you disapprove his reading everything?" "Why, no; I approve my boy's reading everything, because he learns what *life* is in so doing. He reads the current literature, novels, etc., and when he becomes older he will indulge in more solid reading." After awhile this son disappeared. The mother searched for him, and then learned that her darling son had reached a depth of infamy that she had never dreamed possible. His reading had been food to him. His mind digested it as the human stomach would digest highly stimulating aliment. Consequently his mind and morals had become diseased; he went astray to return to her no more, for I believe she died not knowing what had become of him. He was a bookworm as useless to literature as the worm that ate my book two centuries old, and far more pernicious. Are there not too many bookworms of all kinds? Bookworms perhaps only for a time, but bookworms nevertheless? H. C.

UNAPPRECIATED TALENTS.—A man that hath any truth in him important to be given to his generation need not much concern himself as to *where* he shall speak it. With what twaddle about unappreciated genius are we frequently sickened. Young men part their hair in the middle, roll down their collars, indulge in excesses until they grow poetically pale, and go whining among weak school misses about the cold world. And others dream that if they had only *such* a position in such a city, *such* an editor's place, *such* a pulpit, *such* a theater of display, they would shake the world. Many a young preacher in an obscure country parish has this temptation. Many a young poet, who can not secure a publisher, goes into this fog. But it is all a mistake. It is a shrewd old world with which we have to deal, and it generally knows the price of things. There is little unappreciated genius, little worth keeping that the world allows itself to lose, and *no uttered sentence worth remembering has ever been forgotten*. The world may appreciate some things too highly for a season, but in the long run the value of all things comes to be ascertained. If you have on your slate a poem that is a live *voice*, hath appreciable articulate speech for the human heart, you may

print an edition of only one copy on brown grocer's paper, and give it to a bootblack and go your way, and live or die, but that true musical thought of yours will surely get itself repeated to the generations to come. Go, walk up and down in the wilderness, and say your say, and cry your cry, and just as sure as the truth is in it, it will empty the city and fetch the people to your voice, or else God, who has most special providence of truth, will set you and your voice and your cry down in the very heart of that city to shake it. Away with your talk about your not being appreciated. Whenever a man in any society talks about his talents being neglected, we may be sure that they deserve to be neglected.—*Dr. Deems*.

#### Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—*Cooper*.

#### THE ABSENT.

As stars, the vigilants of night,  
Resign their posts at ope of day;  
As summer songsters take their flight,  
When summer hours have passed away;

As fair and fragrant flow'rets fold  
Their dewy cups, when day is o'er,  
So, from our fond and gentle hold,  
Pure spirits seek the heavenly shore.

But not as stars each even burn,  
And birds come back to hill and glen,  
And flow'rets ope at day's return,  
Do our belov'd ones come again.

Adieu, fond hearts! the funeral pall,  
The bleeding heart, the burning tear,  
Are but the common lot of all  
Who make their habitation here.

REV. E. R. LATTA.

#### HINTS FOR EVERY-DAY USE.

BY MRS. GEORGE WASHINGTON WYLLIS.

FAVOR yourself! Show a little Christian charity toward the patient body that performs the behests of your will, if you haven't any toward the soul that is helping you upward. Don't expect too much of yourself!

Take trouble coolly. Do not despair when the dark hour of trial comes down upon you, as it must, sooner or later, upon us all. Nature never folds her hands in despair when the lightning strikes down the noblest oak in all the forest. Not she! She goes to work and covers the unsightly black stump with blossoming vines and velvet moss and silver-outlined lichens, until it is lovelier than it was before. Just borrow a suggestion from the mighty mother when you are inclined to despond.

Don't go round with a face a quarter of a



long! What right have you to inflict woes on society at large? A man who look cheerful ought to be locked up where until his countenance ceases to be on the bright world around him. Is no one who has ever known trial save self? Troubles are like rolling snowballs, gather strength and size as they go, until day you will be crushed beneath their weight. If you once make up your mind that you are an ill-used personage, there will be a mass of collateral evidence on hand to prove it. Nobody ever yet looked for a grievance without finding it. Be a man, and resolve to conquer yourself. Starve your trouble to death—give it nothing to feed on—no brooding thought, no morbid sympathy; and when it is dead, bury it—roll a great stone over its grave and start afresh.

Give yourself a fair chance in life. Let not draughts and patent medicines alone. A walk in the open air, once a day without pills is better than pills and potions. Be good company for yourself, too. Don't go out, trudging along, with your hands in your pockets and your head sunk down upon your breast, imagining that you are taking excellent exercise. You might as well be traveling over a treadmill. Think of pleasant things—call bright remembrances—freshen your mind with brain as well as your body. If you were maintaining company, you would not range over your cares and trials and tribulations before me by way of light conversation. Why should you be less considerate of yourself? Have your afflictions at home—they need no exercise—and take a blessing with you to ponder, as you walk. There is no man so poor who has not at least one blessing to accompany him on his daily walk!

Speak pleasantly to those at home. Cross words are like the rows of dominoes we used to set up on the table in our childish games. When one fell, it drew after it ruin indescribable. One cross word seldom lacks company—contagious.

Do your share toward keeping the world in good-humor. Courtesy is cheap, and he who gives nothing else, certainly can afford a pleasant word and a pleasant look. There are enough curmudgeons to more than balance a civilized society, and you certainly owe your assistance to the latter.

Look on the bright side of things! If it is to-day, look out for sunshine and blue sky to-morrow. Don't take it for granted that any man you meet is a villain; don't spend your time in trying to guess at "the motive" of your neighbor's kindly deeds. It takes more breath to laugh than it does to groan, and it is an infinitely more becoming process to be cheerful.

Take things as they come, and never say, "I would rather it had been any other sorrow!" It is never safe to open a debit and credit account with the Almighty! There is a Hand behind the darkness that scatters blessings, if you wait its time, patiently.



PHINEAS STAUNTON, A.M.\*

THIS gentleman had a large head, which gave him breadth of thought, strong feelings, and a great deal of character. That which most signalized him was the unusual fineness of texture and susceptibility of his whole nature. His temperament indicated a predominance of the Mental, with enough of the Vital to give grace, ease, and smoothness to his characteristics. He had a happy combination of the qualities of the feminine nature, sustained by enough of the trellis-work of character derived from the masculine nature, to bring the gentle and refined elements into proper relief. His intellect, like the feminine, was intuitive. Volumes of fact and inference flashed upon him instantaneously, and his first judgments rarely needed modification. He was remarkable for his close observation, for his power of analysis, as well as of combination; for his memory of things, their qualities, adaptations, and uses, for his memory of facts and ability to store up knowledge. He had Language enough to give freedom of utterance; but one so highly organized as he can never give full voice to his thoughts. He had the temperament of an artist, as well as the organization adapting him to art culture. He had large Ideality and Sublimity, and a fertile imagination. He had a strong sense of the spiritual, which gave him an insight of the life to come; and in the realms of the esthetical and the spiritual he found his chief delight.

\* "Reminiscences of the Life and Character of Colonel Phineas Staunton, A.M. A Memorial." November, 1867.

He had manly courage and executive force, and whenever duty called to the performance of stern service, he was capable of maintaining such a position. He had a sensitive regard for the good opinion of his friends, and a dread of the criticism of his opponents. He was firm, conscientious, hopeful, and truthful. He had respect for things sacred; was devout, sympathetic, liberal, and comprehensive in his sympathies. His social nature rendered him peculiarly awake to all the gentle influences of affection; he was a firm friend and an ardent lover. He had a tender regard for the young and helpless; and while he was able to perform the stern duties of manhood successfully, he had the gentle and motherly qualities which enabled him to appreciate the infant and awaken its affection.

Had he devoted himself to trade or mechanism or commerce, he would have made his mark. His true sphere in life was that in which the refinements of literature and art, the cultivation of the spiritual, and the enjoyment of all that belongs to the affectional, could be made available. The world needs a million such men in the room of the pugilists, tricksters, and political stock-jobbers of our times. In him was a rare combination of those qualities which are the basis of virtue, refinement, affection, and religion. May the number of such be multiplied, and the example of all such men be earnestly followed.

#### BIOGRAPHY.

"His noblest name deserv'd, and not derived."

It is well that good men be had in remembrance, especially when united with their integrity and virtue are acknowledged intellectual abilities and high official position. The youth of our land need to have set before them in "characters of living light" those exemplars of true nobility of soul and mind who have graced manhood and womanhood by their life. The death of Colonel Staunton—Vice-Chancellor of Ingham University—at Quito, on the 5th of September last, was the occasion of no ordinary sorrow and regret to the large circle that loved and esteemed him; and the volume which lies before us is in commemoration of no ordinary man. It deserves a wider circulation than merely among those who claimed a more or less intimate acquaintance, for its influence could not be otherwise than ameliorating and refining. We are informed in the memoir that as a lad Col. Staunton was quiet, thoughtful, affectionate, and, like all noble natures, retiring and diffident. Well organized, mentally and physically, he seemed to be destined for some

superior sphere. The refinement of his nature, the excellent quality of his temperament, and the rare unity in the grouping of his powers, made him an object of interest to all his associates. At an early age he was exposed by circumstances to those temptations which beset young men who leave a cherished home to engage in some pursuit among strangers, but such was the staunchness of his principles that he was enticed into no vicious practice, no social excess. Entertaining a strong love of Art, he pursued it with zeal, but it was for a purpose—one of true devotion—the good of Ingham University. In artist life he displayed the Christian by concentrating his efforts upon the development on canvas of some of the most vivid scenes and incidents recorded in the Scriptures. Among the productions of his pencil and palette are *Lot's Escape from Sodom*, *The Walk to Emmaus*, *Casting out Devils*, and *The Ascension*, which are considered by some connoisseurs to be equal in conception and careful handling to the best religious productions of modern art. Fidelity to the free institutions of his country and an earnest patriotism led him to engage in the war for the Union, which has so recently become historic, and whose effects still remain. He soon took a commanding position, and served his country efficiently. Having associated himself with a number of scientific gentlemen who, with the co-operation of the Government, purposed to explore certain portions of South America, he went with them, brush and palette in hand, thinking to gather fresh trophies for his studio and for the university which commanded his regard.

In the course of their investigations, the expedition made Quito, one of the finest as well as oldest of the South American cities, a halting-place. Col. Staunton entered it weak and exhausted, supported by his friends. There, amid some of the grandest mountain scenery of the western hemisphere, he breathed his last, and was sorrowfully interred in a cemetery for the first time consecrated in that region to Protestant burial. He was fifty years of age.

The Memorial contains the several addresses which were delivered on the occasion of the services commemorative of his death, at the Presbyterian Church in Le Roy, N. Y., the locale of Ingham University, and the resolutions adopted by the Board of Councilors connected with the institution.

Published with the foregoing is a sermon, on the death of Miss Marietta Ingham, one of the founders of Ingham University, preached by Rev. Wm. L. Parsons, D.D., June 6th, 1867.

#### ACROSTIC.

EACH name doth fold a meaning in its heart,  
Like slumbering roses dreaming in the bud;  
If rightly given, the meaning wakes to flower.  
So yours. Elisabeth means "consecrate,  
Allied to God"—or good, 'tis all the same;  
But goodness hides itself in varying forms—  
Enchanted eyes may see it everywhere;  
To me it seemeth best revealed in that  
High harmony where soul doth chord with soul.

M. OLDFIELD.

#### AUNT PRISCILLA.

BY VIRGINIA VARLEY.

AUNT PRISCILLA is an oddity; one of those peculiar people who attract by their good qualities and repel by their disagreeable ones, and in regard to whom you are compelled to take a neutral position, not knowing whether to extend to them the right hand of friendship or the cold shoulder of disdain.

Find her in the right mood and she seems a jewel of inestimable value, a veritable "well-spring of pleasure;" for then the household machinery moves on without a jar; and being useful rather than ornamental, the amount of work she manages to accomplish is really surprising.

But Aunt Priscilla is very much like bitter beer, which if kept too long in the house is sure to turn sour; and vinegar bears no comparison with the temper of my relative when she gets fidgety. And when she begins to fidget, you might as well try to hold a hurricane; have her blow out she will, in spite of all attempts at pacification; and you may go to bed at night with your head full of plans for the morrow, and wake in the morning to find your useful member "over the hills and far away."

There is not the least atom of patience in her composition; to "stand and wait" would be the most excruciating service in which she could ever engage, and the wages would be no compensation for the agony endured.

If she proposes going any distance, and you send John at once to harness up the team, she would be more than a mile on her way before he came round to the door. The only way to circumvent her is by taking a circuitous route; I speak metaphorically, for if you should overtake her on the road after she had started, ten chances to one if she would stop long enough to get in.

Her greatest weakness is her desire to prove that she is independent of everybody; but when she gets "on a rampage," we are pretty well convinced that she is under the control of Satan himself, and she can't leave the house too soon—if she hurries. I well remember the last visit she made us. We were aware of her antipathy to black tea; which she said was "sticks, and slops not fit to drink," so we put the favorite "Young Hyson" where she could prepare it to suit herself. Do you suppose she'd touch it? Not she. All our expostulations were in vain. "I only want a little hot water," she declared, "and that seems the hardest thing in the world to get!"

So she drank the hot water, unadulterated, for several meals, until a happy thought struck us. A tête-à-tête set, the property of a married sister, was brought out of its retirement; the green tea steeped in the little tea-pot and set under the nose, almost, of the old lady, where its delicate odor might charm away the evil spirit that sat in our midst. Well, it had the desired effect, and was such a restorer of peace and harmony that we made a memorandum of

it at the time, intending to profit by it in the future. Strange, incomprehensible being!

Here is her history, told in her own words, as nearly as I can recollect them:

"Father moved from Massachusetts to Western New York in the early part of the century, taking with him a stiff leg which he got at Yorktown, and a good amount of money with which he intended buying a farm. But the money turned out to be worthless shin-plaster, and many a time father wished himself back in New Braintree.

"The country was new, and it was hard scratching to get a decent living in those days. The boys were put to trades; and we girls had to turn in and help at the grindstone. I took a place at the tavern as hired girl, and had as much work and fun as I wanted. The landlord's son was a handsome fellow, and half the girls in Madison County were just crazy after him. I was as big a fool as any of them—girls are so carried away with good looks!—although I never put myself in the way of his attentions, for I had nothing in the world to recommend me but a fair skin.

"It hurt my pride awfully that I could not make as good an appearance as the other girls did; but when William Brown asked me to marry him, I walked in satin for awhile, I was so amazed and overjoyed. We married; and for the first year or two were supremely happy. Then William went into the distillery business, and our troubles began; it did seem as though all our happiness ran out faster than the liquor. He began to drink, and grew more and more careless every day, never minding in the least how we fared at home. There were sixteen hogs to feed; and many a time have I seen the whole sixteen standing on their hind legs, looking piteously over their pen and squealing like mad, and their distress would drive me to look after their master and drag him away from his boon companions.

"I went hungry many a day; for I was too proud to beg, and my babies kept me from doing much besides taking care of them.

"The distillery failed;—as of course anything will that isn't half attended to,—and pretty soon what little we owned the creditors were determined to have, and it was mighty little that William had left us. The constable came at night, and, finding the door locked, banged and battered at every convenient place; but I kept quiet. William had disappeared, I didn't know where, and there I lay in a chill of terror, dreading disgrace worse than poverty. Morning found me completely bewildered, and, as it always happens when you're in trouble, the children wanted more waiting on than usual, and tormented me until I was nigh about crazy.

"One of my neighbors came in and gave me some words of sympathy, and what I valued most just then, sent the children into his own kitchen, where I knew they would be warmed and fed. He heard the constable was about to seize William's property, but too late to get me word in time, and so he had lain awake all

night fearful that, being a woman, and in distress, I would open the door if only to inquire their errand. I'm sure I don't know what kept me from it.

"It was a relief to the good man to see that I had not quite lost courage; there was too much fire in me for that, and acting on his advice I gathered up a few articles I could call my own, and left the place early in the day.

"I did not go far, for I had precious little money, and I couldn't afford to waste a cent of it traveling around, so I set my face like a flint, and took in washing and plain sewing, to support myself and little ones.

"William's family were wealthy, but they never volunteered any assistance, and I wouldn't apply to them or any one else for aid so long as I had the use of my hands. William's desertion was the hardest thing I had to bear, and yet every day I felt my heart grow colder and colder, until I ceased to feel any regret at his continued absence. I buried him. Then my little Willie, the only boy, took sick and died; and warned perhaps in a dream, for Willie was always his pet,—I shall never think that love for me had anything to do with it,—William returned, and seemed to be a better man. I thought the cloud had passed over, and the sunshine would come into our house once more; but his promises so easily made, so easily broken, went for naught, and the appetite for strong drink mastered him once more, and brought him down again to the level from which he had endeavored to rise.

"He went away, or I drove him away, for I was mad enough to do anything; and when another little girl was born, I vowed I would never see his face again. He wrote occasionally, begging me to forgive him this once, only this once, but I was deaf to all entreaty; I couldn't support him and the children too, and I believe I was as happy to hear I was his widow as I was the day I became his wife. I hate the men; they are all alike!"

She does hate the wickedness of the men, and the folly of the women; and would rather follow her children to the grave than prepare them for the bridal. Feeling thus she has completely isolated herself from all sympathy with her fellow-creatures, and with a fine nature warped and scarred by the injuries done her in her youth, she has intrenched herself behind an armory of weapons whose points are tipped with most malicious venom.

Yet she is not happy; and our lips betray the feeling that is in the heart when we mournfully exclaim—"Poor Aunt Priscilla!"

"SIMILIA SIMILIBUS CURANTUR"—(LIKE CURES LIKE).—A young man says he cured a severe attack of palpitation of the heart by the application of another palpitating heart to the part affected. We see no objection to this sort of treatment; and he could, no doubt, furnish any number of certificates to prove its efficacy. But look out and not take too much of a good thing.

# ANTONIO CANOVA; OR, THE GIFT OF SCULPTURE.

FROM THE GERMAN OF FERDINAND SCHMIDT.

In the little town of Passagno, in Italy, is a beautiful castle, which, about the middle of the last century, belonged to the Nobile Falieri. Opposite the castle stood a poor little house, in which an old man, the mason Passino, lived. As the latter came home from his work one evening he saw from the distance a boy standing at his door. As soon as the child saw the old man he ran toward him, threw his arms around him, and cried,

"Grandfather, dear grandfather!"

"My boy!" said Passino, "is it really you? Is it you, my Antonio? Oh, my heart's darling, how you have grown since I saw you!" And he seized the curly head of the beautiful boy with both his hands, and kissed him, while tears of joy ran down his brown cheeks. "But now tell me," continued he, "how is it at home? Is my daughter, your mother, still well? Well; thank God! You are a brave boy to come so far to see your old grandfather! But, come in; you must be tired and hungry."

Both went into the little house, and the old man brought for his grandchild whatever kitchen and cellar were able to afford.

The next morning, when Antonio had finished his breakfast, Passino said:

"I must now go to work, my boy; how will you amuse yourself while I am gone?"

"I'll look at yonder castle," replied the boy.

"Will that give you pleasure, Antonio? Then why will you not go in?"

"May I?" asked Antonio.

"Yes, indeed!" replied his grandfather. "I am working in the castle. Come with me, and you shall see all the beautiful things in the garden. Oh, they will not refuse old Passino such a request for his grandson!"

So Antonio passed a delightful day. The colonnades and the statues awoke in him a delightful astonishment. "Oh! if I could but see the splendor of the rooms and halls!" thought he; but he dared not hope for that. In the garden he admired the flowers and the picturesque grouping of the trees. But he was attracted still more by the marble groups, of which there were many. He went from one to another, and could not be satisfied with looking at them. In the middle of the garden was a fountain, at which he stopped most frequently. On a pedestal, which was sculptured with great art, stood a colossal lion, from whose mouth a stream of water rushed into a marble bowl.

At dinner-time Antonio was called by his grandfather, who took him into the servants' room, where their dinner was set. But the boy's soul was so full of all the beautiful things he had seen that he was not hungry.

"You are not sick," said Passino, kindly; "I see that in your eyes. So you may say your prayers, and go again. When you hear the *Ave*, come and fetch me from the yard."

After Antonio had said his prayers he hurried out again, and the afternoon passed like a

happy dream. Shortly before the ringing of the evening bell, visitors of high rank had arrived at the castle, and the gardener had answered the old mason's question whether he would be allowed to bring his grandson again on the morrow, thus,

"No, Passino, as long as we have visitors here, the boy must stay at home."

During the evening Passino moved to and fro on his chair and rubbed his brow, not knowing how to tell Antonio that for the present he must avoid the castle garden. When he looked at the boy, whose eyes were beaming with delight, it seemed cruel to tell him, and it seemed equally cruel to let him cherish a hope which would not be fulfilled. The old man could think of nothing that in his opinion would be pleasant for Antonio to hear, and he became so angry at his own awkwardness, that he suddenly sprang up and struck the table with his fist. Antonio looked at his grandfather terrified. This man, whose old Italian blood boiled in his veins, ran up and down the room like one mad, and raged at the visit that had come so untimely. Passino had no idea that Antonio could take it to himself. At last he stopped before the table, and cried,

"Now, you dare no more go in the garden; that is what comes of it!"

Tears came into the boy's eyes, and he said:

"What have I done, dear grandfather, that you are angry with me?"

"I angry with you?" cried Passino. "My boy! how did such an idea occur to you? I am only beside myself because for the present you are not allowed to go either into the castle or in the garden!"

"Have I done anything wrong there, grandfather?"

"No, no, my darling! but a whole houseful of visitors are there, and no stranger is allowed to go in. That is what vexes me so."

Antonio dried his tears, for a weight had fallen from his heart when he found that his grandfather was not angry with him. The old man seized the boy and kissed him, saying that if the visitors should stay for four weeks, he would not let his heart's darling go until he had seen the castle and the garden at least ten times. So they were both cheerful again, and the grandfather told the boy many merry stories.

When Antonio awoke the next morning he found that his grandfather had already gone; and having partaken of the food which was left for him on the table, he considered what he should do. He soon decided on his favorite occupation, which consisted in forming figures of wax and clay. Wax was not to be had; but he brought a big lump of clay, put it on the bench before the little house, and began to form imitations of those figures that had pleased him the most in the castle garden. When one was finished he carried it into the room and put it on the table.

At dinner-time Passino came. Entering the house, he noticed something on the table



covered with a piece of cloth. Antonio cautiously lifted the cover.

"What is that?" cried the astonished grandfather, looking first at the figure and then at the boy.

"A pastime, grandfather," replied the boy, "that almost made me feel that I was in the castle garden again."

"Blessed boy! Did you make this?"

"Yes, grandfather."

The old mason clapped his hands together in astonishment. After a pause, he said, in a voice shaken with emotion,

"My heart's darling! I saw at the first moment that there was something in you! I was thinking last night that you should learn the mason's trade; but now I know better. You must become a confectioner. If the confectioner Algeria, in the city, sees that you can make such artistic figures, he will take you on the spot, and without a fee! Otherwise, it could not be done, for you are a poor boy. Or — yet! The Nobile Faleri will settle that with the confectioner! He is a kind gentleman, and willing to speak a good word in a good cause."

Very happy was the grandfather, and his praise stopped only when the hour called him back to his work. With a glad heart he went to the castle, and the walk was easier than ever before. From his scaffold he could look into the open kitchen windows, where they were very busy. The kitchen-master gave his orders in a thundering voice, swinging his ladle like a scepter. Suddenly Passino heard a terrible noise coming from the kitchen. It excited his curiosity, and made him step to the window. There he saw the kitchen-master, raving like a madman, because he had forgotten to order from the city an ornament for the central figure of the table. The Nobile Faleri was informed of this, and came to the kitchen. At first he was angry, but when he saw that the kitchen-master took the mistake so deeply to heart he became calmer, and said:

"Be not like a child or a fool, but consider what can be done, that the company may not notice it."

But good advice was dear. Neither one nor the other of the things proposed could be done. Then an idea suddenly flashed through the old mason's head. He leaned into the kitchen window, and said, with great gravity,

"I beg your pardon, but I have some good advice."

All looked up. Faleri broke out into a loud laugh as he saw the adviser hanging from the kitchen window; and even the afflicted kitchen-master was infected, and soon every one in the room was laughing. The serious face of the mason, who had the welfare of his grandchild at heart, contrasted powerfully with the merry faces in the kitchen. He was not at all disturbed by it, but screamed through the laughter,

"If I give not good advice, my gracious master may have me by the ears!"

At last Faleri recovered, and was able to ask what he would advise. Then the mason

began with eloquent words to praise his grandson, who was, he said, a born confectioner, and capable of forming any figure. Faleri, who had taken the whole thing for a good joke, now thought he would go through with it. Therefore he told the mason to go for his grandson, and ordered the confounded kitchen-master to give him the necessary dough for a figure. Then he went back to the drawing-room, and with great hilarity told the occurrence to his guests, who were all anxious for the moment when the central figure would appear. Passino had led his grandson to the castle, and informed him of everything, adding,

"If you do the work well, I warrant you the Nobile will make you apprentice to a confectioner!"

At last the central figure was brought, hung over with a white cover, and the servants put it in the middle of the table. Then the cover was removed, and, instead of the expected laughter, an exclamation of astonishment was heard through the room.

They saw before them an artistically-formed lion; and from all sides arose a loud demand to see the little artist. Upon an order from the Nobile, the mason appeared with his grandson, and the boy was overwhelmed with praise. Tears came into the old mason's eyes as he looked on Antonio, whose countenance beamed with delight, though his demeanor was modest. Turning his cap in his hands, Passino stepped toward the Nobile, and said,

"I would beg pardon,—but it is a poor boy; and if my gracious master would speak a good word to the confectioner in the city, Antonio might become a confectioner."

"A confectioner!" said Faleri. "No, Passino; thy grandson, Antonio, shall become a sculptor!"

And, through the favor of the Nobile Faleri, Antonio Canova became a sculptor whose works still excite the wonder and admiration of beholders. He first went to Bassano, and was placed with a capable artist; and when in his seventeenth year he had sculptured Eurydice in marble, he was sent to the Academy of Art in Venice. He soon gained a high position, and his chisel created a number of famous groups. Later, he filled high offices in institutions dedicated to art, and was honored by being made a knight. But not only his artistic power made him worthy the veneration of all times, his heart put him as high as the imperishable creations of his genius. One who knew him intimately says: "He was active, open, mild, obliging, and kind. He knew neither the pride nor the envy of an artist. He was modest, notwithstanding that his fame spread over Europe. Animated by the noblest beneficence, he supported talented young artists, and set prizes to encourage them. In short, his moral character was so excellent that even among the many who envied, there was but one voice as to his worth."

How fortunate for the world that Canova's genius was early appreciated and stimulated by the encouragement of the powerful!

## DOMESTIC ECONOMY; OR, WHAT WE PAY GO-BETWEENS.

READER, did it ever occur to you how far apart are producers and consumers? Do you who live in cities know how much more you pay for what you consume than you need to pay? Do you realize how many profits are made on a pound of dried peaches before said peaches reach your table? Let us see.

The grower produces, gathers, and dries the fruit. He sells it to his country merchant in exchange for drygoods and groceries. The country merchant sells it—at a profit—to the wholesale city merchant; and he, in turn, sells it to the jobber at a profit; and the jobber to the retailer at a profit; and the retailer to the consumer at a profit. Here are *five* go-betweens and five profits, which come out of the producer and the consumer. Our example of dried peaches will apply equally to nearly everything produced in the country and consumed in the city. Is there no remedy for this? Consider the large number of useless hucksters who ought to be either producers or simply the paid agents of the producer and consumer. The remedy is in "TRADE UNIONS," and sensible people will organize them and do away with all unnecessary "go-betweens," thus greatly reducing the cost of living in towns and cities. The same plan may be adopted by artisans, manufacturers, shippers, and by others who believe in co-operation. Economy is now the watchword of the laborer, of the middle classes and of all who earn, instead of "sponging" on others to get their living at little or no cost. Let us try to bring the producers and the consumers as near together as possible, not only for the sake of reducing the cost of the necessities of life, but also for the sake of obtaining fresher and better supplies of those perishable things, like vegetables and fruits, which are as delicious as healthful.

ON THE TRACK.—The other day I heard a mother ask her little son to do something. "In a minute," he said. She spoke again. But it was one, two, three, four, five minutes before he minded her. It makes me think of the switch-tender's boy. What if he had waited a minute before minding his father? A switch-tender in Prussia was just going to move the rail, in order to put a coming train of cars on a side track, when he caught sight of his little son playing on the track. The engine was in sight, and he had not a moment to spare. He might jump and save his child; but he could not do that and turn the switch in time; and if it were not done, the on-coming train would meet another train, and a terrible crash and smash take place. The safety of hundreds of lives depended upon his fidelity. What could he do? What did he do? "Lie down! lie down!" he called, with a loud, quick voice to the child; and seizing the switch, the train passed safely on its proper track. Did the heavy train run over the little boy? Was he killed? Was he crushed to pieces? No, for he did just as his father told him, and did it!

instantly. He fell flat between the rails, and the cars went high over his head; and when the anxious father sprang to the spot, there he was alive and well—not a hair touched. It was his quick obedience, you see, that saved his life. He did not stop a minute. Even a moment's hesitation would have been too late.

### MEMORY.

A subtle train of purest thought;  
A wondrous, firm, mysterious band;  
The ethereal cord by nature wrought;  
A viewless thread; a mystic wand;  
Magician in the brain confined,  
To make past present to the mind.

The charmer waves his magic rod.  
Life's lengthened way is but a span;  
The thorny path in torture trod,  
Seems paradise on earth began.  
Illusion sweet! past woe is fled;  
The years are filled with bliss instead.

The vision grows. Excitement warms  
The frozen chambers of the heart:  
Before the sense pass sainted forms,  
And of the present are a part.  
The dust is waked from the dark tomb,  
The spirit called from its heavenly home.

Bright Memory falls as years increase.  
Does death destroy this power divine?  
Oblivion make the past to cease?  
The soul no bliss in old-time find?  
Memory expands forevermore,  
And ne'er forgets aught gone before.

### ISAAC MURPHY, GOVERNOR OF ARKANSAS.

To the casual observer this portrait would not be likely to offer an attractive or interesting feature. To the unscientific observer this face would only prove expressive and striking when its owner's history was known, and the part enacted by him in a most rigorous life-drama appreciated. The homely plainness of the features, which is due chiefly to the sharpness and shrivel of advanced age, would at first sight dissuade close scrutiny and prompt but common-place remark. Let us, however, analyze this countenance. First, we perceive the evidences of the blending of the mental and motive temperament, each contributing in a large measure to the mental character; the one supplying force, energy, and endurance, the other engendering susceptibility, acuteness, and penetration. Second, we notice that while the head is not by any means narrow at the base, its greatest breadth is in the region of the sentiments: the upper side-head, generally, is expanded, showing large Cautiousness, Ideality, and Constructiveness. Third, the coronal region is well marked.



PORTRAIT OF ISAAC MURPHY.

Firmness and the organs which cluster about it, especially Conscientiousness and Self-Esteem, are largely developed. Fourth, the forehead is sufficiently pronounced to impress us with the opinion that the intellectual faculties, especially those which sustain a relation to the meditative spirit, are active and controlling.

From these premises we conclude that Governor Murphy is a man of inflexible purpose, staunch principle, and earnest endeavor. With him to make choice of a principle or of an undertaking is to act upon it. He would be careful in deciding a matter, especially when antagonistic and important issues were involved in its development; but having decided, the matter, so far as he is concerned, is settled. His strong moral qualities, acted upon by a thoughtful and even speculative intellect, give an exalted character to his decisions, so that he feels drawn on, as it were, by an influence beyond himself, actuated by unaccountable impulses. The intuitional element is powerful in his disposition; he comprehends at once those who come within the sphere of his observation, and is often inclined to yield to his first impressions against the suggestions of logic and the representations of others. He would be forbearing toward others, though disagreeing in sentiment; the openness of his nature, however, would not permit him to dissimulate or deceive. As a man of

opinion and action he may be regarded as individual, and even eccentric.

In fine, sympathy, emotion, imagination, justice, and pride are the major qualities of his character, while covetousness, cunning, selfishness, and severity are relatively weak or entirely subordinated.

As a writer or a speaker, he would be brief, but smooth, agreeable, and logical. Appreciative of truth in the highest degree, he would aim to give it clear significance divested of all qualifying tautology. As a member of the domestic circle he evidently is sympathetic, kind, generous, and affectionate; willing to sacrifice his personal interests for the benefit of those who look to him for support or counsel.

### BIOGRAPHY.

The war of the American Rebellion has made historic the names of many who, with all the same qualities of soul and mind, would otherwise have been forgotten. It has created for us thinkers, statesmen, and generals, on both sides, of the most wonderfully varied talents and abilities, with whose fame the world is now filled. It has associated the names of others with story and poetry, and out of materials the most ordinary there will be imaginary characters figuring in future romance, the pure creations of fancy. Ellsworth, who threw away his life and hopes of future distinction for a useless rag, will appear with poetic prominence. Booth, a weak, licentious actor, is now a Brutus with many; and even "Wild Bill," a contemptible bully and desperado of the Western border, occupies the front of a prominent magazine with a highly colored and misrepresented account of his wicked life.

There are, however, few names less known and more deserving of notice in connection with the civil war than the name of Isaac Murphy, Governor of Arkansas, who by one act of remarkable moral heroism and love of the Union, at the risk of his own life and the safety of his family, revealed his incorruptible purity and resolution to a wild and infuriated body of rebels, of which he was the sole loyal member, the Arkansas Secession Convention of 1861.

The previous life of Governor Murphy differed little from the lives of many around us. He was born at Pittsburg, Pennsylvania, October 16th, 1803, and attended Jefferson College two sessions, but was obliged to abridge his collegiate course on account of ill health, most of his education being subsequently acquired at private schools. While quite young he was thrown on his own resources by the loss of both his parents. He had, however, already been thoroughly educated in the doctrines and discipline of the Scotch Covenanters, and his earliest recollections were of the West

minster Confession of Faith and the solemn League and Covenant. To the stern morality thus early instilled we may trace the lofty resolution and loyalty of his later life.

On July 30th, 1830, while teaching a small school in Montgomery County, Tennessee, he was married to Miss Angeline Lockart, daughter of William and Elizabeth Lockart. She was a lady of most estimable moral and intellectual character, by whom Governor Murphy had ten children, six girls and four sons. Mrs. Murphy died in 1856; and of the family the Governor and four daughters alone survive.

In the fall of 1834 he moved to Fayetteville, in northwestern Arkansas, where he taught school for two years, and about this time was admitted to the bar. For a time he was director of a bank at Fayetteville, and in 1840 took a contract, and was engaged for two years in surveying public lands. In 1846, and again in 1848, he served as a member of the lower house of the Arkansas Legislature from Washington County, and also represented Madison and Benton counties to fill a vacancy in the Senate during the session of 1848 and 1849.

On April 18th, 1849, he started for California. He remained there some years, during which time he worked in the mines, and accumulated some property, but, through misfortune, the most of it was lost; and he returned to his home in Arkansas in September, 1853, where he resumed his legal practice. In 1855 he removed to Madison County, and in 1856 was again elected to the State Senate to fill a vacancy caused by death.

We thus see in Governor Murphy at the commencement of the rebellion a man of local importance in northwestern Arkansas, respected and trusted by his fellow-citizens. At that time it is beyond doubt that the majority in Arkansas, and especially in the northwestern part of the State, were opposed to secession. In February, 1861, he was elected as a Union delegate to the State Convention, and it was considered a certainty that a majority of the Convention were loyal, and Arkansas would not secede. But the storm of rebellion steadily gained strength, and swept the entire South. In Arkansas secession began to be popular. As elsewhere, most of the wealthy planters and citizens were disloyal, while only the vast majority of the poorer population were loyal. The former used their powerful influence to aid their cause and terrify Unionists. The few wealthy Unionists, fearing for the safety, both of their person and property, maintained a silent course or openly avowed themselves secessionists. By such a reign of terror, notwithstanding a majority of loyal votes, Arkansas was dragged out of the Union, and the bitterness of the subsequent contest made most of her people sincerely rebellious.

The Convention assembled, and at once it was evident that members elected as Unionists had become tainted with secession. Nor was this all. Everything that the wealthy, aristocratic secession element could do, either to terrify or to purchase the votes of members, was

done. The United States arsenal at Little Rock was seized by the rebel Governor Rector. Major Sturges, commanding the United States troops at Fort Smith, was compelled to escape through the Indian Territory to Union soil. Nowhere was it safe to express a love of the Union or condemnation of the course of the Southern leaders.

Some debate ensued in the Convention, as a few Unionists still held out against the reign of terror; but one by one they were compelled to yield through the force of circumstances. It is due to many of them to say that nothing but fears for the lives of their families caused them to succumb. It is, however, due to one man alone to say that not even considerations like these could force him to abandon principle.

On the 6th of May the vote was taken on the question of secession. Unionist after Unionist voted aye with the rebels. When the vote had been taken, Isaac Murphy had alone voted in the negative. The excitement in the Convention was intense. The "Chivalry" were rampant. This old man must yield, and he would do so when he found himself alone. A motion was made that the vote be declared unanimous. Arkansas should enter the Confederacy without a dissenting voice. Again the vote was taken, and again Isaac Murphy alone voted in the negative.

Said Governor Murphy to the writer: "The scene at this time beggared description. Everywhere arose oaths, curses, and cries of 'Kill the old traitor, the infernal abolitionist!' I never expected to get out of that hall alive!"

It is not necessary to dwell on the moral heroism of this action, nor of the subsequent conduct of Governor Murphy. Let us simply ask how many of us would have had the courage to do as he did, at such enormous risks, merely for the sake of a right principle! Only those who know the savage spirit of Southwestern rebels can fully appreciate his position while in their midst. There were among them some honorable men, but the State of Arkansas was soon overrun with guerrillas. These were scoundrels of the worst stamp, who hesitated at no atrocity. The evidence before courts-martial proved that Union men were tied to trees, had their finger and toe nails extracted one at a time with bullet moulds, and were then brutally murdered. Similar and worse outrages were innumerable, and among such characters Governor Murphy, with his family, lived for months, constantly liable to every imaginable outrage.

But, notwithstanding the imminent danger to his life, he escaped, and upon the adjournment of the Convention returned to his home in Madison County. From this time until the arrival of the army of Curtis in Arkansas in March, 1862, his life was in constant danger. Remote from the Union army, all chance of escape was cut off. The country swarmed with guerrillas and rebel citizens, and from these he endured innumerable persecutions. Yet he constantly and openly avowed his Union sentiments, and denounced secession as the greatest

curse that could befall the country. A notice, said to be intended especially for him, was posted at the Court House door, warning all Union men to leave the country within ten days. The intervention of friends in his behalf was without avail, and the danger to his life became so great that on the 18th of April, 1862, he made his escape to the army of Curtis in southwestern Missouri. After his departure his family was robbed by guerrillas.

During the long march of General Curtis through southern Missouri and Arkansas to Helena on the Mississippi, where he arrived in July, 1862, Governor Murphy traveled with the army, sharing in all the hardships of the campaign. In January, 1863, he returned to his home with the army of Schofield, and remained until the departure of the army, when he removed with his family to St. Louis. Owing to the severity of the weather and the unusual exposure to which they were subjected, two of his daughters died soon after their arrival in St. Louis, and the remainder of his family was reduced to great poverty and suffering. Common soldiers in St. Louis, as well as others, who had known him as a patriot and kind companion on the march, subscribed money for his immediate relief; and partly by such means Governor Murphy was enabled to struggle through the winter of 1862-63.

During the summer and fall of 1863, movements for the capture of the capital of Arkansas were for the first time successfully carried into effect under Generals Steele and Davidson. Governor Murphy accompanied their army, and was present at the capture of Little Rock, September 10th, 1863, ever since which time he has remained in Arkansas.

The patriotism and suffering of Isaac Murphy during the war had won for him the confidence and esteem of the loyalists of Arkansas. Under a proclamation of President Lincoln, Provisional State Governments were at this time instituted in most of the seceded States. A loyal Convention was called in Arkansas, and by this Convention Isaac Murphy was appointed Provisional Governor of the State in January, 1864. Subsequently, at an election held on the 14th, 15th, and 16th days of March, 1864, his office was confirmed, and he was chosen Governor by the loyal people of Arkansas. This office he has since continued to hold, and his administration has thus far met with general approval.

Governor Murphy's own estimate of his character is given in a letter to the writer in the following words: "I was by nature a dreamer and enthusiast. My enjoyments were in thought, books, and family affections. I have been too much of a dreamer for success in life."

In the accumulation of property he has certainly not been successful. He is to-day a poor man. But he has met with far higher and nobler success in the life that he has lived—the life of a conscientious and incorruptible man.

Of a retiring and modest disposition, he has never sought that prominence in the politics



the day which his position as a loyal governor of a once rebel State might have won him. He has never courted the fame of being a martyr to the Union cause. Brownlow, Tennessee, with no firmer adherence to principle, and probably having endured no greater suffering in person or in family, is probably known throughout the Union more for his talent for controversy and the prominence he has assumed as a politician than on account of the personal sufferings he endured as a Union man under rebel rule. Governor Murphy's indisposition for publicity has retired him from popular notice, as much as possible, to a quiet, private life and the happiness of the domestic circle. Yet are not both of these men equally deserving of consideration for true patriotism shown in the hour of danger? Certainly; there are not too many men in the Union like Governor Murphy, and history ought not to permit his example to be forgotten.

### PULPIT ORATORY.

UNDER the title of Earnestness, the N. Y. *Christian Intelligencer* of recent date says: "the delivery of a sermon nothing can compensate for the lack of a becoming earnestness of manner. And as earnestness is not to be counterfeited by mere noise or rapid vociferation, therefore it must needs be kindled in the heart, and show itself in that imitable grace which is described by only one name—*unction*."

An eminent advocate in Rome accused C. Julius Gallius of an attempt to poison him, and came forward to produce his evidence; but the languid manner of the accuser was interpreted by Cicero into a favorable construction for his client. He exclaimed, "*Ubi dolor? ubi ardor animi?* qui etiam ex infantium innu-meris eliceret voces, et querelas solet."—Where is that grief? where that burning earnestness which is wont to draw out, even from the mouths of children, both cries and lamentations? The great Roman orator knew full well that dull, drowsy, monotonous, and prosaic manner of delivery could neither impress nor persuade those who were compelled to give it their reluctant ears. Genuine earnestness produces a natural vivacity which shapes sentences, and throws the stress of the voice upon emphatic words. And vivacity in a preacher will kindle animation in an audience, and produce that wonderful medium of power, an intense sympathy between the one and the other. Beecher, Spurgeon, Newman Hall, and others who might be easily named, are not superior to all other men in the grandeur of their thoughts nor in the splendor of their diction. But they are what are styled "live preachers." They carry no stilted dignity, no sanctimonious thine, no pulpit drawl, no dreary solemnity, no owlish pomp with them when they come to appear before the people with messages of truth.

What could have been more impressive than

the style of address employed by Him who spoke as never man spake, and which in his day was so novel, and in such striking opposition to the dogmatic manner of the Scribes and Pharisees? The matchless preacher abounded in figures, similes, and parables. He vocalized common things. The pearl, the twittering sparrow, the fisherman's net, the humble lamp, were converted by him into oracles of truth. Mechanical logic, formulated propositions, wire-drawn discussions, dogmatic repetitions of abstract principles, which now oppress so many very learned and very dry pulpit discourses, have no charm and no value for the average of church-going people. They want the living word presented to them in a living way. Therefore it is not too much to affirm that in a preacher everything should be made tributary to the formation of an earnest, vivacious, natural, and simple manner, both of style and of address. They who have these rare possessions are richly furnished for their great work, and never fail to enrich others.

[Young preachers, and those not young, may read with benefit to themselves and profit to their hearers, the volume just published at this office entitled "Oratory, Sacred and Secular," in which the gist of the whole subject of success in the pulpit is given. We commend this work by a clergyman to every clergyman.]

### GOOD RULES FOR A TEACHER.

A NEW ENGLAND teacher keeps the following excellent rules on his desk, by which to be governed. We commend the same to all teachers, parents, preachers, editors, and others. Besides having the best influence on children, such rules will tend to greatly improve one's own physiognomy as well as his whole nature.

#### HERE ARE THE RULES.

1st. Sympathy with the minds and hearts of children.

2d. Energy of personal character.

#### WHAT I SHALL CONSTANTLY DO:

1. Keep a good temper.
2. Always be cheerful.
3. Have patience.
4. Encourage and praise.
5. Be faithful.

#### WHAT I SHALL CONSTANTLY AVOID:

1. Moroseness.
2. Fretfulness.
3. Anger.
4. Scolding.
5. Fault-finding.
6. A cold, unsympathetic manner.

What a volume in these few sentences! Let us analyze them. "Sympathy with the minds and hearts of children" implies *aptitude* for enlisting attention and calling out the faculties of those to be impressed and educated.

"Energy of personal character." He who would awaken or inspire energy in another must himself exhibit earnestness, energy, and enterprise.

"Keep a good temper." This means "self-control"—a condition indispensable to one who would lead or control others.

"Always be cheerful." Is this possible? Yes; if one is fit to teach, he is capable of constant cheerfulness, and he has no right to bring anything less than this into a school-room. He must keep his aches, his pains, and annoyances to himself, and not inflict them on others. Invalids, dyspeptics, and those with "jaded nerves" should be sent to the hospital, and not to the school-house, to crucify others.

"Have patience." Children are of necessity more or less impatient; but a teacher must never show a want of this admirable Christian quality. Patience is akin to peace; impatience, to disorder.

"Encouragement." No matter how self-assured a child may seem to be; no matter how presumptuous, or how indifferent apparently to praise or blame, all well-organized human beings, young and old, are susceptible to encouragement and liable to be discouraged. When one needs a word of cheer, it is folly for a teacher to withhold it. Many good people confound praise with flattery, and for fear of the latter, seldom or never use the former. Teachers should discriminate and encourage when necessary.

"Be faithful." This implies integrity; and no one who is not honest should for a moment be trusted with the high office of teacher. Faithfulness on his part will beget the same condition or spirit in children, while the lack of it will be as promptly imitated.

"Moroseness" comes of an evil spirit. It is of the passions, and a perversion at that. Only a low mind indulges a spirit of moroseness. So of "fretfulness," "scolding," and "fault-finding." These feelings beget resistance, turbulence, disorder, rebellion, anarchy, and the school is disturbed or broken up in consequence of an evilly-disposed or ill-tempered teacher.

To be a good teacher, one must be good. To subdue a turbulent child, or a horse, one must first be self-subduing. In short, one must have himself the qualities, the spirit, and the knowledge he would have in others. Inconsiderate parents and teachers look for consistency and perfection, while they themselves are nothing but inconsistencies and imperfection. This is a theme on which *all* may profitably dwell. Let us try to be in disposition and character what we would have others become. Then our efforts will be rewarded with good results. To this end let us observe the very sensible and Christian rules, in our everyday affairs, of the NEW ENGLAND SCHOOL TEACHER.

OBITUARY.—Mrs. Mary M. Braner, the mother of an esteemed correspondent of ours, died recently at Americus, Georgia. She was an affectionate wife, a devoted mother, an earnest Christian, and a kind neighbor. Her death leaves a vacancy in the large circle of her family and friends which will be long and painfully felt.

## THE SEARCH.

How do we strive to find the Uncreate  
In the create; in poor humanity,  
Image of God! We seek for it—  
That absolute perfection which our souls  
Yearn for forever, and yet vainly yearn.  
Through what fond, mad delusions God doth lead  
The errant soul up to Himself, the One.  
We worship beauty; seek it, strive for it:  
Possession of it seems to be for us  
The one necessity of our souls. Without,  
We think we die. We find it in the flower,  
The stream, the wood, the human face, the mind,  
The soul; then, reaching higher up, in God.  
'Tis useless thus to strive; all paths of good,  
Of pleasure innocent, in innocence  
Pursued lead straight to Him. You say, perhaps,  
You do not see it now. Think, wait, live on;  
It will appear some time to you.

Yet still,

We, finite, looking on Infinity,  
Draw yet finite conclusions. It takes time—  
Eternity to comprehend a God,  
As it takes space to hold sublimity.  
One must know all things to know God; one must  
Explore the heights of heaven, the depths of hell.  
The great wide-circling spread of universe,  
And all therein contained from small to great,  
From monad up to man. Even then we fail.  
To where this universe had being, thought  
Creeps back, through the dim corridors of Time,  
To step upon the precipice set down  
Into unfathomable chaos where  
God manifest from out its awful depths  
Commanded into being all the world.  
Thence how the awful mystery widening grows.  
Vague speculations of the Trinity  
Branch out and grow, with still new buds a-top  
Of thought eternal, growing evermore  
A constant miracle, from chaos sprung,  
Until it reaches God. In wonderment  
We children ask such questions: Who made God?  
And where is heaven? content with vague replies;  
Until at last we learn to comprehend  
How little we do know, so prove our lore.  
All knowledge but a line infinite—which  
Begins in God and ends—who can tell *where?*

But here we stop, as out of breath, and well.  
Souls do get out of breath ere they reach God,  
As well as bodies; it is a long way  
From earth to heaven however fast we go.  
Thoughts are the wings of mind; spirit indeed,  
But 'las! create, hence finite. So we make  
This ratio to work out the perfect Sum:  
As is the creature to Creator, so  
The finite to the Infinite; and we  
Must have the first three terms to find the fourth.

SPRINGFIELD.

## J. G. HOLLAND.

This gentleman has a very finely organized body and brain. He is not large or heavily built, but of good size, well proportioned, above the medium height, and as lithe and springy as a race-horse. His whole *personnel* gives the appearance of a clear thinker, a sharp observer, a man of intense feeling, quickness, ease, and accuracy of motion, and one whose thoughts, sentiments, and susceptibilities are fine and high toned. His features are prominent and well defined, indicating positiveness of character, quickness of perception, intensity of thought and



J. G. HOLLAND ("TIMOTHY TITCOMB.")

emotion, and a practical wide-awake intellect.

His brain, of the same quality, of course, as his body, works easily and rapidly; sometimes, perhaps, too intensely for health and endurance; but for a man of his susceptibility, he is rather remarkable for toughness and endurance.

The reader will notice that the lower part of the forehead is particularly sharp and prominent, the perceptive organs, as a whole, being large. That squareness at the outer angle of the eyebrow evinces precision, method, system. That sharp ridge running up from the root of the nose to the hair, indicates memory of facts, power of analysis, criticism, discrimination, and, joined with his large Language, the power of description. He has a prominent development of the quality that reads human character; not only the ability to judge of character at sight, to form an impression favorable or adverse to the person whom he meets, but the power to enter into the intricacies and sympathies of human nature, and to describe such characteristics as he perceives in persons, or conceives to be possible, through his own consciousness; hence his graphic pictures of disposition and of thought are remarkable.

The central line of the head from the root of the nose over the top to the back of the head is high and prominent, indicating the qualities we have named, and also sympathy for suffering, reverence

for truth, goodness, and greatness; self-reliance, determination, will-power, independence, positiveness, and self-esteem, or the love of individual liberty and power. He loves children, and home, and woman. Has a passionate friendship, which enables him to win associates and hold them for life. He has a quick, polished imagination; but he does not allow it to cut loose from practical life, or from the realm of common sense, which tend to regulate and guide it. His imagination is not like a balloon that goes careering whithersoever it will. It is more like a steamer, obeying the will of the pilot; or like a locomotive, which is governed by definite laws and regulated by the will of its engineer.

There is in this organization a great deal of the historical and the descriptive; something of the didactic, and considerable of the metaphysical blended with the imaginative, sympathetical, and practical. He can write for common-sense people; is able to reach the realm of their every-day life, and of their common sympathies; and through these qualities to lead them up as high as they are able to go with him. In his writings, and especially in his lectures, there is a point-blank earnestness, vividness, and brilliancy which enables him to please while he instructs.

## BIOGRAPHY.

Josiah Gilbert Holland was born in Belcher-town, Hampshire County, Mass., July 24, 1819. His father was a machinist and inventor, a man of singular simplicity and purity of character, whose virtues his son has celebrated in a poem entitled "Daniel Gray," published several years ago in the *Atlantic Monthly*. Owing to an entire failure of health while fitting for college, he was obliged to relinquish an academic course; and when twenty-one years old he entered the office of Drs. Barrett and Thompson, of Northampton, as a student of medicine. He was graduated a doctor of medicine at the Berkshire Medical College in 1844, and immediately thereafter selected Springfield as the theater of his professional practice. He associated for a time with Dr. Charles Bailey, a classmate, and afterward with Dr. Charles Robinson, also a classmate. (Dr. Robinson will be recognized as the recent Governor of Kansas.) After a three years' experience Dr. Holland gave up his profession and entered upon a more congenial line of life, literature, to which all his natural tastes led him. While preparing for this new field he became teacher in a private school in Richmond, Va., and while thus engaged, was chosen superintendent of the public

schools of the city of Vicksburg, in Mississippi. This office he accepted, and satisfactorily discharged its duties for a year and a quarter, when events of a domestic nature called him back to Massachusetts. On his arrival at his Springfield home he was induced to accept a position, then vacant, in the office of the *Springfield Republican*. Here, associated with Samuel Bowles, he entered upon his first hard work as editor. The earlier years of this connection were years of severe labor, the two young men doing the entire editorial work of the establishment.

Two years after entering the office he became joint proprietor, and continued his interest in the business throughout the entire period which was occupied in raising the concern to its present magnitude and prosperity. In 1866 Dr. Holland withdrew from the management. Besides his editorial writings and occasional contributions to prominent magazines and other periodicals, he has given to the world several volumes of superior merit. His first book was "The History of Western Massachusetts," written for his paper, and subsequently published in two volumes. This work has much local value, and involved an incredible amount of drudgery. Then followed a novel, also written for the paper, and afterward published by Putnam, entitled "The Bay Path." Subsequently he produced "Bitter Sweet," a poem which has been generally admired; "The Titcomb Letters," an exceedingly pleasant volume; "Gold Foil," a series of essays; "Miss Gilbert's Career," a novel; "Lessons in Life," "Letters to the Joneses;" "Plain Talks on Familiar Subjects;" and "Kathrina," a poem of unusual sweetness.

All Dr. Holland's writings have been received with general favor; their refined, didactic, yet humorous character being nicely adapted to the tastes of educated American society. Of "Kathrina" the publishers sold 40,000 copies during the first six months—an extraordinary sale for an American volume of poetry. The following extracts will give our readers who have not seen the work, some idea of its character. In Part II., where Kathrina is seen confessing her faith and receiving the sacrament of baptism, it reads:

\* \* \* \* \* "All this scene  
I saw through blinding tears. The poetry  
That like a soft aureole embraced  
Within its scope those two contrasted forms;  
The eager observation and the hush  
That reigned through all the house; the breathless spell  
Of sweet solemnity and tender awe  
Which held all hearts when she, The Beautiful,  
Received the sign of marriage to The Good,  
O'erwhelmed me, and I wept. Shall I confess  
That in the struggle to repress my tears  
And hold my swelling heart, I grudged her gift,  
And felt that, by the measure she had risen,  
She had put space between herself and me,  
And quenched my hope."

In Part III. we read:

"Strange, how a man may carry in his heart,  
From year to year—through all his life, indeed—  
A truth, or a conviction which shall be  
No more a part of it, and no more worth  
Than to his flask the cork that slips within!  
Of this he learns by sourness of his wine,

Or muddle of its color; by the bits  
That vex his lip while drinking; but he feels  
No impulse in his hand to draw it forth,  
And bid it crown and keep the draught it spouts."

The poem thus abounds in richly molded gems of sentiment and philosophy.

Dr. Holland married, at twenty-six, Elizabeth L. Chapin, of Springfield—the Elizabeth to whom he dedicates "Kathrina"—has three children, two daughters just entering upon womanhood, and a son who is but a boy. His residence, known in the Connecticut Valley as Brightwood, is located among the trees, a mile and a half north of the Springfield Railroad depot, and overlooks the river and the meadows. Here the summer finds him, and holds him; but the winter calls him to all parts of the country as a lecturer. He is now making arrangements for a residence of two or three years in Europe, whither he will shortly depart with his family. His early life was a struggle with poverty, and like all such struggles on the part of men of genius, it was marked with many and peculiar changes. His later years have been abundant with the fruitage of successes bravely and meritoriously won.

## THE SECRET OF SUCCESS.

BY A BANKER.

[The rules laid down in the following sketch are applicable, in a great measure, to every pursuit in life. It is a statement of an Englishman's experience, slightly altered to adapt it to American readers. The style is matter-of-fact, even homely, but none the less apt. We commend it to all young men who hope to rise in life and reap success.]

One day, early in my fifteenth year, I found myself in the High-street of Sillerton, with a very ragged coat to my back, and possessed of a capital of four cents. I did not know a soul in the town. Half a century has passed over my head since that day. I have now a professional business worth \$15,000 a year. My estate of Goldsworth Hall now yields me \$7,500 a year; and I have one or two other little investments not altogether to be despised. I am chief magistrate of Sillerton, a town which has upward of fifty thousand inhabitants. I am, I say, a professional man, and my success, such as it is, has not been achieved by lucky speculation like that of many who succeed in trade. I have run no risks. I have worked my way slowly up the hill, step by step; and my own success has as much astonished me, as their own want of it has, I see, astonished many of those who began life in advance of me. As I have always observed, that to disclose the secret machinery of success acts somehow as an anodyne to the sting of failure, I now purpose to afford this compensation to those to whom I can see that my better fortune has been the cause of some jealousy and heart-burning.

The causes of fame, one of your literary men says, are obvious, while those of fortune are hidden. Hidden, I suppose they are, from foolish, unpractical men; but, really, they are not very difficult to discover by a man of plain

common sense, who is not blinded by self-conceit.

When seventeen, I was promoted from message-boy to be clerk in the office of one of the leading attorneys in Sillerton. My salary for three years was \$150, and I lived on \$125. I am not, however, going to take up time with an account of how I fought with poverty, or of how I made myself a sound lawyer by studying while others were smoking or sleeping. I have known many men who were as diligent as I was, but who have stuck in the mud, nevertheless. You will hardly make your way in business without being industrious, and without knowing your business—and these qualifications, so far as I have seen, are ordinarily quite sufficient to keep a business which has been made for you, but not to make one.

I saw this very early in life; yet I was not what is called a smart fellow, and luckily I never thought I was. My fellow-clerk, Sam, could write a business letter in a quarter the time it took me. Then, Sam's letter was neat, sharp, and to the point, while mine was hardly respectable grammar. Conceive, then, the astonishment of Sam, of myself, and of the whole office, when the situation of corresponding clerk—the most dignified and best paid in the office—was given to me. I could not understand it at the time, but subsequently the mystery was made plain to me. Two of those above me had a mark against them for immoral conduct, while the temperament of my friend Sam was not a business one. He had an irresistible tendency, both in speech and correspondence, to let men see what he thought of them. My own letters, I can see on looking back, never fell into this error, and so never got our employer into hot water. So long as we gained our point, and did what was fair ourselves, where was the use of letting one man see that you thought him silly, and another that you thought him dishonest? I took precious good care to see as far as other people, but I took, if possible, greater care that nobody should see how much I saw. My cue was always to make a man, if possible, well pleased with himself, and, at the same time, to make him *feel* that he could not get the better of me.

Then I was always good-humored. I was not going to let a man cut me because he had done me an injury—nor, on the other hand, was I going to cut him because I saw that he suspected that I had done him one. While I strove, and I believe with success, to be good-humored and pleasant to every one, I avoided excessive intimacy with any one—having observed that this is almost always the prelude to a quarrel; first comes hot weather, then a thunder-storm, and then cold. I never was "confidential," as it is called, with any one. Was anybody ever so without repenting of it?

I had a hard fight, too, and I was on the other side of thirty before I saw my way to being anything more than a clerk. I saw a good many men get a step or two in advance of me, through luck, but I never consumed my



energy in jealous fretting on this account. Nature gave me a good digestion, and I took the affairs of life coolly and with good temper. My chance would come—and even if it did not, though I desired fortune, I was frugal and could enjoy life without it. An uncle of Sam's, I remember, who had much in his power, passed him over in a good appointment. The cause was plain. The young man to whom he gave it was the son of a man from whom the uncle expected something. Could anything have been more reasonable and natural? Yet what did the silly Sam do? He wrote an angry letter to his uncle, full of bosh about "conduct to his own brother's son—the brother who had helped him so generously when he was poor," etc. Now, how can men expect the world to reward them if they won't adapt themselves to it? Do they think that it is going out of its daily path to meet their notions of justice and generosity? No good, it was plain to me, could ever come of being out of humor with any one, and I hardly ever felt the inclination. If a man tried to cheat me, I didn't allow him, but I felt no anger with him. Men pursued their own interests, I pursued mine. I endeavored by good-humor, knowledge of business, and attention, and by scrupulous conformity to the usages of society, to merit the reward which society has to give; and by patience I got it.

I soon saw that, of all things to be avoided by those who have their position to make, is the affectation of conventional non-conformity. Who but an ass, Sam used to say, would mind your wearing a cap instead of a hat, if you find a cap more comfortable? and then Sam would glance with contempt at my well-brushed beaver, and at my neat black kid gloves, which I always wore when I had got as far up in the world as to justify the expense. But, ha, ha! Sam, my boy, I used to think, let those laugh who win. I never troubled my head much with what the world *ought* to think; I was not smart enough to put it right, and what it *did* think always seemed to me much the more important point.

Nature, I admit, has given me some outward advantages for getting on. Of these I have carefully made the most. I am tall and broad-chested, with gray hair standing erect upon an ample and commanding-looking forehead. My "presence," I have often observed, in the bank of which I am manager, is sufficient to bring guilt and confusion into the face of the man who brings me a doubtful bill for discount, while the heartiness of my laugh—the style of one's laughter is a point to be carefully attended to—and the cordial way in which I can shake hands when I choose, has brought many a strong man's account to the bank. I have always been most attentive to dress—and my costume has been nearly the same for twenty years. I wear a black frock-coat, vest of the same material, with dark-gray trousers. Since I was made manager of the bank I have carried a gold-headed cane, with which I walk to and from the office. On the same occasion I

bought a gold repeater watch, which I wear with gold seals, in the good old fashion. I must say that I laid aside my old silver turnip with regret; it had kept me true to many a business engagement in the days of youthful struggle.

#### MARRIAGE.

I know of nothing which argues more against a man being possessed of a prudent business-like spirit, and is, therefore, more calculated to tell against his business prospects, than marrying on an insufficient or precarious income; but, on the other hand, when he has a certain and sufficient income, and has reached a becoming period of life, there can be no doubt that a prudent and sensible marriage adds to his weight and respectability.

As for myself, I felt the gravity of marriage to be so great that I had been in a position to marry for some years before I could fairly make up my mind to it; but when I got the bank, I began to see distinctly that the inferior social status of a single man was altogether inappropriate and unbecoming to my position.

In choosing a wife I was guided just by the same principles which have guided me in the other affairs of life, and which have led me, not altogether discredibly, I venture to hope. If I did not marry for love, as it is called, at least I did not tire of my wife at the end of three months. If I did not tell her before we were married that she was an angel, I was never uncivil to her afterward.

I chose my wife because, having known her for several years, she appeared to be prudent, sensible, and economical, and likely to manage my house creditably; and, on the whole, my expectations were reasonably well fulfilled. I may add that she was good-looking, which I frankly confess that I regard as an advantage in a woman. We were not blessed with any family; and when she was called away from me last year I did feel very queer and lonely. But when two agree to journey through life together, it is plain that one must die first. I dedicated such an amount of time to grief as the world has seen fit to require and sanction; but I did not allow myself to sink into a morbid and sentimental condition. The period of legitimate grief having expired, I resumed my attention to business, and I am not ashamed to say that I was able to resume my interest in it.

#### GOSSIPING.

There are, I think, few common habits more fatal to business reputation than a habit of chattering. When I hear a young man starting in life ready to deliver his opinion at a moment's notice on the questions of the day, I mark him as one whom I shall certainly not be the first to send business to. No man should presume to engage the attention of the company by talk, unless his age and position are markedly superior. No unmade man should ever talk to the company. I feel that I can not give too great weight to this important truth. By talking, you not only allow others to take note of your vanities and weak-

nesses—and we all have our share, only some are cleverer in hiding them than others—but, by the mere fact of talking, you affront men of age and position, and thus make them indisposed to help you. They think, and think rightly, that it is for age to talk and for youth to listen. But even among those of your own standing, young man, with your way to make, be advised. Nature has given you two ears; keep both fully employed. You have but one tongue; let it enjoy plenty of leisure.

#### RELIGION.

If conformity in details be desirable for those who wish to do well in the world, it is strictly indispensable in matters intrinsically important. For any one to talk irreverently of, or conduct himself with levity toward, any institution of church or state, is what I have never been able to tolerate; and it is a style of conduct which, I am glad to say, society is certain to visit with its severest displeasure. Busy as we used to be in the office all the week when I was a young man, I rejoice to say that I never was once willfully absent from church, either forenoon or afternoon; and, higher considerations apart, I may say that I know of no better way for a young man to show that he possesses a steady and tractable spirit, deserving advancement and encouragement, than by regular attendance at church. Nor do I know anything which tells more, or tells more justly, against a young man's prospect in business, than neglect of the ordinances of religion.

#### ENTERTAINMENT.

I have said that I cultivated silence in company, yet I took care not to be morosely taciturn. I listened with deference and interest to the conversation of my elders and social superiors, and was always ready to laugh at a joke, provided it was proper and harmless. And when my age and position became such as to call on me to lead the conversation, I could amuse the young fellows, too, with harmless tale and anecdote. What I have always avoided, both as junior and senior, was the delivery of views and opinions. I never, in my recollection, said a word to the prejudice of any one, or ever said a word which could hurt the feelings or prejudices of any respectable member of society. My aim was always to impress those whom I met with a feeling that I was a sound, cautious, good-tempered man of business, and of business aims.

#### HORSES.

If I have a taste for anything besides business, it is what I believe no man ever suspected. I am fond of horses; and what is more, I am a good judge of a horse. But no one ever heard me talk of horses. Even since my success in business became decided, I have not indulged myself in keeping a horse. The young man who wants to succeed will do well to follow my example. If he allows himself even to talk about any amusement for which he may have a taste, it is astonishing how soon he may have a reputation fixed upon him for being knowing in it. He will have plenty of rivals eager to talk of him as a good shot, a good

fisher, knowing in horses—being well aware that such a reputation is certain to be most injurious, probably fatal, to his business prospects.

#### DRINKING AND SMOKING.

When a young man, I was a member of a debating society in our town. I never spoke except when the business of the society was concerned. My reason for being a member was that a good many men of influence belonged to it, with whom I had thus an opportunity of becoming acquainted. My friend Sam was a distinguished member; and I recollect going to his lodgings one night out of curiosity, when he had a meeting of his choicest friends. They were drinking *toddy*—a composition which I hate; indeed, I hate all spirits; and as to smoking, it is a method of employing time which has always seemed to me suitable only for those of weak intellect. I was prevailed on, I remember, to try a pipe—laugh! It was the first time and the last. They tried to encourage me to “persevere,” by holding out the prospect that by so doing I should become a smoker in time. Dare say I might have succeeded in making myself a slave to an expensive and idiotic habit had I chosen; but that I should, by learning to smoke, be putting down the smallest item to the credit of my account with Fortune, was what I could not see; much less did I see that any balance was thereby likely to accrue\* to Profit. I thought it as well to reserve my perseverance for somewhat different objects. So much, I suppose, for not being smart. But the talk was the wonderful thing. “What was love?”—“Did men act from free-will or from necessity?”—and I fancy that they drank whisky-and-water, smoked their vile tobacco, and muddled the small modicum of brains which God had given them, two or three nights a week in this way. If there is anything for which, from my boyhood, I have found it difficult to hide my contempt, it is a man occupying himself with poetry, metaphysics, and such stuff, instead of giving himself to the honest and obvious work of life, and pocketing the honest payment for it. I well remember how my clothes smelt of tobacco next morning, and what a fright I was in lest our master should notice this. I was, however, at the office as usual half an hour before regulation time, and I can remember that I got a job to do which would have fallen to Sam had he been there in time. It put half a sovereign in my pocket—a sum not to be despised in those days.

#### FINALE.

Now I do not mean to say, in giving the above sketch of my own animus, that men have not arrived at fortune whose mental machinery would, if dissected, show a very different arrangement of wheels and pivots. Sheer audacity will sometimes do wonders, especially in public life. Yet I think my own plan has been about as sure and as easy a one as can be followed. If I were to name one advantage of mind which I have had over

other men, I should say it is this—I was a sensible fellow as a young man. By reason of pride, conceit, or being over-ambitious, you will often see a man between his twentieth and twenty-fifth year commit an error which he never has a chance of retrieving. Opportunity gone is gone forever. He is thrown off the line—shunted—so to speak, and the rest of life is embittered, not only by the consciousness of failure, but by the consciousness that he has only his own vanity to blame for the failure. Generally I have noticed that the causes of a man's failure are distinctly visible to every one but himself. I have known men with capital business heads, and with all the inclination to work, the mystery of whose lives—inscrutable to, and undreamt of by, themselves—lay in their manner; shy, retiring fellows, who never make acquaintances, but allow any man to cultivate them; hence their tendency is inevitably downward in the social scale. A shy man, whose mental cuticle is so tender that the blood comes at every scratch, may, perhaps, succeed as a clergyman, or as a doctor, or chance may put him in a safe business position, but to push his way through the rough and thorny brushwood which besets the outset of a business career, is what he need never try.

Know your business, scrupulously respect the world's conventionalities, face it boldly, receive its kicks and its cuffs—of which you will have a good allowance at starting—with invincible patience and good-humor, and it will come round to you in time. But it is a coy mistress, and one with many lovers. Unless you woo with perfect self-mastery, and with knowledge of its ways, your suit will not prosper.

**SOCIAL CLUBS vs. LONGEVITY.**—The organization of social clubs is becoming more and more prevalent among American youth. An old merchant related in our hearing a few evenings since, his own experience and observation in regard to this matter. When he left home to go into business in the city, he felt lonely in the evenings, and longed for some companionship. He was diffident, and had no influential friends to take him into society. A friend invited him to join a social club. They spent their time in song and jest, eating and drinking, and general jollity. He kept a list of all who belonged to the club during his connection with it, and has traced their history since. Of forty-nine, but three now remain, enjoying a green old age. Most of the others went to early graves, the victims of intemperance. Very few of them were ever successful in business, though some of them were young men of fine business capacities. Our venerable friend thinks the seeds of their ruin were sown in the club room. He said, with great emphasis, “Had I an iron voice, which I could ring through our whole country, I would say to every young man, beware of the club room, and especially the room of a drinking club. Many a young man is ruined there before he is aware of his danger.”

#### “BE COURTEOUS.”

THIS simple exhortation of the Christian Apostle is brimful of practical good sense. It applies to the whole of human life, and its aim is to make life more intensely and Christianly human; to make men think of and feel for each other in all the possible relations of pleasure and business and calamity. Courteousness is quite synonymous with the true idea of politeness. You may gather its full significance from these shades of meaning: be civil—be obliging—be friendly-minded—be polite.

There is a vast deal of vagueness respecting politeness. The cold mannerisms of aristocracy are known to be mere hollow pretences. The rough boorishness of the untutored is alike defective in the real virtue of civility. Genuine politeness is from the heart. It springs spontaneously forth, and is a grace which can not be readily counterfeited. We can account for and forgive awkwardness, where there are unmistakable evidences of an honest heart. True heart-actions have always in them the virtue of elegance.

The entire system of etiquette is most beautifully epitomized in that suggestive utterance of Jesus: “Thou shalt love thy neighbor as thyself.” Here is couched the life and spirit of politeness. When we properly respect ourselves, then, and not till then, will we show proper respect for our fellow-men.

Love that takes upon itself nothing but the mere type of profession is valueless; but that which speaks and ministers, alone causes the heart to rejoice!

Politeness is of practical use daily. How it lightens the heavy burdens of the weary! how it sweetens the bitter potions of the suffering! how it gladdens the sorrowful! It costs nothing, and yet how inestimable! Its price is above rubies. Sunshine is in its presence; and beneath its fostering care grow all the nobler graces of life in luxuriant richness.

The idea that constant politeness would render social life stiff and restrained, springs from a most false estimate of it. True politeness is the perfect ease and freedom of feeling and acting. It simply consists in treating others as you would like to be treated yourself. Happy the family where courtesy prevails! Happy they who know how to be polite.

O ye surly, uncouth, boorish ones, but for you earth would be a thousand-fold more lovely! And you, ye fretting, stewing, and scolding ones, how ye fill to the very brim the cup of the weak and suffering, who otherwise would be as happy as the morning lark! Is it your mission to make souls chant perpetually the woeful *miserere* of sorrow? No! this is the mission of *demons*, not men!

Go thou, and by thy kindness flash thy bright rays of sunlight across the shadowed path of thy brother. Go and be courteous.

H. C. FARRAR.

WATERFORD, N. Y.

## NEW YORK,

JUNE, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*Dr. Fox.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$3 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 389 Broadway, New York.

## WRITING FOR THE PRESS.

To the inexperienced it may seem a very easy matter to pen one's thoughts and then to print them. Such do not consider the necessity of previous study and careful preparation to qualify one for this particular work. When one has learned to perform the mechanical part of writing, which, unlike speaking, is altogether artificial, he has the more difficult object to attain, namely, the education of his faculties of observation, reason, analysis, and memory, in such a manner that they will serve him on call. To excel as a speaker, one must be fitted, and the fitting is a matter of training. An extemporaneous speaker draws inspiration from those he addresses. His audience magnetizes him, and he becomes aroused and filled with an influence which elevates and enables him, as it were, to "surpass himself." The writer, however, must proceed alone, and without external aids. If he have originality, imagination, memory, and power of description, he sets about his work like an artist, to place on paper his ideas, figures, images, or mental pictures, for the edification, instruction, or entertainment of others. At best, his pen can not keep pace with his thoughts, and many of his most brilliant and lucid impressions "take to themselves wings and fly away" before he can commit them to paper. One with small Language may write even better than he can speak; but the rule is, or should be, the other way. In writing for the press, one needs to be more particular than when merely speaking—and this particularity is another hindrance to the easy expression of thought. A careful writer may, however, become, with practice, an accurate speaker.

## SCRIBES.

All writing for the press should be done by scribes or reporters, as of old. The Scriptures were so written; nor could they have been produced in the ordinary way of modern authorship. The great thinkers, poets, and prophets, had their scribes, who took down *verbatim* what they desired to have recorded. This mode leaves the whole mind—all the faculties—free to act on a subject, and we then get the thought in full. If editors, authors, lecturers, and clergymen would first study up their subjects on which they would write and speak; then dictate the matter to a phonographic reporter, who would take it down as fast as spoken; then write it out for careful revision by the author, readers and hearers would get the real life and spirit of their productions. By this means twice or thrice the labor could be performed in the same time, and it would be much better done, and with far less cost to the producer.\*

## WHO MAY WRITE.

Writing for the press need not be confined—as now—to a comparatively small class who do nothing else. On the contrary, every public journal ought to enlist the services of the best minds in the community. Is a magazine devoted to education? No one mind can cover the whole ground and fill its pages with the ripest and richest matter. A sensible editor will obtain the assistance of all the best educators in the State. He will thus obtain a complete knowledge of the best methods of teaching, discipline, and government, also the best books and apparatus, decide on the hours of study, and on every topic connected therewith. So in agriculture. Every good farmer is supposed to be in possession of information which it would be useful for others to know. Let him communicate the same through a spirited journal, and thus add to the value of the journal and to the sum total of agricultural knowledge. It should be the same with a paper devoted to science, art, philosophy, or mechanism. What mines of riches editors may work by inviting—inducing—these classes to reveal the secret stores of their intellectual wealth,

\* This art—phonography, or shorthand writing, which is now reduced to a system—should be taught in all the schools. Those who become proficient in it are enabled to turn it to profitable account.

which would otherwise die with the inventor or discoverer.

It is not profitable for editors and publishers, or for the people, to have the same old ideas iterated and reiterated through the same blow-pipe, month after month, when new, fresh, and burning thoughts lie smouldering all unseen for want of an opportunity to give them utterance. One *new* idea often leavens the minds of many and sets them to thinking.

Political journals—mere *party* organs—are generally conducted by low, unprincipled demagogues, who have more regard for "place" and "pap" than for patriotism, the interests of the people, or the honor of the nation. These degenerate sons do all they can to debauch, pervert, and degrade all whom they reach. They are *bad*. "Can an evil tree bring forth good fruit?"

A high-toned paper, written by scholarly Christian statesmen, devoted to the best interests of the whole country, would be a power for good, and elevate politics to the high functions of just government.

Many professedly religious newspapers are simply sectarian propagandists; others are mercenary sheets stuffed with filthy quack medicine advertisements, and are simply printed for the lucre they make. Then come the pharisaical, narrow-minded, bigoted papers, that can see no good in any who do not accept *their* dogmas. All, except themselves, are at once consigned to perdition. Of course such journals can have but a very limited circulation or influence. But an honestly conducted religious journal, alive to the interests of true Christianity, aggressive and progressive, must reach the hearts and convince the minds of the most skeptical. Its conductors will confess and repent their own sins before rebuking those of others. They will be charitable, just, prudent, circumspect, and *lead* the godly lives they would have others live. What a power for good or for evil is *EXAMPLE*! A true Christian journalist has words of encouragement for *all* real workers in God's great human vineyard, without regard to your creed or my creed, your "doxy" or my "doxy;" without regard to station, color, or condition. The great God of heaven is the Father of us all. Have we, to-day, a religious journal conducted on these



comprehensive principles? a journal—like Christianity itself—which comprehends mankind? No. Mankind are yet in their religious infancy, and are pleased with their little sectarian penny whistles—which only keep alive sectarian animosities.

He is the *best* journalist who fully realizes the wants of all the mental faculties, and can properly feed them. One who is above selfishness, hatred, malice, and all uncharitableness—one who is master of himself—can regulate all his impulses, and is willing to sacrifice self for the good of others.

It may be asserted that it would be no easy task to find such a writer—such a journalist. If this be true—and there is but little doubt of it—how great the necessity for reform in our great army of authors! No man should put pen to paper without a fixed and proper purpose—a purpose founded on truth, duty, and charity. In short, he must recognize the truths of Phrenology, and subordinate the lower to the higher nature—the propensities to the moral sentiments. A complete periodical must have well-filled departments answering to the several groups of organs: the SOCIAL, in which the affections, including home, the family, and all their interests shall be treated; the PROPENSITIES, furnishing advice with reference to their training, direction, and regulation; the INTELLECTUAL faculties, considered in their relations to education, memory, music, art, etc.; the MORAL SENTIMENTS, indicating our relations to the future and to God; so also our duties to the world and to each other.

#### FINALLY.

In the great journal of the future, a journal of a higher civilization, every pen shall have a place, every mind shall have a voice, and all interests shall be represented. Its platform will be as broad as the globe on which humanity may stand. The educator, reformer, preacher, physician, inventor, poet, philosopher, artist, composer, navigator, explorer, discoverer, merchant, manufacturer, mechanic, *all* will find in that great journal of HUMAN LIFE the best thoughts of the best minds. Then, every one who is educated and can *think*, can also write for the press.

#### END OF THE VOLUME.

THIS number completes the Forty-seventh Volume of the PHRENOLOGICAL JOURNAL. The Forty-eighth Volume commences with the next—JULY—number. The past has spoken for itself. Each monthly part is a link in the great chain of years, connecting the past with the present, and recording, by the “art preservative of all arts,” the history and progress of this science of mind. Each reader may judge for himself whether or not the JOURNAL has profited him; whether its instructions have been followed; whether the influence of its teachings has been bad; whether he cherishes what he has acquired, or whether he would eradicate and forget it. If he has been encouraged to make the most of himself; to correct any bad habit; to overcome any besetting sin; to form and strengthen good resolutions; to elevate the standard of moral character, then he will feel satisfied that he has not been fed on literary husks, but on scientific and substantial mental pabulum—something to make him *grow*.

The past must be our guaranty for the future. We shall keep “*RIGHT ON*.” Our work is more a “labor of love” than a pecuniary enterprise. By the generous co-operation of warm-hearted friends to the cause, we are enjoying a comparatively large circulation, and are *not* “running in debt.” It is the aim of the editor to make the JOURNAL richly worth all it costs. He feels it a duty to aid with all the means in his power the dissemination of the truth as revealed by our God-given science and the Holy Scriptures. His *first* most anxious care shall be to discover the *truth*; and his *second*, to *apply* it. So far he has been eminently successful in securing for his work the indorsement of many of the best minds in the old and in the new countries. The press, everywhere—religious and secular—seldom speak except to praise. Opposition has subsided. Competition would be welcomed, and do us good. We rejoice in all well-directed efforts in behalf of our noble science. In proper hands it may be made most efficient in all that is worthy and ennobling. But bad men not only pervert themselves, but they prostitute both science and religion to base purposes. The people must wisely discriminate, or they will be misled and

deceived. “By their fruits ye may know them.” Look out for the counterfeits. The better the bank, the more likely it is to become the coveted prey of the wicked. But selfishness and wickedness will, in the end, defeat itself, and go down.

“Truth, crushed to earth, will rise again;  
The immortal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies amid her worshippers.”

The time is up for which many subscribed; and we await their renewals. Our terms being payable in advance, no more JOURNALS will be sent until ordered. New subscription books are opened, and names—new and old—will be welcomed, and promptly recorded. Reader, may we again be favored with your handsome autograph? It would look well when transferred to our new books. We become attached to familiar names. Will you continue the voyage of life with us? We will try to make it “pleasant and profitable” to one and all.

#### INSANITY.

*Report of the Pennsylvania Hospital for the Insane, for the year 1867.* By Thomas S. Kirkbride, M.D., Physician in Chief and Superintendent. Published by order of the Board of Managers. Philadelphia, 1868.

A VERY satisfactory report, showing real progress in the successful treatment of the insane. We print one of the tables showing the supposed causes of insanity in 5,064 patients in that hospital

	Males.	Females.	Total.
Ill health of various kinds .....	470	413	883
Intemperance .....	339	30	369
Loss of property .....	125	49	167
Dread of poverty .....	3	2	5
Disappointed affections .....	28	43	71
Intense study .....	35	10	45
Domestic difficulties .....	32	64	103
Fright .....	13	26	36
Grief, loss of friends, etc. ....	66	122	258
Intense application to business ..	32	4	36
Religious excitement .....	68	91	169
Political excitement .....	19	—	19
Metaphysical speculations .....	1	—	1
Want of exercise .....	6	2	8
Engagement in duel .....	1	—	1
Disappointed expectations .....	6	11	17
Nostalgia .....	—	6	6
Stock speculations .....	2	—	2
Want of employment .....	87	—	87
Mortified pride .....	2	1	3
Celibacy .....	2	—	2
Anxiety for wealth .....	2	—	2
Use of opium .....	8	11	19
Use of tobacco .....	6	—	6
Use of quack medicines .....	2	1	3
Puerperal state .....	—	189	189
Lactation too long continued ..	—	10	10
Uncontrolled passion .....	5	7	12
Tight lacing .....	1	1	2
Injuries of the head .....	61	6	67
Masturbation .....	70	—	70
Mental anxiety .....	180	188	318
Exposure to cold .....	3	1	4
Exposure to direct rays of the sun ..	44	2	46
Exposure to intense heat .....	1	1	2
Exposure in army .....	6	—	6
Old age .....	—	1	1
Unascertained .....	1,088	1,022	2,000

We venture a few comments on some of these supposed causes. We think a closer classification could have been made by a careful inquiry into the history of each particular

case. Of the 883 who became insane from "ill health of various kinds," it would be interesting to know what was the *cause* of that "ill health?" Was it from fashionable dissipation; late dinners; late hours; improper diet; worldly cares; sordidness; prodigality; inordinate affection; a lack of faith; or of hopelessness? It may be one or all these combined.

"Intemperance" counts its crazy victims by hundreds. Constitutions are undermined by drink and tobacco to a fearful extent. Indeed, it is very rare to meet a middle-aged man now-a-days who has not damaged himself by one or both of these substances; nor does the evil end with him—his children inherit tendencies to excess in the same directions.

"Loss of property" is, of course, a misfortune. But one's treasures should not *all* be laid up in this world's goods. Right training as to the use and abuse of money would tend to resign one's hold on the "lucre" without producing insanity. All misers are without godliness or true Christian principle.

"Disappointed affection" is a terrible evil—and he who trifles with the affections of another is simply inhuman, or, we should say, wanting in the higher nature. One thus afflicted must look to religion for consolation, and dismiss at once and forever the unworthy object of her or his grief. Instead of "Intense study," it is more frequently bad digestion produced by bad living that causes insanity. Put away the books, and give the subject horseback riding, with a proper diet, and the processes of recuperation will be again resumed.

"Fright." Inconsiderate persons—servants—do irreparable mischief by frightening children. When Cautiousness becomes unduly excited, it causes timidity, and tends to keep the person always in the background.

"Grief from loss of friends" is always sad, but right Christian teachings would enable all to be resigned to the inevitable, and to say, in all such cases, "*Thy will be done.*"

"Religious excitement" carried to extremes no doubt dethrones the reason and leaves the mind a wreck. Feeble-bodied persons should be careful and keep out of mental "whirlpools."

"Want of employment" is very likely to engender despondency, and so affect the mind and body. But "where there is a will there is a way," and no man in America need remain long idle. The trouble is, such persons are usually more "nice than wise" as to *what* they should do. If they would go on farms, off with coats and set to work, instead of waiting for a vacancy behind a counter or at a desk, they would not fail.

"Mental anxiety" is a very general term, and may mean one thing or another. The predisposing cause is what we want to know. It is probable we should find excessive Cautiousness and small Hope in all these cases. The remedy, then, is the quietness and repose of the former, and the encouragement of the latter. Let there be an effort to energize the executive nature—call out courage and self-re-

liance. In time, a better balance would be effected.

"Unascertained." We can only conjecture the possible causes of insanity in this, the largest of all the classes. It is probable that the "foundations" were undermined, and constitutions destroyed by nameless bad habits concealed from parents, and the slow processes of nature failed to repair the damages in time, and bodies and minds became wrecks together. Oh, the woeful ignorance of parents and youth in regard to their own constitutions is truly lamentable! The penalty of violated law is sure to follow sooner or later, and imbecility, insanity, disease, and premature death is the forfeit. A fearful responsibility rests on those whose duty it is to warn the unwary, and to enlighten the ignorant as to the laws of life, health, and happiness. Let us try to teach the world what it is to have "sound minds in sound bodies."

### THE WORKS OF DR. GALL.

MORE than thirty years since, an English translation of Dr. Gall's great works was published. The original French edition, in large quarto, sells at something more than a hundred dollars—we paid one hundred and twelve for the last copy we imported—and the English translation, in six 12mo volumes, now sells at \$15—when they can be found. We have been importuned to re-publish the work. We hesitate. It will be expensive. It should be illustrated. To bring it out handsomely, with notes and illustrations, would cost several thousand dollars. Now, the question is—and it is a question—"Will it pay?" Who wants the work? If published, the price should be \$3 a single volume, or for the complete set, \$10. We submit the question to the public; especially to the readers of the PHRENOLOGICAL JOURNAL. If one thousand subscribers be secured in advance, a publisher would be justified in undertaking the work.

We may state that this is the ground-work of the whole system or structure. One who would begin at the beginning in his study of scientific character-reading must begin with Dr. Gall. Many other writers have given the "surface indications"—as the oil-men say; but Dr. Gall went more *deeply* into the matter than all previous writers. Here is the testimony of Joseph Vimont, M.D., of Paris, an eminent physician and author: "No sooner had I read Dr. Gall's work, than I found I had made the acquaintance of one of those extraordinary men whom dark envy is always eager to exclude from the rank to which their genius calls, and against whom it employs the arms of cowardice and hypocrisy. High cerebral capacity, profound penetration, good sense, varied information were the qualities which struck me as distinguishing Dr. Gall. The indifference which I first entertained for his writings gave place to the most profound veneration. Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads.

Now the question is, Who wants this great work enough to pay \$10 for it? We submit this, not as a proposition, but simply as a question, and should like to hear from those who approve and would like the work. Reader, what say you?

### OUR BOOK NOTICES.

It is seldom that we can afford space to give a lengthy *review* of new books. All the ends of the public, ourselves, and the book publishers are met by our giving a full title and a suitable *description* of the work. From such description our readers are enabled to judge whether or not to buy the book, and *this* serves the publisher in obtaining the desired publicity. If newspapers generally would adopt this plan, and instead of praising or criticising new works, would give truthful descriptions of them, it would be an object for book publishers to send them their new books for notice. This would be reciprocal, and all parties be benefited.

We commend no questionable book; nor, indeed, books that have no other purpose than to amuse. But we may give the titles of many which are of this class.

The *public fancy fiction*. We regard our time too valuable to be thus thrown away. To us, "life is real; life is earnest;" and we can spend it more profitably than in hearing or in reading idle tales. Others, who are differently constituted and differently situated, whose time "hangs heavy" may enjoy the sweet mental intoxication of the exciting and ravishing romance.

There are books for every class. Our record aims to be tolerably complete. You pay your money and choose.

PHONETIC TEACHING.—This method of instructing children in the orthography of language has been introduced into many primary schools with the most satisfactory results.

At the South, since the institution of schools for the freedmen, the phonetic method has been tried by many progressive teachers, and their united testimony is that "it is the best and readiest means of acquiring a knowledge of the Romanic method," because, among other reasons, "it puts a common-place, but really inestimable privilege—the ability to read—within the reach of those who, without some such aid, would probably never possess themselves of the blessing." It would be greatly to the advantage of teachers in general to study this method, and apply it in their schools, because it is the most thorough system by which children may be taught not only to spell words analytically, but to pronounce them, as they are rarely heard, correctly and distinctly. It is the hope ardently cherished by most educationalists that the time will come when words in the English language will be spelled as they are pronounced; and it is evident that the surest way to attain such end is by the promotion of the phonetic reform.

## THEODORE OF ABYSSINIA.

BY JOHN P. JACKSON.

[CONCLUDED.]

THEODORE, being settled quietly on his throne, gave some attention to the regulation of the people's private interests. The judges were found to be a very dishonest class, and Theodore determined to test them. So he brought them before them in which he evidently was wrong, and demanded what the law decreed. "Your Majesty is the law and the law," replied they; "we can have no voice in the matter." So he took them at their word, and became the tribunal before which the best of his subjects might appear with confidence. It was then his custom to sit before the door of his tent at certain hours during the day, surrounded by his officers, and listen to various complaints. His judgments were usually admitted to be just; but he was usually severe. The poorest peasant could always obtain redress from the feudal chiefs, and they could not do under the judgeship of Theodore. But Theodore's greatest pride was his own, which he always kept in the best condition. He was a friend to the soldier; and he made them trust him implicitly.

In the year 1861, following six years of comparative peace, found great changes in Theodore and his kingdom. Religious difficulties, which we have elsewhere sketched, caused great annoyance. Theodore himself denied his corrupted priesthood, but still he did not wish foreign mission intervention. His own pride was touched at any other hand than his own accomplishing Abyssinian reformation. Mr. Bell was the only European he would receive as an adviser; and as long as he lived everything prospered. His people began to be dissatisfied—they felt disappointed in the non-fulfillment of the old promises; the clergy were jealous; the petty princes also were bitter enemies; his subjects to whom he was devotedly attached, had died some time; he had married again, but he did not live happily with his new wife. Troubles with the missionaries and his foreign relations increased every day; famine, diseases, and desertions reduced the army, rebellion spread over the land, far and near. As then that he gave way to the devilishness of his nature, and the reforms which he had accomplished were soon obliterated amid the scenes of bloodshed, more treacherous and cruel than those of any of his predecessors, that he died in.

His nobility fought and pillaged; the peasants feared him; and the priests excommunicated him. The Mohammedans of Egypt joined on together with the Turks, while ambitious chiefs from Shoa to Gondar beset him at all sides. Once more, however, he placed himself at the head of his army, and fought against the Agows and Tugrayans, his powerful enemy. The day before he issued the following proclamation: "Thus says the Lord, I pardon all those who shall this night

quit the camp of Negousie [the leader of his enemies], and I assign to them three places of refuge, namely, the church at Axum, that of Adona, and my own camp; as for those I find tomorrow under arms, they may expect no mercy!" In the morning, Negousie had only a few faithful soldiers left. He fought bravely, cut his way through Theodore's ranks, and managed to gain the mountains. Finally he was captured, and with his principal officers suffered a horrible death. The next morning Theodore was received by a deputation of the clergy at Axum, and he uttered probably the most vainglorious speech ever man has dared to utter. "I have made a compact with God," he said; "He has promised not to descend to the earth to smite me, and I have promised not to ascend to heaven to strive with Him." But he was evidently getting tired of this constant warring. Plots against his life were numerous. "God," said he, "who has drawn me out of the dust to supplant legitimate princes, has not performed this miracle without having a motive. I have a mission, but what is it? At first I believed it was given me to raise this people up by means of prosperity and peace; but in spite of all the good I have done for them, more rebels rise against me than ever rose in the time of the worst tyranny. It is evident I have deceived myself. This is a stiffnecked people, and it is needful to chastise them before they are called to enjoy the blessings which Providence has intended for them. I now see my true rôle: I shall be the Flail of the Wicked—the Judgment of God upon Abyssinia!" And as the beginning of the new programme for his reign he had engraved upon his gun-carriages and howitzers these words: "The Flail of the Wicked—Theodorus."

This course has been the means of most of his later disasters. But he has always kept at the head of his army, now reduced to a very small number, perpetrating excesses which we would prefer untold. As we see him, through Dr. Blanc, with his devoted followers, we involuntarily ask, Is this not a scene of the Middle Ages?

"The black and white tents of Theodore, pitched on a high conical hill, stood out in bold relief as the setting sun made the dark background darker still. A faint, distant hum, such as one hears on approaching a large city, came now and then to us, carried by the soft evening breeze, and the smoke that arose for miles around the dark hill, crowned by its silent tents, left us no doubt that we should before long find ourselves face to face with the African despot, and that we were even then almost in the midst of his countless host. As we approached, messenger after messenger came to meet us; we had to halt several times, march on again for a while, and then halt anew; at last the chief of the escort told us that it was time to dress. A small rowtie was accordingly pitched; we put on our uniforms, and, mounting again, had hardly proceeded a hundred yards, when, coming to a sudden turn

in the road, we saw displayed before us one of those Eastern scenes which brought back to our memory the days of Lobo and of Bruce. A conical wooded hill, opposite to the one honored by the imperial tents, was covered to the very summit by the gunners and spearmen of Theodorus, all in gala dress, clad in shirts of rich-colored silks, the black, brown, or red shama falling from their shoulders; the bright iron of the lances shining like so many stars as the midday sun poured its rays through the dark foliage of the cedars. In the valley between the hills, a large body of cavalry, about ten thousand strong, formed a double line, between which we advanced. On our right, dressed in gorgeous array, almost all bearing the silver shield and the bitwa, the horses adorned with richly-plated bridles, stood the whole of the officers of his Majesty's army and household, the governors of provinces and of districts, etc. All were mounted, some on really noble-looking animals, tribute from the plateaux of Gedjars and the highlands of the Shoa. On our left, the corps of cavalry was darker, but more compact, than its aristocratic *vis-à-vis*. We could well understand how thunder-stricken the poor scattered peasants must be when Theodore, at the head of the well-armed and well-mounted band of ruthless followers, suddenly appears among their peaceful homes, and, before his very presence is suspected, has come, destroyed, and gone."

Such is Theodore, bent upon the fulfillment of his mission as the "Flail of the Wicked." "One by one," adds Mr. Blanc, "he has lost all the jewels of his crown; and at the present, the great conqueror of Abyssinia, the really remarkable man, is nothing more than a robber chief, a wholesale murderer, without country, army, or friends. Of all the Abyssinian empire, some years ago crouching and trembling at his feet, he now only retains a few ambas; his very camp is pitched in the midst of his mortal foes. Mad with rage and despair, his cruelties know no bounds; his best friends, his staunchest supporters, his slavish followers, his enemies, all alike fall victims to his fury. He destroyed by fire the sacred churches, and cast into the flames aged priests and young maidens. He killed or loaded with fetters his friends, his faithful chiefs; he tortured to death his adopted father; caroused in blood; ruined whole provinces by fire and the sword. Still the cowardly slaves trembled and obeyed; but when at last he added to all these atrocities the murder in cold blood of six hundred and seventy of his own soldiers, the men from Wadela, a cry of horror re-echoed throughout the land, the cup filled to the brim overflowed, and, driven to despair, soldiers deserted en masse, and the peasants armed, preferring death on the battle-field to his sway, the quiet of the grave to constant fear and misery."

We have sketched Theodore as an aspirant to power, as emperor, at the head of his army, and in his tent. We have introduced him to our readers surrounded by all the pomp and magnificence of an Eastern potentate. We



shall now close our lengthy account of him by some descriptions of his personal appearance. M. Le Jean, the French consul, says: "In appearance he is of average stature, of imposing carriage, and of an open and sympathetic physiognomy. Regardless of matters of etiquette, he is negligent himself, but never in bad taste. A simple soldier's coat, a pair of trousers, and a belt, from which hang pistols and an English sword, and over which was a *chama* or embroidered toga, was his habitual costume. The furniture of his tent is simple, while his residences at Magdala and Debra Tabor are covered with silks and satins from France and India. He is proud, violent, and inclined to pleasure. He is sober, eats little, drinks more, but never up to any marked excitement. As to women, they have never had the least influence upon his public life."

Dr. Blanc, our latest, and, in most respects, best authority, says: "Theodore is about forty-eight years of age, darker than many of his countrymen; his black eyes are slightly depressed, the nose straight, the mouth large, the lips small; he is well knit, a splendid horseman, excels in the use of the spear, and on foot will tire his hardiest followers. When in good-humor the expression of his countenance is pleasing, his smile attractive, his manners courteous, really kindly; but when in anger, his aspect is really frightful, his black face acquires an ashy hue, his eyes, bloodshot and fierce, seem to shed fire, his thin lips, compressed, have but a whitish margin round the mouth, his very hair seems to stand erect, and his whole deportment is that of savage and ungovernable fury."

We have been compelled in our sketch to omit some important details in Theodore's life connected with the present difficulty with England, which, however, are more connected with the political and religious history of the country than with Theodore himself. For that reason we have deemed it best to give

#### THE STORY OF THE CAPTIVES.

Rev. Dr. Gobat, the present Anglican bishop of Jerusalem, a Maltese clergyman, reported to England and Germany that it was their duty to evangelize the Abyssinian Jews; that it was a practicable task; but that they would not be allowed to preach to the native members of the Coptic or Christian Church. Missionaries were accordingly sent out at different times by the Society for the Propagation of Christianity Among the Jews, and by an evangelical mission at Basle, in Switzerland. Among the missionaries who took up their residence in Abyssinia was the Rev. H. A. Stern, who had been sent from the London Society in 1860. Theodore's reception of Mr. Stern, says M. Le Jean, was very cool, adding the remark, "I am very tired of your Bible." He, it appears, wrote something not very complimentary either to Theodore or his country; and he gave him permission to leave the country. But he had the imprudence to let the opportunity of escaping pass, and when the emperor saw him again in October, 1863, he said: "You have

offended me in not using the permission I gave you to return to Massowah; as you are a stranger I pardon you, but those of my subjects who ought to have enlightened you shall be severely punished." He then ordered the two servants to be bastinadoed. Mr. Stern was compelled to witness the cruelty, and involuntarily bit the first finger of his hand. This gesture, among the Abyssinians, denotes the menace of momentary impotent anger. This did not escape Theodore's notice, as well as that of his courtiers, who clamored for the punishment to be extended to Mr. Stern. The Negus, although alleging that Mr. Stern attached no importance to the gesture, acceded to their wishes, and the missionary was cruelly extended on the floor, and received the bastinado so severely that, though he escaped the death to which one of his servants had fallen, it kept him in bed for some time after.

A search was then made in the houses of the missionaries, which brought to light a number of letters in German and English relative to the biography of the emperor, and the latest events which had transpired in Abyssinia. Theodore had these translated, and the nature of their contents threw him into a violent passion. He immediately issued orders to arrest three of the most culpable offenders, but the soldiers, not able to distinguish, put in irons all connected with the two missions, among them being two young ladies, Miss Flad and Miss Rosenthal. These were subsequently released. Theodore then summoned all the European residents in Abyssinia to a sort of high-court at the capital, Gondar, when Messrs. Flad and Rosenthal, at whose houses the irritating documents had been found, were brought in. Theodore asked what sentence a European court would inflict upon those who spoke against their sovereign. The president of the commission said, "Death." The result was, however, that the two were sentenced to confinement in irons. "The most violent wound which the condemned papers inflicted on Theodore II.," adds Le Jean, "was not the description of the useless barbarities committed during the two previous years, but the fact—although spoken of publicly, as is known to all Abyssinia—that he was the offspring of a slave who at one time was a vender of a medicinal root called *kousso*."

Soon after, Mr. Cameron, the English consul, was put in irons. The most reasonable explanation of this conduct is, that Mr. Cameron, on leaving Abyssinia in November, 1862, took with him the agent that the Negus forced upon him, and who was undoubtedly a spy, but dismissed him directly he crossed the frontier, and this had touched Theodore's pride. Besides this, Mr. Cameron had been making a long tour in the neighboring districts of Sennar and Gallabat, to promote the commercial and political interests of Great Britain. Theodore could not understand Cameron's object; he imagined that it was to consort with his mortal enemies the Egyptians, who had received the consul with every mark of sym-

pathy. Besides this, he was offended at not receiving an answer to a letter he had sent to Queen Victoria. The servants and *employés* of Mr. Cameron were also imprisoned and put in irons. The only Europeans who are at liberty are the workmen in Theodore's foundry or arsenal at Gaffat.

The last addition to the band of prisoners is the mission, consisting of Mr. Rassam, Dr. Blanc, and Lieutenant Prideaux, which was charged with the conveyance of the Queen's letter to Theodore.

The condition of these captives is a critical one, for, writes Dr. Blanc, "we know not in the morning what the evening may bring. The emperor daily riots in blood and murder; he lives but for one object—revenge."

It is hoped the English expedition under General Napier will speedily accomplish their rescue, although the difficulties attending an invasion of Theodore's dominions, on account of the mountainous and wild character of the country, are very great.

## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim*.

### ABYSSINIA AND ITS PEOPLE.

THE mad acts of Theodore has aroused public curiosity in regard to the people whom he represents. Abyssinian history is interesting, but at the same time confused, and in great part traditional and mythological. Indeed, everything connected with Abyssinia, and especially the origin of its various races, is involved in deep mystery. The influx of European scientific men along with the English expedition will, we hope, give us more light on these subjects. All that we can do at present is to present the facts. Philosophy must follow. We expect much from the distinguished German traveler and ethnologist, Dr. Rolfs, who is now in that country, having been sent out under the auspices of the Prussian government.

The Abyssinian people themselves claim that they descended from the Hebrew race; and their manners and customs, more especially in their religious doctrines and forms (though now nearly lost), would seem to favor this view. Its kings have always claimed their descent from the line of King Solomon. Their language, too, is not far removed from the Hebrew. "So striking is this resemblance," says Mr. Pritchard in his "Natural History of Man," between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one family; and, if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidae originated in Chaldea, and to the northward and eastward of Chaldea, we might form a very probable hypothesis, which should bring them down as a band of wandering shepherds from the mountains of Habesh (Abyssinia), and identify them with the pastor



kings, who, according to Manetho, multiplied their bands in the land of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judea, and built the walls of Jerusalem.

The ethnological problem of their origin is very difficult to solve; indeed, almost impossible at the present stage of the development of facts concerning them. We find a Caucasian groundwork, and in some tribes a Caucasian superstructure, as in Theodore himself. Occasionally are found among them Caucasian features of the noblest type, set in material of the darkest hue. Again, we find traces of resemblance to the Bedouins of Arabia; and blendings with the Greek, the Portuguese, the Jew, the Gallas, and the negro.

Jackson questions whether they must not be considered as the true Ethnic root of the old Egyptian population, who descended from the uplands by the river-route till they reached northern Nubia, where, mingling with both correlated and alien tribes—that is, Semitic and Indo-European Caucasians—they, under the leadership of these more civilized immigrants, emerged into the Egyptians of Egypt.

The presence of the elements of the Jewish language and many of their religious customs prove that they must have once had a very intimate connection with the Jews.

#### GEOGRAPHICAL OUTLINES.

Before advancing to the people, we shall first give the land they live in. Abyssinia embraces an extent of territory situated between 9° and 16° north latitude, 38° east longitude, and the Red Sea, or rather the low land inhabited by the lawless tribes of Shoas, Danakils, and Adals. Its other boundaries are—to the west, the Sennar; to the south, the Galla country; to the north and east, the Soudan, Mensa, Bogos, etc.

The general aspect of the country has often been compared, especially by Germans, to Switzerland. There is a barrier of hills, which at a distance ranging from ten to seventy miles from the Red Sea, is a natural rocky barrier to invaders. These hills are raised, in three terraces, to a height of over ten thousand feet, and their summits lack only the eternal snow to crown them Alpine kings. Beyond lie the highlands of Abyssinia. These hills have been split into enormous clefts, and up these is the road which the English army will have to defile. The wild torrents that rush down these in the rainy season are appalling; and time has

deepened the abysses until they exclude the sun at midday. Sometimes these narrow passes become small valleys, and there the tired traveler wishes to rest from the burning sun; but woe to him if the torrent comes. Once a whole tribe of Arabs encamped in one of these valleys, but the torrent rushed down without a moment's warning, and they were all swept away.

These valleys in the hot season transport the observer by the luxuriance of their tropical vegetation. There range the elephant and the lion; the boa lurks in the tall reedy grass; while in the narrow defiles, the eagle finds a home amid the crags, and troops of dog-faced monkeys keep up a continual clamor. Such is the Badoda Pass. At length the highlands are reached. The tropical heat is now a temperate sun; and travelers describe it as a country flowing with "milk and honey." Three harvests a year spring from the soil, and its inhabitants should, in proportion, be prosperous and happy. Abyssinia is, indeed, allowed to

be the most beautiful land of Africa, and its climate the finest that can be wished.

#### THE PEOPLE.

On the low lands near the Red Sea are the tribes of the Shoas and numerous Bedouins. These latter have no record of their advent on the African coast, or the causes that induced them to leave the lands of their ancestors. They have long, black, silky hair, small extremities, a straight nose, small lips and dark, bronzed complexions. These roam about on the banks of the Barka and its tributaries, seeking pasture and water for their numerous flocks. Passing up on to the highlands we find the Tigreans, who, in general appearance, may be described with the Amharas, who dwell still farther inland. Theodore is a good representative of the latter tribe. These are generally classed as Abyssinians. Mr. Crawford thinks that they are a cognate race with the Gallas, although their language differs. He describes them as follows:

"The Abyssinians are a black people, of various shades of darkness; they have prominent features; but the flat nose, thick lips, and woolly hair of the negro are all absent. In complexion, person, and appearance they have been thought to resemble dark Arabs."

The entire Abyssinian population is estimated at between three and four millions, and is divided into two classes, the tillers of the land and their para-

sites. Although the ground produces three harvests a year, the poor laborers are clad in rags, and are constantly plundered. Soldiers are the curse of the land. Beggars are numerous; and thousands have no homes. "Curious to say," says Dr. Blanc, "the peasant is despised; his very name is applied as an insulting epithet. The priest is not much respected; the soldier stands higher in the social scale; but the ragged, itchy, leprous beggar is exalted above all. Beggary is the only honorable profession in Abyssinia." The merchants, as a rule, are rich, and held in pretty good repute. Their profits are enormous, but their risks are great.

The Abyssinian dress consists principally of a large piece of cloth, which is alike the garb of the menial, the peasant, and the noble; the only difference is in the quality. The priests alone wear turbans; they and the lower orders shave their heads once a month. The soldiers' hair is allowed to grow long, is besmeared with butter, and powdered with a green leaf having a fragrant smell. All wear trowsers of



ABYSSINIAN WARRIORS.



white cotton. Great men alone are allowed to wear a shirt. This is an article conferred only by the sovereign. A "shirtman" is held in high esteem. The spear, the sword, and the shield are the soldier's arms.

The women's dress consists of a long shirt, reaching down to their feet, made of common cloth, and tied round the waist by a small band of the same material. Those of higher rank have embroidered calico shirts; some are said to be very handsomely worked. When traveling, they wear *libawas*, or trousers, and a *shama* thrown over the head, as well as covering the body, leaving only a small aperture for their black eyes to peep through. Silver rings—ten on the small finger, four on the index, and four on the third finger—are seen on almost every female's hand. Young girls shave the crown of the head; married women and those past sixteen years of age allow all the hair to grow, and wear it braided in small or large plaits, gathered in front and allowed to fall on the neck and shoulders. Butter in abundance adorns this coiffure—the greater the amount the more it indicates wealth and rank.

The Gallas, who are now the conquering race of Abyssinia, appear to be of finer organization than the other tribes inhabiting the plateau. They have taken advantage of Theodore's decline, and have reduced already to their sway forty-two kingdoms. They are a curious, mystical people, and originally are supposed to have come from the region of the equator, on the shores of the great Nile lakes, about the year 1537. They are much fairer than the Abyssinians; their hair is longer and more silky, while their features are more delicate. They have a somewhat noble appearance; are grave, thoughtful, and eloquent; generally handsome, with the pride of a nation of warriors, but still amenable to reason. Their women are not concealed, and mix freely in society. They are often beautiful, almost always graceful, liberal of their smiles and favors to the braves, and scornful a coward. Farther south, the women are said to be more chaste. Each Galla takes as many wives as he can support. Their features, when unmixed with other races, are Caucasian.

#### LANGUAGE AND LITERATURE.

Where only the priests and physicians can, as a rule, read and write, there can be, necessarily, but little literature. The extent of the knowledge of these classes of society is exceedingly small; to recite the Psalms of David is about the most they ever attempt. The Abyssinian script is very complicated; the consonants undergoing changes when attached to different vowels, so that the complete alphabet, though composed of only thirty-three consonants, consists of about two hundred lapidary characters. The priests have made some little use of it. It has enabled them to preserve an ancient language called the Geed, which is to the Abyssinians what the Sanscrit is to the Hindus, Pali to the Buddhists, Send to the Gebres, and what the Slavic once was to the Javanese. The only remarkable work in it is

a translation of the Bible, which is to the Abyssinians what the Veda is to the Hindus, but being, like it, withheld from the laity, with the exception of the Psalms. They have some other works, generally borrowed from the Greek fathers; and have native historians, or, rather, chroniclers. The old Ethiopian language, which is now only the language of the ecclesiastics and scholars, resembles the Arabic somewhat, but still more the Hebrew. The present Amharic language is, like the race itself, impure and mixed. The greater number of words can be traced to Fez, Arabic, or Hebrew. The current tongues of Amhara and Tigré are also much mixed with Arabic words, which is easily explained by the narrowness of the sea that divides Arabia from Abyssinia, and the enterprising character of the Arabs of Yemen, under the name of Sabeans. As to education, there are no schools except the monasteries.

#### PRESENT RELIGIOUS CONDITION.

"The parasites of Abyssinia," says Dr. Blanc, "include the priests, the soldiers, and the beggars. The thousands of priests, who live on the fat of the land, are a heavy burden to the peasants. Churches arise on all sides, and to each of them a large number of priests is attached. When Gondar was the capital of the Abyssinian empire, it boasted of no less than forty-four churches, and each of them had to support three hundred and seventeen priests or deacons—not bad for a population of from twenty to twenty-five thousand. There may be some exceptions, but as a rule the Abyssinian priest is ignorant and bigoted. Many can not read, few can write. They learn by heart a certain number of Ethiopic prayers; these are chanted, accompanied by dances, for the edification of an ignorant and superstitious people. The Virgin Mary, some saints, or certain renowned anchorites are held in much higher esteem than God himself. The several ceremonies of the Church are a curious mixture of Christianity, Judaism, and ignorance. Christianity is here but a name—an empty epithet, by which the poor are duped and impostors thrive."

The revenues of the Church are in the hands of the princes; the influence of monasticism has checked all efforts at reform. The turbulent, ignorant, fanatical monks place themselves at the bottom of all political and state affairs, and have been a great hindrance to Theodore's success. Priests play a great part in sickness; in every desperate case they are called in to read and sing psalms, and to write charms, that are affixed to the patient, his bed, the doorposts of the house, and even to his favorite horse and mule! They also act as accoucheurs in this manner. Much of the church property has lain waste for centuries because of the laziness of the clergy. The corruption of the priests has poisoned the whole land. They spend two-thirds of the year as fast days; but the remainder are generally feast days and holidays; and it is said they are often not in a state to officiate on fast

days. King Theodore has always been a scourge to these drones.

The churches are sometimes very picturesque, being always built in a commanding position, and surrounded by cedar trees. They are all built on the same pattern—a large, circular stone building, composed of three concentric circles. The smaller central room is screened from the eyes of the people, and the priests alone can enter it. It is intended to represent the Holy of Holies. It contains the tabot, or ark, a small wooden box, the receptacle of the sacred volumes. The sanctuary where the priests officiate is formed by the second circle. This is in reality the church, as the nave where the congregation assemble is but a veranda. The interior of the church, and sometimes also the veranda, are adorned with rude paintings of favorite saints, the Virgin Mary, God, the devil, and the former emperors. The chief of the Abyssinian Church is called the Abouna (Our Father); he is a Coptic bishop, is chosen by the Coptic patriarchs in Cairo, and resides at Jerusalem.

#### MARRIAGE CUSTOMS—SOCIAL RELATIONS, ETC.

The Abyssinians can not be said to have an institution of marriage. Theodore was probably the most chaste person in all Abyssinia; and he set the example to his people in having but one wife. Polygamy exists to a fearful extent. All who can afford to do so keep several wives and concubines. Few avail themselves of the bonds of religious marriage; they prefer the more simple ceremony of marrying by the "King's death" (the usual form of oath in the country), which is as easily contracted as dissolved. The women are kept in a very degraded position; they are not allowed to sit or eat in the presence of the men, they cook the food, spin the cotton, clean the stables, and carry water and wood. Men, on the other hand, wash the clothes, go to the market, are dressmakers, embroiderers, and tailors.\* As to social affection, it is almost out of the question altogether.

Marriages are consummated at a very early age. The Abyssinian youth begins to think about matrimony when he is twelve years of age, and the girl is often but nine or ten. After the terms have been agreed on, and the bargain sealed in oxen, on that day the bride is carefully washed by her female relatives—this probably being the first time for a year that she has undergone that process; her hair is plentifully besmeared with butter in the latest fashion, and a feast is prepared at the houses of both the bride and the bridegroom. During the festivities, the bride is brought in on the back of a male relative, dumped on the floor; and dances and other amusements consume the night. At daybreak, the bridegroom, who has been feasting at his own house, makes his appearance with a strong body of friends, well armed; fire a volley with their matchlocks; while he enters and claims his wife. A simple religious ceremony sometimes then

\* Dr. Blanc.



takes place; kisses are exchanged, and the groom, seizing his wife, carries her out, and transfers her to the charge of a groomsmen, while he himself sees to the settlement of the dowry. It is considered indispensable to the completion of this ceremony that two or three of the groomsmen should occupy the same chamber as the couple for a few days. But, generally, everything in the above shape is dispensed with altogether. Burials are said to be about as revolting, for the dying are often buried before life is extinct, on the least sign of torpor. Then, sometimes, their voices are heard from the new-made graves; these are supposed to be the evil spirits claiming their prey. Boys, at birth, have the point of a spear placed in their mouths by a warrior, who stands outside the tent; and this is supposed to inspire courage.

Their social character, indeed, is dreadfully low. "Immoral, sensual, and ignorant," says Dr. Blanc, "it is impossible for Abyssinians to hold any social intercourse. Their festivals are but low and coarse orgies; they have no literature; no means of recreation; their power of conversation is most limited. It generally begins about God, and ends with lascivious talk or begging. Jealousy compels them to treat as prisoners their temporary wives; and though superstitious and bigoted, they fear more the despot than the Creator. 'There is a God in heaven, it is true,' they say, 'but there is also a Theodorus on earth; the first is far, the second near.' In short, what can be said of a people with whom prostitution is no shame; robbery, treachery, and murder are a glory; and who consider it the greatest shame to wash except once a year, on St. John's day? Better, far better, a savage race than a semi-civilized one." Let us conclude with Dr. Blanc's summary.

"I should like to find in the people among whom I have been detained so long a prisoner some good point, some redeeming virtue; to be able to extol their religious and moral life, their courage, their veracity, and not to be exposed to the charge that my judgment is prejudiced, and that my sufferings guide my pen. Alas! much as I regret it, in all honesty I must declare that, as far as I am aware, the Abyssinians have not a single good quality. They are cowards and treacherous, can not speak the truth, delight in robbery, and boast of most cruel and dastardly murders. Naturally drunkards and gluttons, they are only abstemious by necessity; of such coarse morality that the most debauched would blush at the sight of their corrupt manners; their pleasure is to bully the poor and helpless, while they humbly cringe before the rich and powerful."

Since the above was written, the news has been received of the unexpected collapse of the Anglo-Abyssinian war by a single battle at Magdala, where King Theodore and his army were completely routed. Theodore himself was found dead on the field, having, as reported, committed suicide rather than fall into the hands of the victors. The captives were found alive, and well.

**CRAWFORD ON THE ORIGIN OF THE SPECIES BY NATURAL SELECTION.**—The Darwinian theory of a profitable variation in every species of plants and animals, was the object of a refutation, delivered before the London Ethnological Society by the president, J. Crawford, Esq. The lecturer proceeded to show that in authenticated history, however remote, there is no trace of any variation in species; but that the mummies of the ibis and kestral hawk, and drawings of the ox, ass, dog, and goose, which existed in ancient Egypt, declare them to be identical with the same species at the present day. The arguments of the Darwinian school are chiefly derived from the variations to be met with in animals and plants; and these seldom occur in a wild state, but only after subjection to the control of man. The disposition to variation, however, is not found in all species, the ass and the camel being notable instances. Whenever it does take place under man's influence, it results in a weakening in the animal of those qualities which render it most fit to maintain the "struggle for life." After a return to the wild state, the bird or animal loses the qualities it had acquired in domesticity, and again merges into the common stock. This, if the theory of progressive and profitable development were correct, it should not do, but should impart its own properties to its fellows. The same thing was seen in plants—the rose and pine-apple for instance—which by cultivation gained qualities agreeable to man, but lost the power of spontaneous reproduction.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Chalmers.*

My people are destroyed for lack of knowledge.—*Isaiah iv. 6.*

## DYING AT THE TOP.

"I SHALL die first a-top," was the mournful exclamation of Dean Swift, as he gazed on a noble oak whose upper branches had been struck by lightning. "I shall be like that tree—I shall die first a-top." Afflicted for years with giddiness and pain in the head, he looked forward with prophetic dread to insanity as the probable termination of his existence, and after nine years of mental and bodily suffering, the great satirist, the mighty polemic, the wit, and the poet died, as he had feared and half predicted, "in a rage, like a poisoned rat in a hole."

"Dying at the top" is the disease to which a fearful number of Americans are to-day exposed. In the high-wrought state of civilization to which we have attained, hardly any complaint is so common as that of a brain overworked. The complaint is not uttered by literary men and scholars only, but is echoed by all who are striving for fame or fortune against eager and formidable competitors. The lawyer, the clergyman, the merchant, the speculator—all are suffering from overwork,

from that strain of special faculties in the direction toward special objects out of which comes nervous exhaustion, with the maladies consequent on over-stimulus and prolonged fatigue. It is in our great cities that this evil has reached the most fearful pass. A person living a quiet, leisurely life in the country can have no adequate conception of the severe and exhausting labors to which hundreds subject themselves in a second-rate city in his neighborhood, especially in the higher walks of professional life; nor can the inhabitant of such a city, groan as he may under his toils, conceive of the more burdensome duties of the corresponding classes in a great commercial center. The brain of a leading lawyer, merchant, or business man is forever on the stretch. By day and by night he can think of nothing, and dream of nothing, but the iron realities of life. Anxious, perplexing thought sits on his brow as he rubs his eyes at day-break; hurrying to the breakfast table, he swallows his steak and his coffee in a twinkling, jumps up from his chair almost immediately, and, without having spoken a pleasant word, hastens away to the high-courts of Mammon, to engage in the sharp struggle for pelf. There he spends hour after hour in calculating how to change his hundreds to thousands; dinner and supper—which he bolts, never eats—come and go almost without observation; even nightfall finds him still employed, with body and mind jaded, and eyes smarting with sleeplessness; till at length, far in the night, the toil-worn laborer seeks his couch, only to think of the struggles and anxieties of the day, or to dream of those of tomorrow. Thus things go on day after day, till the poor bond-slave of Mammon finds his constitution shattered. The doctor is summoned, and sends him to Europe; he travels listlessly—he can not leave thought behind him; the disease creeps on apace; the undertaker soon takes his dimensions in his mind's eye; paralysis seizes him; he lives a few years organically alive to enjoy the fruits of his labors; and then descends to his everlasting rest, with the glorious satisfaction, perhaps, of having gained, for his joyless days and sleepless nights, a larger "pile" than any other man on 'Change.

Who will say that such a life has been spent as God designed? Can there be a more pitiful failure than when the means of happiness thus swallow up the end? Were suffering to follow instantly upon the heels of transgression—were the account to be settled with nature daily, few persons would violate her laws. Unfortunately for such fanatical devotees of business, she runs up long accounts with her children, and, like a chancery lawyer, seldom brings in "that little bill" till the whole subject of litigation has been eaten up. The poor devotee of Mammon, who thought to outwit her, finds at last that she is a most accurate bookkeeper—that, neglecting nothing, she has set down everything to his credit, and debited him with everything—that not the eighth part of a cent

has escaped her notice; and though the items are small, yet, added up, they show a frightful balance against him, and he finds himself at forty or fifty physically bankrupt, a broken-down, prematurely old man.

This madness—this *self-killing*, for self-killing it is, as truly as if he were to cut a vein, and drain away his own life-blood, drop by drop—is less astonishing in the case of the merchant than in that of the professional man, and the scholar who makes the acquisition of knowledge the principal end of life. The latter are, or ought to be, thoroughly acquainted with the laws of physiology; and yet the facts show that they are either ignorant of its most elementary principles or lack the self-command to act upon them. Not long since an English journal related of a leading barrister, that he acquired an income of fifteen thousand pounds, but was every night so completely exhausted by his labors that, for several hours after their cessation, he could not be addressed or approached without experiencing the acutest nervous distress. How many lawyers in our own large cities break down just as they have acquired a full mastery of the intricate science of jurisprudence, and when their faculties of mind and body should be in the highest vigor! How many clergymen are physically insolvent—mere wrecks of their former selves—at forty! And the scholar—who that is familiar with literary biography does not know that half of the languages of Europe may be mastered, while the prodigy that has stuffed himself with so much learning knows not, or seems not to know, that by perpetual study, without outdoor exercise, he is committing a slow suicide? When Leyden, a Scotch enthusiast of this stamp, was warned by his physician of the consequences, if he continued, while ill with a fever and liver complaint, to study ten hours a day, he coolly replied, "Whether I am to live or die, *the wheel must go round to the last*." \* \* I may perish in the attempt; but if I die without surpassing Sir William Jones a hundred-fold in Oriental learning, let never a tear for me profane the eye of a borderer." No wonder that he sank into his grave in his thirty-sixth year, the victim of self-murder. Alexander Nicolly, a professor of Hebrew at Oxford, who, it was said, could walk to the wall of China without an interpreter, died a few years ago at the same age, chiefly from the effects of intense study; and Dr. Alexander Murray, a similar prodigy, died at thirty-eight of the same cause. Sir Humphrey Davy, in the height of his fame, nearly killed himself by the excessive eagerness with which he prosecuted his inquiries into the alkaline metals—pursuing his labors in the night till three or four o'clock, and even then often rising before the servants of the laboratory. Excessive application threw Boerhaave into a delirium for six weeks; it gave a shock to the powerful frame of Newton; it cut short the days of Sir Walter Scott; and it laid in the grave the celebrated Weber, whose mournful exclamation amid his multiplied engagements is familiar to many an

admirer of his weird-like music: "Would that I were a tailor, for then I should have a Sunday's holiday."

It is related of Sir Philip Sidney, that, when at Frankfort, he was advised by the celebrated printer Languet not to neglect his health during his studies, "lest he should resemble a traveler who, during a long journey, attends to himself, but not to his horse." When will professional men, business men, and scholars act upon this homely but sensible advice? What can be more crazy than the conduct of a traveler who, having a journey of five hundred miles to perform, which he can rightly perform only at the rate of fifty miles a day, lashes his horse into a speed of a hundred, at the risk of breaking him down in mid-journey? We are aware of the excuses given for this insanity. We know very well that the poor bond-slave of business pretends that he *must* overdraw his bank account with nature—though every draft will have ultimately to be repaid with compound interest—in order to maintain his position in society or on 'Change, and that the intellectual slave, besides this reason, will plead the deep enjoyment he finds in unceasing work or study. But it is simply absurd for any man to state that he is *compelled* to maintain a particular status in society—that he *must* move in this or that circle—that he *must* challenge this or that degree of respect from those around him. The argument is just that by which the Swartwouts, the Schuylers, and the whole race of swindlers, embezzlers, and defaulter have defended and excused their crimes. There is nothing but a wretched vanity underlying all these pretenses; and he who, to gratify so low a passion, deliberately overtasks his bodily and mental energies year after, from January to December, need not be astonished if, like Swift, he suddenly finds himself himself "dying a-top," or if the verdict of the public—the coroner's jury at large—should be, after the release of his weary spirit from the more weary body—*died by his own hand*.

[The writer of the above, in the *Chicago Tribune*, covers the ground in a very general manner. He quite overlooks some of the more important causes of "dying at the top," namely, the immoderate use of stimulants and improper food. But he is not discussing the subject from a physiological point of view, and he has not, therefore, given that close analysis which the subject is entitled to receive. Had he expatiated on the effects of alcoholic stimulants; on the use of tobacco in its various forms; on the irregular hours at which meals are taken; the indifferent quality of food eaten, and its hasty and imperfect preparation; badly ventilated sleeping rooms; the almost total neglect of bathing; and last, but not least, the deplorable indifference to a religious life, so prevalent in refined society, he would have greatly added to the practical value of his truly excellent article.

He says nothing of the hot-house method in which children are now educated in the schools—the mere brain development, and the almost

total neglect of bodily training. From the child of ten up to the students in our colleges, little or no attention is given to the most essential part of one's growth and culture; all is concentrated on intellect, and we have the ill-formed, cadaverous weaklings, such as we see turned out for scholars—dyspeptic stomachs, contracted lungs, feeble voices, and feeble minds. What but alcoholic stimulants, tobacco, and the like, could get a response from such poor mental machinery? And how long can it last, under the spur? Sensible parents and sensible teachers will, it is hoped, do what they can to correct this sad state of things, and put the child in the way to become a man, and the man in the way to live a life of health, usefulness, and godliness.]

#### TEMPERANCE vs. INTemperANCE.

DURING the great rebellion the floodgates of intemperance were everywhere opened, and thousands who never before drank alcoholic liquors were induced by physicians and others to take just a little, when exposed to either heat or cold, night or day, wet or dry. Many young men thus contracted the habit of drinking. It is believed that the actual drunkenness of officers lost us thousands of men. The Confederates confess that it was this which caused the most serious disasters to certain of their generals who by drink were disqualified for doing their duty. The demoralization thus caused is perpetuated. When the appetite becomes thoroughly perverted, it is "up-hill work" to bring it again into a normal or healthy state. Just now a great national election is absorbing the minds of many, and the excitement runs high. Not a few weak men will be so carried away as to forget themselves, and be led into the temptation of drinking. Hence the necessity of extra vigilance on the part of temperance men at this time. Men, women, and children will form themselves into societies, Bands of Hope, Sons of Temperance, and Good Templars throughout the country. And while the demon of temptation will appear on every hand, these good angels will also be present, to warn and to guard. With a view to instruct, re-impress, and fortify those who are willing to be saved themselves, and to help save others, we have published a list of twenty or more of the best works yet issued on the subject, including speeches, essays, lectures, sermons, addresses, and orations. Copies of these works in every family would tend to save many of the rising generation from becoming drunkards. This catalogue will be sent free to any address, from this office, on receipt of stamp with which to prepay postage. Circulate the documents.

HIGH-HEELED SHOES, CROOKED LEGS, AND SORE TOES.—It would seem that one absurd fashion must quickly follow another the world over. One of the latest—it has been creeping on for a year or two—is high-heeled and short-toed boots and shoes. The evil resulting from

short-toed shoes is this: it causes the toe-nails to grow down into the flesh, often rendering surgical operations necessary. Read what the *Pacific Medical Journal* says of high heels: "When the heel is raised an inch above the sole of the foot, the bones of the leg, thigh, and pelvis, to say nothing of those of the foot itself, are thrown out of their normal relations to each other in standing and walking. Deformity in some degree is an inevitable result. With children the result is sooner effected, and more strongly marked. But if fashion pronounce for high heels, the question is settled. Did not doctors write libraries thirty years ago against tight lacing? And what effect had their denunciations so long as fashion prescribed lacing, and called for wasp-like waists? Quite probably the present prevalence of uterine disorders is partly the effect of this vicious practice in the present and the past generations. So fashion discards the bonnet, and women who have been accustomed to warm hoods, go forth into the wintry wind bareheaded, with the exception of a small patch of covering over the forehead, thus courting neuralgia. There is a blessing, however, in the very fickleness of fashion, and a new costume will soon be dictated. So there is hope that before a generation of girls with crooked shins shall be produced, the high heels will be banished; much more hope from this source than from respectful attention to reason and the laws of hygiene."

[Better wear the moccasins of our native squaws, who can walk miles without tiring, than the short-toed, high-heeled cripplers that *spoil* our feet. We are getting so near to China now that we shall probably ere long adopt the fashions of that Flowery Kingdom.]

#### THOMAS D. MCGEE.

LATE MEMBER OF CANADIAN PARLIAMENT.

A VERY large brain and a very active temperament, with an excitable, impetuous nature, were prominent characteristics in this man. That he had by inheritance great *natural* capabilities could not be doubted. Add to this, high culture and great ambition, an insatiable love for fame, and we have the character he was. How much real moral principle, as compared with his brilliant intellect, he possessed, is known to those who came in contact with him. His head indicates the self-seeking, self-inspired politician. He would do all things for *his* sake, nothing for *your* sake, save to make you serve as a round in the ladder on which *he* might climb up. After attaining his ends, reaching the goal of his ambition, he would relapse into a state of repose, and enjoy the fruits of his exertions. That he would be animated by high philanthropy, that he would subordinate self to principle, we do not affirm, as we do not observe any marked indication.



PORTRAIT OF THOMAS D. MCGEE.

His social nature made him friendly and galling, and smoothed his path to success. He had energy and enterprise, and was well calculated to impress others favorably through the vigor of his mind and the impulsive and magnetic energy of his character.

As a speaker, he was earnest and free, and knew how to warm up the sympathy and affection of his auditors. His imagination was strong, and his language being copious, he possessed more than common ability as a speaker and writer.

The substance of the following biographical sketch is taken mainly from the *Montreal Gazette*.

Mr. McGee was born on the 13th April, 1825, at Carlingford, in the county of Louth, Ireland, and was the second son of the late Mr. James McGee, of Wexford. His parents were in humble circumstances, and unable to give their son all those advantages of education and position which his genius would have turned to such wonderful profit. Yet he received some education, the elements of a liberal education, at Wexford, and inherited from his mother the gift of a poetic, sensitive nature, and a love for books, particularly for poetry and belles lettres.

At the age of 17, an ambitious boy, fretting at the obstacles which bar the advancement of the young and poor man in all old and settled communities, he repaired to the New World to seek his fortune. Three years were passed in Boston. The lad, clinging to literature and readily mingling politics with it, procured employment on the Boston press, and even thus early commenced to deliver lectures! Among

those who noticed him there, and, perceiving his talents, strove at once to help and to advise him, was Mr. Grant, then British consul at Boston. Ere he had been three years at work, his writings began to be talked of, and attracted attention not only among Irishmen in America, but on the other side of the Atlantic. They were brought under O'Connell's attention, and procured for Mr. McGee, then but 20, an offer of an engagement on the *Dublin Freeman's Journal*, which he accepted.

From 1842 or '43 until 1858 he chiefly depended for his daily bread upon his work for the newspaper and periodical press, eked out for many years, or down to his acceptance of office in 1862, by lecturing.

After several years of severe literary labor in Ireland, where he drew upon himself general consideration by his bold advocacy of Irish liberty, and where he suffered with the keenest sorrow and humiliation the failure of the rising of 1848, he returned to America, and made New York his residence. Here he edited successively the *Nation* and the *American Celt*. Subsequently he removed to Buffalo, N. Y., and finally fixed his abode in Canada, where the Irish residents at first generally regarded

him with feelings of the warmest consideration. His political opinions had by this time been much modified; he had become somewhat conservative, and exhibited a marked interest in the growth and prosperity of Canada. He entered Parliament, and soon won the admiration and respect of his fellow-representatives by his eloquence and ability. He labored to inspire a feeling of independent nationality in the Irish population of Canada. He desired to make their interests Canadian, like his own had become. The steadfast, unyielding pursuit of that policy cost him his life, for no other cause can be alleged for his assassination. He denounced Orangeism, Ribandism, and Fenianism, and warmly advocated the introduction of the federal principle into the government of Canada. The cause of immigration also had in him an earnest and unfailing advocate. In 1863 and 1864 Mr. McGee held important positions in the Canadian ministry, and displayed much administrative ability.

During the Fenian raids and arrests Mr. McGee was among the foremost in denouncing them. At that time he was threatened several times with personal violence if he did not desist from his active opposition to Fenianism, but he was in no wise intimidated. Feeling himself a representative man of a suspected class he took a decided course, and maintained it boldly. He also denounced the machinations of agents from the late Southern Confederacy whenever circumstances led to an avowal of his sentiments respecting the American civil war.

He was murdered at Ottawa by some person



unknown, shortly after leaving the Parliament house, where the debate had been protracted to a late hour of the night, and just as he had opened the front-door of the house where he lodged. A single pistol-shot terminated the life of a highly respected and talented man. The citizens of Montreal, his home, testified their concern at his death by closing their places of business on the day of his funeral, April 13th last.

Several rewards have been offered by the Dominion Government and chief cities of Canada for the apprehension of the assassin, which amount in the aggregate to nearly \$20,000.

His life had been somewhat stained, as his health had been much impaired, by an unfortunate tendency to intemperance, but his brilliant intellectual endowments, notwithstanding the marring influence of dissipated habits, challenged admiration whenever displayed in the halls of legislation or on the public platform.

A correspondent who has taken the trouble to send us some particulars relating to the autopsy of Mr. McGee, states that his brain was of unusually large dimensions, weighing 59 ounces, and that the skull was very thin, almost transparent. Thinness of the skull is a general indication of active mentality. The brains of Cuvier and Dupuytren are among the heaviest on record, Cuvier's weighing 59½ ounces and Dupuytren's 58. That of the great Irish O'Connell weighed 54 ounces. The medium weight of the human brain is about 45 ounces. Hence is seen the unusual size of Mr. McGee's.

### LEARN TO SWIM.



Who would not know how to swim? What man or woman is there who, having once experienced the exhilaration of a roll in the sandy beach when the waves

were sweeping in, can say that it is not a most delightful exercise to plunge in the foaming water! How free and joyous the sport of the good swimmer in the liquid depths of old ocean! How natural and how healthful the swimmer's movements! In some parts of the world there are tribes of which the men, women, and children all swim; they take to the water as freely and naturally as ducks; they are almost amphibious. The islands of the Pacific, especially those in equatorial latitudes, are peopled with races and tribes who seem to pass half of their lives in water.

We believe in the hygienic properties of water. Internal and external applications are conducive to cleanliness and health. We believe in bathing and swimming, and have a strong compassion for those who do not or will not bathe and swim. The warm and genial days of summer will soon be upon us, when those who appreciate the water-side will hasten thither and eagerly resume their acquaintance with the sea and sandy bank. For those who would participate in the sports of the bather, and yet are restrained from carrying their inclinations into action because they do not know how to "strike out" hand and foot, and propel themselves through the gushing element, we have a little work entitled "The Swimmer's Guide," which furnishes all the necessary instructions to those who would sport like frogs in the latter's home.

This little book has much to say on the science of swimming, as taught and practiced in civilized and savage nations, and gives numerous examples, incidents,

and illustrations of a most entertaining and instructive character. It contains those most sensible "Hints to Swimmers," by Dr. Benjamin Franklin, and remarks on the causes of drowning; how to save persons from drowning; resuscitating the drowned; and all that is necessary for a person to know, preparatory to leaping into river, lake, or sea. It is an excellent swimmer's *vade mecum*, and will repay any one more than its cost by the perusal. Price 25 cents. Published at this office.

### PERSONAL.

**DEATH OF DR. ELLIOTSON.**—From late English papers we have tidings of the death of Dr. John Elliotson, confessedly one of the most distinguished scientists of the age. He introduced the stethoscope into England, discovered the curative properties of quinine and prussic acid, and founded the North London Hospital. He was educated at Edinburgh, and took his medical degree at Cambridge. He first became known to the profession at large by his "Lumleyan" lectures on diseases of the heart, before the College of Physicians in 1829, and was soon afterward appointed professor of the Practice of Medicine in the University of London. His greatest work was his "Translation of Blumenbach's Physiology," the original notes in which are almost encyclopedic.

Dr. Elliotson was a confirmed convert to the doctrines of Mesmer, and even resigned his professorship rather than forego his convictions in this matter. He was one of the oldest Fellows of the Royal Society, and also of the Royal College of Physicians; and had been president of the Phrenological Society (of which he was the founder), and of the Royal Medical and Chirurgical Society of London. Possessed of a large fortune and a large professional income, it is not too much to say that he sacrificed the former to his benevolence and the latter to his innate love of truth. He lived and died unmarried. In 1835 he published an elaborate treatise on Human Physiology, of which he devotes a considerable portion to the discussion of phrenological doctrines. He was an earnest disciple of Gall, and exerted a strong influence among medical men favorable for Phrenology.

**DEATH OF MRS. GEORGE COMBE.**—On Tuesday, March 3d, 1868, the grave closed over the remains of this estimable lady; a daughter of the great Mrs. Siddons, and widow of the author of the "Constitution of Man." Mrs. Combe has survived her husband nearly ten years, Mr. Combe having died in the autumn of 1858. They were married in 1833, and during the twenty-five years between these dates, Mrs. Combe was her husband's inseparable companion in all his journeys; spending three years with him in his tour through America, where he lectured in most of the principal towns, and collected materials for his important work on the United States. After Mr. Combe's death, his widow lived for the most part abroad, often suffering from ill health, and she died at Nice on the 19th of February. In accordance with her wish, her body was brought to Edinburgh and interred beside that of her husband. Mrs. Combe was the last survivor of her family, her brothers and sisters having predeceased her.

**PARLOR READINGS.**—We have had the pleasure of listening to some good recitations lately on the part of Mr. Augustus Waters at the Cooper Institute. Although quite youthful and without much stage experience, Mr. Waters is nevertheless an admirable elocutionist. In our opinion, the chief feature of his reading is

its naturalness—nay, its simplicity. He obeys no artificial rule, employs no mechanical effect. His temperament, being of the mento-sanguineous type, warmly responds to emotional influences, so that passages glowing with feeling and sentiment are fully appreciated and aptly uttered. He is delicate and subdued in his intonations—no rant. To express the harsh phases of human character is not so much his forte as the delicate and feeling. As a reader of Shakespeare, especially those selections which move the heart by their pathos, he is excellent—in fact, equal to any reader we have heard. His nervous restlessness at times somewhat impairs the effect of his intonation, but care as to pose may modify that.

**THE LINCOLN MONUMENT** was dedicated in Washington on Wednesday, April 15th, with appropriate ceremonies, President Johnson unvailing the statue.

**MR. THOMAS NAST**, the artist, is doing the illustrations for *Our Boys and Girls*, a pictorial magazine, published every week, by Messrs. Lee & Shepard, of Boston. Also for the new pictorial weekly published in Chicago. How could Messrs. Harper afford to dispense with his services?

**THE EMPEROR NAPOLEON** read and revised the proofs of his "Life of Julius Cæsar" twenty-seven times—an unprecedented instance of careful authorship.

**MR. GARRIT H. STRIKER**, of New York, died lately in New York, at the advanced age of eighty-four. He was one of the few survivors of the old Knickerbockers, and resided at Striker's Basin, North River, below 57th Street.

**PROFESSOR AGASSIZ** denies that he made any announcement with reference to the number of snow-storms during the past winter, as has been generally reported. He says in a letter: "I have never meddled with predictions of storms or changes of weather, well knowing that meteorology is not yet sufficiently advanced to justify such attempts."

**MCCORMICK**, the inventor of the well-known reaping machine, returned an income of \$202,306 for the year 1867. Pretty good reaping that for one year!

**CAPTAIN RALPH FRITZ** died recently in San Francisco, leaving a will in which is a bequest of \$20,000 to the United States, to be applied toward canceling the public debt. Patriotic!

### DESIRABLE PREMIUMS.

We offer the following to all who may feel an interest in the circulation of the *PHRENOLOGICAL JOURNAL*:

For 250 new subscribers, at \$3 each, we will give a Steinway or Weber Rosewood Piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a Horace Waters five Octave Parlor Organ, worth \$170.

For 60 subscribers, at \$3 each, a Horace Waters five Octave Melodeon, for church or parlor, worth \$100.

For 40 subscribers, at \$3 each, a Florence Sewing Machine, worth \$65.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 25 new subscribers, at \$3, we will give a Gentleman's Tool Chest, worth \$35; and for 18 new subscribers, at \$3, a Youth's Tool Chest, worth \$25. For 10 new subscribers, at \$3, a Boy's Tool Chest, worth \$15. See advertisement on cover.

For 15 subscribers, at \$3 each, the worth of \$16 in any of our own publications.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, worth \$12.

For 10 subscribers, at \$3 each, the Universal Clothes Wringer, worth \$10.

For 7 subscribers, at \$3 each, a handsomely finished Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$6.

Those persons desiring our own publications instead of the premiums offered, can select from our catalogue books amounting to the value of the premium for which they would have such books substituted. Subscriptions commence with January or July numbers.

## What Then Say."

... give space for readers to express, their views on various topics not proper in other departments. State-  
ments and opinions—not discussions—will  
be brief.

**AND YOUR BOOKS.**—A book  
and idle upon our shelves is a loss.  
any there are which are never looked  
cept by their owners, and even by  
not touched from one year's end to  
year's end! Why not circulate  
Why not let others who are not as  
te as ourselves have the good of our  
Why be miserly with them? If  
a source of pleasure and profit to  
ought to be willing that others  
have the same benefit from them.  
sire and aim of an author is to be  
and in no better way can we express  
titude to him for the good we have  
from his work than by bringing it  
notice of those who need it or would  
ate it. "To read a good book and  
out about it is theft." How often  
e had occasion to be thankful to  
lend for calling our attention to a  
that we might not otherwise have  
and shall not we confer the same  
pon others? Hawthorne says, "We  
ur intellectual pleasure twice, and  
ouble the result when we taste it  
friend." This is true. And it is  
true that a book which has afforded  
or gratification to a friend becomes  
valuable to ourselves. The good we  
come back to us, for by every act  
ality we become more liberal, just  
very selfish action or want of action  
comes more selfish. Generosity and  
ness equally "grow by what they  
."

**your JOURNALS, too.** Perhaps by  
so you may induce some persons to  
be for it. Those who can not afford  
scribe will be grateful to you for  
indness; and those who are too  
to do it may find something in the  
AL to shame them for their stingi-  
and influence them to correct their  
and those who are indifferent may  
e interested and instructed. So lend  
books and JOURNALS. It is an easy, a  
nt, and a powerful way of doing good.  
I hear some one say, "There is an  
side to the question—so many per-  
e careless about using and returning  
ed books." Yes, there are a good  
such, and they can not always be  
d. Tell such persons in a gentle,  
manner to be careful of them; say  
ou would like the book to be returned  
as it has been read, so that you  
ld not do it to another; or, set a time when  
ould like to have it returned, and  
ill seldom have cause to complain.  
orrowed books should be conscient-  
scrupulously taken care of and  
ed to their owners. A word to the  
sufficient. But then every one is  
reless. You will find many who will  
mpt as well as pleased.

**Send your books, dear reader.** Cover  
with stout paper, put in a ribbon  
ill serve for a mark, write your name  
e fly-leaf, and add a motto if you  
e. A good example of a motto for a  
is the following, from the pen of the  
Joseph P. Eagles Esq., of Philadelphia:  
"thou art borrowed by a friend,  
Right welcome shall he be  
read, to study, not to lend,  
But to return to me;

Not that imparted knowledge doth  
Diminish learning's store,  
But books, I find, if often lent,  
Return to me no more.

Read slowly; pause frequently; think  
seriously; keep cleanly; return duly, with  
the corners of the leaves not turned down."  
Let me add another motto from a number  
of such which the contributor of this article  
wrote "for the fun of it."

"Much pleased am I this book to lend  
To each desirous, reading friend,  
With only this one requisition—  
A prompt return in good condition."

Perhaps some of the young folks may  
find the writing of such mottoes a good ex-  
ercise in composition. They had better  
try it.—M. S. A., PROVIDENCE, R. I.

**SOUL! BODY! LIFE!**—There  
are three distinct entities, attributes, or  
essential principles in man. Take one  
away and the man is lost. Remove a man's  
soul, and what is there remaining? A mere  
animal, from which he can only be dis-  
tinguished by his superior form, and per-  
haps a higher manifestation of the animal  
faculties. Remove the body and you must  
take the life also, but where is the soul?  
When the life is removed there is nothing  
left, as we can perceive, but a body.

Your correspondent, C. E. T., has told  
us, in the February number of the JOURNAL,  
how man is *not* in the image of his Maker,  
but he neglected to tell us how or in what  
manner man *is* in the image of God. I  
wish to advance an opinion on this im-  
portant point, and shall attempt to do so  
with all possible brevity.

God has three attributes which your  
correspondent names, "infinite wisdom,  
power, and beneficence." Now my idea  
of how God made man in His own image  
is this: He gave man a portion of this  
wisdom, power, and beneficence; be-  
stowed upon him the Supreme's own  
attributes, although in an infinitely less  
degree. There are three cardinal virtues  
which are collateral with and depend on  
the attributes. These are M. Cousin's,  
"True, beautiful, and good." In bestow-  
ing the attributes, the virtues were neces-  
sarily bestowed with them. We are not  
speaking of man as he is, but as he was.  
Man was therefore made like God, in the  
attributes and virtues. But how shall he  
manifest them? How make them apparent  
to others? A soul is given him to manifest  
the true, to receive and impart wisdom;  
a body, to make the beautiful apparent, and  
to bestow an individual presence; a life,  
to manifest the good, and so that benevo-  
lence can be exercised. Thus, we find man  
to be in the image of God, in having the  
same attributes and the same virtues.  
Where the Creator is omniscient, man has  
some knowledge; where He is omni-  
present, man has an individual presence  
in one specific place; where He is omni-  
potent, we have a measure of power.

LONG PINE, CAL.

A. JOHNSON.

**HE LIKES IT.**—When re-  
newing his subscription, A. H. says:  
Your valuable JOURNAL is alike interesting  
and instructive, and in my estimation  
ought to be in the hands of every young  
man, especially those who are not born  
with a silver spoon in their mouth.

**THE "MOUTHFUL OF BREAD"**  
IN SCHOOL.—Mr. E. A. Gibbons, of the  
Harvard Room School, N. Y., says: "I  
like your recently published work by Macé,  
the 'History of a Mouthful of Bread,' very  
much, and propose to use it in my school."  
It is "just the thing," and should be used  
as a reading-book in all schools.

**LIFE IS ILLUSTRATED** in all its various phases in the  
PHRENOLOGICAL JOURNAL—a First-class Monthly Magazine—now in  
its *Forty-eighth Volume*, edited and published in the city of New York,  
at \$3 a year, by S. R. WELLS, at 889 Broadway.

## SPECIAL OBJECTS OF THE JOURNAL.

**ANTHROPOLOGY;** or, the Science  
of Man, considered PHYSICALLY, INTEL-  
LECTUALLY, and SPIRITUALLY, forms a  
leading feature in the PHRENOLOGICAL  
JOURNAL and LIFE ILLUSTRATED.

**PHRENOLOGY**—the Brain and its  
Functions; the location of the different  
groups—social, selfish, perceptive, reflec-  
tive, moral—and their respective organs,  
with the office or function of each, is given,  
with directions How to Cultivate the  
Memory, and to improve the mind.

**PHYSIOLOGY**—the Temperaments;  
Dietetics; Exercise; Bodily Growth;  
Hours of Study and Sleep; Laws of Life,  
with How to Secure and Retain "Health  
at Home," on strictly Hygienic principles.

**PHYSIOGNOMY;** or, the Science of  
Expression" in the Human Face, Voice,  
Walk, Action, with other Signs of Charac-  
ter, and "How to Read Them." If one  
may sometimes detect a rogue or an im-  
postor without the rules of science, he can  
do so much more certainly with rules such  
as are taught in this JOURNAL.

**PSYCHOLOGY;** or, "the Science  
of the Soul." The immortal part, in rela-  
tion to the Here and the Hereafter, may be  
better understood and appreciated when  
looked at from our stand-point. We pro-  
pose to give the History of All Religions  
Sects and Creeds, in connection with man's  
spiritual state, growth in grace, change of  
heart, the better life, etc.

**"WHAT TO DO."** The question  
"What Can I Do Best?" occurs to every  
one, and the choice of a life pursuit is the  
most important step in every man's history.  
Success or failure; riches or poverty; fame  
or infamy; happiness or misery, depend  
on the choice of a calling, or the occupation  
in which a person engages. One may  
shine in the law, another in medicine,  
another in divinity; one is inventive;  
another prefers agriculture, commerce,  
mechanism, or manufacturing. Phrenology  
"puts the right man in the right place."

**MARRIAGE.** "Be ye not un-  
equally yoked." Temperament indicates  
who are and who are not adapted to each  
other in this relation. Phrenology dis-  
closes the natural disposition of each,

enabling the parties to know in advance  
what to expect, and how to conform where  
differences exist. Why not consult it?

**CHILDREN.** The right education  
and proper training of children is *really*  
*important.* The usual methods are faulty.  
Lives are often sacrificed by too close con-  
finement to books and to brain work.  
Children should be *classified* by teachers  
according to temperament, constitution,  
and capacity. They should be *governed*  
according to organization and disposition.  
Our science affords the only means by  
which to arrive at correct conclusions  
concerning temperament, disposition, char-  
acter, tendency, and capability.

**THE CRIMINAL,** the Insane, the  
Imbecile, the Idiot, the Inebriate, the  
Pauper, and the Vagrant should be classi-  
fied, employed, trained, educated, and  
developed according to their several char-  
acters. *All may be improved;* some, made  
self-supporting. Phrenology and Phys-  
iology should be understood and applied by  
those having charge of these classes.

**FINALLY.** Our public men, ser-  
vants of trust, our preachers and our  
teachers, ought to be chosen or selected  
with reference to their constitutional fit-  
ness for the several posts to be filled.  
Neglect of this important principle gets  
communities into quarrels, contentions,  
confusion. Ignorance and corruption com-  
bine to put thieves in places of trust. We  
have perverted and dissipated gamblers  
and pot-house politicians where we should  
have statesmen. There are dull, narrow-  
minded, bigoted priests and stupid peda-  
gogues where we need broad and liberal-  
minded preachers and bright, intelligent  
teachers. Would not a thorough knowl-  
edge of Phrenology serve to correct these  
evils? To disseminate such knowledge is  
one of the objects of THE PHRENOLOGICAL  
JOURNAL. Our writers are among the  
foremost in science, philosophy, literature,  
art, education, and religion. The editor  
rides no hobby; is tied to no fan, dog,  
party, or doxy. MAN is his theme; the  
world is his field, and with God for his  
guide, he will work for the improvement  
and elevation of the one, and the approval  
and glory of the other.

**READER,** this is our programme. Are you with us, against us, or are  
you indifferent? If you join us, it will increase our number, strength,  
influence, power, and usefulness. The field is almost unoccupied; at  
least there are but few, very few workers in it, and the demand is great  
and pressing. We feel almost alone. Good men oppose us; bad men  
revile us, and much ignorance, prejudice, and superstition must be over-  
come. A few choice, free, and brave spirits indorse us, commend us, sus-  
tain us. May we count *you* among the number? Put on a coat of mail;  
fortify yourself with truth and knowledge, and stand up for the right.  
Grace and strength will be given you according to your needs, when in  
the line of duty. Let every believer become a missionary. THE JOUR-  
NAL is but little known, except in its limited sphere, though gradually  
working its way, through the aid of its friends, into all parts of the  
world. We want *all* to share in its teachings. Lend your numbers.  
The best field in which to work is at home; indoctrinate your neigh-  
bors, and extend the circle till you include towns, counties, states, and  
nations! But begin at home. Begin at once, and may God abundantly  
bless with large accessions all good efforts in behalf of human improve-  
ment and human happiness!

**ECHOES.**—The propriety of "blowing one's own trumpet" may be questionable even when one has something good and meritorious to "blow" about. But to use the honest dicta of others in one's favor is the right of one who would extend the sphere of his influence. This is our position, and we now take the liberty to present to the notice of "all the world" a few testimonials of the general "press" relating to the character and standing of the PHRENOLOGICAL JOURNAL.

This widely circulated and popular JOURNAL is full of the variety of useful information that has established its reputation.—*New York Evening Post.*

Well stored with valuable and entertaining matter.—*Protestant Churchman.*

It contains a vast amount of entertaining and valuable matter; is thoroughly and ably edited, and its illustrations are well designed and well engraved.—*N. Y. Courier.* Staunch and always welcome.—*Sun.*

It has many valuable articles and many rich suggestions as regards mental culture.—*Troy Weekly Press.*

The reading that is furnished each month in this periodical can not be met with anywhere else.—*Christian Instructor.*

Contains a vast amount of interesting and instructive matter, and is profusely illustrated.—*Springfield (Mass.) Union.*

As a family journal the PHRENOLOGICAL is unsurpassed, because it stimulates thought. It is much more important to learn to think than it is to acquire scientific knowledge or literary culture.—*Atlas.*

It is eminently moral in its tone and tendency. It advocates high and ennobling views of human nature, but it also recognizes deterioration from original purity.—*Methodist Times (English).*

The PHRENOLOGICAL JOURNAL, as usual, is a live magazine, because it has to do with living men and women. Its delineations of character are very accurate, and its moralization very just.—*Mothers' Journal.*

One of the most attractive periodicals, for a thoughtful and cultivated mind, ever published in this country.—*Decatur (Ill.) Exchange.*

Replete with practical erudition, and sound, beautiful instructions.—*Hudson (Mich.) Post.*

The PHRENOLOGICAL JOURNAL has a rich table of contents, and apart from the hobby it rides with the greatest skill and grace, is as entertaining as well can be.—*Liberal Christian, New York.*

One of the best, most sensible, and readable of American journals. \* \* \*

No household is complete without it.—*Decorah (Iowa) Republican.*

Of all the journals published in America, the PHRENOLOGICAL JOURNAL has the most valuable information, and is best calculated to aid in the great work of progression and civilization.—*Marion Co. (Ill.) Republican.*

Always contains valuable information.—*Jewish Messenger.*

One of the most enterprising periodicals of the day.—*Mobile Times.*

One of the most useful and beneficial works issued from the American press.—*Mythic Star.*

The JOURNAL is practical in its bearings, and is very readable and choice in every department, and is one of the live family periodicals of the country.—*Marshall Co. (Ill.) Republican.*

One of the most readable monthlies received at this office.—*Vir. Christian Sun.*

[Besides these "press" notices, many of our readers bear similar testimony in letters received at this office daily. Pretty good evidence of general approval.]

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**THE AVOIDABLE CAUSES OF DISEASE, INSANITY, AND DEFORMITY.** By John Ellis, M.D., Professor of the Principles and Practice of Medicine in the Western Medical College of Cleveland, Ohio; Author of "Marriage and its Violations." A Book for the People as well as for the Profession. Fifth edition. New York: S. R. Wells. \$2.

It always gives us pleasure to announce a book which we regard of genuine utility to society. Dr. Ellis, in the above entitled work, offers the results of much serious thought and careful investigation. His advice is intelligible, plain, and practical, and not couched in professional phraseology. It is adapted to all classes and vocations, "a book for the people as well as for the profession." Taking for his text, for he discourses of the gospel of Physiology, this axiom, "the prevention of disease is more important than its cure," he proceeds, chapter after chapter, to enlighten the ignorant and reprove the careless with reference to those habits and usages which undermine and pervert the human organization. He would exalt the physical tone of society by removing the causes of disease and deformity; he would strike at the root of the maladies and ills under which so large a proportion of civilized society groan and labor, and so ameliorate their condition by a radical improvement. The elements of physical growth are discussed at length, and improprieties of diet, dress, air, education, exercise, and association are specified and their nature definitely elucidated. Beginning with the new-born infant, and advancing to the full-grown man or woman, the prevailing unnatural and injurious customs directly affecting the health are carefully described. There is no volume possessing a medical character with which we are acquainted which is more practically instructing and more interesting than this of Dr. Ellis. The metaphorical "ounce of prevention," which this book more than contains, may, in the hands of the candid inquirer, save many golden "pounds of cure."

**THE TEMPERANCE DOCTOR.** By Mary Dwinell Chellis, author of "Deacon Sims' Prayers," etc. New York: National Temperance Society and Publication House. Price \$1 25. For sale at this office.

A well-written story of the struggles of a total abstinent physician to ameliorate the condition of his neighbors and patients in a country town much given to intoxicating drink. The personal descriptions and incidents are graphic and life-like. Many temperance books are overstrained and unnatural in the portrayments of character, or at least they do not impress the reader with the force of reality, and so lose the desired effect. Temperance authors, in their worthy enthusiasm, sometimes sacrifice consistency. The "Temperance Doctor" is quite free from such criticism.

**THE PUBLIC SPIRIT.** A Monthly Magazine for the Million. \$5 a year. The Public Spirit Association, 37 Park Row, New York.

Vol. III., No. 2, of this blood-red (cover), wide-awake, go-ahead candidate for fame and fortune is before us. New vigor of a high intellectual order has been infused into this magazine, and despite "hard times," competition, and other drawbacks,

the *Public Spirit* is bound to shine, if young and energetic spirit can make it. It may be had of newsmen, or obtained at 35 cents a number through the post.

**THE PHILOSOPHY OF EATING.**

By Albert J. Bellows, M.D., late Professor of Chemistry, Physiology, and Hygiene. Second edition. New York: Hurd & Houghton. Boston: E. P. Dutton & Company. Price \$2.

The industry and zeal exhibited by professional men during the past two or three years in publishing popular books on scientific subjects show an increasing interest on the part of the general public in such matters. Especially have books of a physiological nature been thus circulated. Investigators and medics, such as Ellis, Macé, Youmans, Jennings, Trail, have contributed in a great degree to instruct the unprofessional majority in those things which so intimately concern man, viz., the proper dietetic and hygienic methods. Dr. Bellows' book is a practical treatise on diet. He presents in a common-sense way the nature and quality of those articles which are generally received as food. Avoiding professional technology, he gives the composition, by analysis, of cereals, meats, and fruits, and clearly demonstrates the greater or less nutritious value of this or that article. The necessity for adapting one's food to the climate, age, employment, and physical state is discussed in a clear and convincing manner. The most approved methods for preparing the ordinary kinds of food and for preserving fruit make an important feature in the work. At the close of the volume are some excellent suggestions with reference to cleanliness, exercise, and fresh air.

**THE READABLE DICTIONARY;** or, Topical and Synonymic Lexicon; containing several thousands of the more useful Terms of the English Language, classified by subjects and arranged according to their affinities of meaning. By John Williams, A.M. New York: A. S. Barnes & Co.

This volume is an acquisition of considerable value to the student of language. The arrangement of words under topics, or according to kindred or cognate signification, is an admirable feature, and greatly relieves the study of definitions of the dryness and drudgery usually experienced in the study of an ordinary dictionary. The derivation of terms in common use is also a matter to which the author has given careful attention, so that they who diligently read the book will acquire some knowledge of Latin and Greek, at least as regards the important bearing of those languages on the English tongue. A large proportion of the words defined are illustrated also by brief sentences, and incidents in which their signification is brought out most clearly and pointedly. The completeness of the work is another meritorious feature. While most of the treatises on the derivation and philosophical relations of words embrace but a few of the many thousand terms in use, this work, by reason of its topical and synonymic arrangement, is made to comprehend all those in general use and very many besides of less frequent occurrence, but whose importance is unquestioned. The work is well worth the attention and use of teachers and private students.

**THE NEW YORK COACH-MAKER'S MONTHLY MAGAZINE** for May is handsomely illustrated and well printed. This periodical well subserves the interests of the craft of which it is the chief, if not the only representative in American literature. Price \$5 a year. Specimen numbers, 50 cents.

**LECTURES ON VENTILATION:** being a Course delivered in the Franklin Institute of Philadelphia during the Winter of 1866-67. By Lewis W. Leeds. New York: John Wiley & Son. Price, \$1.

These lectures possess that attractive quality, clearness, which is most desirable in the treatment of a subject eminently scientific. Their author has the testimonials of experiment and experience to sustain his reasonings, as he was during the war special agent of the Quartermaster-General for the Ventilation of Government Hospitals, and is Consulting Engineer of ventilation and heating for the U. S. Treasury Department. His lectures have received the cordial indorsement of several prominent physicians, and we trust that they will be widely circulated for the general instruction of society on a subject of such vital importance. Consumption is the chief foe which invades and reduces the sanitary condition of the American people, and its inroads are chiefly occasioned by the prevailing disregard of proper modes of ventilation.

Many apt and neatly colored illustrations illuminate the text of Mr. Leeds' book, and render the interesting details still more interesting and vivid.

**HIGHLAND RAMBLES. A Poem.**

By William B. Wright. Boston: Adams & Co.

At the first sight this volume is attractive because of the very neat binding and ornamentation which it displays, though only in "cloth." The author has certainly adopted a felicitous method in recting the experiences of "three strayed spirits, Arthur, Vivian, Paul," while wandering amid the beauties of mountain scenery. Some of the passages approximate classicism, while others please by their rippling sprightliness. Metaphysical, ethical, and esthetic discussions are introduced as occurring between the three wanderers who are fresh from academic halls, and willing to enter the lists of debate whenever occasion may offer. This is a good bit, from a song of Paul's:

"He stands on the mountains,  
His feet dash through the valleys,  
From the fountains of the mountains  
He laughs and he sallies  
He leaps in the torrent, he speaks in the thunder,  
Gaily flashing and flowing,  
His fire and his passion  
Lead him on, ever growing  
Dinner in fashion.  
Arrayed in fresh hues and new garments  
of wonder."

The work evinces much thought and care in its preparation, and is infused with much genuine poetic spirit.

**A PRACTICAL GRAMMAR OF THE HEBREW LANGUAGE,** for Schools and Colleges. By B. Feilenthal, Ph. D., Minister of the Zion Congregation, Chicago. New York: L. H. Frank, Publisher.

A text-book for students in the ancient tongues should combine the elements of practicality and simplicity. So much pedantry characterizes the major portion of the grammars treating of the Greek, Hebrew, and Latin languages, that when we find one which presents the simplicity of naturalness we rejoice to give it publicity. The Hebrew Grammar above noticed is a simple presentation of the science of that tongue which was consecrated by being made the vehicle of revelation. It is progressive; giving first the principles of Orthography and Orthography with brief reading exercises; next, the principles of Etymology and Syntax with the different parts of speech, and the classifications and conjugations of the verbs. To the young student in Hebrew we cordially commend the book.



**CONSEILS PRATIQUE DE SANTÉ,** et Premiers Secours à donner en cas d'accident avant l'arrivée du médecin. Price, 25 cents. Office, Courrier Des États-Unis, New York.

An excellent little hand-book for the use of families and individuals, giving advice with reference to the treatment of sudden indispositions or injuries where immediate attention is requisite or a physician can not be readily summoned.

**THE SUNDAY SCHOOL TEACHER.** March, Adams, Blackmer & Lyon, Publishers, Chicago. Price, \$1 50 a year.

We heartily approve the arrangement of this magazine for Sunday-school teachers. It furnishes abundant suggestions for the management of a class or Sunday school. The skeletons of lessons are excellent. Every teacher should subscribe for such a periodical.

**SOUTHERN SOCIETY.** A Baltimore newspaper recently noticed in this JOURNAL has changed its name, and now appears under the title of the *Leader*. Besides news, stories, art, and the drama, the *Leader* will be strictly conservative in politics. It will sustain the Right of Representation, the dispensation of Impartial Justice, and the Supremacy of the Law of the Land. It will address itself particularly to the Material Interests of the South, to Local Commercial Relations, Agriculture, and Domestic Economy. It will take pains to note the newest things in Art, show how Society is refined, and the World amended, from a Southern stand-point. We wish its conductors the best success in reforming, and especially in Christianizing not only the "South," but the whole country.

**THE NEW ELECTIC;** a Monthly Magazine of Select Literature, edited by Messrs. Turnbull & Murdoch, of New York and Baltimore, has, by its May number, entered upon its second volume. The selections exhibit a good degree of literary taste and critical acumen. Subscription price, \$4; specimen numbers, 40 cents.

**ROUTLEDGE'S ILLUSTRATED NATURAL HISTORY OF MAN,** in all countries of the world, has reached Part XII., and continues the interest excited by the initial numbers. The numerous illustrations which accompany the very entertaining text are graphic and striking. This work promises to be a most valuable addition to anthropology. Price, per number, 25 cents. George Routledge & Sons, New York.

## New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**OLD CURIOSITY SHOP.** By Charles Dickens. Price, 25 cents.

**MUGBY JUNCTION.** By Charles Dickens. Price, 25 cents.

**OLD MORTALITY.** By Sir Walter Scott. Price, 25 cents.

These are among the latest volumes issued from the fertile press of T. B. Peterson & Brothers. Their cheapness is palpable. Little Nell, in the "Old Curiosity Shop," never fails to excite sympathetic interest. "Mugby Junction" is a late production. "Old Mortality" carving on the Cameronian monuments has been immortalized in the bewitching pages of the great Scotsman.

**THE PRESBYTERIAN PUBLICATION COMMITTEE** have recently issued the following new books:

**THE SHANNONS;** or, From Darkness to Light. By Martha Farquharson. 336 pp. 16mo. Five illustrations. Price, \$1 25. This book is by a favorite author. It narrates simply, but with thrilling power, the elevation of a family from the degradation and wretchedness which Intemperance entails, to sobriety, intelligence, comfort, and usefulness. For the friends of Temperance and of the Sunday-School it will have especial attractions. The illustrations are very successful.

The following books designed for readers from seven to twelve years of age:

**THE PET LAMB.** 72 pp. 18mo. Large type—with illustrations. Price, 35 cents.

**THE BIRD AND THE ARROW.** 127 pp. 18mo. Large type—with illustrations. Price, 40 cents.

**THE NEW YORK NEEDLE WOMAN;** or, Elsie's Stars. 254 pp. 16mo. Three illustrations. Price, \$1. This is a companion volume to the "Shoe Binders of New York," and by the same popular writer. The tale is graphic, touching, lively, and shows that the poor as well as the rich may raise the fallen and bless society. Elsie Ray, the sewing girl, is a fountain of good influences.

Good Stories for little readers.  
**CLIFF HUT;** or, the Fortunes of a Fisherman's Family. 101 pp. 18mo. Large type—with illustrations. Price, 40 cents.

**WILD ROSES.** By Cousin Sue. 108 pp. 18mo. Large type—with illustrations. Price, 40 cents.

**ALMOST A NUN.** By the author of "Shoe Binders of New York," "New York Needle Woman," etc. 398 pp. 16mo. Six superior illustrations; Price, \$1 50. A book for the times. It should be in every Sunday-School library and in every family. The tale is one of extreme interest; its style is vivid; its characters *real persons*; its chief incidents *fads*.

**DOCTOR LESLIE'S BOYS.** By the author of "Bessie Lane's Mistake," "Flora Morris' Choice," "George Lee," etc. 228 pp. 18mo. Three illustrations. Price, 75 cents.

**CARME'S PEACHES;** or, Forgive Your Enemies. By the author of "Doctor Leslie's Boys." 69 pp. 18mo. Two illustrations. Price, 35 cents. May be ordered from this office.

**THE MARRIAGE VERDICT.** By Alexander Dumas. Complete in one volume. Price, 50 cents. Philadelphia: T. B. Peterson & Brothers.

Those who are fond of concreted sensationalism in novelistic dress can find it in Dumas' production. The above entitled work is on a par with the others. Passion, intrigue, and bloodshed being the argument.

**PARTS 128 AND 129 OF CHAMBERS' ENCYCLOPEDIA;** or, Dictionary of Universal Knowledge for the People, contain much interesting matter. The changes in the political and geographical character of Europe brought about by the recent Austro-Prussian war are the subject of an engaging and instructive article. Natural history and mechanics under the heads involving such scientific consideration are attractively illustrated.

**NEW MUSIC.**—Messrs. Root & Cady, of Chicago, publish the following pieces of new sheet music at 80 cents each, which, having their imprint, must be good.

Do they ever publish any other kind? "Mary of Fermo," "The Soldier's Last Request," "Loving Thee Ever," "A Little Longer," "Dreaming of Angels," "First Blossom," "White Eagle," "Ida Waltz," "Album Leaf."

**GLAD TIDINGS;** or, Walks with the Wonderful, etc. By a Lover of the Word. With an Introduction by Rev. Wm. L. Parsons, D.D. \$1 75.

**THE LAW OF HUMAN INCREASE;** or, Population based on Physiology and Psychology. By N. Allen, M.D. (Repr. from "Quarterly Journal of Psychological Medicine.") 50 cents.

**ELEMENTS OF ARITHMETIC,** combining Analysis and Synthesis, adapted to the best mode of instruction for beginners. By James S. Eaton, M.A. 60 cents.

**HARKER'S PHRASE-BOOK;** or, Handbook of Travel Talk. Being a Guide to Conversation in English, French, German, and Italian, on a New and Improved Method. By W. P. Ftridge. Flex. cloth, \$1 75.

**LIVES OF THE TWELVE APOSTLES,** to which is prefixed a Life of John the Baptist. By F. W. P. Greenwood. Cloth, 70 cents.

**THE INVALUABLE COMPANION.** Containing the Celebrated \$1,000 Receipt, and 459 Valuable Receipts, with Practical Hints to Housekeepers, Mechanics, Manufacturers, etc. Paper, 45 cents.

**THE WATCH:** its Construction, Merits, and Defects; how to Choose it, and how to Use it. With an Essay on Clocks. By H. F. Plagot. Second Edition. Cloth, 55 cents.

**ITALY, ROME, AND NAPLES.** From the French of H. Taine, by J. Durand. Cloth, \$2 25.

**FROM NEW YORK TO WASHINGTON.** A Descriptive Guide. With Sketches of Cities, etc., on the Route. By H. F. Walling. Maps. Paper, 25 cents.

**THE STAR OUT OF JACOB.** By the author of "Dollars and Cents." Cloth, \$1 75.

**NEW GRAMMAR OF FRENCH GRAMMARS:** Comprising the substance of all the most approved French Grammars extant, but more especially of the Standard work, "Grammaire des Grammaires," sanctioned by the French Academy and the University of Paris. With numerous Exercises and Examples, illustrative of every Rule. By Dr. V. De Fivas, M.A., F.E.I.S., Member of the Grammatical Society of Paris, etc. \$1 40.

**THE NEW GYMNASTICS.** By Dio Lewis, M.D. Tenth Edition, greatly enlarged. Cloth, \$1 75.

**MY SON'S WIFE.** 12mo. Cloth, \$2.

**THE CHIMNEY CORNER.** By Mrs. H. B. Stowe. Uniform with House and Home Papers. \$1 75.

**THE PROGRESS OF PHILOSOPHY,** in the Past and in the Future. By Samuel Tyler, LL.D. Second Edition. Enlarged. \$2.

**THE READABLE DICTIONARY;** or, Topical and Synonymic Lexicon; containing the more useful Terms of the English Language, Classified by Subjects, and arranged according to their Affinities and Meaning, with accompanying Etymologies, Definitions, and Illustrations. By John Williams, A.M. Cloth, \$1 50.

**THE AMERICAN GENEALOGIST.** Being a Catalogue of Family Histories and Publications, containing Genealogical Information issued in the United States. Arranged Chronologically. By William H. Whitmore, A.M. Cloth, \$3 50.

## To our Correspondents.

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be inclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to inclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "BEST THOUGHTS" solicited.

## IS PHRENOLOGY A SCIENCE?

To make answer to this question with any show of definiteness we must first understand the meaning of the term "science." Its strict interpretation, in accordance with its generally received derivation, is *knowledge*. According to Webster, science is defined, "Truth ascertained; that which is known. Hence, specifically, knowledge duly arranged and referred to general truths and principles on which it is founded and from which it is derived." Under the caption of SYN. (synonyms) we find, further, "Science is literally *knowledge*, but more usually denotes a systematic and orderly arrangement of knowledge. In a more distinctive sense, *science* embraces those branches of knowledge of which the subject-matter is either ultimate principles, or facts as explained by principles, or laws thus arranged in natural order."

Science is especially related to physical things—is founded on experience and observation—and therefore has the character of permanency. Geology, Chemistry, Anatomy, Mathematics, Natural History are denominated sciences, and appear in their general principles and detailed arrangements to respond to the requisitions of the definitions of "science" just given. We are willing to accept them as sciences. It is sufficiently notorious, however, that geologists and naturalists differ greatly among themselves with reference to matters of primary importance, and that much doubt exists in regard to the correctness of certain classifications in their respective studies. Yet no intelligent man would refuse to accord a scientific character to both geology and natural history.

Now, as to Phrenology. In how much accord is it with the dicta of the above definitions? First, it is based on natural phenomena; second, its general principles are accepted by the great majority of learned men, particularly those whose pursuits, like that of the ethnologist, are related to the phenomena, mental and physical, which it has to deal with; third, it is arranged and systematized in a manner truly beautiful. In fact, when Phrenology was yet new to the world of letters, many men of distinction, who did not altogether indorse it, expressed a frank admiration for the harmony of its arrangement and the definiteness of its nomenclature. What more is necessary to sustain the claims of Phrenology to a scientific character? A short time ago we published a brief notice of some proceedings of the French Academy of Medicine, which showed incontrovertibly the favor which phrenological theories find among a body of the most learned anatomists and physiologists of the age. In our May number we adverted to some statements made by

Dr. Dunn, a member of the Royal College of Surgeons, which were most explicitly in demonstration of phrenological principles. We could scarcely ask more from the truly learned than such satisfactory indorsements. With such facts before us, can we do otherwise than claim that Phrenology is a science?

**REMEDIES (?)**—Are *specific homeopathic remedies* that we see advertised in the newspapers valuable remedies, or humbugs? **INVALID.**

*Ans.* We have no knowledge as to their efficacy, and consequently no faith in them. They may or may not be classed with quack medicines. It will be perfectly safe to—let them all alone.

**WHAT OF IT?**—I have a groove running around the back of the head to within an inch of the top of the ears. Is it natural?

*Ans.* Yes; the cerebellum or little brain protrudes, and this groove marks the division between the organs of Amativeness, in the cerebellum, and the organs of Parental Love and Conjugality in the cerebrum above.

**IMPRESSIBILITY.**—Is there such a thing as silent soul communion? or can a person impress a subject on the thoughts of another by directing his own to the same subject?

*Ans.* That such a thing is possible with some persons, under proper conditions, is doubtless true, but not with all; nor can any reliance be placed on how or when it may be expected so to work. See "Library of Mesmerism and Psychology" for a presentation of the whole subject.

**WHO IS HOPE ARLINGTON?**—Where does she live? What is her name?

*Ans.* Ah, what would you give to know? We will tell you just a little if you will ask no more questions. She is a young lady of culture, refinement, and high moral principles. She writes both prose—not prosy—and poetry of superior excellence. She resides in a pleasant town in one of the Western States. She is unmarried. Let not all the young men propose at once, and then challenge each other to mortal combat. Her real name is—F. A. If we should tell the other letter, everybody would puzzle their brains to guess the rest, so we spare them the "puzzle." We are not surprised that all our readers are in love with her, for she is truly most lovable. She is our dear Hope Arlington, of the West.

**Would you advise one to join the Odd-Fellows or the Freemasons?**

*Ans.* First join the Church; then, if you think the Saviour would advise the step you now feel inclined to take, you may do so.

**MANY correspondents** will please accept thanks for kind favors, which we can not print for want of room. We desire, especially, only such scientific matter as relates to our special theme. Questions will be answered at our convenience, when possible, in an early number. Advertisements must reach us a month in advance of the date of publication.

**SECOND SIGHT.**—"I am troubled in that way, and I suppose it to be hereditary, as my grandmother had visions often. I wish to be free from it, as it is breaking down my health, but I can not shake it off."

*Ans.* This is, undoubtedly, some affection of the nervous system, which perhaps proper diet, and freedom from care, and abundance of sleep, and proper surround-

ings would obviate. In the "Library of Mesmerism," published by us, price \$4, this whole subject of mesmerism, clairvoyance, psychology, sight-seeing, etc., is explained, and we can not go into an extended disquisition upon these topics in the JOURNAL. We have frequent letters on various phases of psychological peculiarities, and we can but refer to that work, which, we suppose, covers the whole ground.

**FEAR OF THE DEAD.**—Why is a person timid in the presence of a corpse?

*Ans.* It may be natural. Even animals seem terrified in the presence of one of their kind which is dead. We suppose that there is a natural feeling of dread in connection with the dead, and on that natural feeling persons who are naturally timid and superstitious have exerted an influence upon children, until half the human race starts back from contact with a corpse.

**TOBACCO CHIEWING.**—What shall a person use in the place of tobacco, who is trying to quit it and yet hankers after it?

*Ans.* He should use nothing in place of it. Some resort to the use of cloves, some to chamomile blossoms, some to beer and whisky, some to tea or coffee; but in most respects such alternatives are all of a piece, acting unfavorably upon the nervous system and tending to undermine the health. If a person yearns for tobacco he may take a sip of water, just enough to wet his lips and throat, thus cooling off the fever and allaying the excitement. The best antidote for the use of tobacco is a strong moral resolution, religiously taken, and lived up to. One must not sigh for the forbidden article as the Israelites did for the flesh-pots of Egypt, for that is no way to correct the habit. It is the moral or mental force that gives a man courage under such conditions. The more animal in man says, give, give; and if men followed the desires and impulses of their appetites and passions in other respects as they do in the use of tobacco, they would descend to the lowest animalism in everything. Some men wind off gradually from using tobacco, using a tenth less each successive week, until the amount is reduced so very low that it has very little influence upon the system; then a moral effort will enable a man to wipe out the residue and stand up free.

**Is Gen. Robert Anderson,** of Fort Sumter fame, deceased? *Ans.* No.

**POLAR INFLUENCES.**—The fact that a person subject to nervous excitement can sleep more quietly when his head is toward the north is not sufficiently substantiated to warrant us to assert it. Induction, when applied to this subject, may finally establish it, and we certainly have no objection. We think it would be well for human nature to have a principle, relating to the position of the body during sleep, which will render that sleep more thorough in its recuperative influences. If one would sleep calmly, it is necessary that he should avoid late and hearty suppers, excessive nervous excitement, and that sort of life in general which tends to derange the system.

**A. M. C.**—The pain that you experience on listening to music, or viewing any beautiful scenery, is caused by an over-excitement of the nervous system. We sometimes weep for joy. Why not sometimes feel pain with an excess of pleasure in any enjoyment?

**WHY do preachers,** nearly all of them, denounce novel reading, and at the same time give novels—Sunday-school libraries are nearly all novels—out to children to read every Sunday? I do not uphold novel reading, but I would like to have a solution to the above, which is to me a puzzle. An answer is requested in your next.—Respectfully, W. X. ORINGST.

*Ans.* My dear William, you will find, by a more extensive experience, that many of the ministers, who don't think as you and I think, are no better than other folks. Some of them preach one thing and practice another. They should do as we do instead. But then, we should be charitable, you know. What's that about the "beam" and the "mote"? As to the propriety of novel reading, the best men differ. We were made no worse by reading "Bunyan's Pilgrim's Progress," "Uncle Tom's Cabin;" and—well, Sir Walter Scott wrote some very good things, William, which have been read by good Christian men and women. But of the sensation "blood-and-murder" stories, and the low, sensual French novels, there can be no two opinions among good men. Such are not used in Sunday-schools. Are you a member of any Sunday-school? We hope so.

## Publisher's Department.

**COMPARISONS WITH OTHER JOURNALS.**—Some of our contemporaries have taken considerable pains to show up comparative statements of reading matter as furnished to their patrons during the past year. *The Educator*, published at \$1 a year, prints about 6,000 ems monthly; *The New York Teacher*, published at \$1 50, prints 4,500 ems monthly; the *American Educational Monthly*, subscription the same as the last, about 6,300 ems; and *Hall's Journal of Health*, published at \$1 50, prints some 3,000 ems. Our present rate is \$3 a year, and proportionately we should print double the quantity of matter furnished by those three monthlies last mentioned. Taking the *American Educational* as a fair standard, we would do our readers full justice by giving them 9,500 ems of reading matter. What, however, is the fact? An examination of our printer's bills enables us to make the astonishing announcement, that in reading matter alone over 15,000 ems monthly are furnished. Verily our recent advance of the subscription price is far within bounds. Our old readers, of course, would rebel at any curtailment in the number of pages. They keep crying out for more, more. Well, kind friends, we vain would meet the demand; and should our circulation reach 50,000, we may make further improvements in accordance with such liberal support.

**HALF-YEARLY CLUBS.**—We shall now accept clubs for the 48th volume, running the balance of the year, at the same rates as for yearly subscriptions. For example, we will send the 48th volume—from July to January—in clubs of five, for \$6; to clubs of ten for \$10; and to fifteen for \$15, with an extra copy to the agent; twenty copies for \$30, and a copy of "New Physiognomy," worth \$5, as a premium.

**"GIVE IT A TRIAL."**—There are many families in which this JOURNAL would prove useful where it has not yet been seen. Will not our friends take the trouble to exhibit or lend their numbers with a view to introducing it? We believe many would cheerfully invest a dollar,

"just to try it," on the recommendation of those who can fairly present its merits. Think of it. Ten copies, from July to January, for \$10. Why not get up a club?

**TWO VOLUMES A YEAR.**—For the convenience of the subscribers, we divide the yearly numbers of this JOURNAL into two volumes, commencing with January and July. The title and index are published with the December number, to be bound up with the work for the year. Those who prefer can begin their subscriptions with the next July number.

**WRITING IN PALE INK AND IN PENCIL.**—If a writer would introduce himself favorably to an editor, make a good impression, and not be cast unread into the waste basket, let him *not* write with a poor pen, in pale ink, nor with a lead pencil. The eyes of an editor are sufficiently tired in his ordinary duties not to have these unnecessary nuisances inflicted on him. Good writing materials are now plentiful and cheap, and if one's thoughts are worth recording, they are worthy of being plainly written, on good paper, with good black ink, or brown French ink—which is still better—on clean white paper. It is a luxury to meet with manuscript "plain as print." We do not ask for extra fine penmanship, nor for perfumed paper, but we beg our correspondents to spare our eyes from the pain of reading letters in pale ink and in pencil.

**"BEAUTIFUL WOMEN."**—Besides numerous other attractions, we are now engraving for the July number a large group of European and Asiatic beauties—types of several nations, such as English, French, Austrian, Turkish, Russian, Grecian, Swiss, Polish, Chinese, Swedish, German, Dutch, and Japanese, with some account of their physiognomies, characters, dress, and style. This will interest our young gentlemen readers who are seeking life-companions. So please wait, and not commit yourselves, till after seeing these beauties. Then you can judge where to look for a wife.

P. S.—On exhibiting the drawings of these ladies to our Emma, she promptly remarked, "They are not as handsome as our American girls." Was not that an evidence of jealousy on her part? Our readers shall see, and judge for themselves.

## General Items.

**GENERAL GRANT AGAIN ENGRAVED.**—Mr. J. H. Littlefield's portrait of General Grant has been engraved by Mr. H. Guggler, who has succeeded in producing a work of the highest order of merit. The style of engraving is very strong, bringing out the features and the expressions of the countenance with the solidity and prominence of bronze or marble. Art critics generally who have seen it, award it great praise as a work of art. That it is a correct likeness we know, and we can hardly imagine how a better representation of this representative man can be produced. It has received the cordial indorsement of Generals Meade, Howard, Sickles, and Dent, and of Senators and others. The method of line engraving, as brought out in this picture, appears to us to leave nothing to be desired in the way of producing a strong, effective, and expressive picture.

**SENT, GRATIS.**—Our new illustrated and descriptive catalogue of standard works on the science of man

contains a complete list of our publications, with full titles and descriptions; also a complete list of works on Phrenography; a list of apparatus and books, with instruction, adapted to physical education; portraits of Longfellow, Rosa Bonheur, Theodora Burr; a group of eleven most noted poets; six portraits illustrating the two paths of life, the upward and the downward course. These portraits teach an important lesson to the young, and to all, in regard to the results of pursuing the wrong path. It contains illustrations of the Physiognomy of Insanity and Idiotcy, of the miser and the philanthropist; also Comparative Physiognomy, with portraits, showing the resemblance between man and animals. Also two groups, illustrating Ethnology, showing the Caucasian and other races; an illustration from "Æsop's Fables"—the Frog and the Ox; also a chart of the head, with name and location of all of the faculties, with descriptions of the same. All who are interested in the study of MAN in all his relations should have this catalogue for reference; the matter it contains will be interesting to every one. We send it free on receipt of stamp with which to prepay postage. For \$1, we will send it, post-paid, to fifty different addresses. Who will have it? Address this office.

**LIBRARIANS AND POLITICIANS** will be glad to know that the "Tribune Almanac" has been reproduced in two volumes, covering 1838 to 1868, both inclusive. Those wanting them should order at once, as only one thousand copies are printed. For terms, see advertisement on last page of this JOURNAL.

**GOOD THREAD.**—In our notice of Messrs. Brook & Brothers, manufacturers of spun-cotton, in the May number, we inadvertently styled their mills the Waltham Mills, whereas we should have said "Metham Mills," and are located near a village of the same name.

**A NEW DISCOVERY IN EM-BALMING.**—In compliance with an invitation from Mr. W. R. C. Clark, of New York, we were present at the autopsy of a human body, which had been preserved from decay seventy-seven days by a new process. There were present, for the purpose of testing the conserving powers of this process, several of our most prominent surgeons, chemists, and mediceists, among whom we recognized Prof. Smith, of the Bellevue Hospital Medical College, Drs. Buck, Sands, Doremus, Delafield, Guernsey, and Goulay. The result of the examination was satisfactory so far as the claims of the discoverer of the process go, the subject being apparently as fresh in all respects as a corpse but twenty-four hours old. The process is simply a wash, which is easily and readily applied, no mutilation in any way being necessary. It is said that its preserving effects continue for an indefinite period. There may be occasions when it will be considered desirable to preserve above ground dead human bodies; but we think the sooner they can be disposed of the better. We are not in favor of transporting dead bodies long distances. Let them be buried near the place where death came. It is but a foolish superstition of the "Celestials" that induces them to freight ships in California with the corpses of dead Chinamen and transport them to the Flowery Kingdom. This they do after bodies have been dead for years. So, too, foolish Americans disinter decayed bodies and send them as freight for many miles,

to be buried in another place. Why? Is there any reason in it? In the sight of God, is not one resting-place for the material part as good as another?

The invention may be valuable, nevertheless.

#### COMPOUND SWINDLING

One set of swindlers send out circulars, with tickets, offering to send \$50 gold watches, or other jewelry, on receipt of \$2 40, or such other small sum as the rascals think "greenhorns" will venture to invest. The swindlers receive the money, but do not send the coveted article. The numerous swindled greenhorns becoming uneasy, write to parties here, inquiring about the responsibility of Messrs. Boggs & Co., such swindlers. This suggests a new trick, and the same parties assume a new name and send out circulars, offering to collect bills for a consideration, due on tickets, which they themselves had previously sent out.

We have no sympathy for those who are selfish enough to expect the worth of \$50 for \$5. They are as bad as the original rogues, save in smartness, and are game for the more cunning.

Readers of the A. P. J. are too well informed, too sensible, and honest to be "taken in" after all the warning they have had. When they want watches or jewelry they trust their orders and money to those of known integrity.

Look out for the quacks, the gett enterprises, the lottery swindlers, Gettysburg asylums and Gettysburg mineral waters, too. Look out for baggage smashers, swindling hack-men, ticket swindlers, counterfeiters, hair dyes, patent medicines; all sorts of bitters, sarsaparillas, etc., which are composed of whiskey and molasses, gin schnapps, and all the vile, medicated stuff good for nothing except to make drunkards. Look out for mock anctions, pocket-book droppers, and the professional beggars, who are usually only thieves and robbers.

**A CHAIR FOR INVALIDS.**—Mr. THOS. McLEOD, 145 Perry Street, New York, has invented a mechanical contrivance, which is used in our naval, marine, and military hospitals with the most satisfactory results. He will send a circular on receipt of stamp.

**EDUCATIONAL.**—A new boarding and day school has been opened by the MRS. COOLEY and BOARDMAN in the rural town of West Springfield, Massachusetts. Besides all the usual English branches, Latin and French are taught, and so is music. But that which we deem of more importance than any other one subject is that of gymnastics, or thorough physical training. If this be made a prominent feature, the girls and boys will learn far more rapidly and be kept constantly growing. In too many schools there is neglect of this, and the poor children pine away for want of air and exercise. Let it not be forgotten that the business of childhood is to grow—to take on constitution as well as to be educated mentally and spiritually. We wish these ladies the best success in their useful enterprise.

**LEATHER, LEATHER, NOTHING LIKE LEATHER.**—Since the great tanners Zadock Pratt and General Grant came upon the public stage, those engaged in the leather business have been "looking up," and none but political opponents turn up their noses at the smell of leather. Our attention was recently called to a newly patented process for tanning all sorts of hides and skins, with hair off or

on, and in a very short space of time. We have seen leather of remarkable softness and toughness said to have been produced by this new process. Mr. GEORGE W. HEARNET, of Greenbush, Sheboygan Co., Wisconsin, is the inventor. Those who would know more about it should write for particulars.

**GENERAL GRANT.**—The large bust of General Grant which is on exhibition in the window of Mr. S. R. Wells' establishment, No. 389 Broadway, New York, is, curiously enough, the first life-size bust which has been made of the General. It is by a young Italian, named J. Turini.—*Evening Mail.*

[Copies of this bust may be had for \$12. Packed for shipping \$15.]

A UTAH paper has the following advertisement, by a jolly son of St. Crispin: Jas. Keate, Professor of Snobology.\* Gentlemen troubled with deficient Understandings can have them dissected, analyzed, and re-created on the shortest notice, and go on their way with their pedal extremities secure against the insinuating influence of water, mud, sand, etc. Departed soles restored.

The various labyrinthine deviations, mystical ramifications, and multitudinous malformations of the Profession have been by me thoroughly analyzed, simplified, and annihilated, and the public need no longer groan under the deleterious effects of bad fits.

**"MORE FRUIT AND LESS PORK."**—This is the motto of the Missouri blackberry men, Messrs. THOMPSON & MYERS, who grow the Mammoth Perry. Yes, that sort of diet is just as good for Christians as for Jews. We are in favor of "fruit, fruit, more fruit."

**SOAP.**—The Persian Pine Tar Soap, manufactured by our missionary friend Constantino, is really a good article, and is constantly growing in public favor. There are intelligent persons who claim for it healing properties; but we say nothing on that score. Our estimate of its merits rests on its cleansing properties, and its cheapness as a toilet soap. An advertisement calling for agents gives the best of testimonials.

**FARMS FOR SALE IN MARYLAND.**—An advertisement in our present number describes two farms, one, said to be very beautiful, near the Potomac River. We have the fullest confidences in the statement of the advertiser. From its geographical position, Maryland must ever continue to be one of the most mild and healthful States in the Union. It is now in a somewhat unsettled state, politically and socially. But there is the land, the water, the climate, and all other conditions the most favorable. Besides, it is very near our national capital, which is an advantage. Read the advertisement, and then, if favorably impressed, visit the premises. We may add, Maryland is not only in almost every acre good garden ground, but just the State for the finest fruit.

**THOSE OF OUR READERS** who have children to educate, and desire to do so on a liberal scale, may do well to secure places for them in the seminary for young ladies and misses recently opened by Miss Beecher, in Norwalk, Conn. Send for a circular.

\* Snob, a journeyman shoemaker.—*Webster's Dictionary.*

**THE DICKENS' MANIA.**—An artist friend thus facetiously alluded to the enthusiasm manifested by the citizens of Boston over Dickens, during his recent visit at the "Hub." "The Bostonians have discovered the secret of Dickens' originality and fruitfulness as an author. Being an early riser, he is enabled to practice that kind of exercise that is best adapted to stir up ideas and promote mental and physical equilibrium. After disguising himself as a young vagrant, he rushes to the 'Common,' and turns somersets over its whole length; returning in like manner. Then rushing back to his desk, he delivers his fresh thoughts with great velocity and fluency—his ink flowing in great blots and spatters. It is said that it was some time before the early passers could divine the nature of the strange object—that 'thing of light'—that went whizzing past them on the 'Common;' but when it was discovered to be DICKENS, taking for want of time condensed exercise—a new sensation occurred to 'upper snobdom,' and from busy experiments already making in private gymnasia, the Boston public must prepare itself to be astonished next spring, by a display on its 'Common' of fair tumblers in bewitching and appropriate costumes. Prominent among these will be that rising crop of literary imitators? who are determined that thereto they will consign Dickens to oblivion, by their immediate publication of their 'PICK-WEEDS.'

**COMMON SCHOOLS IN WEST VIRGINIA.**—A correspondent writes hopefully of the progress of events in W. Va. He says: "We are greatly in want of a competent school-teacher here. The commissioner frequently gives certificates to persons who never studied geography or grammar, and who know but very little of arithmetic, because he thinks such better than none. There are four old men over seventy years of age teaching in onenesship this winter. They teach in *old style*. I wish we could get some of the Connecticut girls out here to teach." Yes, but isn't there a "prejudice" against "Yankee school marmes"? Our correspondent is right as to the State from which to draw not only teachers, but also the best wives and mothers. Connecticut can spare a few thousand pretty girls, and have enough left to keep good her excellent reputation. There is a hundred years' work in the South to bring all her people up to the New England educational standard.

**A NEW ENTERPRISE.**—Under the auspices of several gentlemen, residents of New York, who have for a long time regarded with pain the corrupting nature of the literature which is usually predominant in what is generally termed "railway reading," a company has been formed with the title "American Railway Literary Union," the object of which will be the improvement of the reading matter supplied by news agents and others to travelers; and also the promotion of "a judicious and profitable reform" among newswriters generally. Of this Company Mr. Henry Wells is president, and Messrs. J. C. Fargo, Daniel Drew, and Yates Hickley are among the directors.

This is a good movement, and if diligently carried forward will prove a powerful auxiliary in the production of a healthy, moral, and intellectual growth in the general community. The motto of the new Union—"Knowledge and Virtue"—in itself promises much.



## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**MRS. E. DE LA VERGNE, M.D.,**  
825 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**INSTITUTE OF Practical Civil Engineering, Surveying, and Drawing,** at Tolleston, Ind. For Circular, address A. VANDER NAILLEN.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**THE PROTESTANT CHURCHMAN.**—A Religious Family Paper. The Leading Evangelical Organ in the Protestant Episcopal Church.

Devoted to the advocacy of Evangelical Truth, against Ritualism and Rationalism; the defense of the "Liberty of Preaching," and the cultivation of fraternal relations with Evangelical Churches.

The Editors are assisted by a large corps of clerical and lay contributors in all parts of the United States, in England, and on the Continent.

Published ever Thursday at 633 Broadway, New York.

TERMS: \$4 per annum. To Clergymen, \$3. To Theological Students and Missionaries, \$2. Club Rates: Five copies to one address, \$15; twenty copies, \$30.

SPECIMEN COPIES FURNISHED.

**THE PROTESTANT CHURCHMAN,**  
Box 6009 P. O., New York.

## ADVERTISE! ADVERTISE!!

The *Carrier Dore*, or Mecklenburg Female College Magazine, is offered to you as an advertising medium. It is a Quarterly Magazine of 48 pages, elegantly printed on fine paper, and issued from Charlotte, N. C., at the low rate of \$1 per annum, in advance.

It goes to the following States of the Union, viz.: Iowa, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Texas, Tennessee, Kentucky, and Illinois.

It goes into the hands of that very class of persons whom advertisers wish to reach. Its principal circulation is in the Southern States. Rates moderate.

For further information in regard to the Magazine, or in regard to Mecklenburg Female College, send \$1 for one year's subscription to the *Carrier Dore*, or simply correspond with the undersigned,  
REV. A. G. STACY,  
Charlotte, N. C.

**JENKINS' VEST-POCKET LEXICON.** An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

**SWEDENBORG'S WORKS.**—Uniform 12mo edition.

**HEAVEN AND HELL**, from things heard and seen. 1 vol. 12mo, pp. 379, price \$1.25.

This work unfolds the laws of the spiritual world, describes the condition of both good and evil spirits, exhibits the general arrangement of the inhabitants of both heaven and hell, and the scenery by which they are surrounded.

**THE DIVINE PROVIDENCE.** 1 vol. 12mo, extra cloth, beveled boards, gilt top, price \$1.25.

The object of this work is to show that the Divine Providence works according to certain invariable laws that are universal, extending to the least things as well as to the greatest; that it has respect to what is eternal with man, and to things temporary only for the sake of what is eternal.

**THE FOUR LEADING DOCTRINES.** Being those concerning the Lord, the Word, Faith, and Life. 1 vol. 12mo, pp. 390, price \$1.25.

**THE ATHANASIAN CREED.** 1 vol. 12mo, pp. 206, price \$1.25.

## MAN AS A SPIRITUAL BEING.

By Chauncy Giles. 12mo, tinted paper, extra cloth, gilt top, price \$1.25.

The *New York Tribune* says: "It adheres rigidly to the received principles of Swedenborg's teachings, but it surrounds them with lucid illustrations, clears up their apparent difficulties, enforces their logical applications, and exhibits their practical scope and bearing in a style remarkable for clearness of statement, as well as argumentative force."

**THE INCARNATION AND ATONEMENT.** By Chauncy Giles. Uniform with the above, price 75cts.; also, in common cloth, 50cts; paper, 25cts.

"Whoever is not satisfied with the commonly received doctrines of the Lord's work, while on earth, should read this little book."

All the writings of Swedenborg and collateral works constantly on hand. Publishing House of the New Jerusalem Church, 20 Cooper Union, New York.

JOS. R. PUTNAM, Manager.

\* Send for a Catalogue.

**ELECTRO VITAL.—DR. JEROME KIDDER'S** Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic. The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1868.

Address DR. J. KIDDER,

478 Broadway, New York.

## "AMER. SCHOOL INST."

founded 1855, is a reliable Educational Bureau—

For supplying Schools with Teachers;

For representing Teachers who want positions;

For giving parents information of good schools;

For selling and renting School Properties. All Teachers should have the "Application Form."

All Employers of Teachers should have "Amer. Educational Monthly" and "Teachers' Bulletin."

J. W. SCHIRMERHOEN, A.M., Actuary,  
No. 14 Bond Street, New York,  
(Removed May 1st from 430 Broome St.)

**FARMS FOR SALE.**—Holly-wood contains near 400 acres of land, 300 in a good state of cultivation and under good chestnut fence. The remainder is timber land, consisting of a growth of White Oak, Hickory, Pine, Chestnut, Locust, and Cedar, affording an abundant supply for the Farm. This Farm is in the Second Election District of the County, known as the "Factory District." In a pleasant neighborhood, and within half a mile of the Potomac River and in full view of it. It is on Henning Creek, very famous for its abundance of fish, oysters, and wild fowl, which bounds it on the east, south, and west for three miles. I have known one person during the past season to catch with the hook and line, in two hours, 120 fine perch in this creek. We have Rock, Taylor, Trout, Sheephead, Crocus, and Drum, all in season, besides other small fish which we catch ourselves. By an act of the Legislature, persons owning and holding title to the creek and the exclusive right to the creek for the planting of oysters, etc.; and there are upon this estate some of the finest Coves for planting Oysters, and the supply around its shores is inexhaustible. This is certainly a great advantage in these times, when oysters are becoming scarce and the demand for them is so great. Here you have the oysters of the creek belonging exclusively to you, and no one—not even citizens of the County—can catch them without your consent.

This Estate has on it a good Dwelling-house, with eleven rooms, including Nursery and bath, all under the same roof; a large yard, inclosed by a good, substantial, and ornamental fence; a Garden of one acre; an Orchard with a fine variety of good fruits—Peaches, Apples, Pears, Cherries, Plums, etc.; a good brick dairy in the yard, and a well of good water at the door; also a fine spring as can be found in the State. It has all necessary out-houses, including Ice-house, Stables, Carriage-house, three Barns, Overseer's House, also a new Cottage, with five rooms. I have this Estate divided into five fields, with good water in each. The land, I will mention the amount of crops grown upon it one year, just preceding our unfortunate civil war. Of Corn, 1,500 bushels; Wheat, 1,800 bushels; Oats, 750 bushels; Tobacco, 34,000 lbs.; besides turnips and Potatoes in the greatest profusion. It is one and one-half miles from a mile from the house, Protestant Episcopal Church a quarter of a mile, Catholic Church one and a-half miles. Post Office one mile (a daily mail); two Steamboat Landings within five miles, with three and four boats a week, one of the Landings being the famous waiting-place, Point Point. Point Lookout is within sixteen miles of the Farm. There can be found no more desirable situation than this, both as a pleasant residence and for the productiveness of the land. We have great sport in the field with dog and gun, hunting Partridge, Snipe, and Squirrels. In the winter, the Redneck, Flock, Fowl, and Canvas-back Duck are most abundant.

A more extended description is deemed unnecessary, as the purchaser will of course visit the premises before buying. I will take for this Estate Sixteen Thousand Dollars, one half cash, and the deferred payments secured by Deed of Trust on the premises.

I have also a very desirable Estate on the St. Mary's River, containing 600 acres of land, lying immediately upon said river for a distance of one mile. Has on it a comfortable Dwelling, a very fine Barn, and necessary out-houses. About 175 acres are cleared and under a good fence, and in a fine state of cultivation.

This is a high and airy situation, being some hundred feet above the river, and is very healthy. It has on it a large quantity of Chestnut Timber, also Oak, Pine, and Cedar, and delightful springs of water.

I will take for this Estate Ten Thousand Dollars. For further particulars address, THOS. A. LYNCH, Great Mills, St. Mary's County, Maryland.

## IMPORTANT EDUCATIONAL

DISCOVERY—THE NATURAL ALPHABET, for Printing and Writing ALL LANGUAGES. Based upon an Original and Comprehensive Classification of the Elementary Sounds.—Address, Inclosing 50 cents, J. MADISON ALLYN, Principal, Industrial Institute Ancora, Camden Co., N. J.

**PATENT OFFICES.**—Inventors who wish to take out Letters Patent are advised to counsel with MUNN & CO., Editors of the *Scientific American*, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A Pamphlet, containing full instructions to inventors, is sent gratis.

A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address

MUNN & CO.,  
37 Park Row, New York.

**DAVIES & KENT, Printers, Stereotypers, and Electrotypers, No. 183 William Street (cor. of Spruce), New York.** Note, Circular, Bill-Head, and Card Printing neatly and promptly executed.

## BOOKS BY POST AT HALF

PRICE! We have a few copies or remnants of Editions which we will sell at one half the regular prices, and simply adding postage. This offer will hold good during the present month, or till all shall be sold. The books will be sent, postage prepaid by us, on receipt of the smallest price named.

**THE PHILOSOPHY OF SACRED HISTORY** Considered in Relation to Human Allment and the Wines of Scripture. By Sylvester Graham. Regular price, \$3; present price, \$1.75.

**THE POWER OF KINDNESS:** Inculcating the Principles of Benevolence and Love. 75 cents. By first post 40 cents.

**FAMILIAR LESSONS ON ASTRONOMY.** Designed for Children and Youth, in Schools and Families. \$1.50. We send it for 75 cents.

**ILLUSTRATED BOTANY.** With more than One Hundred Engravings; with a Floral Dictionary or Language of Flowers. \$1.50. Only 87 cents.

**THE FAMILY DENTIST:** a popular Treatise on the Teeth, with various Recipes for their Preservation. \$1.50. We send it for 87 cents.

**THE PHYSIOLOGY OF DIGESTION,** with Experiments on the Gastric Juice. By Wm. Beaumont, Surgeon in U. S. Army. Very scarce. \$1.50. We send it at 87 cents.

**HYDROPATHY FOR THE PEOPLE.** With plain observations on Drugs, Diet, Water, Air, and Exercise. With Notes and Observations by R. T. Trall. 1.50. By post, 87 cents.

**THE WATER-CURE MANUAL.** The various Modes of Bathing Illustrated, and Curative Effects of Water Treatment given. \$1.50. Now only 87 cents.

**THE WATER-CURE IN AMERICA.** Over Three Hundred Cases of various Diseases Treated with Water. \$1.75. We send it for 87 cents.

**DR. ALCOOTT on the Use of Tobacco.** 25 cents. By post, 15 cents.

**THE PHILOSOPHY OF MESMERISM.** By Dr. Dods. 50 cents. We send it for 30 cents.

**SCIENCE OF THE SOUL.** Physiologically and Philosophically. By Dr. Haddock. 80 cents. Only 30 cents.

**THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY;** being a Course of Twelve Lectures. By Dr. Dods. \$1.50. We send it for 87 cents.

**CHEMISTRY** and its applications to Physiology, Agriculture, and Commerce. By Prof. Liebig. 50 cents. We send it for 30 cents.

**THE PRACTICE OF WATER-CURE,** with Evidence of its Efficacy and Safety. By Drs. Wilson and Gully. 50 cents. We send a copy for 30 cents.

It is not probable that other editions of these works will ever be printed. Those who wish copies should order them at once from S. R. WELLS, 389 Broadway, New York.

**FREE! Our new Catalogue** of Improved Stencil Dies. More than \$300 a month is being made with them. S. M. SPENCER & CO., Brattleboro, Vt.

Sent post-paid on receipt of price.

## BOOKS PUBLISHED BY

S. R. WELLS, 389 Broadway, New York.

## WORKS ON PHRENOLOGY.

Annals of Phrenology, 4 years, 1 vol.	\$0 60
Phrenological Journal, 1 vol.	3 00
Combe's Lectures on Phrenology	1 75
Combe's Moral Philosophy	1 75
Combe's Constitution of Man	1 75
Defence of Phrenology. Proofs	1 50
Education Complete. In one vol.	4 00
Education. By Dr. Spurzheim	1 50
Lectures on Mental Science	1 50
Memory and Intellect. Their Culture	1 50
New Physiognomy; or, Signs of Character—As manifested through Temperament and External Forms, and especially in the Human Face Divine. With more than 1,000 Illustrations. One vol. In muslin	5 00
Heavy calf, with marbled edges	8 00
Turkey morocco, full gilt, extra	10 00
Phrenology Proved. Illustrated	1 75
Phrenology and the Scriptures	25
Phrenological Guide	25
Phrenological Bazaar (available)	1 75
Self-Culture and Perfection	1 50
Self-Instruction in Phrenology	75
Thoughts on Domestic Life	25

## WORKS ON PHYSIOLOGY.

Alcoholic Controversy. Temperance	50
Physiology of Digestion. Dr. Combe	50
Anatomical Physiological Plates	20 00
Combe's Physiology. Illustrated	1 75
Family Gymnasium. Illustrated	1 75
Family Dentist. Illustrated	50
Food and Diet. Analysis of every kind	1 50
Fruits and Farinaceae, Food of Man	1 75
Natural Laws of Man. Spurzheim	75
Hereditary Descent, its Laws	1 50
Infancy; or, Management of Children	1 50
Philosophy of Sacred History	3 50
Physiology, Animal and Mental	1 50
Sober and Temperate Life. Cornaro	50
Diseases of Throat and Lungs. Cure	25
Accidents and Emergencies	25
Children, in Health and Disease	1 75
Consumption, Prevention and Cure	1 50
Cook Book—new—Hydropathic	1 50
Domestic Practice of do. do	2 00
Family Physician, Hydropathic	4 00
Hydropathy for the People	1 50
Midwifery, Diseases of Women	1 75
Practice of Water-Cure	50
Philosophy of Water-Cure	50
Hydropathic Encyclopedia. Illustr'd	4 50
Domestic Practice of do. do	2 00
Water-Cure Manual. Popular	1 50
The Science of Human Life	3 50
Tea and Coffee. Effects	25
Tooth, their Diseases, Management	25

## NEW HAND-BOOKS.

Hand-Book, Home Improvement, How to Write, Talk, Behave, and do Business. 1 vol. complete	2 25
Library of Mesmerism and Psychol.	4 00
The Emphatic Diaglott; or, the New Testament in Greek and English	4 00
The same, in fine binding	5 00

## MISCELLANEOUS WORKS.

History of a Month of Bread	2 00
Pope's Essay on Man, with Notes	1 00
Æsop's Fables, Illustrated. Fine	1 00
Oratory: Sacred and Secular	1 50
Movement-Cure in Consumption	30
Aims and Aids for Young Women	1 25
Chemistry, Applied to Agriculture	50
Fruit Culture for the Million	1 00
Human Rights. By Judge Hurlbut	1 50
Homes for All. Octagon. Gravel Walls	1 50
Hopes and Helps for the Young	1 50
Movement-Cure. By Dr. Taylor	1 75
Life in the West. By N. C. Meeker	2 00
Saving and Wasting. Dime a Day	1 50
Three Hours' School a Day	1 50
Right Word in the Right Place	75
Ways of Life, Right and Wrong Way	1 00
Weaver's Works. Complete, 1 vol.	3 00
Notes on Beauty, Health, and Vigor	12
Æther Mathew, Portrait & Character	12
Temperance in the American Congress	25
The Gospel among Animals	25
The Good Man's Legacy. Dr. Osgood	25
Education of the Heart. Colfax	10
Footprints of Life—A Poem (in press)	1 25

SPECIAL LISTS.—We have, in addition to the above, all works on Phonography, and a special List of Medical Works, invaluable to those who need them. Lists sent on receipt of stamps.

For wholesale terms to agents please address S. R. WELLS, 389 Broadway, N. Y.

## GOOD BOOKS BY MAIL.—

Any book, magazine, or newspaper, no matter where or by whom published, may be ordered at publisher's prices, from S. R. WELLS, 389 Broadway, New York.

FREDRIKA BREMER.—HURD & HOUGHTON, 459 Broome St., New York, have just published the  
LIFE, LETTERS, AND POSTHUMOUS WORKS

OF  
FREDRIKA BREMER.

Edited by her Sister, CHARLOTTE BREMER. One volume, crown 8vo, cloth, price \$2.

## NOTICES OF THE PRESS.

"In this handsome volume we have a fitting memorial of one of Sweden's most gifted writers,—a woman who labored for many years to improve the condition of her sex in Europe. Miss Bremer's character, as shown in her sketch of her own life, and in the interesting biography written by her sister, is one which womankind everywhere will do well to study. It is not without angularities; but it is an admirable illustration of steady working for a certain result, and that result—good to its kind. Her letters, which all 151 pages of the volume, are replete with rich thought, and should be read by all mothers and daughters. It is through them that we get the best insight into the Swedish authoress's life, for they are what letters between friends always ought to be—transcripts of the life and thought. Her sketches are instructive as well as pleasing; and the book, as a whole, is a very acceptable addition to our memorial literature."—*Rail New Yorker*.

"The biography of one who did so much for the elevation of the women of her own country, and wished to do as much more, is especially timely and interesting now when the 'woman question,' with its various phases, is occupying so much of the public attention."—*Springfield Republican*.

"The double biography is delightful, chiefly because it shows Fredrika in the bosom of her family, from earliest childhood, and may be said to trace the history of her mind."—*Philadelphia Press*.

"The letters, which constitute the greater part of the volume, are its greatest charm."—*Albany Express*.

Copies of this charming book will be sent by mail, postage prepaid, on receipt of the price, \$2.

Nearly ready.

A SKETCH OF THE OFFICIAL LIFE OF JOHN A. ANDREW, as Governor of Massachusetts, to which is added the Valued Address of Governor Andrew upon retiring from office, January 5th, 1866, on the subject of the Reconstruction of the States recently in rebellion. In one volume, 16mo, with photographic portrait, price \$1 25.

THE CHARITIES OF NEW YORK, Compiled by Messrs H. J. Cammann and H. N. Camp, with illustrations. 1 vol. 8vo.

\*A limited edition only is issued of this work.

LIFE IN THE ARGENTINE REPUBLIC IN THE DAYS OF THE TYRANTS; or, Civilization and Barbarism, from the Spanish of Colonel Sarmiento, Minister Plenipotentiary to the United States, with a Biographical Sketch of the Author. By Mrs. Mary Mann. In one volume, crown 8vo.

REMINISCENCES OF EUROPEAN TRAVEL. By Andrew P. Peabody, D.D., LL.D., Preacher to Harvard University, and Plummer Professor of Christian Morals. 1 vol. 12mo.

FION D'ALIZA. By Alphonse de Lamartine. 1 vol. 16mo.

\*A simple, charming story. It is highly praised by the *Saturday Review*, and Leon de Gazon pronounces it the "Paul and Virginia" of the Nineteenth Century.

THE NEW YORK SUN.—An Independent Daily Newspaper, giving All the News in a fresh, readable, attractive manner, condensed so that a business man can find time to read the whole. CHARLES A. DANA, Editor and Manager. Price: \$6 a year; \$1 50 for three months.

## THE WEEKLY SUN.

Prepared with great care for country subscribers. Farmers' Club fully reported. Markets accurately given. Horticultural and Agricultural Department edited by ANDREW S. FULLER. Great variety of interesting miscellaneous reading, making it a first-rate

## GENERAL FAMILY NEWSPAPER.

Price: \$1 a year; 20 copies to one address, \$17; 50 copies to one address, \$35.

Subscribers to the WEEKLY SUN who wish also to receive the *Rural New Yorker*—one of the best agricultural and literary journals in the country—can do so on very advantageous terms. The two papers will be sent for one year to any one remitting \$3 25.

## THE SEMI-WEEKLY SUN.

Same size and character as the Weekly, but furnishing twice as much reading matter, and giving the News with greater freshness. Price: \$2 a year; 10 copies to one address, \$18; 20 copies to one address, \$35; 50 copies to one address, \$80; always in advance.

Apr. 31.

Address:

THE SUN, New York City.

THE ROUND TABLE; A SATURDAY REVIEW OF POLITICS, FINANCE, LITERATURE, SOCIETY, AND ART, is offered to the public as a publication which has labored vigorously for national literature, for fearless discussion of political and social problems, and for the promotion of a higher type of journalism than in general has flourished among us.

Money and labor have been unspareingly used to make THE ROUND TABLE a credit to the metropolis and the country. It has been conducted with energy and perseverance, has aimed steadily at improvement in every department, and has now won a substantial position which, in a business point of view, is undoubtedly stronger than that of any similar journal yet founded in this country.

THE ROUND TABLE has achieved cosmopolitan success, and has been recognized by the leading journals of both our own country and Europe as the ablest paper of its class in America. In addition to its large circulation in the metropolis and in all the leading cities of America, THE ROUND TABLE has subscribers in every State in the Union, in the Canadas, West Indies, in the principal countries of Europe, in China, Japan, Australia, the Sandwich Islands, etc., etc. It exerts an influence equalled by that of very few publications, daily or weekly, in the United States.

Subscription price of THE ROUND TABLE \$6 a year.

THE ROUND TABLE (\$6), and the PHRENOLOGICAL JOURNAL (\$3), to one address for \$7 50 a year.

Office of THE ROUND TABLE ASSOCIATION, 132 Nassau Street, New York.

## EDWARD O. JENKINS, Steam

Book and Job Printer, and Stereotyper, No. 20 North William Street, New York, to whom all orders for printing should be sent, as his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

## GREATEST CURIOSITY OF THE

19TH CENTURY!—WONDERFUL ELEC-  
TRIC FISH! It pleases all. By mail for 10 cts. and stamp; 3 for 25 cts. Address the inventor, NATHAN HALL, Providence, R. I. Agents wanted in every part of the world.

## ECLECTIC MEDICAL COLLEGE OF PENNSYLVANIA.

This College Holds Three Sessions each Year.

The First Session commences October 8th, and continues until the end of January. The Second Session, commencing Feb. 1st, continues until the beginning of May. The Third Session continues through the summer months.

It has an able corps of twelve Professors, and every department of Medicine and Surgery is thoroughly taught.

## FACULTY OF THE COLLEGE.

Joseph Sites, M.D., Prof. of Obstetrics and Diseases of Women and Children.

Henry Holmbeck, M.D., Prof. of Materia Medica and Pharmacy.

Joseph P. Fidler, M.D., Prof. of Chemistry and Toxicology.

John Buchanan, M.D., Prof. of Surgery and Institute of Medicine.

William Clark, M.D., Prof. of Practice of Medicine.

Edward Down, M.D., Prof. of Descriptive and Comparative Anatomy.

Emil Querns, M.D., Prof. of Physiology and Microscopic Anatomy.

Lewis A. Hall, M.D., Prof. of Diseases of the Nervous System.

A. Rittenhouse, M.D., Prof. of Special Pathology and Diagnosis.

J. V. Lewis, LL.D., Lecturer on Medical Jurisprudence.

James Cochran, M.A., M.D., Demonstrator of Anatomy.

L. D. McMichael, M.D., Demonstrator of Surgical Anatomy.

Splendid Hospital and Clinical Instruction is afforded. Free tickets to all our City Hospitals are provided. Dissecting material abundant at a nominal cost.

Perpetual Scholarships are sold for \$60; no other expenses.

For particulars, address JOSEPH SITES, M.D., Dean, Sixth and Callowhill Streets, Philadelphia, Pa.

## THE ECLECTIC MEDICAL

JOURNAL OF PENNSYLVANIA. Published Monthly. 48 Pages. Price \$3 per annum.

The most original and progressive Medical Journal in the United States. All articles original and thoroughly practical.

Splendid inducements to subscribers for 1868. Premium engravings, valued at \$3, given to each subscriber. Specimen copy sent free.

Address, JOHN BUCHANAN, 227 North Twelfth Street, Philadelphia, Pa.

## A. A. CONSTANTINE'S

PERSIAN HEALING SOAP FOR PINE TAR SOAP. Patented March 12th, 1867.

For the Toilet, Nursery, and Bath this Soap has no equal. It Cures Pimples, Rash, Chapped Hands, and all Diseases of the Scalp and Skin. Is a good Shaving Soap.

WHAT THOSE SAY WHO USE IT.

Baldness Cured.—It is bringing my hair in beautifully. I consider it the best hair renovator in use.—M. H. COMBS, 218 Atlantic St., Brooklyn, N. Y.

I have used it for catarrh in the head, making a suds and snuffing it through the nose, and it has cured me. I use it constantly for the toilet, and consider it the best soap for that purpose.—G. R. BENSON, Office of the U. S. Life Ins. Co., 40 Wall St., N. Y.

I have used your Persian Healing Soap in my practice extensively, and it has proved the best healing soap I ever used. It has no equal as a soap for washing the heads and skin of children.—L. F. ALDRICH, M.D., 19 Harrison St., N. Y.

I had salt rheum badly affected years. Your soap has made a complete cure.—G. M. BALL, 119 West St., N. Y.

I use it for the toilet and bathing, and prefer it to any other I have ever known.—J. H. T. KING, Member of the Royal College of Surgeons, England.

I have used it for soldier's itch. The scalp was badly diseased, resembling scald-head. A cure was effected in a few days.—T. S. P. LORD, M.D., Chicago, Ill.

It is the best medicine we have ever seen for cutaneous eruptions of every kind, and every family should have it.—*American Journal*.

It accomplishes all it claims.—R. HAMILTON, M.D., Saratoga, N. Y.

The wife of Rev. Dr. King, Missionary at Athens, Greece, writes: "I have used your Persian Healing Soap for rheumatism, and find it exceedingly good."

Agents wanted. Send 50 cents for sample, or 8 cents for circular.

A. A. CONSTANTINE,

No. 90 Fulton St., N. Y.

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

**REMOVAL!—The Office of the "AMERICAN SCHOOL INSTITUTE"** will be removed in June, 1888, to new and permanent quarters in that first-class locality, No. 14 BOND STREET, a few doors east of Broadway. A new and valuable edition of the business of any kind are invited to call. In the new location there will be additional facilities for conducting the rapidly increasing business of this useful "Bureau of Educational Information."

"American School Institute," founded 1885, is a reliable Educational Bureau: 1. To all who seek well-qualified teachers; 2. To represent teachers who desire positions; 3. To give parents information of good schools; 4. To sell, rent, and exchange school properties. J. W. SCHERER, A.M., Actuary, 14 Bond Street, New York; M. J. YOUNG, Secretary; F. M. BROWN, Treasurer.

"The right teacher for the right place." Thirteen years' trial has proved the "AMERICAN SCHOOL INSTITUTE" a useful and efficient auxiliary in the Educational Machinery of our country. Its patrons and friends among the first educational and business men.

Principals, School Officers, and others, should give early notice of what teachers they want. The "Teachers' Bulletin," published in the "American Educational Monthly," will be sent on application.

All Teachers should have APPLICATION FORM. Early applications for positions are desirable.

A circular containing Testimony for the "American School Institute" will be sent to those wanting it.

#### AMERICAN ARTISAN AND PATENT RECORD.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of Inventors, and protecting the rights of Patentees.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$1.50; by express, \$1.75; by mail, six months, \$1.25 in advance.

The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees."

Address BROWN, COOMBS & CO., Proprietors of the *American Artisan*, Mech. W. No. 189 Broadway, New York.

#### THE MASONIC HARMONIA; A COLLECTION OF MUSIC, ORIGINAL AND SELECTED.

For the use of the MASONIC FRATERNITY.

BY HENRY STEPHEN CUTLER, Doctor in Music, Director of the Cecilia Choir, etc.

Being the most complete and best adapted for use in Lodges. Published under the auspices of St. Cecilia Lodge, No. 588, City of New York. Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO., 432 Broome Street, New York.

**PHONOGRAPHY.—Instruction** given by Mail in this beautiful and useful Art. For Terms, Specimens, etc., address, with stamp, W. A. PEER, Bonton, Morris Co., N. J.

**BOARDING IN NEW YORK.**—Good board and pleasant rooms at 13 and 15 LAIGHT STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such.

MILLER, WOOD & CO.

**THE MONTHLY PHONOGRAPHIC MAGAZINE.**—Terms, \$2 a year, or 20 cents a number. This is the only periodical printed in Phonography published in America. Two numbers now ready. Address, JAMES E. MUNSON, 117 Nassau Street, New York.

**THE STUDY OF MEDICINE.**—The following Works are used in the different Medical Schools, and may be obtained at this office at prices annexed.

To LECTURERS, TEACHERS IN COLLEGES, etc.—We can supply

Sets of Weber's Anatomical and Physiological Plates and Charts. Life size. 11 in number, for...	\$100 00
Do. Marshall's, do., 9 in number...	100 00
Do. Trall's, do., 6 in number...	30 00
Do. Lambert's, do., 6 in number...	30 00
Phrenological Specimens. (Casts, Busts, etc.) 40 in number. Boxed, ready for shipment...	35 00
The set of Forty Portraits, including the Vital, Motive, and Mental Temperaments...	30 00
The best French Skeletons. Wired, articulated, etc.	75 00
Human Skulls. Articulated...	\$25 to \$35
Do. (inferior) from...	5 to 15

#### WORKS USED IN ALLOPATHIC COLLEGES.

Beck's Materia Medica.....	\$4 50
Gray's Anatomy.....	7 00
Churchill's Midwifery.....	4 50
Erichsen's Surgery.....	7 00
Watson's Practice.....	8 00
Dalton's Physiology.....	6 00
Fowne's Chemistry.....	3 25
Dungleson's Dictionary.....	7 50

With such others as Professors may recommend.

#### WORKS USED IN HOMOEOPATHIC COLLEGES.

Surgery, Drull.....	\$4 50
Erichsen's.....	7 00
Anatomy. Gray.....	7 00
Physiology. Carpenter.....	6 50
Dalton's.....	6 00
Materia Medica. Hahnemann's.....	10 00
Hull's Jahr Symptomatology.....	7 00
Hempel. Materia Medica. 2 vols.....	13 00
Obstetrics. Caseaux.....	6 75
Bedford's.....	5 50
Chemistry. Draper.....	1 75
Medical Jurisprudence. Beck.....	13 00

#### BOOKS OF REFERENCE

Used in the New York Hydropathic College.	
Chemistry. Youmans.....	\$3 00
Draper's.....	1 75
Fowne's.....	2 25
Materia Medica and Therapeutics. Pereira.....	14 00
Materia Medica and Therapeutics. Dungham.....	7 50
Anatomy. Gray.....	7 00
Wilson.....	4 50
Homer.....	2 25
Physiology. Dalton.....	6 00
Draper.....	5 50
Carpenter.....	6 50
Pathology. Gross.....	4 50
Rokitansky.....	8 00
Hydropathic Encyclopedia. Trall.....	4 50
Graham.....	8 50
Medical Institutes. Paine.....	5 50
Surgery. Erichsen.....	7 00
Hill.....	3 50
Cooper.....	5 00
Obstetrics. Bedford.....	5 50
Caseaux.....	6 75
Melgus.....	5 50
Diseases of Women. Trall.....	5 00
Scanzoni.....	6 00
Simpson.....	5 00
Gardner.....	2 50
Hoblyn.....	1 75
Elocution. Bronson.....	3 00
Rush.....	3 00
Gymnastics. Lewis.....	1 75
Trall, do.....	1 75
Dictionary. Dungleson.....	7 50
Cleveland.....	2 50
Gardner.....	2 50
Hoblyn.....	1 75

Orders should be addressed to S. R. WELLS 389 Broadway, New York.

#### LIPPINCOTT'S MAGAZINE.

##### OPINIONS OF THE PRESS.

Unless the editor speedily makes up his mind to stop it, he is in danger of soon having the best magazine in the country. —*The Round Table*.

It has no superior. —*New Haven Register*.

The high character of the magazine is recognized by all. —*Boston Eve Traveller*.

Lippincott's gets better and better. —*Phila. Public Ledger*.

It is evidently destined to take position in the foremost rank of literary serials in America. —*Baltimore American*.

Worthy to be classed with the best literary monthlies of England and this country. —*Phila. Eve Bulletin*.

Lippincott's Magazine for June contains an original Poem of 324 lines, by Algernon Charles Swinburne, written expressly for their Magazine.

##### Contents of June Number.

1. Dallas Galbraith. VI.	
2. Day Dreaming.	
3. American Forests.	
4. Popular Novels.	
5. Across the Sierra Nevada.	
6. The Wind's Reply.	
7. Siena.	
8. O Please Aunt Martha.	
9. Conversion of the National Debt into Capital.	
10. American Culture.	
11. A Strange Passenger.	
12. The Home of Burns.	
13. Major Noah.	
14. Our Monthly Gospel.	
15. Literature of the Day.	
For sale at all the Book and News stores throughout the country.	
Single Number, 25 cents. Yearly Subscription, \$4. Liberal Terms to Clubs and Agents.	
Address J. B. LIPPINCOTT & CO., Publishers, 715 & 717 Market St., Philadelphia.	

#### OHIO EDUCATIONAL MONTHLY.

WEAT EMINENT EDUCATORS THINK OF IT. I am glad to see that your journal is so vigorously conducted and so well sustained. — HENRY BARNARD, Nat'l Com'r of Education.

It is not surpassed by any other educational journal published in this land in the ability, variety, and practical character and value of its articles. — Hon. B. G. NOTTER, Conn.

It takes up the live questions of the times, and no others, and discusses them with marked ability. — Hon. J. P. WICKESHAH, Pa.

It stands in the very front rank of its class of magazines. — Supl. JOHN D. PHILBRICK, Boston, Mass.

The OHIO EDUCATIONAL MONTHLY is a model magazine. — Pres. RICHARD EDWARDS, Ill.

I read the MONTHLY (Ohio) with more pleasure and profit than any other educational journal. — Prof. WM. F. PHELPS, Minn.

The best educational paper now published in this country. — E. A. SHELDON, N. Y.

No other contains so practical and professional articles. — A. S. KIMMEL, Minn.

The ne plus ultra of educational periodicals. — R. W. STEVENSON, Norwalk, O.

The very best educational journal published in this country. — Prof. JOHN OGDEN, Tenn.

It is certainly one of the best educational monthlies in our country. — Prof. D. N. CAMP, Editor American Journal of Education, Conn.

I prefer it to any other of the educational periodicals that I have seen. — B. MALLON, Supl. Pub. Schools, Savannah, Ga.

I think your journal is unrivaled. — H. F. FULMER, Buffalo, N. Y.

There is no better educational periodical published. — ALEX. FORBES, Cleveland, O.

The MONTHLY is the best of the many educational papers we are taking. — W. WATKINS, Supl. Pub. Schools, Marion, O.

The OHIO ED. MONTHLY has no superior. — T. G. HARRIS, Ind.

\* Subscription price of MONTHLY, \$1.50 per annum; five or more copies at the rate of \$1.25 a copy. Sample copy sent on receipt of postage stamp. Subscriptions begin in January or July.

Address the Publisher: E. E. WHITE, Columbus, Ohio.

#### RINK'S ORGAN SCHOOL.

Carefully Revised; with the German Directions and Terms translated into English, and the Pedal Part written on a Separate Staff. The whole edited by W. T. Best. A new and valuable edition of the most thorough and systematic System of Instruction, for the formation of a correct style of Organ playing, and the mastery of the instrument in all its varied resources. Price, in Six Parts, each \$1.50; in One Vol., cloth, \$8. Mailed, post-paid. OLIVER DITSON & CO., Boston. C. H. DITSON & CO., 711 Broadway, New York.

#### VALUABLE BOOKS—for all times.

Mrs. Hale's Poetical Quotations.....	\$3 50
Life and Speeches of Andrew Johnson.....	2 75
Poetry of the War. By Richard Grant White.....	1 75
The American Question. By John Bright.....	2 50
Russell's Young Ladies' Elocutionary Reader.....	1 75
Exhibition Speaker.....	1 50
American Eloquence. 2 volumes and supplement.....	12 50
Men and Times of the Revolution.....	1 75
Reid's English Dictionary.....	2 00
Younans' Hand-Book of Household Science.....	2 00
Younans' New Chemistry.....	1 75
Lardner's Lectures on Science and Art. 2 volumes.....	7 50
Lacon, or Many Things in Few Words.....	2 50
Trench on the Study of Words.....	1 25
Jefferson's Manual of Parliamentary Rules.....	1 25
Flowers of Elocution.....	2 00
Man, Moral and Physical.....	1 50
The Iron Furnace of Slavery.....	1 25
Chambers' Information for the People. 2 volumes.....	10 00
Johnson's and Walker's Pronouncing Dictionary.....	5 00
Macaulay's History of England. 2 vols.....	3 00
S. R. WELLS, 389 Broadway, New York.	

#### VALUABLE WORKS ON DESCRIPTIVE DRAWINGS, ETC., for Students, Draftsmen, and Artisans.

Warren's, Prof. S. E.—Two hundred Plain Geometrical Problems. 1 vol., 12mo, cloth.....	\$1 50
Warren's, Prof. S. E.—On Drafting Instruments and Operations. 1 vol., 12mo, cloth.....	1 50
Warren's, Prof. S. E.—Elementary Projection Drawing, with Practical Applications. 1 vol., 12mo, cloth.....	1 75
Warren's, Prof. S. E.—Elementary Linear Perspective. 1 vol., 12mo, cloth.....	1 25
Warren's, Prof. S. E.—Descriptive Geometry. 1 vol., 12mo, with numerous large plates, cloth.....	5 00
Warren's, Prof. S. E.—Shades and Shadows. 1 vol., 8vo, large plates, cloth.....	4 00
Mahan's, Prof. D. H.—Industrial Drawing. 1 vol., 8vo, plates, cloth.....	3 00
Mahan's, Prof. D. H.—Descriptive Geometry Applied to the Drawing of Fortifications and Stone Cutting. 1 vol., 8vo, plates.....	1 75
Smith's, Prof. R. S.—Manual of Topographical Drawing. 1 vol., 8vo, plates.....	2 50
Smith's, Prof. R. S.—Manual of Linear Perspective. 1 vol., 8vo, plates, cloth.....	2 50
Ruskin, John.—Elements of Drawing. 1 vol., 12mo, cloth.....	1 25
Ruskin, John.—Elements of Perspective. 1 vol., 12mo, cloth.....	1 25
Hand-Book of Oil Painting, for use of Academies and Private Instruction. 1 vol., 12mo, cloth.....	2 50
Coes, B. H.—Drawing Cards, with Instructions—Progressive Lessons, Cottages, Landscapes and Figures. 15 numbers; each.....	37½ cents.
Published and for sale by S. R. WELLS, 389 Broadway, New York.	
Prepaid by mail on receipt of price.	

#### BOOKS BY RETURN MAIL.

Any Book, Map, Chart, Portrait, Album, Magazine, or Paper, sent "by return of first Post," at Publishers' Prices. All works on Phonology, Phonography, Hydropathy, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias, and on the Natural Sciences. Address S. R. WELLS, No. 389 Broadway, New York. Agents wanted.



# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

*Receive their Teas*  
**BY THE CARGO,**  
 FROM THE BEST  
 Tea Districts of China and Japan,  
 AND SELL THEM IN  
 QUANTITIES TO SUIT PURCHASERS  
 AT CARGO PRICES.

To give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will start with the American Houses, leaving out of the account entirely the profits of the Chinese factors.

*First.* The American House in China or Japan makes large profits on their sales or shipments—and some of the richest retired merchants in this country have made their immense fortunes through their Houses in China.

*Second.* The Banker makes large profits upon the foreign exchange used in the purchase of Teas.

*Third.* The Importer makes a profit of 30 to 50 per cent. in many cases.

*Fourth.* On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 1,000 to 2,000 packages, at an average profit of about 10 per cent.

*Fifth.* The Speculator sells it to the Wholesale Tea Dealer in the lines, at a profit of 10 to 15 per cent.

*Sixth.* The Wholesale Tea Dealer sells it to the Wholesale Grocer in lots to suit his trade, at a profit of about 10 per cent.

*Seventh.* The Wholesale Grocer sells it to the Retail Dealer, at a profit of 15 to 25 per cent.

*Eighth.* The Retailer sells it to the Consumer, for ALL THE PROFIT HE CAN GET.

When you have added to these EIGHT profits as many brokerages, cartages, storages, cooperages, and waste, and add the original cost of the Tea, it will be perceived what the consumer has to pay. And now we propose to show why we can sell so much lower than small dealers.

We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

By our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same price, with the small additional expense of transportation, as though they bought them at our Warehouse in this city.

Some parties inquire of us how they shall proceed to get up a club. The answer is simply this: Let each person wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on the list, as seen in the club-order published below, and when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

## PRICE LIST OF TEAS.

COLORED (Black), 70c., 80c., 90c., best, \$1 per lb.  
 MIXED (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
 ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
 IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
 YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
 UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
 GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

## COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast* and *Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

GREAT AMERICAN TEA COMPANY,  
 31 and 33 VESSEY STREET.  
 Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.  
*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.  
*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.  
*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.  
*Examiner and Chronicle*, New York City, Edward Bright, Editor.  
*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, Henry C. Bowen, Publisher.

*The Methodist*, Geo. R. Crooks, D.D., Editor.  
*Moore's Rural New Yorker*, Rochester, N. Y., D. D. T. Moore, Editor and Proprietor.  
*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

## COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, *July 26, 1867.*

GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vessey Street, New York.  
 Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have shall be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,  
 LORENZO WESTOVER.

DEARBORNVILLE, MICH., *July 6, 1867.*

GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vessey Street, New York.  
*Gents:* This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of tea.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.  
 Respectfully yours, ANOS GAGE.

BRUNSWICK, MO., *March 26, 1867.*

TO THE GREAT AMERICAN TEA COMPANY,  
 31 and 33 Vessey Street, New York.  
 The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly, MERCHANT BEAZLEY.

N.B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

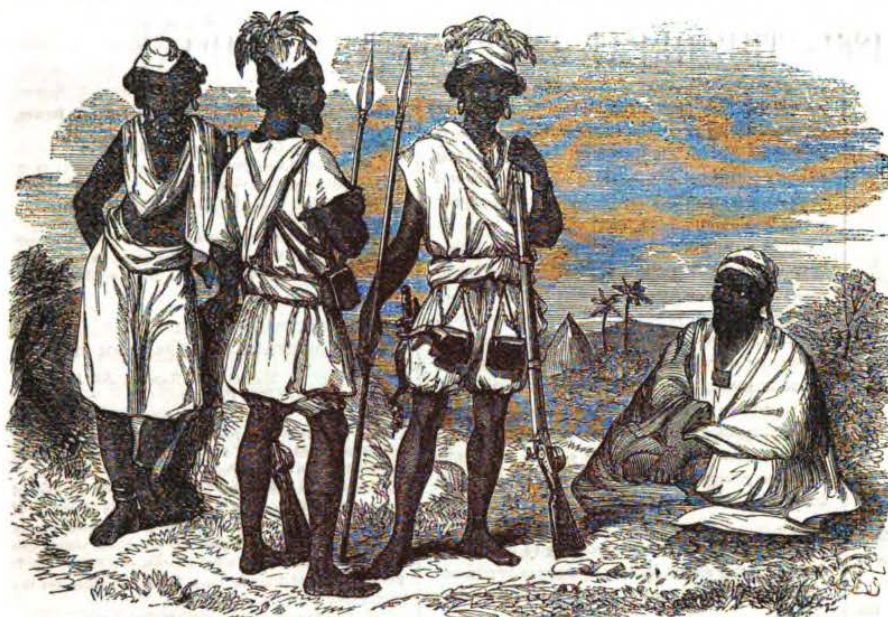
BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bogus* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

GREAT AMERICAN TEA COMPANY,  
 Nos. 31 and 33 Vessey Street, New York.  
 Post-Office Box 5,643, New York City.





FULAH WARRIORS.

## SEASONABLE HINTS.

EACH subscriber is supposed to know, without special notification, *when* his subscription ends. The JOURNAL is continued only for the time paid for.

Renewals are now in order. If they be prompt, full and complete sets for binding will be obtained. But if they delay too long, we may not be able at the end of the year to supply *all* the back numbers.

Liberal premiums will continue to be given for clubs. We give sewing machines, melodeons, libraries, tool chests, etc. Entertaining persons interested in the JOURNAL will talk up the subject to their friends and neighbors.

Clubs may be made up at one or at different post-offices.

In remitting, it is best, when possible, to send P. O. orders, checks, or drafts, payable to the order of the editor. If greenbacks be sent, it should be in registered letters.

Finally. It must be apparent to every reader, that the work of disseminating new and unpopular truths must, in the nature of things, be an "up-hill work." Only brave and courageous hearts will engage in it; hearts not daunted by the sneers of prejudice, or by the bigotry of superstition and ignorance. Let each judge for himself what is his duty and his pleasure.

If the world is to be regenerated; if bad habits are to be overcome; and if the race is to be elevated physically, intellectually, and spiritually, the means must be used. We claim but a very moderate share in this work; but, so far as it goes, it is important. Others work well in other fields; let us work well in this. If it would be an aid to personal improvement

to have the JOURNAL read in every family; then, reader, we ask you to help place it there.

Science and religion may—should—go hand in hand, and the whole world brought into happy harmony and concord. If we ever come to know ourselves thoroughly, we shall be most thankful for the knowledge, and this will, no doubt, make us more charitable in judging others. Then let us all join in the good work of self-improvement.

## THE FULAHs.

THESE people constitute one of the most important tribes of Western Africa. The region inhabited by them is that watered by the two great rivers Senegal and Gambia. The face of this large region, which extends interiorward to the distance of six or seven hundred miles, is generally flat and monotonous. The Senegal, which is under the control of the French, is navigable for small-sized vessels some five hundred miles; the Gambia is navigable for vessels of the largest size some thirty-five or forty miles, and for ordinary merchant vessels, to MacCarthy's Island, two hundred and fifty miles from the sea-coast.

Similar in many physical respects to the Abyssinians, the Fulahs differ greatly from the ordinary negro races. They have long been known to traders in Western Africa.

In 1534 commercial relations were commenced by the Spanish government through De Barros. In personal appearance and mental capacity they greatly exceed the neighboring tribes. In fact, they have attained to some degree of civilization, which is a matter of astonishment to European travelers when their rude and barbarous surroundings are

considered. They cultivate the soil, forge in iron and silver, work skillfully with leather and wood, and manufacture cloth to some extent. They also have schools in which their children are instructed according to the precepts of Mohammedanism, the prevailing religion.

The Fulahs are a warlike people, and the dominant tribe in Senegambia. In stature they are of middle size, limbs delicate in mold but well formed and graceful. As described by M. Golberry, a French traveler, they are "fine men, robust and courageous. They have a strong mind, and are mysterious and prudent; they understand commerce, and travel in the capacity of merchants, even to the extent of the Gulf of Guinea: they are formidable to their neighbors. Their women are handsome and sprightly. The color of their skin is a kind of reddish black; their countenances are regular, and their hair is longer, and not so woolly as that of the common negroes; their language is altogether different from that of the nations by whom they are surrounded—it is more elegant and sonorous."

The subject of their origin is a matter yet undetermined. Some ethnologists claim the Fulah as an offshoot from the Polynesian race, on account of the analogous sound existing between several words of the Fulah and Polynesian languages. Prichard considers them a genuine African race.

The Fulahs have a tradition that they are descended from Phut, the son of Ham. (Gen. x. 6.) The prefix of the word Futa to almost every district of any extent which they have occupied, is singular.

The recent Abyssinian difficulties which have brought that people into conspicuous notice, may stimulate African exploration to a degree which will bring to light many interesting facts related to the Fulahs and associate tribes. There is a good prospect for Ethiopia now that scientific men are becoming deeply interested in her obscurities.

A TRUE MAN. — Shakspeare's estimate of true manhood is not more definite and beautiful than suggestive:

His words are bonds, his oaths are oracles,  
His love sincere, his thoughts immaculate;  
His tears pure messengers sent from his heart;  
His heart as far from fraud as heaven from earth!

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Sample numbers, 30 cents. Now is the time to subscribe. A new volume begins with the July number. Clubs of ten or more, \$2 each. Supplied by Booksellers and Newsmen everywhere.

Address, SAMUEL R. WELLS, Editor,  
389 Broadway, New York, U. S. A.

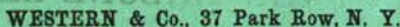


Address, S. R. WELLS, 389 Broadway, New York.

FOR THE

PRIVATE COLLECTIONS, FAMILY BOOKSHELVES.

**PUBLISHED EVERY SATURDAY.**



ECLECTIC

**MEDICAL INSTITUTE,  
CINCINNATI, OHIO.**

Two Seasons yearly, commencing in  
October and February.

Makes provision for a thorough



Are pronounced by the Musical Profession,  
the Conservatory of New York,

**The Best Pianofortes Manufactured,**  
Because of their immense Power, Equality, Sweetness and Brilliancy of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application.  
WAREHOUSES, 429 Broome St., N. Y.

Medical Education by *scholarship*  
without the necessity of office pupil-  
age.

FOR ANNOUNCEMENT.

Catalogue of Eclectic Books and  
specimen Numbers of "Eclectic Medi-  
cal Journal."

Address.

**JOHN M. SCUDDER, M.D.,**  
Cincinnati, Ohio.

GOOD BOOKS BY MAIL.


Any Book, Magazine, or Newspaper, no matter where or by whom published, may be ordered at publisher's prices, from S. R. WELLS, 389 Broadway, New York.



ADVERTISE in

**THE**

13 and 15 PARK ROW.

 The EVENING EXPRESS, SEMI-WEEKLY EXPRESS, and the WEEKLY EXPRESS, for 1868, will be published upon the following terms:

**THE EVENING EXPRESS.**

Single Copy.....	4 cents
City Subscribers, served by Carriers, per week.....	24
Mail Subscribers, one year.....	\$9 50
Six months.....	5 00
Price to Newsdealers, per 100.....	8 00

**THE SEMI-WEEKLY EXPRESS.**

One Copy, one year, (104 issues).....	\$4 00
Six months.....	2 50
Two Copies, one year.....	7 00
Five Copies, one year.....	15 00
Ten Copies, one year.....	28 00
Twenty-five copies one year to address of one person.....	60 00

An extra copy will be sent to any person who sends us a club of ten and over.

## WEEKLY EXPRESS.

One copy, one year, (32 issues).....	\$3 00
Six months.....	1 50
Three Copies, one year.....	5 00
Five Copies, one year.....	8 00
Ten Copies, one year.....	15 00
Fifty copies of Weekly address of one person.....	50 00

Any larger number, addressed to names of subscribers, \$1 60 each. An extra copy will be sent to every club of ten.

**CAMPAIGN WEEKLY EXPRESS FOR 50 CENTS.**

Commencing June 1st and continuing to December 1st, 1868. We are advised by our friends throughout the country that determined efforts are making (and with some success) to push into circulation Radical journals. In the interest of the present Rump Congress, and believing that the circulation of half a million copies of the WEEKLY EXPOSURE during the coming year, would be more effectual in influencing and confirming voters (by opening the eyes of the people to the issues of the present crisis) than five times their cost spent in the ordinary way just before election. Almost every Democratic and Republican who is worth anything, will vote right in the coming contest. See to it that such persons are supplied with the WEEKLY EXPOSURE. It costs but little, and the result will be permanent. Friends who propose to co-operate with us, please send your orders as promptly as may be.

ADDRESS—J. & E. BROOKS, Nos. 13 & 15 Park Row, New York.

Read—Subscribe—Circulate.—Presidential Campaign 1868.

The importance of the crisis of 1863 to the saving of the Government of our fathers, the re-establishment of the constitution and restoration of the Union, and the necessity of a more healthful and steady business to the people, demands of all Democrats and Conservative citizens and people in the country, some efforts to counteract the immense exertion of those who are using the offices of office and fortunes acquired by war, to maintain the present disorganized state of the country. We have no political information as widely as possible, and at the mere cost of paper, during the coming campaign, at the solicitation of friends in the State and country, we now offer the following premium to agents:

For every Club of	25	Weeklies, at \$1 per copy,	\$5
Do	50	do do	10
Do	100	do do	20
Do	15	Semi-Weeklies, at \$2 do	5
Do	25	do do	10
Do	50	do do	20
Do	5	Dailies, at 9.50 do	8
Do	10	do do	16

These Premiums will be paid for all Clubs sent us from this date until May 1st. We hope at least to add 10,000 to our list of Weekly subscribers between this time and the Democratic nominations on the 4th of July.

In response to many of our subscribers we have made arrangements to club the Phrenological Journal, Riverside Magazine, and American Agriculturist, on the following terms, viz:—

Phrenological Journal and Weekly Express for one year.....	\$3 50
Riverside Magazine " " " " .....	8 00
American Agriculturist " " " " .....	2 50

Phrenological Journal and Semi-Weekly Express, for one year.....	\$5 50
Riverside Magazine " " " " .....	5 00
American Agriculturist " " " " .....	4 00

Thus offering to our subscribers a choice variety of reading, and at a low price. These terms are only applicable to new subscribers or renewals of subscriptions.

Remit by Draft, Post Office Money Order, or Registered Letter, to

**J. & E. Brooks,**

No. 18 and 15 Park Row, New York.

**TYPES OF MANKIND; or ETHNOLOGICAL RESEARCHES** based upon the Ancient Monument Paintings, Sculptures and CRANIA of Races, and upon their Natural, Geographical and Biblical History, illustrated by Selections from the Papers of SAMUEL GEORGE MORLEY, M.D. (late President of the Academy of Natural Sciences at Philadelphia). By J. C. NORT, M.D. and GEO. R. GLIDDEN. Sent by Express.

HARVARD UNIVERSITY



**Colgate & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are SUPERIOR in all the requisites of GOOD TOILET SOAPS, and consequently have become the STANDARD among Dealers and Consumers. Sold East and West, North and South.

## EDMUND YATE'S GREAT NOVEL, "THE ROCK AHEAD"

Is now being published in the NATIONAL; the most brilliant Novel offered to the public in years. This story is simply the life-history of a great, The Greatest Prima Donna.

The NATIONAL is an illustrated journal of 16 pages. The most entertaining stories, the best poetry, are always to be found in its columns. Whilst the matter is of the most interesting kind, yet nothing that can offend the taste of the most delicate and refined lady will be found in its pages.

**LADIES!** Eight pages of the NATIONAL are gotten up each week to please you. If they do not suit you, write at once and the change you desire SHALL BE MADE.

We give the most magnificent list of premiums ever offered to the public! News Dealers should send for list of premiums offered them.

### ORIGINAL DECIMAL SYSTEM OF PREMIUMS,

Giving to every TENTH \$4.00 subscriber, who sends the money direct to this office, THREE DOLLARS in silver; to every HUNDREDTH \$4.00 subscriber, FIFTEEN DOLLARS in gold; and to every THOUSANDTH \$4.00 subscriber, ONE HUNDRED DOLLARS in gold. We are induced to do this from the fact that hundreds of our subscribers live where a Club would be out of the question. No subscriber who sends less than four dollars, or fails to send that sum direct to our office, by Postal Order, by Draft, by Check or by Express, will be entitled to the benefits of the Decimal System.

This is the only Paper in the United States having the Decimal System of Premiums.

\$3 00 in Silver to every	10th Subscriber, U. S. Standard weight.
15 00 in Gold "	100th " " "
100 00 " "	1000th " " "

All letters will be opened in the order in which they come, and the premiums will be awarded in accordance therewith. Premiums sent by express at our risk.

Write your Name, Town, County, and State in full.

All Checks and Bank Drafts payable to the order of the NATIONAL PUBLISHING COMPANY.

Express Packages to this office, 432 BROOME STREET, New York City.

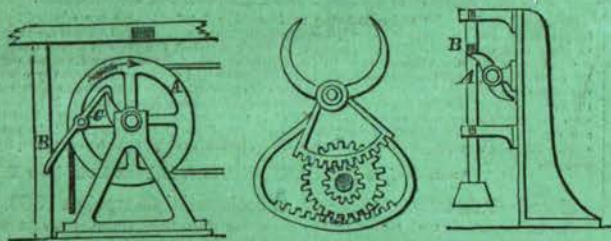
Terms \$4 per annum, in advance.

Address Letters,

P. O. Box 5903,

NATIONAL & FREE MASON,  
NEW YORK CITY.

In Press, and will be Published on or about May 1  
FIVE HUNDRED AND SEVEN



## MECHANICAL MOVEMENTS

EMBRACING ALL THOSE WHICH ARE MOST IMPORTANT IN

Dynamics, Hydraulics, Hydrostatics, Pneumatics, Steam Engines, Mill and other Gearing, Horology, Presses and Miscellaneous Machinery; including many movements never before published, and several which have only recently come into use.

By HENRY T. BROWN,

Editor of the "American Artisan."

This table of "MECHANICAL MOVEMENTS" which has appeared in the pages of the several volumes of the AMERICAN ARTISAN, is the largest and most comprehensive ever published. It will be issued in book form, with the engravings and letter-press arranged in an ENTIRELY NOVEL MANNER, affording great convenience for reference; and it will be found invaluable to the Engineer, the Machinist, the Draughtsman, the Inventor, the Student of Mechanics, and to Manufacturers and Artisans generally.

PRICE ONE DOLLAR; SENT BY MAIL FOR 15 CENTS EXTRA.

BROWN, COOMBS & CO.

Publishers of the "AMERICAN ARTISAN,"

No. 199 BROADWAY, NEW YORK.

The American News Company, New York, are Agents for the Trade.

TO POLITICIANS AND LIBRARIES.  
AN

## IMPORTANT STATISTICAL WORK.

Reproduction, by Photo Lithography, of

THE TRIBUNE ALMANAC,  
IN TWO VOLUMES.

VOLUME I. contains from 1838 to 1841—both years included

VOLUME II. contains from 1845 to 1868—both years included

Sun-Light, the Camera, and the Lithographic Stone and Presses used to Reproduce a Book in Facsimile at a cheaper rate than it could have been done by Types in the ordinary way

Two Volumes of about 1,800 pages of closely printed matter.

IMPORTANT STATISTICS FOR \$10.

The following is the Advertisement as printed in the First Volume, with the type-print Photo-Lithographically reproduced. Mr. Greeley's manuscript copy of the same is also produced in like manner, in facsimile:

In the Fall of 1887—years before the establishment of THE TRIBUNE—the October Elections having developed a popular uprising against the Jackson-Van Buren dynasty which had for ten years seemed invincible—I was moved to issue a POLITICAL REGISTER for 1888, intended mainly to embody the Election Returns of that year, and compare them with those of some preceding year. The reception of that little annual was such as to justify its reproduction for each succeeding year—that of 1842 only excepted—until the issue for 1868, will complete a series of 30 Annual Registers of Election Returns, with other useful political statistical matter, afforded for a trifle to each reader, though the preparation of each issue now involves a total cost of more than \$1,000. This Annual has been known successively as THE POLITICAL REGISTER, WHIG ALMANAC, and TRIBUNE ALMANAC, under which last name it has been issued for several years past. The stereotype plates of the earlier issues having been consumed in the fire which destroyed The Tribune Building in 1845, it has for some years past been impossible to procure full sets of the work at any rate, and the imperfect sets from time to time thrown upon the market have commanded fabulous prices.

At last the new art of PHOTO-LITHOGRAPHY—as yet in its infancy, but giving promise of great results in the future by no means distant—has rendered it possible to reproduce the old issues at a moderate cost; and it was resolved that a limited number of full sets of the work—at least, so far as its contents were not ephemeral—should be photo-lithographed and offered to the public. Of that resolve, the work herewith presented is the fruit. As it will be wholly unique, and of great interest to historians and politicians, I trust that most of the sets may be promptly secured for Public Libraries, where they may be preserved and remain generally accessible. Those who fail to obtain a set directly will probably miss their only opportunity.

HORACE GREELEY.

The complete sets of The Register and Almanac are comprised in two neatly bound volumes and are now ready. Price, for the two volumes, \$10.

Those wishing to secure these interesting Political Statistics should send in their orders immediately, as only 1,000 copies are printed.

Each order must be accompanied with the cash. Address THE TRIBUNE, New York.

**American Watches**—"The best in the World." For sale at Waltham Factory prices by  
T. E. LYNNER & CO., 189 Broadway, N. Y. Established 20 years. Price List sent on application.

HARVARD UNIVERSITY



J. H. HALLOCK, Manager, 82 and 84 Nassau Street, New York City.

VOL. 48.—1868.

[illegible]

NERVOUS.



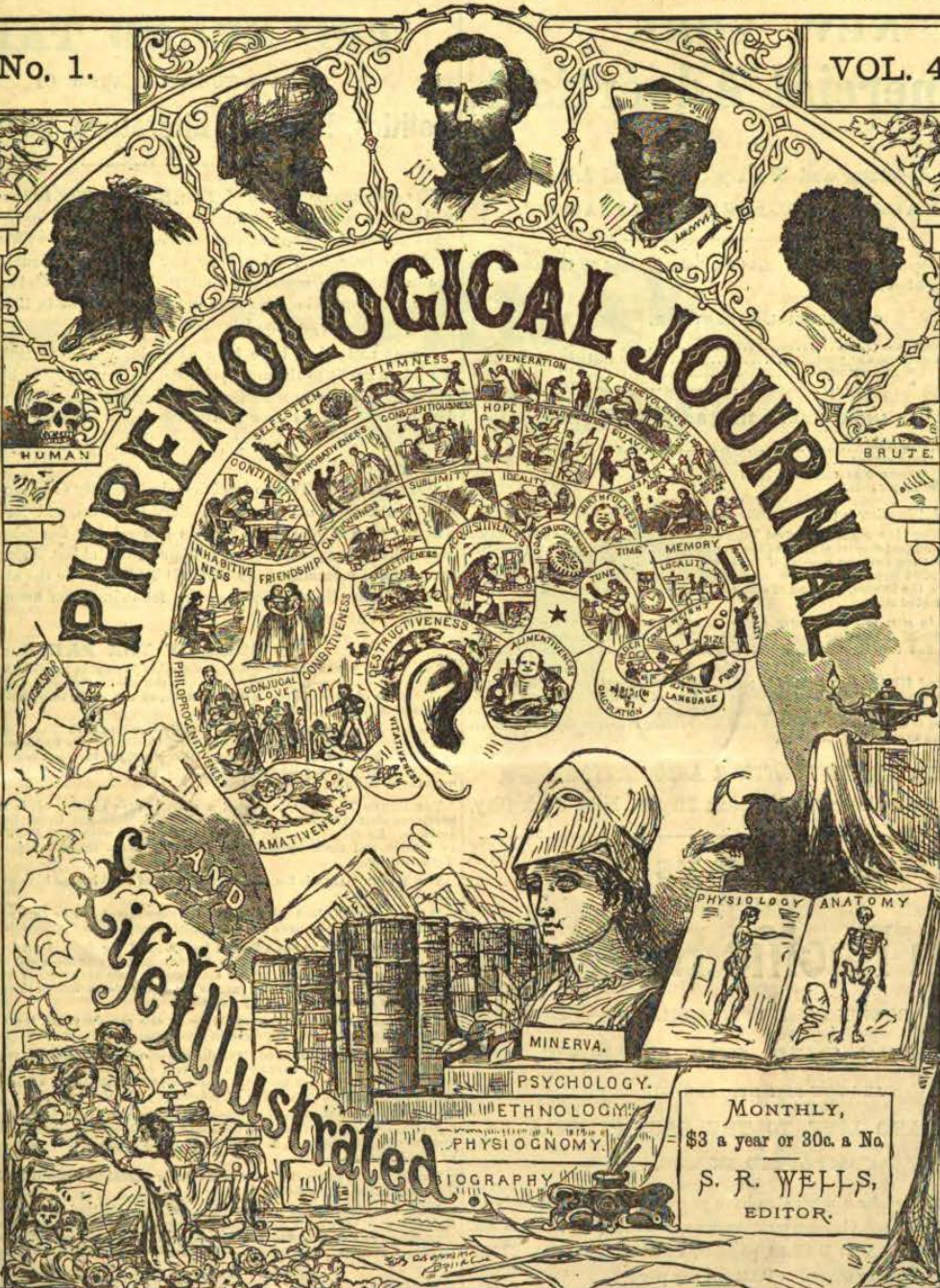
SANGUINE.



INTELLIGENT.



IDIOT



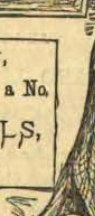
BILIONS.



LYMPHATIC.

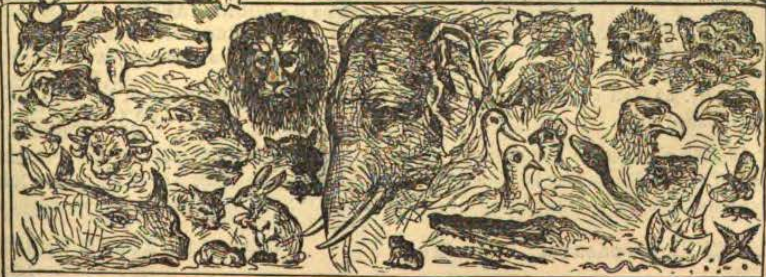


BRUTAL



KNOWING.

Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phenology, Physiology, Phsylognomy, Psychology, Education, and to all those progressive measures calculated to Reform, Elevate and improve Mankind socially, Intellectually and Spiritually. Embellished with numerous Portraits from Life, and every Engravings. Published the first of every month.



For a Single Copy, a year, - \$3.00  
For Five Copies, a year, - 12.00  
For Ten Copies, a year, - 20.00  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30,  
and a copy of 'NEW PHYSIOGNOMY.'  
Twenty Copies a year, \$40, and a  
"Student's Set," worth \$10. Sub-  
scriptions will be received for one,  
or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N. Y.



The **AMERICAN BAPTIST**, which for Twenty-five years has been pleading Equal Rights for all Men. The only Radical Paper in the Baptist denomination. Published Weekly, 37 Park Row. Edited by Rev. N. BROWN and J. DUEK. \$2 a year.

## NEW YORK Commercial Advertiser,

AND

New York Spectator and Weekly Commercial Advertiser,  
No. 1 BARCLAY ST. and 56 WILLIAM ST.

The above named well-known and long-established journals, edited by THURLOW WREN  
are published at the following prices:

### COMMERCIAL ADVERTISER.

Single copy.....	5 cents.
Mail Subscribers, one year.....	\$11 00
" " six months.....	6 00
" " one month.....	1 00

### SPECTATOR AND WEEKLY COMMERCIAL ADVERTISER,

One year, one copy.....	\$2 00
" " four copies.....	7 00
" " seven copies.....	10 00

and in proportion for larger lists.

The *Commercial Advertiser* is published daily at 2, 3, 4, and 5 P.M.

In its several editions it contains the latest Telegraphic News from Europe and from all parts of the United States; correct reports of the markets of New York and the principal cities of the Union; trustworthy reports of the Stock, Bond, Money, and Gold Markets, and carefully compiled news received by mail. Especial attention is paid to Literary Criticism and News, the Drama, Art, and Music, and the greatest variety and freshness are given to the selected matter.

To readers both in city and in country, and to transient sojourners at the *Watering Places*, the *Commercial Advertiser* is indispensable. Merchants and Bankers in all parts of the country will find its Commercial, Dry Goods, and Financial Reports full, reliable, and complete.

The *Spectator and Weekly Commercial* is published every Thursday. It is a large sheet, and contains all the news of the week up to the hour of publication. To Farmers, and to persons in the country, it is a most desirable paper. Its Agricultural and Horticultural Intelligence is carefully prepared and its whole reading matter is especially inviting, entertaining and instructive. Address,

### COMMERCIAL ADVERTISER ASSOCIATION,

Corner of Fulton and Nassau Streets, New York City.

600 MILES

OF THE

## Union Pacific Railroad,

RUNNING WEST FROM OMAHA

ACROSS THE CONTINENT,

ARE NOW FINISHED, AND THE

WHOLE GRAND LINE TO THE PACIFIC WILL BE  
COMPLETED IN 1870.

The means provided for construction have proved ample, and there is no lack of funds for the most vigorous prosecution of the enterprise. The Company's FIRST MORTGAGE BONDS, payable, PRINCIPAL AND INTEREST, IN GOLD, are now offered at PAR. They pay

SIX PER CENT. IN GOLD,

and have thirty days to run before maturing. Subscriptions will be received in New York at the COMPANY'S OFFICE, No. 20 Nassau street, and by JOHN J. CISCO & SON, Bankers, No. 59 Wall st., and by the Company's advertised Agents throughout the United States.

A PAMPHLET AND MAP for 1868, showing the Progress of the Work, Resources for Construction, and Value of Bonds, may be obtained at the Company's Offices or of its advertised Agents, or will be sent free on application.

JOHN J. CISCO, Treasurer, New York.

May 25, 1868.

## THE ROUND TABLE

A SATURDAY REVIEW OF

Politics, Finance, Literature, Society & Art.

The spontaneous growth of *The Round Table* has been such that it will shortly enter upon its Eighth Volume with not only a larger subscription list than it has had at any previous period, but with a much larger one than has ever been enjoyed by any American Journal of its character; one in which are represented all the States of the Union, as well as many readers in England and on the Continent, and even in Liberia, India, China, Japan, Australia, and the Islands of the Pacific.

Money and labor have been unsparingly used to make *The Round Table* a credit to the metropolis and the country. It has been conducted with energy and perseverance, has aimed steadily at improvement in every department, and has now won a substantial position which, in a business point of view, is undoubtedly stronger than that of any similar journal yet founded in this country.

*The Round Table* has labored vigorously for national literature, for fearless discussion of political and social problems, and for the promotion of a higher type of journalism than in general has flourished among us. Its efforts have been warmly appreciated; the ablest Journals at home and abroad have pronounced the *ROUND TABLE* to be the ablest publication of its class in the United States, as the following from among a multitude of encomiums will show.

### NOTICES OF THE PRESS.

THE *ROUND TABLE* has become such a weekly journal as has been for a long time needed in the United States—a journal which has the genius and learning and brilliancy of the higher order of London weeklies, and which, at the same time, has the spirit and the instincts of America.—*New York Times*.

We so seldom have an opportunity of fully agreeing with *The New York Times*, that it gives us great pleasure to be able to endorse the above. We find a great deal to differ from in *THE ROUND TABLE*. Its principles and sympathies, in many respects, are alien to ours; but it is really the only literary and critical weekly, worthy of the name, that comes to our office.—*Mobile (Ala.) Advertiser*.

THE *ROUND TABLE* has achieved a cosmopolitan success. It is to the metropolis and provinces what *The Saturday Review* is to London and Great Britain's wilderness of parishes. Extracts from *THE ROUND TABLE* figure weekly in *Public Opinion*, published in London, and made up of the best clippings from the best papers in the world.—*New York Leader*.

THE *ROUND TABLE* is the ablest publication of the kind we have ever had in America.—*The Boston Post*.

It is certainly the best thing of the kind ever attempted in this country, and should be encouraged by all who have any taste in literature.—*The Publisher's Circular (Phila.)*

"THE *ROUND TABLE* has a field of its own, and the field it made itself, by its dashing way of dealing with men and things. Literary, moral, scientific, and indeed with whatever came in its way. All in all, it is the most entertaining weekly printed for well-read, thinking, cultivated people who care to get under the surface of things, and who do thinking on their own account.—*Troy Times*.

That it is conducted with great ability no one can deny, and it ranks to day as the best literary weekly that ever appeared in this country.—*The Philadelphia Age*.

It is the best exponent of cultivated American thought that has yet appeared among the weekly Press. It is a literary (in the best sense of the term) and a critical journal of which no American taste need be ashamed, and in the light of our past literary history, that is saying a good deal.—*The Cleveland (O.) Herald*.

As a thoroughly independent journal *THE ROUND TABLE* has no superior. It does not fear to deal frankly with any of the social or political issues of the day; and upon every subject which it discusses, holds and maintains a firm and decided opinion.—*Charleston (S. C.) Mercury*.

THE *ROUND TABLE* is the best literary paper published in the United States.—*Trubner's Literary Record (London)*.

It comes nearer to the standard of excellence attained by the chief London weeklies than the New York daily press does to that of the leading London dailies. It is characterized by the strongest and freest expression of truth; commenting without fear on social, political and moral delinquencies.—*The Anglo-American Times (London)*.

In entering upon the publication of the Eighth volume, the publishers desire to state that no effort will be wanting on their part to sustain the reputation the *ROUND TABLE* has already gained, and to extend as far as possible its sphere of usefulness as an advocate of principles tending to the moral and social elevation of the people.

Subscription price of the *ROUND TABLE*, \$6 a Year,  
\$3.50 for 6 months.

The *ROUND TABLE* \$6, and the *PHRENOLOGICAL JOURNAL* \$3, to one address for \$7.50. Any of the leading Magazines may be had along with the *ROUND TABLE* at a similar reduction from the subscription price of each.

Office of the *ROUND TABLE ASSOCIATION*,  
132 Nassau Street, N. Y.

MEDICAL ELECTRICITY: embracing ELECTRO-PHYSIOLOGY and ELECTRICITY as a Therapeutic, with special reference to practice. Showing the most approved Apparatus, Methods and Rules, for the Medical Uses of Electricity in the Treatment of

HARVARD UNIVERSITY



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, JULY, 1868.

[VOL. 48.—No. 1. WHOLE No. 355.]

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
Peter Von Cornelius..... 1	A New Volume..... 22
A French Educator on American Free Schools..... 2	The Day..... 22
The Development Theory..... 4	National Republican Convention 23
True Nobleness..... 8	Voters in America..... 23
Abbott Lawrence and Zadok Pratt..... 8	Daily Lectures on Man..... 23
Appetite Perverted..... 19	Science vs. Religion..... 23
Tobacco..... 19	Lord Brougham..... 24
"Like Begets Like"..... 11	Popular Lectures in New York 24
Our Hair..... 11	Professional Instruction in Practical Phrenology..... 25
Eminent Roman Catholic Clergymen..... 13	"Don't Leave the Farm"..... 25
Saint Peter..... 15	Mohammed..... 25
A Convention of the Faculties..... 16	Miss Eliza A. Pitzelinger..... 29
Giuseppe Verdi..... 17	The Indians and Mountains of Oregon..... 30
Spirit Greetings..... 18	"What They Say"..... 32
"Lady Dafferty"..... 18	Literary Notices..... 32
"No Cards"..... 19	To Our Correspondents..... 33
National Types of Female Beauty..... 21	Publisher's Department..... 34
	General Items..... 34
	The Coal-Mines of England..... 40

## The Journal.

Man, know thyself. All wisdom centers there ;  
To none man seems ignoble, but to man.—Young.

### PETER VON CORNELIUS, THE EMINENT GERMAN ARTIST.

This is an imposing face. The great size of the cerebrum at once strikes the attention. The prominence of the perceptive faculties, the apparent breadth of the forehead, and the fullness of the side-head anteriorly, impress us with the strength and accuracy of his observation, the scientific compass of his analytical judgment, the force and fertility of his imagination. Appreciation of forms and proportions, the ready comprehension of mechanical relations and the laws of construction, the facile adaptation of means to proposed ends, and remarkable inventive and artistic discernment, were qualities which the great German painter and designer possessed to a surprising degree.



PORTRAIT OF PETER VON CORNELIUS.

He was by no means deficient in those organs which inspire perseverance, self-reliance, and aspiration; the elevated crown shows great Firmness and strong

Self-Esteem, while the adjacent organs, Approbativeness, Conscientiousness, and Cautiousness, swell grandly on the view. Although of Teutonic stock, yet the

temperament was more thoroughly infused with the forceful impulse of the motive than is usually the case with the pure Teutonic type. His nature was a practically imaginative one; not a metaphysically imaginative one. His views of a profession purely esthetic in its character were not, as is usually the case, and consistently, too, visionary or speculative, but utilitarian, objective. His wonderful capability to design allied itself with those faculties which appreciate tangible purposes and realities; and all that he wrought out has in it the elements of social utility, social culture. The world is the better off for having had such a man as Cornelius to labor in the noble realm of art, and leave behind him consummations which must refine and educate the observer.

#### BIOGRAPHY.

The first and greatest reformer of German painting—Peter von Cornelius—died at Berlin, on the 17th of March, 1857, in the eightieth year of a glorious and honored life. Commencing his career when German art had become degraded by foreign and frivolous elements, he sought to awaken and regenerate the slumbering art-spirit of his country; and at his death he was the recognized founder of a school which now claims as its followers the most distinguished German artists of the present day. Like the noble Goethe in literature, he sundered the bonds that held down the true spirit of art, and infused life where had before been decay and death. The great motto which inspired all that he did was comprised in that word *life*. "I despise every composition, and recognize nothing as art," he said, "that does not live; but the degrees of life in art are as infinite as in nature itself; and when I can love the meanest life with tenderness, so will I therefore not go astray in the highest and most perfect claim of human artistic ability."

Cornelius was born on the 3d of September, 1788, in Düsseldorf, the son of the inspector of the Gallery of Paintings there. He early found opportunities to become acquainted with the choicest works of art; even the play-hours of his boyhood were passed in the galleries that contained the masterpieces of Rubens and the old German school. As a mere child, he continually exercised himself in the imitation of beautiful forms, and his eminent talent soon became remarked. His father gave him the first directions in the path of his artistic destination, and also provided the means for his further improvement in the Academy; but he died suddenly. His mother, though in somewhat straitened circumstances, was advised to place her son apprentice to a goldsmith, but she had already perceived the extraordinary inclination of her son for art, and declared her willingness to suffer privation sooner than take him away from his studies. In later years, her

son often boasted of this, and confessed that the confidence of his mother had infused into his spirit a still stronger enthusiasm for his chosen pursuit.

In the Academy of his native city the young and gifted boy rapidly improved under the guidance of Langer. He was himself fully aware of his own power and aims; and became early noted for his spirit of personal freedom and independence, and for an earnest striving after truth in all that he did. His first studies were in drawings from Marc Antonio's engravings, from the antique, and from the works of Raphael, the latter of which he endeavored to copy entirely from memory. At twelve years of age he commenced upon his own compositions, and was soon able to contribute to the support of his family by illustrating almanacs, painting banners, and other general work. He received his first important commission when he was nineteen years old, to paint the cupola of the old cathedral at Neuss with colossal figures in chiaroscuro; which was necessarily a somewhat crude performance. He had now to depend entirely upon himself for support; and, with a deep religious spirit, he aimed to fulfill the highest requirements of his chosen profession.

Cornelius always looked to Rome as the proper theater for his studies; he had already become inspired with the grand idea of regenerating German art. In 1811 he reached the Eternal City from Frankfort on the Main, where he had been engaged on a series of illustrations to Goethe's "Faust;" which are considered among the most original and successful of his designs. In Rome a new world enchanted him. Here he formed an intimate acquaintance with Overbeck; and these two, with other congenial spirits, formed themselves into a little brotherhood, and occupied a part of the old convent of St. Isidore as their studio. So eagerly and absorbedly did they pursue their studies, that they soon drew upon themselves the attention of other congenial souls; among whom were Goethe, Schlegel, and Niebuhr, who were in full sympathy with their well-known and settled purpose of replacing the pedantry and irksome rules of the academies by a return to the truer and nobler spirit of the old masters. The little band found abundance of employment. Among the chief works of Cornelius at this period are two frescoes, which he executed for the Prussian consul-general: "Joseph Interpreting the Dream of Pharaoh's Chief Butler," and "Joseph Recognizing his Brethren." These immediately brought him in high favor. He was also commissioned by the Marquis Massimi to decorate the walls of his palace with frescoes from the Divina Commedia of Dante, but he only completed the designs (which were subsequently engraved by Schoefer) for this work, having received an invitation from the Bavarian court to aid in the decoration of the Glyptothek at Munich.

Cornelius left Rome in the year 1819, and soon afterward commenced his labors in the Glyptothek, where he was employed for ten

years, with the assistance of a large number of pupils. In the mean time, in 1828, he had also reorganized the Academy of his native city of Düsseldorf, of which he was appointed director. In Munich he had two halls devoted to his own decoration. The Hall of Heroes he decorated with the history of the demi-gods and heroes who contended in the Trojan War; the other, the Hall of the Gods, with scenes representing the whole of the Grecian mythology. This work was one of the most remarkable of our times. The figures are of colossal proportions, and are as equally distinguished for their grandness of conception as for their exceeding simplicity in execution. While in Munich he also undertook the general decoration of the corridors of the Pinakothek, and commenced a series of symbolical frescoes for the ornamentation of Ludwig's Church, comprising the chief features of the contents of the Christian confession of faith, from the "Incarnation of Christ" to the "Last Judgment." The last-named picture, measuring 64 feet by 30, is the largest painting in the world, exceeding even that of Michel Angelo on the same subject. In merit, too, it is well worthy of comparison.

In 1841 Cornelius' fame had spread over Europe, and both royalty and fortune smiled upon him. He was consulted by the British Government with reference to its new Houses of Parliament. The King of Prussia also invited him to become director of the Art Gallery in Berlin; which honor he accepted. While here, he painted a portion of the frescoes in the Campo Santo, the cartoons of which are well known by the published plates. One of these, representing the "Four Horsemen" of the Apocalypse, is generally considered as his most powerful and original conception. He furnished the design for the baptismal "Shield of Faith" which King William presented to his godson, the young Prince of Wales. He also made several other beautiful designs for medals. In 1853 he commenced another remarkable painting, for the decoration of the Berlin Cathedral, entitled the "Day of Judgment," visiting Rome several times before its completion. His later works are quite as vigorous in spirit and life as the conceptions of his younger days. Indeed, he improved rather than degenerated up to the day of his death.

When Cornelius had finished the frescoes in the Ludwig's Church in Munich for King Ludwig I., king of Bavaria, the latter was displeased with some of the paintings which the great artist himself had executed. Cornelius felt deeply grieved by the manner of the king, and requested his release, so that he might leave Bavaria and find a more congenial home elsewhere. An artist relates that the king called him to his cabinet and asked him what he thought of the frescoes which Cornelius had painted in the Ludwig's Church. The artist extolled the work of Cornelius, but Ludwig interrupted him abruptly by saying: "But the painting! The painting is worth nothing! A painter must be able to paint!" The artist replied: "But Cornelius is more

a painter,—he is an artist, and one of the best in the world!" "And yet he is no artist," said the king, excitedly. "He wants away! Let him go! I will not detain him." "Your majesty," said the artist, "it will be a sad day for Munich and for us all, if you, your majesty, will lose in him a gem of your crown." These last words aroused the king to a high degree: "What!" said he, "is Art in Munich? Is it Cornelius? I will know!" But Ludwig found out his loss too late, and deeply regretted the slight that he had given him; but all his efforts to re-establish the old friendly relation between them were futile, for the noble spirit of Cornelius was as independent as it was gigantic. Cornelius had long been the acknowledged and honored master of German art when death found him so suddenly away. His life-long passion had not been confined to his own workshop; but by word and deed he had kindled it in the hearts of all who knew him. His motto was, that art should represent life, and not care that his should not represent comeliness; but human life and human nature in its highest and noblest potencies. He himself wandered through the whole history of art; he had studied him as he found him in the Greeks, in Homer's ideal songs, and in the wild romantic legends of his fatherland; and everywhere his lofty spirit appreciated whatever had the true ring of humanity; that represented man in his most exalted and beautiful; and these he wove into epic and dramatic scenes which are not less remarkable for their pureness of embodied thought than for their idealistic enchantment. His works stamped throughout with the genius of individuality; his spirit was full of the deepest religious feeling, and from the fountain of his inexhaustible imagination his creations became ever newer, more elevated, and more beautiful. Though Roman Catholic in religion, he was equally catholic in spirit; and whether in decorating the churches of the Protestant capital of Prussia, or the halls of Catholic Munich, he strove only for truth, and nothing but the truth—for a mind like his could not be bound by any narrow dogma of faith. In the annals of the history of German art his name will stand forth for all time among the greatest of German painters.

**THEORY OF TRANSMISSION.**—The physical characteristics, the intellectual traits, and the moral qualities and proclivities descend from father to son. Upon seeing a man's children we instinctively begin to trace the resemblance to father and mother, and sometimes discover a remarkable likeness to some grandparent or perhaps great-grandparent. That was the first step of observation in this line. Subsequent comparisons of phenomena established what is generally accepted as the law of the transmission of mental and moral qualities.—*C. F. Adams, D.D.*

### A FRENCH EDUCATOR ON AMERICAN FREE SCHOOLS.

THE intelligent reading classes in America are so much accustomed to seeing our systems of education censured and depreciated when reviewed in comparison with the English foundations and the French academics, and that, too, in newspapers and periodicals boasting the highest literary excellence in both the editorial and contributory departments, that they have generally become convinced that the methods in common use for training the young idea are faulty and even pernicious.

If we were to believe the strictures on American education which we recently read in a prominent New York weekly, we would denounce our prevailing system as superficial and fragmentary in its practical results. But we countenance no such view. The grand system of free education, which is one of the noblest outgrowths of our democratic republican policy, commands our warmest approval, and must be acknowledged by every candid mind as the surest way yet discovered to the education and improvement of an entire nation. In literature, science, and art, it must be acknowledged that old Europe is somewhat in advance of young America. Our literature, *i. e.*, the perfected expression of cultured minds, is young; it has no centuries of learned authorship to refer to as have the literatures of Germany, France, and England; yet it has already challenged the respect of foreign literati, and its vigor, boldness, ambition, and ardent hope are the earnest of future growth and excellence. The public school has proved, and will prove, a potent auxiliary to its growth, awakening to powerful endeavor, not a few scattered intellects, as in the case of schools on a private footing, but many, which are necessarily brought into conjunction and competition by a universal free system. But are American schools so faulty, so ill organized, and superficial? Let foreign testimony have its weight in answering this question, especially if such testimony be based on the only practical basis of comparative investigation. It will be scarcely necessary to remind our readers that at the Paris Exposition of 1867 there was a school building, with all the interior arrangements and apparatus generally found in American public schools of the primary grade. It was, in fact, "an exact reproduction of one of numerous free primary schools" of the West. This "curiosity" attracted no little attention, especially from the Continental educators and savants, and led to the publication of a very interesting paper on the American public school system in the *Manuel General de l'Instruction Primaire* of Paris, the chief French educational organ, by M. H. Ferte, late Chief of Instruction in Paris.

After a brief statistical review of the state of educational matters in Illinois, in the course of which he calls particular attention to the fact that a large portion of the teachers employed are females, "a singularity of which France

offers no example," attributing to this organization of teaching the well-known manly intellect for which the present generation of women in America are distinguished, M. Ferte proceeds to consider the general school system of the United States. The high-ceiled, commodious, and well-ventilated school-buildings, with their convenient furniture, challenge his admiration. The arrangement of the windows, so that a part of the sash can be readily opened to admit fresh air without creating a strong draft, the plan of the desks, and the adaptations of the maps, globes, books, and other apparatus are pronounced vastly superior to those in common use in France. To use his definite language: "While we have long tables, accompanied by long benches, for accommodating ten or twelve pupils, who crowd, elbow, and hinder each other, in this American school we find the desks or tables neatly arranged for either one or two scholars, with a seat having a support for the back of the pupil. The teachers who read this will understand at once the advantages of such an arrangement. Does a scholar need to leave his seat, he can do so without disturbing his neighbor, or without being obliged, to the great detriment of discipline, to pass before seven or eight of his fellow-students, who never fail to make good such an occasion for mischief. It would be highly desirable to have these American desks introduced in our schools. The discipline would be benefited by it, the children could prosecute their studies without disturbance, and be very much more comfortable. We wish the same for the introduction of the inkstand, with which each table is provided. The calculators, geometrical figures, globes, charts, and other school apparatus, resemble much those in our best schools.

"Among the books we have examined, we find many deserving of high commendation. We notice improved methods of teaching penmanship, excellent and simple spelling, reading, and drawing books, quite superior in every respect, and also conveniences for cleaning black-boards, carrying books, and methods of object-teaching, quite unknown with us."

The sheets of moral mottoes hung up on the walls are regarded as no inconsiderable feature of the school apparatus. The essence of civil virtue and integrity contained in them exerts an influence most favorable to developing in youthful minds those principles which, if practiced, can not fail to make the children good men and women and worthy citizens.

The effects of such universal education are thus grandly described:

"The free primary school in America is truly the common center whence have sprung up the greater number of the men who have shed luster upon the commonwealth. It is there that were formed those energetic nations who have developed, in such a prodigious manner, the power of the United States. It is there that were blended together the Saxon, French, German, Spanish, Italian, and other races



which people the New World. Each one, on landing on these remote shores, brought his own manners, his language, his national spirit, his opinions and tastes. All these unevennesses and differences disappear in the new educated generation, to form only one great nation—homogeneous in its patriotism, persevering and enlightened in the accomplishment of its political and other duties, audacious and powerful in the realization of its gigantic purposes and destiny.

"All these wonderful results are due in a great degree to the primary school, where the young generations are molded and where they have learned that *equality* and *liberty* can live together in perfect harmony."

M. Ferte goes on to describe the higher departments of free education as they are graded in most of the States, viz., the grammar-school, the high school, showing that not only does America aim to afford a substantial basis for the mental development of all her citizens in the way of a thorough *primary* education, but she also seeks to cultivate a general taste for a high intellectual culture by providing liberal means for "*all*, without reference to race, color, or religious opinions," who may desire to improve themselves.

The equality of the sexes in mental culture as promoted by the free system is commented upon in the following terms:

"The American system can not be blamed for keeping females in a deplorable inferiority, as is often witnessed in the Old World. Far from it; instead of having not enough knowledge, men of sense have held the opinion that the American ladies have too much, and that they neglect, for abstract sciences, those home and house duties which in a woman ought to receive the first consideration.

"Experience, however, shows that American women are excellent mothers and devoted wives, no less than the women of the Old World; indicating, in another view, that the education so free, universal, and ample, exerts its beneficial influence upon all classes of society. It is the sanctuary of the family which becomes so admirable in America, and is another school where the young girl learns by her mother's side the lessons of domestic economy which go hand in hand with her school privileges, and which secure such capable and intelligent women as reflect great honor upon the American country and its institutions."

Those things which M. Ferte thinks amenable to improvement are the privilege exercised by teachers or single schools in selecting text books for use, and the almost exclusive adoption of American works in the school libraries. The former practice he regards as conducive to irregularity and detrimental to progress, though some benefit may result from such experimenting; the latter he considers unhappy, because so many valuable foreign authors are not brought to the notice and appreciation of American youth.

The methods of discipline and order are

highly commended, and on them, it is remarked, depends in a great measure the rapid progress made by children in their studies. The closing paragraphs of M. Ferte's review, which are a summary of what has been said, are worthy of reproduction as he framed them.

"It is found that the average expenses for the education of each child in the United States amounts to about sixty-two and a half francs (or \$17 currency) per annum. Five hundred thousand teachers, male and female, spread in these vast regions the benefits of education to millions of children.

"This immense army of instructors is far from being composed, as a rule, of men. Women occupy the first rank in their number, devotion, and talent. Their salary is not large, but in return, the teachers (both male and female) enjoy a respect and esteem which adds very much to their moderate compensation. They are welcome among the wealthy and most respectable families, who extend to them every social advantage and consideration. This distinction is conferred with high satisfaction as a tribute to instruction, which is considered the basis of the social edifice. Professorships are esteemed so highly, that the most substantial families allow their sons and daughters to hold the position, and numerous persons occupy the place of teachers during preparation for college or a profession, while large numbers rise to eminence from beginning as teachers in the primary schools.

"The changes which are thus influenced among teachers must result in many abuses, which would not occur if the teachers found in their occupation an object for its permanent adoption as their definite career. But in the United States, as everywhere, teaching is, and will always be, a condition requiring great sacrifices in return for very small compensation.

The youth among this enterprising and ambitious people are more able amid the carelessness of material interests given by the hope of a long life to offer the commonwealth the ardor and abnegation which are the necessary conditions of good teaching. Everything is then for the best in this apparent disorder, and without admiring all that pertains to primary instruction in America, we can not help praising a system which from so many heterogeneous elements has been able to form such a great nation."

AMERICAN LITERATURE.—The following is an estimate of the books, pamphlets, etc., published in this country during the year 1867:

	Vols.		Vols.
Fiction.....	741	Sociology and House-	
Religion and Theology.....	257	holds.....	22
History.....	107	Amusements.....	17
Poetry.....	130	Philosophy, Morals, Tem-	
Law.....	121	perance.....	25
Medicine.....	70	Science.....	21
Travels and Geography.....	74	Government.....	33
Belles-lettres, etc.....	80	Biography and Genealo-	
Fine Arts.....	81	gy.....	108
Arts, Trades, Occupa-		Local Literature, etc.....	25
tions.....	142	New Periodicals.....	11
Education.....	75	Other Books.....	34
Total.....			2,194

## THE DEVELOPMENT THEORY.

[A Lecture delivered at Washington by Dr. THEODORE GILL, of the Smithsonian Institution, and expressly reported by SAMUEL BARROWS, phonographer, for the PHRENOLOGICAL JOURNAL.]

### THE TWO SCHOOLS DEFINED.

IN considering this subject, it is first necessary to take cognizance of the two different schools which exist among naturalists. One may be called the Creatory school, and the other the Development school. Of the Creatory school, the most prominent advocate is Professor Agassiz. Of the Development school, the chief, as you are well aware, is Mr. Darwin. By the Creatory party it is generally maintained that all animals, as well as plants, have been created as they now are. The Development theory requires the belief that all animals, as well as plants, have sprung from one or few primordial germs. Most of the advocates of the Creatory theory further believe that all animals and plants have sprung from a pair or a combination of sexes; but it is not by any means granted by all who oppose the Development theory that this is the case.

### AGASSIZ' OPINION.

Professor Agassiz is the one who carries to the greatest extreme this Creatory theory, and, it may be added, carries it to its logical conclusion. He maintains not only that all animals and plants are descended from like ancestors, but that they have descended from communities; that, for example, man did not come into existence as a single pair; but that when the fiat of the Creator was given, he sprang upon the earth in communities such as we now find them. As Mr. Agassiz may be considered the chief representative of the Creatory theory, and has very clearly presented the alternatives of belief and non-belief thereon, I may be permitted to read his views on that subject as published in Nott and Gliddon's "Types of Mankind," for they have relation to the subject of preceding lectures. Treating of the word *species*, and accepting the definition of Dr. Morton, that species are primordial forms, he says: "I am prepared to show that the differences existing between the races of men are of the same kind as the differences observed between the different families, genera, and species of monkeys or other animals, and that these different species of animals differ in the same degree one from the other as the races of men; nay, the differences between distinct races are often greater than those distinguishing species of animals one from the other. The chimpanzee and gorilla do not differ more one from the other than the Mandingo and the Guinea negro; they together do not differ more from the orang than the Malay or white man differs from the negro."

"I maintain, distinctly, that the differences observed among the races of men are of the same kind, and even greater than those upon which the anthropoid monkeys are considered as distinct species." At another place he resumes: "The coincidence between the circumscription of the races of man and the natural limits of different zoological provinces charac-

ed by peculiar distinct species of animals, e of the most important and unexpected res in the natural history of mankind h the study of the geographical distribu of all the organized beings now existing the earth has disclosed to us. It is a fact h can not fail to throw light at some fume upon the very origin of the differen- existing among men, since it shows that s physical nature is modified by the same as that of animals, and that any general s obtained from the animal kingdom re- ing the organic differences of its various must also apply to man."

We find upon Borneo (an island not so ex- ve as Spain) one of the best known of the opoid monkeys, the orang-outang, and him as well as upon the adjacent islands va and Sumatra, and along the coasts of wo East Indian peninsulas, not less than other different species of Hylobates, the armed monkeys, a genus which next to the g and chimpanzee ranks nearest to man. of these species is circumscribed within land of Java, two along the coast of Coro- el, three upon that of Malacca, and four Borneo. Also eleven of the highest or- ed beings which have performed their in the plan of the creation within tracts and inferior in extent to the range of any e historical nations of men! In accord- with this fact we find three distinct races in the boundaries of the East Indian realm: elingan race in anterior India, the Malays anterior India and upon the islands, upon h the Negrilles occur with them."

closing he says: "Now there are only alternatives before us at present—1st. Ei- mankind originated from a common stock, all the different races with their peculiari- in their present distribution are to be as- d to subsequent changes, an assumption hich there is no evidence whatever, and h leads at once to the admission that the sity among animals is not an original one, their distribution determined by a general established in the beginning of the crea- or, 2d. We must acknowledge that the sity among the animals is a fact deter- by the will of the Creator, and their geo- hical distribution part of the general plan h unites all organized beings into one t organic conception; whence it follows what are called human races, down to specialization as nations, are distinct pri- dial forms of the type of man. The con- sence of the first alternative, which is con- to all the modern results of science, runs stably into the Lamarckian development ry, so well known in this country through work entitled 'Vestiges of Creation,' gh its premises are generally adopted by e who would shrink from the conclusion hich they necessarily lead."

THE QUESTION AT ISSUE STATED.  
Which are the alternatives presented, and y presented, I think, to us. Whether the munity of origin of man and the alleged equence—a Development theory—or a

Creatory one is most accordant with "all the modern results of science," is the question for examination. The advocates of the Develop- ment theory, as I have before said, instead of admitting that all men descended from a single pair, or instead of supposing, like Professor Agassiz, that all animals and plants are de- scended from communities or aggregations of individuals, insist that all animals and plants are descended, with modifications, from few primordial types. Although there are certain gradations of belief, yet they are not held by men most eminent in science. There are those who are willing to admit that all of the equine or horse tribe, for example, may have descended from a single horse-like animal, or all the feline tribe from a single cat-like one; yet the naturalist of wider experience, conversant with the classification of organic beings, contem- plating all the conditions of existence, and going back to the times of the past and recog- nizing the fact of development among animals and plants, is logically and almost inevitably forced to the conclusion, if he admits these va- riations at all, that all are descended from a few primordial types.

#### THE THEORY OF DEVELOPMENT.

A statement of a few arguments for this be- lief may now be submitted. It has been shown in previous lectures that there is an identity of plan among all animals; that the plans are few in number; that there is also a regular subordination; that we find species that agree with each other in almost all essential charac- teristics, but differing in different ratios; that these species are combined into genera, these genera characterized, as is generally said, by ultimate modifications of structure, and differ- ing also in various degrees. These genera are likewise combined into other groups, into sub- families and families, characterized in a greater or less degree by fundamental similarity of form, and these families are combined again into orders, these orders into classes, these classes into branches, of which we have ad- mitted five. In the vegetable kingdom we find, nearly the same gradation, but with dif- ferent names attached to some of the groups.

In examining these groups, we find as we ascend from the simple to the more compre- hensive that it becomes more and more diffi- cult to find distinctive characteristics for them; that is, it does in the main; there are excep- tions. Although these different categories, these different combinations of individuals, of species, are recognized by the naturalist, it is by no means the case that they are clearly and distinctly defined in nature. Every practical naturalist is well aware of that, and the history of science shows well what a conflict there has always been, and still is going on, as to the limits of species and the limits and variations of groups. Take, for example, man himself. It is generally admitted that man forms one species; but Professor Agassiz will maintain that there is an indefinite number of species, for he is not decided upon the number, reserv- ing the question for further study. But though we may variously estimate the varieties or

species, calling them three, accepting the views of Blumenbach; or five, accepting the views of Cuvier; or eleven, with Pickering; or many, with Professor Agassiz, it is impossible to give to each one of those species characteristics which will differentiate them from all others. If we look at the skull, we will find in the same race in the same tomb-yard those which are characterized by both brachycephalous and dolichocephalous forms. And take what char- acter you will and run it through a long series of skulls, and it is impossible to find any one character which will hold good as defining any race. We can call in hybridity to account for this, but the facts exist nevertheless.

Take also the monkeys of the genus Hylo- bates. We find that Professor Agassiz admits ten species, while it is generally supposed that there are not more than seven or eight. There is, however, a reason for this latitude of opinion. These species of Hylobates are related together in various degrees. We have one type very distinct from any of the others. We have that one group equivalent in its value, although containing only a single species, to another containing, we will say, seven species, and those seven species so related to each other that they can be variously combined. The differences existing between the most nearly related of these aggregates of individuals have in one case been considered specific, and in the other varietal or individual. There is a difference of opinion also regarding the number of species of the orang-outang, or the genus Simia. Some say there are two, some three, and some that all are only varieties of a single species. With regard to the chimpanzee, some say there are three species, others that there are two, and others, again, that there is only one. There is also doubt about the value of the characters differentiating this animal from the gorilla. Some say that the characters are of generic value, others that they are only of specific value. In this case, likewise, difference of opinion prevails with regard to the interpretation of value rather than to the exact form of difference. It is acknowledged by all that difference exists. There is no doubt that the chimpanzee is separated from the gorilla by its smaller size, its less robust frame, its more rounded cranium, the number of the ribs, and the relative size of the incisors. There is no doubt that these differences exist; the only difference between naturalists relates to the interpretation of their value. So, in the same way, there is no doubt of the distinctions between representatives of the groups to which the name of genera, families, orders, and classes have been given; but there are doubts as to the interpretation which is to be given of these differences. Again, we see that although the differences between certain animals are ex- tremely wide, there is still a recurrence in these extremes of the same elements; and though it becomes difficult in extreme cases for one who has not made a thorough study of comparative anatomy, of embryology, and geology to see these similarities, yet to one who is acquainted with these sciences, and who is endowed with

a proper scientific spirit, it is easy to see the transitions from one to the other. But if we limit our studies to one homogeneous group, it becomes easy to institute a comparison. A mere tyro in anatomy can institute a comparison between the various forms of the mammalia. It will be easy for him to recognize in the lowest forms the same bones that are developed in the highest; he will be led to observe the perfect identity of type in animals most widely separated externally.

#### THE TYPES IN NATURE.

The great types in nature generally recognized are five. These five, as I have said, are distinguished by difference of plan from each other; but even here we find it difficult to say how great is the value of those differences. In the highest forms there is no difficulty whatever in perfectly appreciating the great distinction existing between the groups; but when we descend in the scale, when in every group or branch we go from the high to the low, from the complex to the simple, then distinguishing characteristics become one by one so diminished there is an atrophy of certain organs, or the differentiating characteristics are not manifested on account of the simplicity, that it is difficult to ascertain what are the great groups and branches to which these lower forms belong. At present there is no doubt concerning the vertebrates; that group is well defined. There is no transition between the vertebrates and any other of the branches. But there is difficulty concerning the articulates, and the mollusks, and the radiates. The manner in which the relations of the lowest forms to their respective branches is ascertained is rather by a series of consecutive inductions than by the perception of any single character.

Another matter to be taken into consideration, and which logically follows the consideration of conformity to type, is the existence of rudimentary organs. As has been shown in former lectures with reference to the different forms of the vertebrata, all the important bones are represented to a greater or less extent; but there are some of the bones which are represented in a very rudimentary condition. Take for example the horse. We find that his feet end in single hoofs. We find two small slender bones, one upon each side of the carpal and tarsal bones, that are not apparent externally, which are called the splint bones. Now these bones are nothing but rudimentary metacarpal and metatarsal bones. The single hoof is not the homologue or correspondent of the double hoof of the cow, or the double hoof of the pig. It is rather the homologue of the external of these, and it is the homologue of the third digit in the hand and foot of man; and the two splint bones on each side are respectively the homologues or the representatives of the second and fourth. Now there is no transition in living forms between that type and the type with multiplied hoofs. But let us go back into the past. We find in the early tertiary an animal which in

the general features of its skeleton almost completely resembles the horse; but on each side of the metacarpal and metatarsal bones, instead of small splint bones existing, there are larger and quite well-developed bones which are evidently metacarpal and metatarsal bones, and these are capped by phalanges with hoofs. The rhinoceros on comparison with this animal (which is called hipparion) is found to exhibit the same number of bones in the feet, but then there is a greater hypertrophy of the splint bones of the horse, for instead of being small comparatively, as in the hipparion and the related types, they are very large, so that a hoof with three well-defined toes is the result. Now there is a striking affinity between the equine race and the rhinocerotid race. But if we study the group to which these forms belong in the living world, we find only the tapir, the rhinoceros, and the horse tribe, representing compact, strongly-marked families; but when we examine the animals of the past we find that between these families—trenchant as are their differences in the living world—there exist so many intermediate types that their close affinities can not for a moment be called into question. And this is only one out of many examples. Few groups can be named which can not be taken up in the same way.

#### AFFINITIES OF SPECIES.

Let us take another illustrating the presence of rudimentary parts. Among the animals of the present day we find that there is a division of ungulate animals into the two groups of the *Astrodictyles* and the *Perissodactyles*; that is, those having the hoofs in even number, as the cow and pig, and those having them in odd number, like the horse, tapir, and rhinoceros. If we go back into past times, we find that these forms are not so well defined as in those of the present day. In examining those of our own day, we find that those animals having the toes in even number are again divisible into two well-defined groups, ruminants and non-ruminants. Of the ruminants, the cow is a good example; of the non-ruminants, the pig. These groups among existent animals are strongly distinguished. One of the distinguishing characters, in addition to that of the structure of the stomach and intestinal canal, is the presence or absence of teeth in the upper jaw. All those animals that have a stomach and intestinal system adapted for rumination are likewise distinguished by an atrophy of incisor teeth in the upper jaw; the camel is a partial exception, and retains the external incisors. All those that have a simple intestinal canal have incisor teeth in the upper jaw as well as in the lower. The pig is a well-known example, and to the same group belongs the hippopotamus. Now if we examine the animals of past days, we do not find that these combinations of characteristics exist. Of course we can not know the condition of the intestinal canal; it is only by analogy from comparison of the skeletons that we are able to judge. But the comparison that we are able to make

between the skeletons shows quite a regular gradation of characters from one to the other. Bearing in mind also what has been said of rudimentary organs, in examining these animals of the ruminants, we find that in the young cow or the young sheep there are front teeth developed in the upper jaw, but they do not become functionally developed, and are early absorbed in the gums.

In embryology we have another series of facts which it is important to take into consideration. We find that the animal of a high type, man for example, goes through a series of changes, and that those changes assimilate him for the time being to the various animals which are below him in the scale of nature in a certain ratio to their rank and conformity with type. We do not find, however, exact similarities, and we should not expect to find them; for if Darwinism is true, we should rather expect that there should not be a gradation through a single series, but that there should apparently be divergences from a common type, and that these divergences should increase in ratios approximate to the dissimilarities of the adult forms. Such we find to be the case. The fetus of man at one time is very similar to that of the dog, hog, or porpoise, but not to the adult animals.

#### COMPARATIVE ANATOMY OF BRAIN.

We compared, on a former occasion, the condition of the brain of man with those of the ape and the lower animals. We see in the marsupials that the corpus callosum is almost entirely wanting, that functionally it might be said to be insignificant; that there is, however, a great commissure which takes its place functionally. Now, if we could examine the brain of fetal man, we should find that almost the same characteristics are represented in him. The brain, instead of being connected by a well-developed corpus callosum, is similarly connected by a rudiment of the corpus callosum, as in the marsupials; and the anterior commissure, as in the marsupials, is likewise well developed. But the resemblance would be still greater between the brains of the young of both forms; the more advanced development, however, causes the likeness to be lost in the adult man. You may also observe the difference in the combinations of bones. In the lower forms the elements of the occipital bone and the elements of the temporal bone of man are separated in all periods of life and persist as true independent bones. In man these elements combine at a very early period and form single compound bones.

#### GEOGRAPHICAL DISTRIBUTION OF TYPES.

Now let us take into consideration a few facts with reference to the geographical distribution of animals. In the first place there is a distinction of types in proportion to the isolation of areas. We find that in America we have one combination of animals, in Europe we have another; that as we go from the warmer regions of those countries—from this portion, for example, of America, and from England in the Old World—as we go upward



toward the northern regions, we find that the animals there become less numerous, but that there is a greater number common to the two regions, so that when we ascend into the polar regions, almost all the animals of one portion of the world are the same as those in any other portion of the same latitude; that is, in the Arctic regions animals are common to the whole areas of Europe, Asia, and America. Descending again, we find that those species that are common become very rapidly lost sight of; that the areas which they inhabit are soon passed and new species are found, in almost all cases different from those which are found in the corresponding latitudes of the other continents. As we go southward the distinction of types becomes greater and greater. In the regions that we should start from—the latitude of Washington—we find that the number of species common to the several countries was very small, but that there was at the same time a great similarity between many of the species of the two continents, that the species, although not identical, were at least representative, that they belong, in other words, to the same genera. But as we descend farther south we find that the differences become still greater and greater, and that generic differences are often lost sight of, and species become differentiated into sub-families and even into distinct families. There are, for example, in the tropical regions of the New World, monkeys of two different types (the *Cebidæ* and the *Mididæ*); the sloth, the ant-eaters, and the armadillos among mammals; and among birds, the humming-birds (for the humming-birds form a family with all their numerous groups entirely confined to America), the toucans, and numerous others. But when we institute a comparison between these animals of the tropics, as regards the different continents, we find that although they have now become differentiated beyond the bounds of genera, and as families in many many cases, still there is analogy between them. Although the family of humming-birds is entirely peculiar to America, still it has, in one respect at least, representatives in the Old World in the group called the sun-birds.

Another fact of geographical distribution is the ratio, *ceteris paribus*, of entities in ratio to the isolation of areas. North America, in its whole extent north of Mexico, has little more than two hundred species of land shells, that is, the whole extent of America from a little south of the political boundary of the United States up to the Arctic regions. If we go to the West Indian Archipelago we shall find that that number has almost or quite trebled for single islands. We shall find that Cuba or Jamaica alone has about three times as many species as the whole of North America. In North America we find that its species are distributed over a very large portion of its area; that many of the species extend over the whole area east of the Rocky Mountains, and from the extreme north of at least the temperate region to the Gulf of Mexico. But in

examining the shells of those West Indian islands we find that not only are there great numbers of species, but that those species are not shared by the different islands. Most of the shells of the island of Cuba are peculiar to it, a very small percentage of them being found elsewhere. The same is true of Jamaica; and to a less extent the same may be said of the other islands, the number of species though not being so enormously great. The same facts also appear, but to a more limited extent, with regard to the Philippine Islands. Intermediate regions have intermediate types. If we again avail ourselves of the same shells, and examine those that are found in Texas and those found in this latitude, we find that though some of the former region are different from any found in the latter, more of the species are common to both; but between some of these different species even there are forms which show that there is a tendency to combine. And in the case of others, if a naturalist had but a few specimens from these areas only, he might consider them as very distinct species; but when he began to get more, the characters used to differentiate them would be found inconstant, and they would necessarily be considered rather as varieties of the same species than as forms representing several species.

Hence follows another proposition: that the forms scattered over wide areas are variable in approximate ratio to the area.

#### FOSSIL REMAINS, AND THEIR TESTIMONY.

Let us go from the present world into the one immediately preceding. If we institute a comparison between our living marine shells and the Pliocene, that is, those immediately preceding the present, we find that there is a great similarity between the two. Going back into the Miocene age, we find as we compare it with our own age that the number of species common to the two is less; that the extinct species by far preponderate; and as we go back to the Cretaceous, we find that we have entirely lost all of the living species. But I must explain that although it is generally admitted that there are among Pliocene forms a number that are identical with those of the present day, still there are some naturalists who maintain that no two species have crossed the boundaries between the two formations; and that while naturalists and geologists are now almost entirely agreed that there are no cataclysms in nature, and that there have been none, such maintain that there have been cataclysms, and that there has been an entire extinction of the forms of one formation, and that they have been entirely replaced by those of a subsequent formation. By almost all, however, it is admitted that there is a transition of the animals of one formation into another, and various degrees of persistence in life of such. From the cretaceans found, it has indeed hitherto been generally agreed that there is no such transition; that all species of the Eocene formation are entirely distinct from those of the highest Cretaceous; but of the truth of this view there is great doubt. There is a gentleman in this audience (Professor

Blake) who has come from California, and who could tell us of beds found there that restore the lost link between the animals of the Eocene and the Cretaceous formations. There has lately been some dispute in regard to those beds of California, but the only effect it has upon my mind is to leave the impression that the difficulty is to find where the two formations, the Cretaceous and the Eocene, may be separated.

But from the Secondary Cretaceous, if we take a step backward into the strata of the same period, we find as we go farther back that the forms become more and more dissimilar from those of the present day; but that the transition into proximate beds is gradual. If we go into the Permian we find types of peculiar form; and the Permian was formerly regarded as a formation whose animals indicated that it belonged rather to the Secondary than to the Palaeozoic, and the Carboniferous formations were likewise associated with it in the Palaeozoic. But in this country we have been able to give most convincing proofs of the gradual transition of the Carboniferous (which is now universally admitted to belong to the Palaeozoic period) into the Permian; for when we go out to the West and examine the coal fields and superincumbent beds of Iowa and Nebraska, it is almost impossible to say where the one begins and the other ends. Any line drawn between those two systems—the Carboniferous and the Permian—is completely arbitrary. And if we visit New York or Pennsylvania we shall be convinced of the transition of the Carboniferous and Devonian. So in regard to the relation of the latter and the Silurian, and between the Upper Silurian and the Lower Silurian, until we finally come down to the base of the system. Now, if we take this lowest formation and compare the animals of that period with the animals of the present, we find that they are almost entirely dissimilar, and only have relations with each other as members of classes. But although we have this differentiation of types as we go back into the past, still we find that there are associated with forms entirely dissimilar to any now living certain forms which are like some that still exist; that is, there have been forms persistent through a long series of ages as far as we can go.

Now, if we compare the extinct animals of the different portions of the world, we shall find that they are combined in geographical areas as they now are, and that as we come upward again in point of time, the combinations assimilate themselves more and more in their mutual relations to those which now exist, till finally the element of time in differentiation becomes subordinate to area, and from this we deduce the proposition, that the relations of animals to time and to space are in inverse ratio to each other. For instance, we should find that the animals of the Tertiary of this country were more like those now living in this country than to those of the same age in Australia, but if we examined comparatively those of some older Secondary or Palaeozoic formations, the reverse would be the case; that is, there would be a greater resemblance between the organisms of the respective formations than between the extinct and living ones of the same country.

## TRUE NOBLEMEN.

The noblest men I know on earth,  
Are men whose hands are brown with toil;  
When, backed by no ancestral graves,  
Mow down the woods and till the soil,  
And win thereby a prouder fame  
Than follows king or warrior's name.

The working men, whate'er their task,  
To carve the stone or bear the hod—  
They wear upon their honest brows  
The royal stamp and seal of God!  
And brighter are the drops of sweat  
Than diamonds in a coronet!

God bless the noble working men,  
Who rear the cities of the plain—  
Who dig the mines and build the ships,  
And drive the commerce of the main;  
God bless them! for their swarthy hands  
Have wrought the glory of our lands.

## ABBOTT LAWRENCE AND ZADOK PRATT;

OR, CITY SUCCESS AND COUNTRY SUCCESS.

SOME of the most thoughtful men of the country have remarked with expressions of concern and regret the growing distaste of our young men for rustic pursuits. East of the Alleghanies two thirds of the bright-minded youths have their faces set toward the cities and the large manufacturing towns. At the West there is the same drift of young manhood toward Chicago, Cincinnati, Pittsburg, and the other inland cities. And yet how often are these mistaken aspirants informed of the fearful hazards of commercial life; how frequently are they told that only one man in a hundred who enters upon a life of traffic gets rich by it; that for every millionaire, the pavements of Broadway and of Wall Street are white with the bones of bankrupts! The glittering success of a Stewart, a Vanderbilt, and a Belmont, and the princely surroundings amid which the latter years of the lives of such men flow on, blind our young men to the facts of the case and prevent their seeing the hundreds who, at the age of sixty, are still chained to the desk and counter, spending three dollars out of every four they can earn for daily subsistence. In order to add the voice of the PHRENOLOGICAL JOURNAL to this general note of warning, we have selected two characters, both alike in one respect, in that they began poor and made themselves rich; the one by legitimate commercial enterprise—the other by rural industries, equally legitimate and equally successful.

Abbott Lawrence, the most brilliant and polished of American merchants, was born in Groton, Mass., in 1792, and died in Boston at the age of sixty-three. Up to the age of forty his pursuits were strictly mercantile; for the last twenty years of his life he was a public man, statesman, and diplomatist. His ancestors were people in humble circumstances, who for a century and a half had tilled their farms in Groton, and his father, Major Samuel Lawrence, served with honor in Prescott's regiment at Bunker Hill, and in many of the severest battles of the Revolutionary war. His



PORTRAIT OF ABBOTT LAWRENCE.

educational advantages were quite limited, and in his sixteenth year he went to Boston with less than three dollars in his pocket and became an apprentice to his brother Amos, then recently established in mercantile business. When he reached majority he was taken into partnership with his brother under the firm name of A. & A. Lawrence, and for many years they conducted a prosperous business in the sale of foreign cotton and woolen goods on commission. After 1830 they became largely interested in Lowell manufacturing companies, and subsequently Abbott Lawrence participated extensively in the China trade. In 1834 he was elected to Congress from Suffolk District, embracing Boston, and as a member of the committee of ways and means showed considerable financial ability. He was prominent in adjusting the Northeastern boundary, and more is due to him than to any other member of the commission for the successful accomplishment of the negotiation. He was an active supporter of Mr. Clay in the presidential canvass of 1844; and in 1848 he came within six votes of being a candidate for the vice-presidency. He was an earnest supporter of Gen. Taylor for President, and was offered a seat in his cabinet, which he declined. From 1849 to 1852 he represented with credit the United States at the Court of St. James, but was recalled at his own request. During the rest of his life he was devoted to his private business. One of the most admirable traits in his character was his benevolence, manifesting itself in daily alms-giving and public charities. The man can be easily read from the face which heads our article. The brain is not large but very well balanced, and the harmony between the developments of the nose and the brow indicates a steady and graceful energy. Such a man is not likely to plan what he can not carry out, nor project anything impracticable. That sort of a brow signifies, in

general, a judicial turn of mind. He was adapted for forming and expressing a clear and sound opinion upon any question of justice, propriety, or expediency which was submitted to him; and during the latter part of his life such questions were being constantly revolved in his mind. This has stamped the face and made it what we see in the engraving. His character in its outline resembled his face. He was a fair, tasteful, graceful, and polished man, incapable of great or original thought, of vigorous or emphatic action, but careful of the feelings and rights of others, a person to whom every species of vulgarity was especially distasteful. He, by his original make-up, and by the habits of a lifetime, was a believer in social distinctions, and a natural aristocrat. We have produced very few persons in this country better adapted for moving in kings' courts than Mr. Lawrence. The atmosphere of St. James was to him native air. But we never look in such harmonious and handsome features for evidences of superior force, originality, or that hardy, irrepressible, masculine vigor which makes the deepest impression upon the age in which it is exercised. Such a man is the flower of the counting-room. It is the best specimen of manhood that traffic alone can produce for us. The wholesale house and the bank, the factory and the committee-room, can make the gentleman of polite exterior, graceful carriage, and faultless dress, the elegant routinist, and the successful negotiator; but the desk and the counter are incompatible with originality, freshness, and versatility.

Turn from this harmonious, bland, affable countenance to the rugged, energetic, original physiognomy facing it; one expresses talent and fine principles—the other, ideas and energy; one is the elegant representative of systematic routine and city polish—the other the embodiment of freedom from conventionality, the incarnation of boldness, of enterprise, fertility of invention. The outlines of his face are as rugged as the mountains of his native country; and the underlying granite of the hills he roamed over in boyhood is scarce firmer than the constitution he inherited from a robust and hardy ancestry. In every feature and on every line of this face is engraved as with steel upon flinty rock the action and purpose that must accomplish his ends. This man could follow in the wake of no other man's thought. He must by the force of his own vital power pioneer his way by new paths to assured success. He does not measure what can be done by any achievements of the past, but carefully surveying the field before him, he sees the possible results, and undaunted by opposition, regardless of difficulties insurmountable to weaker wills, with the goal ever in view he presses on to final victory.

Zadok Pratt was born October 30th, 1790, at Stephentown, Rensselaer County, New York. His father was a tanner, and of him Zadok learned the trade. During his leisure hours he braided whip-lashes, and thus earned quite

a sum. He was then apprenticed to a saddler, with whom he continued till his time expired, when he worked for his father for a year at ten dollars a month. He then commenced business for himself. His first project was to build a shop of his own, eighteen by twenty; and after this was completed and he had moved into it, "I felt then," said he, "half rich." He worked on an average, at this time, fifteen or sixteen hours a day. During the first year of his business life he commenced keeping an exact account of all business transactions, every year making an inventory of his possessions and calculating his profits, which system he adhered to ever afterward. The first year he made five hundred dollars, the second year twelve hundred, which continually increased till 1815. He now sold out his store and went into partnership with his brothers in the tanning business. Conducted with his fine judgment and rare energy it proved highly remunerative to all concerned. In 1820 he sold out his interest and went to Canada to traffic in furs. Only an iron constitution could have endured the cold and exposure he underwent, but he was successful in the object of his mission, and returned with a large purse full of golden "mint drops." Some years previous to this, just to test his powers of endurance, he walked forty miles without tasting food or drink. In 1825 he established among the wilds of Windham, at the foot of the Catskills, his gigantic tannery, the largest in the world. The immense fortune he accumulated, the thriving village that grew up around him, sufficiently attest the success of his enterprise. During these years he gave with unstinted hand to churches of all denominations and to charities of all sorts. His donations amounted to over twenty thousand dollars, and he paid over five hundred thousand dollars as security for friends.

In 1836 Mr. Pratt entered upon his career as a public man and a statesman, being one of the electors of the President and Vice-President of the Democratic party and Representative in Congress of the Eighth Congressional District of New York. In his new sphere he displayed the same traits that in business life were so signally rewarded. He familiarized himself with the duties of his office, and then taking a broad survey of the wants of the country, he set himself to supplying them. We give a few of the results of his labors. His record shows him to be in the best sense a public benefactor. He originated the measure for reducing the postage. He proposed the plan of encouraging and elevating agricultural pursuits, by obtaining various kinds of the best seeds and plants, and distributing them gratuitously to the farmers of the country through the Patent Office. He showed the inadequacy of the material of which the public buildings at Washington are constructed, and moved that granite or marble should be used in their stead. To Zadok Pratt we are indebted for the plan of the General Post-Office and its erection in marble. The Dry Dock in Brooklyn and the



PORTRAIT OF ZADOK PRATT.

branch of the Mint in New York were built at his suggestion. The bureau of statistics and commerce was established at his instance and under his direction. The National Monument at Washington was the conception of his brain, and constructed according to plans submitted by him. He first presented to Congress a memorial showing the importance of a national railroad to the Pacific. In 1845, at his instance, delegations were sent to Corea and Japan to remove prejudices against trading with foreigners, and to extend American commerce. To him we are indebted for the benefits conferred upon agriculture and the mechanic arts by the Smithsonian Institute. He is the author of the movement to engrave patents and distribute them all over the country, to suggest thus by different improvements and models new trains of ideas which may become the germs of future inventions. These are some of the results of Mr. Pratt's public life. All of them look toward the improvement, the enriching, and elevating the great masses of the American people.

In 1846 he closed his extensive tannery at Prattsville, after tanning nearly a million sides of sole leather, using one hundred and fifty thousand cords of bark from ten square miles of bark land, one thousand years of labor, and six millions of dollars, without a single case of litigation.

The wide area of land which had been cleared of hemlock trees by the demands of the tannery was now converted into a large dairy farm. Colonel Pratt kept eighty cows. His stock was of the common breeds of the country, and he endeavored, not so much to see what can be done, as to prove what the common farmer can do. The farm under his management was in many respects a model. On the rocks opposite the gateway he has had cut this inscription: "On the farm lying on the opposite side of the road, 224 pounds of butter

from each cow were made from eighty cows in a season."

Mr. Pratt still lives, with his faculties bright and active as ever; the keen, black, glittering eye shows no dimming of mental vision, and the same restless energy that characterized him in his prime makes him, even now that nearly four-score winters have snowed upon him, still irrepressibly active in social and private life.

There are two or three lessons of great importance that may be derived from the lives of these men. While traffic tends to the growth of cities, centralization, and aristocracy, the country is fertile with democracy and democratic ideas. The city values a man for what he has made—the country for what he can do; hence, as a great number of persons can do useful things, but can not make fortunes, the countryman's estimate of men is more just than the city man's. For that reason he makes the best natural ruler and administrator. In the past history of the United States, the North has been mainly commercial and manufacturing, while the South and West have been chiefly devoted to agriculture; and the men whose ideas and character have governed America, represented agricultural populations. Virginia was the mother of Presidents. In the West, Henry Clay, Stephen H. Douglas, Abraham Lincoln, were as strictly the products of rustic growth as a broad-spreading elm or a giant oak. Look at those statesmen who have made their mark on American society and in American history—Silas Wright, De Witt Clinton, Sam Houston, Thomas Benton, Andrew Jackson, and the public men whose names are mentioned above—none of them came from cities. They were not developed by urban society, they were not types of commercial culture.

The mistake which our young men make is in supposing that a posted man is an intelligent man, and one whose ideas are valuable. To know the precise hour and minute when trains leave their depôts; how to get from one part of the city to another in the most expeditious manner; where to find the best dinner for the least money; which is the best hotel; what tailor will give you the most fashionable cut of pantaloons; the arrival and departure of foreign steamers; the price of gold; how "Gould & Curry" is selling; the merits of the Drew and Vanderbilt controversy; the calculation of interest and percentages—this is not wisdom; ideas of this class do not make the individual strong or able, they do not make communities powerful or nations great. He is the true and permanent benefactor of society who leaves a hundred acres of land in a better condition after fifty years of tillage than they were when he took possession of them; who knows how to grow wheat rather than how to sell it; who understands the relations between supply and demand; who appreciates the value of railroads to farming communities; who would give the poor man, instead of three narrow, ill-ventilated rooms in a tenement-house, at an unrighteous rental, one hundred and sixty broad acres for his perpetual homestead; and the tendency of whose system is not toward piling wealth within the walls of five-story palaces, but sowing it broadcast like the sunshine and the rain of heaven.



## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cicero*.

My people are destroyed for lack of knowledge.—*Isaiah* iv. 6.

### APPETITE PERVERTED.

BY DR. BUTOLPH.

**ALIMENTIVENESS** is the faculty which confers the desire to take food and drink. Man is possessed of an organized animal body, which requires food and drink for its growth and sustenance. To secure the introduction of proper and sufficient nourishment to meet the needs of his system and prevent the waste and decline of his bodily powers, and through them of the mental, a portion of his brain has been endowed with the capacity of perceiving or feeling the wants of his system; and as if to make assurance of his compliance with his animal wants doubly sure, the delicious sense of taste has been superadded. So far, however, he is only on a par with animals having appetites for food and drink, and nerves of taste to enjoy them.

To enable him to judge rightly in regard to the character and extent of his wants in these respects, and to secure him against mistake in all cases, intellectual faculties have been given him, which, when enlightened, are capable of ascertaining his bodily necessities and of determining the quality and quantity of nutriment which his animal nature requires.

Now, with all these advantages and safeguards, it would seem almost impossible for him to err in a matter so unequivocally plain; and yet the history of the race of man, from the tasting of the fatal fruit by our first parents in Eden down to the present hour, is largely composed of accounts of the disorderly and excessive action of this faculty of Alimentiveness. As before stated, its primary office is to confer a desire and relish for food and drink, and thus insure attention to man's wants as an organized animal; and yet, strange as it should appear to rational beings, and would appear to brutes, could they comprehend the nature and extent of human excesses, man often makes its exercise and gratification the chief object and aim of his earthly existence. Instead of partaking moderately, like quadrupeds, of simple nourishing food from nature's storehouse, and of the clear limpid fluid from her sparkling fountains, man, in his supremacy as a biped, gorges his body with unwholesome food to the bursting, deluges it with artificial drinks to the drowning point; and then, as if his original compliance with the suggestions of that arch-fiend, the serpent, to sin through this greedy faculty did not sufficiently attest the supremacy of his tempter, he resigns the use of legs altogether, and in his debasement imitates both the posture and motion of his reptile counselor; yes, he even exceeds the brutality of the former, and marks his rolling, writhing track, with his own overflowing gore. This form

and degree of excess, however, occurring occasionally, nay, even frequently, is not usually regarded as an indication of insanity, though the loss of balance in both mind and body, through the excessive functional activity of this organ would seem to dictate some such charitable conclusion.

The perverted faculty under notice still goes on in the occasional indulgence of disorderly excesses of this kind for brief periods, permitting its possessor to simulate the character of a man, and then again prostrating him in the dust, until, finally, as if in despair at the degradation to which they are subjected, all his higher human powers yield to the sway of appetite, and he becomes a senseless, useless thing of earth, having the form of a man, the habits of a reptile, and the spirit, only, of a demon or a bottle.

Such are the abuses to which this appetite is subject; and such the sad results to which they inevitably tend in untold numbers of our race; and yet the appointment of a legal guardian to check and restrain the excesses of this body-and-soul-destroying faculty when it had become perverted, is considered a direct infringement of its freedom and vested rights! "Oh, shame, where is thy blush?"

If, however, the destruction of the possessor was the only misfortune attending the excessive functional activity of this organ, the picture of human ill, thus darkly drawn, would be much less painful and revolting; but be it remembered, that the poverty and crime induced by its disorderly action blasts the earthly prospects and deranges parts of or whole families to which such slaves of appetites belong; and thus the evils of which we speak are transmitted to and directly interfere with the health and happiness of generations yet unborn.

### TOBACCO.

BY EMMA AUGUSTA THOMPSON.

Now, perhaps, some confirmed lover of the "weed" will elevate his lordly brow and wonder what we have to say about his favorite; and he fortifies himself with a fresh cigar, his way of saying he "don't care a snap." Or if he happens to be of an ill-natured turn of mind, he may grumble out something about "motes" and "beams," "women always harping about men's faults" (poor souls), "don't know that it hurts them any if men do use tobacco," etc. Now, it makes no difference to us who you happen to be—a "retired merchant," a millionaire in a "coach-and-four," an ex-Congressman, or an "ex" anybody else, we beg leave to differ from you. Nay, we *do* differ from you, sir, plainly and pointedly, without your permission, and not merely for the sake of controversy, but with good reasons. Why, we are the very half of humanity who suffer from your disgusting tobacco chewing! Do you know that you are the terror of every neat housekeeper, as well as of every feminine nose of refined sensibilities? Did it ever occur to

you that your most valued lady friend feels glad, sometimes, when you take yourself and your tobacco together out of her front door? And have you any idea how many household blessings are sent after your retreating footsteps, and how many times in an imaginary way your filthy habit is scrubbed out of you under her skillful brush, and its very back-bone snapped up, twisted around, and squeezed out of you through her relentless mop? As much as she may value your friendship, believe me, she despises your pernicious habit.

We have often watched with an amused kind of pity an inveterate tobacco chewer who has entered a neatly-furnished room. How sheepishly he looks about for a spittoon, a seat by an open window, or a convenient corner by the hearth, to empty his mouth of its disgusting contents! And it never fails to remind us of the way little boys look when they are caught in a neighbor's hen-roost. Of course we speak to an intelligent public through the JOURNAL, so we will not address any remarks to the ignorant or besotted wretch, in broadcloth or rags, who never discriminates between a Brussels carpet and a bar-room floor, a lady's dress and the pavement; whose very skin and clothes seem to be saturated with tobacco odor, whose very perspiration seems to be distilled tobacco juice, who makes a match safe of his vest pocket, and a stove pipe or a mortar of the mouth God gave him for a better purpose. We are not writing these things at random, merely for the reader's amusement or disgust, as the case may be, but because they are facts, and show the deplorable effects of this beastly habit. My dear young lady, you do not know but that your perfumed Leander, in patent leathers and lavender kids, who smokes his fragrant Havana so daintily and drinks your precious health so gracefully among his boon companions, may one day personate this fearful picture! We can offer you no assurance to the contrary, for what has happened a thousand times may happen again. The "honeymoon" may hardly get to be an old song when those marvelous preparations for "purifying and sweetening" the breath, so indispensable to the lover, will be considered a superfluous item in the domestic catalogue, and what you at first thought to be only a harmless pleasure will after a while become a source of perpetual annoyance in your household and a "skeleton in your cupboard."

Much has been said and written upon this subject, but it is not "threadbare" yet, and never will be so long as tobacco grows. Besides, we have a kind of individual right to speak of it, for among our very earliest "adventures" comes the dropping of a great coal into our baby bosom from the paternal "meersch-chaum," balanced above our little brown, curly head resting in fancied security against the paternal vest pattern. We might be cheated into the belief that it was only an ugly dream, but the scar remains to "tell the tale!"

We would say a few words to our boys, our dear young boys, who are to be our men some day, and the husbands, fathers, and grand-

ers of future generations; but more particularly would we address those who expect to depend upon their own exertions for support, with their own strong right arms and brave hands to carve out a name and "make a mark." As soon as you begin to feel that life is to be no holiday, and that there is something to be done, then you are beginning to individualize yourself, to form your habits, and to determine of yourself what you will be in all your life. Then you shoulder the knapsack of your own responsibility and set out upon the highway of life to seek your fortune.

In this very period boys are apt to think it "manly" to smoke a cigar or take a chew of tobacco. Manly! There never was a greater mistake. We do not like to say it looks pleasant to see a boy chew tobacco, but we say that a cigar in a boy's mouth, or the smell of tobacco about him, is *not* a recommendation. Why, if we happened to be the merchant "Mr. Stewart" or "Mr." somewhere, controlling a large business, and a boy should present himself to us to obtain employment, holding up his head as though he were not ashamed of his business, and say in his hand with a ring of true coin in it, "I never chew tobacco, sir," would we examine the texture of that boy's clothes, or take into account the texture of his elbow? Would we expect to find in him the germ of a drunkard or a thief, or a lazy, good-for-nothing lout inside of that boy's skin? No, indeed! There is the self-denial of "manliness." There is the spirit that rises above circumstances and privations, that germ that will unfold the strength and manhood of true manhood. We would ask no recommendation. We would find something for that boy to do, and hold out our hand of kindness and encouragement to bid him speed.

It is simply disgusting to see a man chew tobacco, but it is melancholy to see a boy. We hardly help picturing him an easy prey to temptations, and associating his future with other more appalling evils. It suggests nothing pure, nothing elevating. Never in our lives, boys. If you have money to spend, books, and cultivate the higher and nobler of your natures. If every boy can't be a senator or a senator, every boy can be a MAN. When you pack up the knapsack of your life, set tobacco in your "catalogue of necessities," set your boy's boot upon it with a firm stamp that will keep you free from polluting touch, and mature age will find a healthier, wiser, and richer man.

**RESERVING YOUTH.**—Cardinal de Salis, died 1785, aged 110 years, said: "*By being when I was young, I find myself young now old.*" I led a sober and studious, but not sedentary life. My diet was sparing, high delicate; I rode or walked every day, except in rainy weather, when I exercised in doors for a couple of hours. So far I cared of the body; and as to the mind, I endeavored to preserve it in due temper by a punctilious obedience to divine commands."

### "LIKE BEGETS LIKE."

"The sins of the fathers are visited upon the children."

BASKET in hand, I entered the store, and asked for nuts (I was buying for Christmas), without noticing a boy who sat upon a barrel near me, until he exclaimed, "Nuts! nuts! what do you want of nuts?" Poor boy! he looked as if no one ever bought nuts for his Christmas. He had a difficulty of vision painful to behold—it seemed an effort to look you in the face. It was not from shame or modesty, for the boy was a vagabond, but evidently a constitutional defect. Without raising his head, his eyes were elevated with a leer so like a drunkard's, with an expression so far beyond his years, that I was struck with the expression. Upon a slight examination of his head and physique, I could discover no such defect as would account for the eccentricity. In pity I gave him an apple, when the storekeeper told him to "cluck and crow" for it. Turning his back to me I heard an old hen's clucking as if in search for a soft, downy spot for her unladen egg; then, standing upon his feet, he faced me, pulled his hat down over his eyes, raised himself upon his toes, slapped his sides with his hands as a rooster would flap his wings, and crowed after the fashion of the genuine shanghae. It was done so naturally, that it were easy to fancy oneself in the barnyard. Afterward he told me his name, and that his "father and mother had turned him out doors"—one, or both, being drunk. I knew something of the family. Of eight children, half are in the "county-house," from whence this boy had run away.

What a sad life he has before him!—the curse of the drunkard's obscured mind stamped upon him at its birth. When I looked upon my own two-year old a few hours afterward, I thanked God that its father's beverage was "pure water."

A. B. C.

**THE SANITARY INFLUENCE OF LAUGHTER.**—"Laugh and grow fat" is an aphorism which needs little argumentation to sustain it. To be happy we must be cheerful; and to render that cheerfulness truly enjoyable, one must now and then yield to mirthful impulses. As a healthful agent, a full-chested, "hearty" laugh is unrivaled. When his patient smiles, the doctor takes hope.

A clerical friend, at a celebrated watering-place, met a lady who seemed hovering on the brink of the grave. Her cheeks were hollow and wan, her manner listless, her steps languid, and her brow wore the contraction so indicative both of mental and physical suffering, so that she was to all observers an object of sincere pity.

Some years afterward he encountered this same lady, but as bright, and fresh, and youthful—so full of healthful buoyancy and so joyous in expression—that he began to question if he had not deceived himself with regard to her identity.

"Is it possible," said he, "that I see before

me Mrs. B., who presented such a doleful appearance at the springs a few years ago?"

"The very same."

"And pray tell me, madam, the secret of your cure? What means did you use to attain to such vigor of mind and body—to such cheerfulness and rejuvenation?"

"A very simple remedy," returned she, with a beaming face. "I stopped worrying and began to laugh—that was all."

### OUR HAIR.

Is it actually the truth that the elaborate foundations whereupon the women of the year 1868 build up the superstructure of their tresses are masses of loathsome torpidity—we can scarcely say of life? We are compelled to answer, yes. Seeing is believing, and we have seen—through a magnifying glass, darkly!

And what was it that we saw? The hair, magnified to resemble small ropes, each studded with clustering masses, perhaps two or three on a hair, like swarms of bees as they hang from trees, or the unsightly excrescences called "Black Knot" that deform our plum and cherry orchards. A hair plucked direct from the head of the horrified wearer of "gregarines" presented a smooth surface, perfectly free from these hideous parasites.

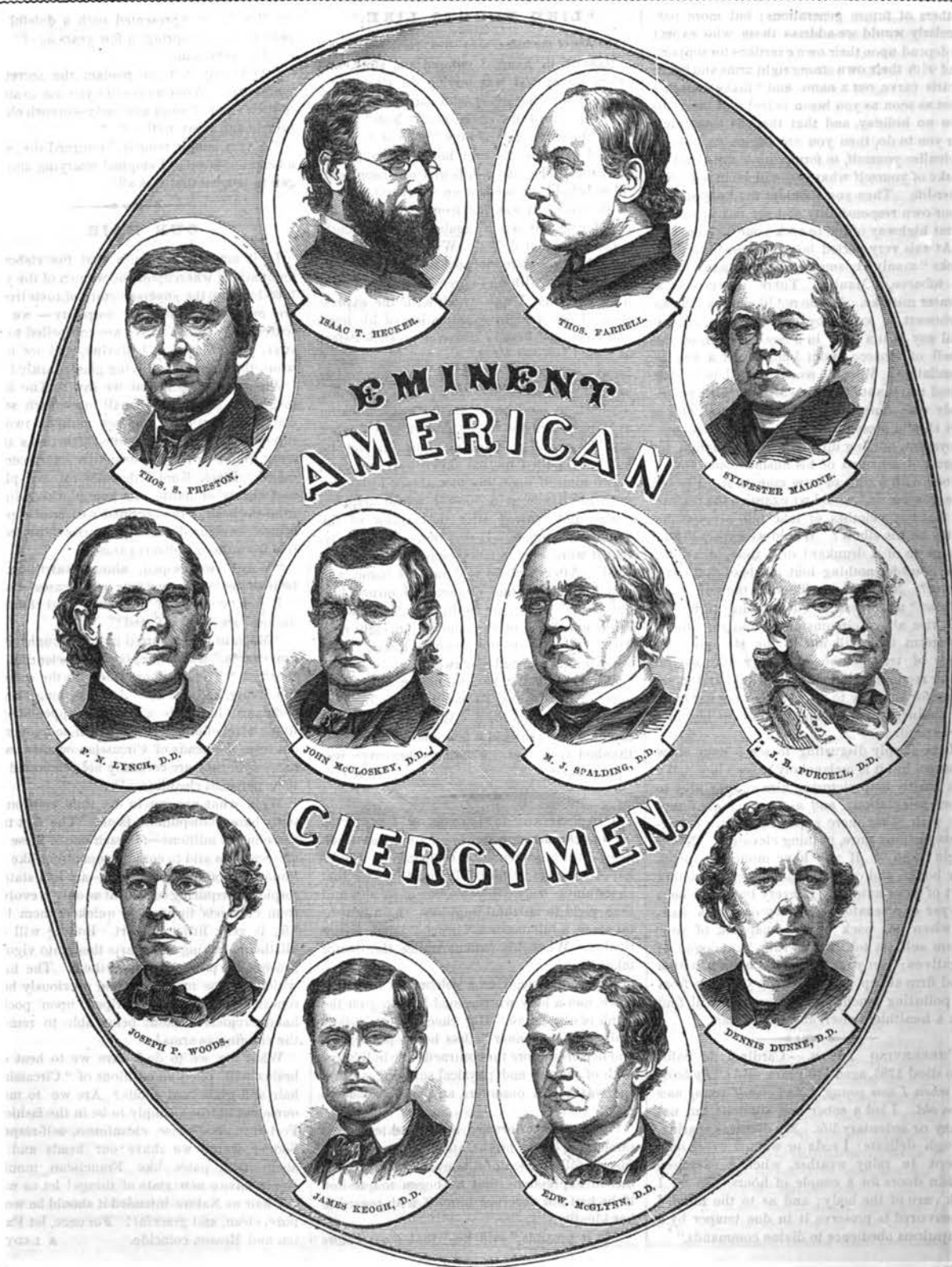
"Why?" we gasped, almost unwilling to believe the evidence of our own senses—"why is it that 'curls' and 'switches' and 'foundations' are all so infested?"

"Much of the imported hair is brought from graveyards," was the reply of our scientific authority. "The dead are rifled for the sake of the living, and the hair that has long lain in coffins can hardly be a healthful appendage to living cerebellums. A great deal, moreover, is cut from the heads of Circassian women, who are—well, they are certainly *not* celebrated for their personal cleanliness!"

Well, what are we to do, thus confronted with bare, indisputable facts? The fact that these insect millions—for each one of these excrescences is said to contain something like ten hundred thousand gregarines—are in a state of torpidity, requiring such heat as only is evolved from chemists' furnaces to quicken them into life, is very little comfort. Boiling will not kill them—baking only starts them into vigor—brushes are powerless upon them. The hairs which we saw magnified had previously been repeatedly rubbed and wiped upon pocket handkerchiefs without being able to remove the clinging swarms!

What are we to do? Are we to heat our brains with piled-up cushions of "Circassian" hair and graveyard spools? Are we to make ourselves hideous, simply to be in the fashion? Forbid it, good sense, cleanliness, self-respect. Sooner would we shave our heads and go about with pates like Franciscan monks! Let us have a new state of things! let us wear our hair as Nature intended it should be worn, pure, clean, and graceful! For once, let Fashion and Reason coincide.

A LADY.





# REVEREND ROMAN CATHOLIC CLERGYMEN.

## GRAPHICAL SKETCHES, WITH PORTRAITS.

the opposite page we publish our ninth of representative American clergymen. denomination which these reverend gentlemen advocate and earnestly seek to advance number and influence is already one of the powerful on this continent; while in the United States proper the religion of Rome, fostered by universal toleration and disseminated among the multitudes of immigrants from countries essentially Roman Catholic, seems in a way to attain ere long among us a position second to no other denomination. Its growth is marked by the numerous churches, educational, and charitable edifices where erected or being erected. Especially its strength and extension marked in the States of the West, where the finest buildings for religious and educational purposes are nearly every instance the property of zealous enterprising Catholics. The Cathedral of St. Paul and St. Peter in Philadelphia is probably the largest church edifice in the United States.

According to the *Catholic Almanac* for 1884 there were in this country seven archbishops, thirty-seven bishops, five vicars apostolic, three mitred abbots, and about 2,400 monks, with a Roman Catholic population of nearly 4,500,000. At present the number cannot be far from 5,000,000.

Considering the portraits composing our album, we are struck by one expression common to all—it is a deep, settled gravity. In fact, to be sure, this expression is more strongly marked, and appears the outgrowth of natural or acquired asceticism. In nearly every instance the intellectual faculties are well developed, and that species of intellectual force prevails which inclines one to close study and meditation. Probably the most typical "Father" of the group is Rev. Sylvester Malone, who seems at the same time to possess an exuberant good-nature and strong intellectual qualities. Rev. J. P. Woods exhibits considerable breadth of forehead, indicating reasoning ability, unusual vivacity, and strong appreciation of the humorous and comic. Tune is also large with him. We learn from the photograph that Archbishop Spalding possesses an excellent memory of details and minor facts. Benevolence is largely shown in most of the portraits, especially in the case of Archbishop Spalding, Bishop Lynch, and Revs. Thomas Farrell, I. T. Hecker, Thomas Preston, and James Keogh. Among those who are distinguished for strength of character and for those forceful elements of character which impart boldness, opposition, or passion, we may specify the archbishops, "Fathers" Malone, Farrell, and Hecker. It is to be lamented that several of our portraits do not fully meet our wishes, owing to inferior photographs which were the best we were able to procure.

**THE MOST REV. MARTIN JOHN SPALDING, D.D.,** Archbishop of Baltimore, was born in Kentucky, early in this century. He graduated at the Propaganda in Rome, and after being ordained priest, served in that capacity for several years. On the 10th of September, 1848, he was consecrated Bishop of Legone, and coadjutor to the Right Rev. Dr. Flaget, Bishop of Louisville; in 1864 he was, in accordance with a papal bull, appointed to succeed the late Archbishop Kenrick in the see of Baltimore, and on the 1st of August, 1864, he was consecrated for such position with the usual ceremonies. On the 25th of July, 1868, the Congregation of the Propaganda, by a decree which was confirmed by his holiness Pope Pius IX., granted the prerogative of place to the see of Baltimore, thus making the Archbishop of that see the Primate of the Roman Catholic Church in the United States, and thus giving him the seat of honor above all other archbishops, without regard to promotion or consecration. In accordance with this decree, Archbishop Spalding presided over the Council of Catholic prelates that assembled in Baltimore last year, and delivered the opening address, which was extensively copied by the press of the country at that time; the address was a brief and remarkably lucid and able review of the Catholic Church, together with a *resumé* of its progress in America. The Roman Catholic Church in the United States has never probably possessed a prelate of greater ability, and one more uniting in his efforts to promote the cause of his religion. An accomplished scholar and a profound theologian, he long since became widely known through his writings on religious subjects. Commencing first as a writer of reviews, he soon attracted considerable notice by the vigor with which he attacked those authors who differed from his Church, or who attacked its infallibility. His "History of the Reformation," published in two large volumes, is one of the most searching and exhaustive accounts of the great schism from the Catholic Church that has ever been written, and is ranked among the standard theological works in America. He also published "Evidences of Catholicity," "Sketches of the Early Catholic Missions in Kentucky," "Miscellanea," together with other works, all of which have commanded large circulations, and are still regarded as among the ablest defenses and expositions of the Roman Catholic religion.

**THE MOST REV. JOHN McCLOSKEY, D.D.,** second Archbishop of New York, was born in the city of Brooklyn, N. Y., in the year 1810. At an early age he studied for the priesthood, and in January, 1834, was ordained priest by Bishop Dubois. Soon after his ordination he was appointed pastor of St. Joseph's Church in New York. In 1844 he was consecrated Bishop, and appointed coadjutor to the Archbishop of New York, and in 1847 he was transferred to Albany when that city was erected into a new diocese, and on the 21st of August, 1864, was installed with the usual ceremonies Archbishop of New York, to succeed the late lamented Archbishop Hughes.

Archbishop McCloskey is considered one of the most polished orators in the Catholic Church in the United States. In his private character he is known as possessing all those virtues which endear man to his fellow-man; possessed of a kind and charitable heart, he is constantly engaged in the endeavor to alleviate suffering and to elevate the moral and social standing of those intrusted to his care.

**MOST REV. JOHN BAPTIST PURCELL, D.D.,** Archbishop of Cincinnati, was born in Mallow, County of Cork, Ireland, about the year 1798, and came to the United States while yet a boy. After receiving a preliminary education here, he was sent to finish his studies at the famous seminary of St. Sulpice, in Paris, where he graduated with high honors; he was ordained priest, and returned to the United States about the year 1822. He was soon after appointed president of the well-known Catholic College and Seminary of Mount St. Mary's, Emmettsburg, Md. In accordance with a special bull from the Pope, he was appointed Archbishop of the see of Cincinnati, and consecrated Bishop, October 18th, 1863. About the year 1840 he became well known by his controversial letters (which were published in two volumes) with the famous Dr. Campbell, founder of the Campbellites, on "Catholicity vs. Protestantism." Dur-

ing the late war he took a prominent part in sustaining the Government, both by voice and pen; he was also among the first to urge through his official organ (the *Catholic Telegraph* of Cincinnati) the abolition of slavery in the Southern States.

**THE RIGHT REV. P. N. LYNCH, D.D.,** Bishop of Charleston, S. C., was born in South Carolina about the year 1812. After receiving a preliminary education in the United States, he went to finish his ecclesiastical studies at the College of the Propaganda in Rome, where he was ordained priest. He then returned to the United States, and labored in South Carolina as a zealous priest. On March 14th, 1858, he was appointed and consecrated Bishop of Charleston, to succeed the late Bishop Reynolds.

At the commencement of the late war, Bishop Lynch became well known throughout the country by his correspondence with the late Archbishop Hughes, in which he championed and advocated the "justice of the Southern cause," and tried to controvert the well-known Union views of Archbishop Hughes. In private life, Bishop Lynch is beloved for his many noble traits of character, especially for that of benevolence. He showed much kindness to Union prisoners of war in Charleston. As a preacher, he is well known for his eloquence. After the close of the war he preached in nearly all the Catholic churches in New York in aid of the destitute poor of Charleston. His goodness and piety have endeared him to the Catholics of America generally.

**VERY REV. DENNIS DUNNE, D.D.,** Vicar-General and Administrator of the Diocese of Chicago, born in Queens County, Ireland, February 24th, 1824. Early in the following year his family emigrated to Miramichi, in the northern part of the Province of New Brunswick, where, under the guidance of pious parents, he early evinced a decided disposition for the priesthood. At that time there were but few Catholic collegiate institutions even of a preparatory character, either in the United States or the British Provinces. That in Prince Edward's Island, founded by the late lamented Bishop McDonald, was the most distinguished for affording to the student a thorough knowledge of the classics, mathematics, etc., necessary to form the foundation of a sound and wholesome theological education. Under the tutelage of the celebrated John Slattery, who afterward entered the Society of Jesus, and was one of the best classical teachers and critics of his time, the young Dunne quickly acquired the knowledge necessary to fit him for the study of the higher branches. As a school-boy, he manifested those qualities of sound judgment, and that peculiar tact for conciliating his fellow-students, without offending any but attracting all, which have since been frequently applauded by the men of stronger passions and sturdier intellects whom he has been commissioned to direct.

Having finished his preparatory studies, he entered the theological department of the University of Laval at Quebec, from which in deacon's orders he went to Chicago, his family having in the mean time emigrated thither. During the vacancy in the diocese caused by the death of Bishop Quarter, he was ordained priest by Bishop Lefevre, of Detroit, and immediately entered upon the arduous duties of a missionary in the diocese of Chicago; this was in 1848, when that unexplored diocese had but few priests, and their perilous labors were almost unknown beyond their extensive sphere. After the transfer of Bishop Vandeveldt to the diocese of Natchez, his successor, Bishop O'Regan, aware of Mr. Dunne's zeal and influence among the clergy and of his administrative talents, promoted him to the position of vicar-general, which he still holds, with credit to himself and satisfaction to his superiors. His labors in the cause of Catholic charity as well as of philanthropy are visible in the institutions which for the protection of the orphan and the reformation of the juvenile delinquent he has founded and fostered in the Garden City of the great West. He was the first in the United States to reduce to practical form the idea of those peculiar institutions which have since flourished so effectively under the zealous direction of Father Hawkins at Boston, and the lamented Dr. Ives at New York.

At present, during the protracted absence of Bishop Duggan, the entire burden of a large diocese comprising

106 priests according to the *Catholic Almanac*, rests upon his shoulders, and by every one his administration is acknowledged to be most satisfactory.

A most determined opponent of slavery as he is of tyranny, at the commencement of our national struggle he vigorously espoused the cause of the Union and freedom. By his own exertions he placed in the field, fully armed and equipped, the gallant 90th Illinois Infantry, so famous in our war history on every field from Vicksburg to Mission Ridge, where by companies, including their brave Colonel O'Meara, they freely poured out their life-blood to uphold and advance the flag of their adopted country.

In person, the Very Rev. Dr. Dunne is tall and dignified, with a face expressive of qualities eminently social and attractive, and withal of unimpeachable firmness.

**REV. THOMAS FARRELL** was born in Longford, Ireland, in the year 1820, and came to the United States while yet a child. He received his ecclesiastical education and graduated at Mount St. Mary's College, Emmetsburg, Md., and was ordained priest in the year 1847. He engaged at first in missionary labor; then became pastor of St. Paul's Church, Harlem, and afterward at St. Mary's Church, Grand Street. In 1857 he was appointed pastor of his present church (St. Joseph's, corner of Sixth Avenue and West Washington Place), one of the oldest and most influential congregations in New York.

During the late war Mr. Farrell was well known for his earnest and uncompromising advocacy of the "cause of the Union," and was a consistent and steadfast opponent of human slavery, believing firmly in the rights of man to life, liberty, and the pursuit of happiness. During the dark days of the rebellion our Government had among the clergy North no more steadfast champion, and republican institutions no firmer and sincerer friend than Thomas Farrell. As a scholar and theologian, he is ranked among the foremost divines of the Catholic Church in the United States. As a preacher, he belongs more to the solid than to the brilliant order. As a great lover of truth, he is known and beloved by men of all denominations for his noble qualities of heart and mind. Among his brethren of the clergy he is looked up to with the greatest respect and affection, so much so, that it is remarkable how many go to him for counsel and advice, and what implicit faith they place in his judgment and understanding.

**REV. ISAAC THOMAS HECKER** was born in New York, Dec., 1819. He received his education in this city, and entered into business with his brothers in the well-known milling and baking establishment of Hecker Brothers. He passed the summer of 1843 with the Association for Agriculture and Education at Brook Farm, West Roxbury, Mass., and subsequently spent some time in a similar institution in Worcester Co., Mass. He returned to New York in 1845, and became converted to, and received into, the Roman Catholic Church. Soon after taking this step he determined on entering the Congregation of the Most Holy Redeemer, and after making his novitiate at St. Trond, in Belgium, was admitted to the order in 1847. On the completion of his ecclesiastical studies he was sent by his superiors to England, and in 1849 was ordained priest by the late Cardinal Wiseman. He passed two years in England, engaged in missionary work. In 1851 he returned to New York, in company with several members of his order, and for the next seven years was constantly employed in missionary labors in various parts of the United States. In 1857, having visited Rome, Father Hecker with some of his colleagues were released by the Pope from their connection with the Redemptorists, and in 1858 he, founded with his companions a new missionary society under the name of the Congregation of St. Paul the Apostle, whose church and monastery are at the corner of Ninth Avenue and Fifty-ninth Street. Father Hecker is the author of "Questions of the Soul" (1855), and "Aspirations of Nature" (1857). While in Rome he published two papers on Catholicity in the United States, which were translated into several languages, and extensively read in Europe and America. About two years ago he started in this city the *Catholic World*, a monthly magazine of great literary ability, devoted to the interest of the Catholic Church. He is also well known as an able and eloquent lecturer on religious and secular subjects.

**REV. SYLVESTER MALONE** was born in Meath, Ireland, in the year 1821, and emigrated to the United States when but seventeen years of age. While yet a mere boy his heart yearned for God's holy sanctuary, and accordingly he entered St. John's College, Fordham, where he graduated. He was ordained priest in 1844, and sent to the eastern district of Brooklyn, then known as the city of Williamsburg. The population then was only 10,000, and there was no Catholic place of worship there. The energy and zeal of Mr. Malone soon showed itself; he had been there but a short time when he had built one of the handsomest and most substantial churches in the diocese, well known as Sts. Peter and Paul's Church. It may be here remarked that Mr. Malone was the first priest to introduce the Gothic style of architecture into the building of Catholic churches in this country, and his architect (P. C. Keely) has since designed over three hundred in that style. The Williamsburg that he knew with no Catholic church now has twelve, all grown out of his parish, to testify to his zeal and earnest work as a faithful minister. In the twenty-four years that he has resided in Brooklyn there is no name more honored and esteemed and spoken of with more affection by men of all creeds than the name of Rev. Sylvester Malone. As a pulpit orator, he is eloquent and fervid; his sermons are all extempore, and of a pure, elevated style. During the late civil war his patriotic record will long be remembered by every lover of free institutions. Perceiving at once that the dissolution of the Union would be the end of self-government everywhere, he threw all his influence, moral and social, on the side of our Government; his whole instincts yearned for freedom, and no man's heart beat gladder than his when it was announced that American slavery was at an end. When the great fair for the benefit of the Sanitary Commission took place, he was one of its most active supporters. When his ward committee were trying to raise their quota for the army, he, unsolicited, generously gave one fourth of his salary for a year for that object. It may truly be said of him that "he is more American than the Americans themselves." As a minister, he is distinguished for an intense desire to instill and disseminate the principles of Christian charity, avoiding all sectarian controversy, and illustrating the truth of his religion by a life replete with good deeds to his fellow-man.

**REV. THOMAS S. PRESTON** was born in the State of Connecticut in the year 1824; was educated and graduated with distinguished honors at Trinity College, Hartford, and was ordained a minister of the Protestant Episcopal Church in 1846. He became assistant minister of the Church of the Annunciation (Dr. Seabury's), of New York city, and afterward in St. Luke's Church, the well-known Rev. Dr. Forbes being at that time pastor. The great tractarian movement of Dr. Pusey, which was then in agitation, and which brought so many inquiring Protestants within the Catholic Church, had its effect on the subject of this sketch, who, with his associate, Dr. Forbes, embraced the Roman Catholic religion, and were received into its communion in 1849. In 1850 Mr. Preston was ordained a priest, and appointed an assistant pastor at the cathedral. In 1855 he was appointed Chancellor of the diocese—a position of high honor—which he still continues to hold in connection with the rectorship of St. Ann's Church, to which he was appointed in 1861. Father Preston is known as a ripe scholar and dogmatic theologian, and an eloquent divine. As an author, he has published several religious and devotional works, among them "Controversy of Reason and Revelation," "Lectures on Christian Unity," a Volume of Sermons, etc.

**THE REV. JOSEPH P. WOODS** was born in New York in the year 1836, educated under the Jesuit Fathers, and graduated with the highest academic honors from St. Francis Xavier College. He then entered St. Joseph's Theological Seminary, Fordham, and was elevated to the priestly office about the year 1857 by the late Archbishop Hughes, who appointed him assistant pastor of the cathedral. Here he made hosts of friends. He loved the work of the ministry, finding in it his highest and purest joys, as well as his severest trial. He showed himself the sympathizing friend of the people, studying their characters, that he might be

better know how to correct them. After four years' arduous labor in the cathedral parish he was appointed pastor of St. Augustine's parish, Morrisania, extending from Harlem bridge to Fordham, where he is the idol of his people, and ever spoken of with respect and esteem. In stern religious and moral feeling, in moral courage, in honesty, in fidelity, in charity, in patience, he holds in supreme contempt all arts to obtain popularity; independence and integrity are to him of priceless worth.

"His honor, his life both grow in one;  
Take honor from him, and his life is done."

The mental qualifications of Father Woods are of a high order, and, moreover, they are under the rigid discipline of a strong understanding. He is an occasional contributor to some of our weekly and monthly magazines, and we hear that he is engaged at present preparing a religious work for publication. Kindness constitutes a prominent element of his nature. Music and the fine arts have always been cherished and cultivated by him with the greatest affection. Not only does he perform himself, but he is endowed with a rich voice. In the pulpit this gentleman is at home. His preaching is more instructive of late years than rhetorical; the ardor of poetical fire is tempered into the genial glow of a healthful enthusiasm. The fluency and beauty of his language, his earnest manner, his action, conspire to make him an effective speaker. He is all nerve—each sense, each faculty is absorbed in the great subject of his thought. His memory supplies quotations learned and to the point; his imagination calls each poetic fancy quick to his aid, and his love of music attunes itself to all the varied tones of his discourse, awakening in every breast the sentiments and impressions of his own. In delivery he is bold and commanding, and some of his best and most happy addresses have been *extemporaneous* flashes. Father Woods is considered one of the most promising and rising divines in the Catholic Church in this diocese.

**REV. EDWARD MCGLYNN, D.D.**, was born in New York in the year 1837, attended the public schools of that city, and graduated from the Free Academy. He then determined to prepare himself for the priesthood, and went to finish his ecclesiastical studies at the American College of the Propaganda in Rome, where he graduated with distinguished honors, and was ordained priest in 1860. During the war he served as chaplain in one of the army hospitals for three years. In 1865 the late Rev. Dr. Cummings requested the appointment of Dr. McGlynn as his assistant, which was granted, and after the death of Dr. Cummings, Dr. McGlynn was appointed pastor of St. Stephen's Church, of this city, one of the wealthiest and largest congregations in the United States. In preaching, Dr. McGlynn belongs to the solid and persuasive school; his language is pure and elevated. He is alive to the genius of American institutions, but no less active in extending the influence of the Catholic Church in America. We might instance several of his lectures, especially one which he delivered in Cooper Institute about a year ago, advocating the progressive character of the Catholic Church, in which he displayed sound reason and good judgment. In private life Dr. McGlynn is admired and beloved for his genial and social qualities—in a word, he is the incarnation of sincerity.

**REV. JAMES KEOGH, D.D.**, was born in Ireland, and is now about thirty-five years of age. During his infancy his parents emigrated to the United States, and when ten years old he was sent to receive his preliminary education from an aged clergyman in Pittsburg, Pa. The young student displayed unusual talent; in fact, when but fourteen years old he was considered quite a prodigy, because of his proficiency in classical studies. He was soon after sent to the College of the Propaganda in Rome, to finish his theological studies. He graduated with high honors. At the end of his theological course, when but eighteen years old, he prepared a thesis treating of mental philosophy. Being yet too young, according to canonical usage, to be ordained, he remained in Rome continuing his studies. In November, 1856, he delivered a public defense or thesis from "*Universal Theologia*" in the presence of his holiness Pope Pius IX., the cardinals, and other dignitaries of Rome. In consideration of the

anner in which he acquitted himself, Pope Pius IX., his own hands, presented him with a valuable copy, mosaic, of Raphael's "Madonna of the Saggiola." was then ordained priest, and afterward returned to United States, since which time he has chiefly been engaged as Professor of Theology in the Catholic seminaries of Pittsburgh and Philadelphia. At the great Catholic Council held in Baltimore last year he was one of the chief lights. Some months previous to the meeting of the Council, by appointment of Archbishop Spalding, he, in conjunction with Rev. Dr. Corcoran, of North Carolina, was engaged in preparing the Latin volume which was the basis of the discussion of the Council. As a preacher Dr. Keogh is judicious and happy. He has a dignified memory, and probably will be better known as a teacher than an orator. He is also editor of the *Philadelphia Standard*, the official organ of the Catholics of Philadelphia.

#### CARDINAL DOCTRINES.

The Catholic Church teaches that there is an all-perfect, eternal, spiritual Being, called God, who is possessed of infinite intelligence and free will, and who has of His own will created all other existences, both spiritual and material, *out of nothing*, with natures and substances wholly distinct from His own, and not by any mere emanation or emanation from the Divine nature. In this one God there are three persons—the Father, the Son, and the Holy Spirit; each with one and the same eternal nature.

That the human race was from the beginning elevated from its natural deserts to a condition of grace and communion with God, the consummation of which was to be a more perfect and everlasting communion with Him in the beatific vision which is called Heaven. That by violating the Divine law the race forfeited these gratuitous gifts, which were *supernatural*, without losing anything that its *nature* absolutely requires; so that man could have been created as he is now born; but that the individuals of the race incur, moreover, a penalty for their individual sins. Thus, those who die unregenerate, are excluded from heaven, and condemned to suffer the consequences and penalties of their personal sins, in that condition of being which is called hell, and which, as well as heaven, is, from the immortal nature of the soul, everlasting; and even the infant who dies unregenerate, no matter what degree of *natural* beatitude it may enjoy in its next life, has no right to, and will not attain to, the perfect happiness of heaven.

That to restore man to the grace of God and the promise of heaven, and to atone for sin, the Second Person of the Blessed Trinity became man, was born of the Blessed Virgin Mary, and suffered and died on the cross. (Jesus Christ) is true God and true man, having two natures, the divine and human, in but one Divine Person, Christ's humanity never having had a mere human personality, as it was from the first instant of its existence made His own by the Second Person of the Blessed Trinity.

Christ is the new Adam, the Father of the order of regeneration. He came to regenerate men, in a manner adapted to their intelligence and free will, by teaching a system of truth and guiding and disciplining their affections; and hence He requires of us faith in His teachings and obedience to His ordinances. Besides the atonement, which Christ consummated on the cross, the other essential part of His mission, viz., the application of this atonement, and of His doctrine and ordinances to individual souls. He but *began* during His mortal life, and continues through a corporate Society which He has established for the purpose, and which He called His Church, and commissioned to teach, and gather into one, all nations, and with which He and His Holy Spirit are to abide to the end of the world; so that Christ is the Church, "His Body," as it is called by St. Paul, living, and teaching all other ages and nations, with the same authority and explicitness with which He taught the nation and age in which He lived His mortal life. He has made His Church the depositary of His doctrine and ordinances, and has given her a well-defined constitution, power, mission, and means for its fulfillment, which she has no power to change, being the creature and not the creator of this divine constitution, which Christ has declared should last till "the consummation of the world."

The Apostles and their successors, the Bishops, are the teaching and governing body of the Church. One of the Apostles, Peter, was made by Christ chief and head of His Church (Matt. xvi.) and chief shepherd of His whole flock. (John xxi.) He (Peter) made Rome his See, and his successor, the Bishop of Rome, inheriting his authority, is the chief Bishop, the center of Unity, and visible head of the Church, of which Christ is the invisible head and the Holy Ghost is the animating spirit. It is not the mission of the Church to invent or reveal new doctrines, but simply to transmit, expound, and define the original deposit of faith. This deposit of faith she does not gather from the Scriptures alone, the authenticity and inspiration of which she upholds, but from her own self-consciousness and her universal teachings, traditions, and practices; she being in her corporate capacity a cotemporary of Christ and His Apostles, as well as of every subsequent age, and an eye-witness and ear-witness, appointed for the purpose, of the teachings and ordinances of Christ. The living Church is really Christ's last will and "testament" to the world, of which the written book is on its face and by its own confession (John xxi.) but an imperfect fragmentary record. It is the mission of the Church to enforce Christ's law and apply His ordinances, chief among which are those solemn religious rights called sacraments, which are the outward visible signs and channels of the inward spiritual grace of Christ to those whose minds and hearts are properly prepared by faith and repentance to receive them.

There are seven sacraments established by Christ, viz., 1. Baptism, the sacrament of regeneration and initiation into the Christian Church. 2. Confirmation, in which a special gift of the Holy Ghost is received to perfect and confirm the Christian character in baptism. 3. The Eucharist, or sacrament of Christ's Body and Blood—the food of the spiritual life. 4. Penance (the spiritual medicine), for the forgiveness of sins committed after baptism. 5. Extreme Unction, to comfort and strengthen the dying. 6. Orders, for imparting the priestly and episcopal power. 7. Matrimony, for the confirming and sanctification of Christian marriage; the bond of which when once consummated the Church declares to be absolutely indissoluble.

The consecration, offering, and receiving by the priest of the Eucharist constitutes the Eucharistic sacrifice, which is commemorative of the sacrifice of the cross (1 Cor. xi.), and which, with the accompanying prayers and ceremonies, constitutes the solemn religious rite which is commonly called the Mass, from an old Latin word which occurs at the end of the service. The Church teaches that, by the power of the Almighty, at the word of consecration the bread and wine are changed into the Body and Blood of Christ, the forms and appearance only of bread and wine remaining as before. This change is called transubstantiation.

The ordinary condition precedent for the receiving of the sacrament of penance is, besides faith and repentance of sin, with purpose of amendment, the confession of one's sins to a priest, whose absolution constitutes the essential rite of this sacrament. (John xx.)

The Church teaches that works of self-denial, such as fasting, must be practiced, to discipline the lower appetites, and to do penance, or satisfaction, even for sins that have been absolved; and that there is a middle state of souls departed in the grace of God called purgatory, in which they are for a time excluded from heaven, either because of minor imperfections that will there be corrected or *purged* out, or because they have not yet fulfilled the measure of penance which the Divine Justice exacts even of the sinner to whom the eternal guilt has been remitted. The Church teaches that not only are its members benefited by the prayers and good works of one another in this life, but that this communion extends beyond the grave, that the souls in purgatory are benefited by the prayers and good works of the living, and that the living may ask and enjoy the prayers and efficacious sympathy of those who have died in the grace of God.

The Church is partial to symbolism, and to an imposing and beautiful ritual in her worship, and believes that it is salutary to enlist in the service of religion and morality the natural instincts that make men treasure the portraits and every memorial of the departed objects of admiration or affection. It is in this spirit that she loves to adorn her churches and the homes of her members

with pictures and images of Christ, the Blessed Virgin, and other Saints, and places the relics of Christian martyrs under her altars. She believes that all the nobler capabilities of man should co-operate in fostering and giving expression to religion, which is the noblest of them all, and hence she calls to her aid in the expounding of her doctrines and the services of her ritual, philosophy, oratory, poetry, music, architecture, sculpture, and painting, the greatest masterpieces of which have been inspired of her genius.

While teaching that Christian marriage has the dignity of a sacrament, the Catholic Church enjoins absolute perpetual celibacy and chastity upon her clergy and upon others, both men and women, who dedicate themselves voluntarily by solemn vows in certain religious communities to works of charity and religion; which practice of celibacy and esteem for virginity she derives from the apostolic age, and commends by her experience of its utility in giving to her ministers a single-mindedness and devotion that were otherwise unattainable.

The highest authoritative utterances and enactments of the Church are those of her general councils of bishops, presided over by the Pope in person, or through his delegates. There have been eighteen general councils. The first was held at Nice, in Asia Minor, in the year 325, the last in Trent, 1545–1563.

The essential difference between the Roman Catholics and their separated brethren appears to be that the former believe in the indwelling of the Holy Ghost in the Church as a successor to Christ to infallibly teach the truths of faith and morals; whereas other Christian denominations profess to believe that the individual, aided by the illumination of the Holy Spirit for the searching mind, finds the truth of faith and morals in the Bible. The Catholic Church maintains in individual moral responsibility, whereby the individual who denies the authority of her teaching power is bound before God and man to leave her communion. The Catholic Church maintains the freedom of man, and his individual moral responsibility, which involves his capability of self-government and adaptability to republican institutions. She also maintains the sacredness and inviolability of conscience, and refuses to admit to her communion those who do not sincerely believe and honestly accept her teaching.

#### SAINT PETER.

##### HIS PHRENOLOGICAL CHARACTER.

We have lately received the following letter:

"*Editor Phrenological Journal*—In our Sunday-school class, the phrenological character of St. PETER, as shown in his life, was lately brought up as a topic for consideration. Will you please give us your opinion on the subject?"

We have always fancied that, if accustomed to drawing heads, we could portray St. Peter pretty nearly to the life. He must have had a stout, robust body, and have been broad in the shoulders, deep in the chest, brawny in the arms, broad in the back, with a plump abdomen, rather high cheek-bones, but a round, broad face notwithstanding, with a great, square manly chin, a firmly set and rather high nose with large nostrils, a square forehead, a head broad between the ears, strong in the occiput or social region; large in Approbativeness and Firmness; large in Combative-ness, and not very large in Self-Esteem. His complexion we judge to have been bordering on the florid, with dark brown or black hair and beard, the latter slightly tinged with red, with a gray eye bordering on the blue. This would give him an impulsive temperament, great ardor, earnestness, and courage, and general enthusiasm and magnanimous manliness, which in many instances are clearly defined in his character. When his Master said to him,



"Simon Peter, lovest thou me?" his answer was, "Yea, Lord." His Master replied, "Feed my sheep." He repeated the question, and the answer was repeated. It was asked a third time, and Peter's full heart was touched; his strong Friendship and Benevolence and Approbativeness were awakened as well as his faith when he responded with emotion, "Lord, thou knowest all things—thou knowest that I love thee!" The Master answered, "Feed my lambs." Such a colloquy would have been impossible with the Apostle Paul.

When Peter saw his Master walking on the sea, he was the only one who cried out, "Bid me that I come to thee." This was eminently characteristic of him. It showed his faith, his enthusiasm, his affection, and his impulsiveness; and when his large Cautiousness became excited by the novel dangers of the scene; when his reason began to teach him that he was walking on an unnatural foundation; when he began to consider the perilous condition in which he was placed, his faith wavered and he began to sink, and his impulsive, affectionate, confiding faith, as well as his fear, were instantly expressed—"Lord, save, or I perish!"

When the Master suggested that his disciples would leave him, Peter spoke up bravely and yet impulsively, "Though all forsake thee, yet will I not." When enemies offered bold and manly opposition, Peter could draw the sword and defend the cause at the expense of the ears of the high-priest's servant; he was ready to battle for his Master.

On the Mount of Transfiguration, Peter, James, and John being present, Peter's affectionate heart began to glow; his brave and enthusiastic spirit burst forth and said, "Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles—one for thee, one for Moses, and one for Elias."

At the trial of Christ, before his crucifixion, a maid of the high-priest came to Peter and said, "And thou also wast with Jesus of Nazareth;" and he denied it, saying, "I know not, neither understand I what thou sayest;" and a second maid saw him, and began to say to them that stood by, "This is one of them!" And he denied it again. This was done, not so much from a want of integrity, but through excessive Approbativeness, and that kind of gallantry for woman that can not bear to have her ridicule and laugh at him. Millions of followers of Christ have denied him in various ways from excited Approbativeness, who, like Peter, have gone out and "wept bitterly" when the excitement of that feeling had subsided, and when Conscientiousness and Veneration and Benevolence had an opportunity of coming into action. There is no feeling which it is so exceedingly difficult to withstand as that of mortified Approbativeness. Shame, of all the emotions, unless it be remorse, cuts the deepest. Had Peter been endowed with larger Self-Esteem and less Approbativeness, he would not have denied his Lord, nor would his Lord have prophesied such a result. Peter has been made the subject of ungenerous

comment for many centuries; but we can well understand how, without any serious moral obliquity, even a strong, bold, courageous man like Peter, when assailed on this tender point of Approbativeness, could break down and for the moment even deny his Master. We should try to avoid doing the same thing; but if we chance to fail in our faith and courage at the trying moment, let us remember that the Apostle "went out and wept bitterly." And if we deny our Lord as did Peter, let us at least have the grace to repent of it as earnestly and as quickly.

### A CONVENTION OF THE FACULTIES.\*

BY S. T. SPEAR, D.D.

THE several faculties which constitute the grandeur and glory of our spiritual humanity as so many distinct and separate *persons*, held a convention. Each of these mysterious persons made a formal statement of his exploits in the kingdom of mind. I saw them, and heard them, and took brief notes of what they said.

*Perception* through the bodily senses—a solid and matter-of-fact-looking character—thus opened the conference: "My office is to make men acquainted with the outward world. I am a sentinel posted on the watch-tower of material nature. By me the eye sees, the ear hears, and the hand touches. I rock the cradle of the first human thoughts. With me begins all knowledge. All the physical sciences come to me for all their facts and observations. In my own sphere I am supreme; and whoever disputes my authority in that sphere is simply a fool, with whom it will be a waste of words to hold any argument."

"Yes," said *Consciousness*—a much more delicate and ethereal personage, now becoming the speaker—"this is indeed your work; but let me tell you that I have an eye that you have not. If you see matter, I see mind. I am a *soul seer*;" and but for me men would know nothing about themselves. What they call mental science is simply the inscription of my pen. By me the soul works in an atmosphere of pure light, and bathes itself in the limpid stream of self-knowledge. I am the sun of the interior world, and shed my beams on all its parts."

"Very true," responded *Memory*, seeming to be loaded with an immense budget of something. "Yet bear in mind that I am the keeper of knowledge. I am the historian and antiquarian of the soul. I tread the walks of the mysterious past, and connect that past with the present. All that man acquires he trusts to my care, and I keep it safely for his future use. Without me there could be no education, no mental progress, and no well-taught experience."

*Intuition* next came forward, having an eye blazing with the very whitest light, and thus addressed the conference: "Wait a moment!

I have not yet spoken. I have a sharper eye than all of you—I am absolute sight. All primitive ideas and necessary principles are mine. I am, after all, the ultimate authority. I hold no disputes, and I hear none. When I speak, all men believe. My opinions are laws. I depend on nothing but myself. All absolute certainties must have my indorsement."

"All right, so far!" said *Reason*, bearing the distinctive marks of being a hard worker. Yet argument is mine, syllogism is my formula; conclusions are my creations, and premises my instruments. I pass from the known to the unknown, using the former to find the latter. The Websters, the Bacons, and the Newtons of the race are my pupila. Even common people can do nothing without me. Having an end, I plan the means. Seeing an event, I find the cause. When anything is to be *proved*, my services are always in demand."

*Imagination* had been patiently waiting her turn; and now it came. Before uttering a word, she spread her plumes and scented the air with fragrance. Her shining countenance, her long and flowing robes, her graceful attitude, at once fixed all eyes and opened all ears. Thus she proceeded: "I am the creative faculty, reconstructing the relations of thought, gathering nectar from every flower, culling all the beauties that exist in the garden of nature, and so combining them as to delight the children of men. At my touch the passions burn. The Cowpers and the Miltons were taught in my school. The diction of the orator is the charm I have lent him. A common object in my hands shines like a gem. I know where men keep their hearts, and how to reach them. Reason, until warmed by my inspiration, is cold, passionless, and unimpressive."

And who is that grave, sedate, dignified, and imposing character, that followed the Imagination with the measured and awful tread of moral truth? Hear him: "I am *Conscience*. That is my name. I am the sense of right and wrong in human action. I enact and publish laws for the government of men. Of their duties, I judge. I am the great comforter of the good, and the un pitying tormentor of the bad. My smile is peace, and my frown is woe. Those who dispute my authority do so at their peril. Those who keep my laws are safe. Both the happiness and the virtue of the world depend on my sway. The God who made me, made a *monarch*."

At length a character, seemingly little else but bone and muscle, marched forward, and, mounting the rostrum, gave utterance to the following words: "I am the *Will*—the free, the sovereign, the choosing power. When I tell the hand to move, it moves. When I bid the reason to think, it thinks. I am the commander-in-chief of all these forces. Purposes and decisions are mine. Ends adopted and plans pursued are my choice. I say Yes and I say No. Energy is simply the steadiness of my hand. But for me these other speakers would be a mere mechanism of rigid and inelastic fate. Philosophers have long disputed

\* Published in *The Independent*, after the manner of "A Debate in Crania," published in *Our Annual* for 1865.

whether I am a free man or a slave; yet I have always assumed my own freedom. If there be any chains binding me, I never felt them."

Just at this point there was a general and sudden rush, as of a vast crowd in violent motion—a sort of universal buzz, that seemed for the moment very seriously to mar the good order of the conference. "Here we are!" shouted the *Feelings*, all appearing anxious to be heard at once. "Yes, here we are—all the *Desires*, all the *Propensities*, all the *Emotions*, and all the *Affections*, that figure so largely in the history of earth. True, we do not think as does the reason, or choose as does the will; yet we are the steam-power of humanity, both heating and moving its thoughts and furnishing the ultimate seat of all its joys and sorrows. We form the impulsive electricity of human life. We sing all the tunes of that life. We magnetize souls. We constitute alike the attractions and repulsions of men. We have been known by different names, and felt in every heart, ever since God made man of the dust of the earth. We shine in the eye, and we blush on the cheek, and weep in the falling tear. We paint the purest characters of time, and adorn with our own grace all that is human. We can make a hell or a heaven in any bosom."

Is it possible that all these multiform wonders are brought together in one soul? Is each single man such a stupendous picture-gallery of marvels? Lives there in every human breast such a vast empire of powers? Is this indeed the man whom we see walking the streets—so God-like in his nature, so glorious when morally erect, and so fully showing his original stateliness even when lying in the dust? What guests, then, did earth receive when human souls came here to dwell? What a wealth of being moves with this revolving globe! What a wealth of being death is transmitting to some other sphere! Humanity is surely no cheap article to be pitched into a gutter, and left there to rot. Its powers are imperial and immortal. It took a God to make a man. Millions of material suns are not equal to one soul. The universe of souls is immeasurably grander than the universe of matter. The ruin of a soul is the greatest evil imaginable. A chaos of matter would be a sorry sight, but "a chaos of the soul is a sorer spectacle than a chaos of worlds."

[So each and all the faculties of the mind



PORTRAIT OF GIUSEPPE VERDI.

"talk." Nothing is more interesting. What can be more instructive? There is Benevolence appealing for mercy; Acquisitiveness clamoring for gain; Friendship, for the loved ones; Mirthfulness, for fun; Veneration, for worship; Spirituality, for a living faith, and Hope for glorious immortality. Listen to the language of the faculties. But see to it that the passions be not perverted, and that the moral sentiments govern.]

#### GIUSEPPE VERDI,

THE POPULAR OPERATIC COMPOSER.

This portrait of the composer Verdi represents an excellent organization temperamentally. There are marks of physical strength and endurance here which few modern musicians can boast. The base of the brain is broad and prominent, the nose plump and large, and the whole mass of the face wide, compact, and strong. The brain is wide in the region of the temples, showing large Tune, Constructiveness, Ideality; Form and the perceptive faculties generally are largely developed, while it may be safely inferred that the back-head is well rounded, giving warmth of social feeling and much passionate impulse. His intellect adapts him to appreciate details, relations, to collect information and retain it. He has a good degree of descriptive or graphic

ability, which coupled with his strong imagination enables him to depict in romantic phrase those phases of life which as a sympathetic member of society he is disposed to admire. He is ardent and aspirational, fond of popular applause and appreciative of worldly reputation. He lives a physical, earthly life in the main, is not much worked on or influenced by religious or spiritual considerations. He is firm and determined in his purposes, rather independent in action, yet desirous of the favor of society and friends. He enjoys deeply the surprise and admiration produced by the production of a brilliant musical work, and at the same time expects such expressions of approval. Criticism and depreciation deeply wound him, but do not disturb his confidence in himself. He aims to serve and please the world, and at the same time would have the world respect and honor him.

Giuseppe Verdi, the great Italian composer, was born on the 9th of October, 1814, in the small village of Roncole, where his father kept

an inn. He received his first musical instruction from the organ-player of the church of his native village. He went to Milan in 1833, and there took lessons of Lavigna, the leader of the theater "La Scala." In 1839 his first opera was brought on the stage, with a very favorable result; it was "Oberto di San Bonifacio." The next, "Giorno di Regno," did not please the public; but his "Nabucco" carried his fame far beyond Italy, into all civilized countries. Then followed, in 1844, "Lombardi" and "Ernani," with even greater success than the others.

Verdi composed new operas in rapid succession, as "Il due Foscari," 1845; "Jeanne D'Arc," "Alzira," 1846; "Attila," 1847; and subsequently, "Macbeth," "I Masnadieri," "The Corsair," "Battle of Legnago," "Louise Miller," "Stiffelia," "Rigoletto," "Il Trovatore," "La Traviata." In 1845 he brought out "Sicilian Vespers." Later appeared "Aroldo," "Simon Boccanegra," "Un Ballo in Maschera," and "Lear." His last work is "Don Carlos," which has recently been performed with great pomp at Paris, and has received the attention of all the first Continental theaters. Verdi is a modern composer in the fullest sense of the word. His music is lively, sparkling, melodiously sweet, and appeals fully to the senses, but he lacks the depth and sublimity of the great old masters. His music

is of that light, sparkling character which is adapted to represent on the operatic stage the sprightlier phases of fashionable gaiety, and for that reason is among the most popular music in common use. The operas "Rigoletto," "Il Trovatore," "La Traviata," "Un Ballo in Maschera," are frequently produced in the music halls of Europe and America, and always command large audiences.

## Our Social Relations.

*Domestic happiness, thou only bliss  
Of paradise that has survived the fall !  
Thou art the nurse of virtue. In thine arms  
Rise smiles, appearing as in truth she is,  
Heaven-born, and destined to the skies again.—Cowper.*

### SPIRIT GREETINGS.

BY SARAH E. DONMALL.

At nine o'clock, remember, the hour at eventide,  
When, though unseen, I'm standing in spirit by thy side,  
One hand upon thy shoulder, one clasped within thy own,  
Then, dearest love, remember the hour you're not alone.

With face and eyes uplifted, I'm gazing into thine,  
To read thy heart's emotion that Love reveals to mine;  
To watch each thought and feeling that o'er thy features  
play,

And see thee sweetly smiling, as thou dost smile alway.  
You'll know just when I'm coming; for all the dark and  
gloom

Will vanish in a twinkling from out your lonely room;  
And if you'll listen, darling, across the fallow lea  
You'll hear the spirit's greetings of hope and love to  
thee.

Then through the open casement, and through the open  
door,

The silent, shimmering moonbeams will play upon the  
floor;

And all the stars of heaven will brighter, brighter seem,  
And you perchance will think it a sweet delicious dream.

But, ah! this life is real; as you and I both know:  
We can not chain the spirit here in this stern world be-  
low;

But like the wind that bloweth o'er flowery mead and  
dell,

It cometh and it goeth—but how, we can not tell.

Oh! holy the communion when soul to soul is drawn,  
In silence, like the shadows that fall upon the lawn;  
And sweet as dewy fragrance that scents the evening air,  
And pure the spirit greetings, as holy angels are.

### "LADY DAFFERTY"

AND THE GREAT QUESTION.

BY A. A. G.

MRS. DAFFERTY was not born low down, where *women* are born, but high up, where *ladies* are born. Her father belonged to the very top layer of society, and was known as a tip-top gentleman; for as soon as he entered on the business of life he began to make money, and made it faster than lightning can leap from one cloud to another. Fortune, who seems to have likes and dislikes, favoring some and frowning on others, called Mr. Cluff her well-beloved son, and poured her treasures into his lap. What wonder was it, then, that Alice Cluff had more suitors at her feet than she could manage? And what wonder was it that Mr. Dafferty, son of an unsuccessful

father, and grandson of a still more unsuccessful grandfather, pressed his suit with more earnestness than all the rest, knowing, as he did, that *marrying rich* is the easiest way in the world to get rich.

To say that Mr. Dafferty saw no charms in Miss Alice, and sought her only for the pile of rocks that was to be hers, would, however, be uncharitable. And yet to say that he was ambitious to marry poor would be very untruthful; for he thought that a good wife, with riches thrown in, was a very desirable possession for a man.

With this conviction, he placed himself in the forefront of the line of lovers, and wooed and won and married Miss Alice.

And no man could have desired a more beautiful bride than she was on her wedding evening, as she passed down the aisle of the crowded church, and no bride could have been more quiet in the consciousness of beauty. Neither did any one in the well-packed church fail to receive the impression that a beautiful bride always makes.

"Our city has lost its belle, and the young men will have dull times now," said one.

"Mrs. Trevalle will have a chance at last to push her plain-looking daughters forward," said another. "They won't look quite so homely as they have when Alice Cluff is fairly gone."

And another said—and she was a lady who prided herself upon being able to read character—"There is nothing plain or coarse about Miss Alice—now Mrs. Dafferty; she is the very soul of refinement and elegance, and well she may be, for not even the shadow of poverty has ever passed over her. She knows nothing whatever of the coarse associations of the poor."

Probably no one appreciated the "refinement and elegance" of Alice more than did Mr. Dafferty, and he left the church a proud as well as a happy man.

The home he had prepared for her was a home of luxury. Everything was in harmony with the "refinement and elegance" of the bride, and "the shadow of poverty" seemed farther removed than ever. Their married life, so pleasantly begun, moved pleasantly on. The years, one after another, came and went, but brought nothing and left nothing but prosperity.

Ten years had gone, and Alice Dafferty was neither a widow nor the wife of a poor man, but the petted wife of rich Judge Dafferty, for everything he had touched had turned to gold. She was ten years older than she was the night she passed out of the church, the admiration of all beholders; but she was only slightly changed, for the troubles and struggles that scar and mar so many she had known nothing of, as she had lived in all the ease and comfort that money brings. "What do you know of the world, Alice?" said her husband, one wild night of winter, as she sat in her velvet chair by the register, with her velvet-

slipped feet held out to receive the hot air. "What do I know of the world?" answered Mrs. Dafferty. "Well, I know it's not so bad a world as some would like to make it. Come, if you'll look like yourself, and not like grave Judge Dafferty, I'll sing you that song:

*'This world is not so bad a world  
As some would like to make it;  
But whether good, or whether bad,  
Depends on how we take it.'*

"You can 'take it' in only one way," replied Judge Dafferty, "for your knowledge of the world is confined to its good and pleasant things."

"Of course, my grave judge, I can't have the experience of poor people, for I have never been poor, and I can assure you that I have not the slightest desire to be. It agrees with my temperament and tastes to be rich and have such a home as this. Really, I think I was never born for poverty. I am not adapted to it."

"And who do you think is 'adapted to it?'" replied Mr. Dafferty. "Judging from the struggles of people with poverty, I should say there are none in the world who perceive its adaptation to themselves."

"Well, do tell me what has stirred you up, my solemn judge. What have you been poring over in that newspaper?"

"I've been poring over an article on 'The Woman Question,' as it is called."

"The Woman Question?" Well, I suppose it says that women are angels, and that *man-kind* ought forever to concede to them that great fact."

"No; it says that hundreds and thousands of women are dying of half-paid labor, and that *ladies—ladies* who know nothing of toil—are not in sympathy with them. It says, too, that the labor of women, whether it be the labor of the hands or the head, will never bring a just price until justice gives every woman her rights."

"Well now, Judge Dafferty, if you haven't got hold of that newspaper—*religious* newspaper they call it—that publishes so many articles on women's rights! That crazy old *progress* man, that fanatic and reformer, has lent it to you, and the first thing I know you'll be as wild on the great question as he is. Really, I for one am tired of it. A body can hardly find a *literary* article in any newspaper or magazine in these days. Everything is about women! women! women! I wonder where the great question of 'Women's Rights' started?"

"In women's wrongs, of course. No one can look deeply and candidly into this great question and not see that it has its source in wrongs."

"I'm not at all sure of that. I'm inclined to think it has its source in ambition," replied Mrs. Dafferty, dropping her embroidery and throwing herself back in her velvet chair. "The women of these days—the *women*, I mean, not the *ladies*—are very ambitious to take the places of men, and I have no sym-



pathy with them. My whole nature revolts at the idea of calling them ladies, for they have never risen above the low level of women, and they are not content with the place assigned them in the world."

"Ah, Lady Alice Dafferty," said the judge, with a smile, "you may well be content with the place assigned you in the world, for it is a very easy place—a place where no storms and tempests come, and where you sit and breathe the summer air in winter as well as in summer. The seasons and the years come and go, but bring you no discomforts, no hardships."

"Now, don't preach to me as if you were an ordained clergyman, please don't."

"I want to bring you into sympathy with women—with toiling, suffering women—and I must talk. Women do not seek power for its own sake, or because they want the places of men. Nearly all who advocate 'Women's Rights' have been led, through suffering, to do it, and their own troubles have opened their hearts to the troubles of others, of those who, like themselves, need relief. A great many of them, Alice, have no rich husband for a prop, and some have no husbands at all, but are widows, with five or six children to support; and they know that the advancement of women to a higher place than they have ever yet occupied will give them new ways and means of support, and make everything they do more profitable."

"Ah, well," said Mrs. Dafferty, tapping her pretty feet on the register, "women and negroes will be discussed in what you call the 'high-toned' newspapers until the end of the world, I suppose."

"It is to be hoped that all wrongs will be righted long before that," replied Judge Dafferty.

"Come, now, be amiable enough to drop that paper, and let's have a literary article from one of those magazines lying on the table."

"There is no such teacher as experience, you know, Alice," continued Judge Dafferty; "and if you had been compelled to toil and struggle, you would be in sympathy with women, with these very women whom you regard as ambitious to be in the places of men, and whom you denounce as no ladies. Yes, Lady Dafferty, you would feel the sufferings of women, if you had only suffered yourself. And you would appreciate the disadvantages under which they labor, if there had ever been in your life anything that could be called a disadvantage."

Mrs. Dafferty winced a little, and moved uneasily in her velvet chair, but replied, as if not yet convinced of women's wrongs, "What you say may possibly be true, but you know there is a very great difference between *women* and *ladies*."

"Yes, I know it, and I know, too, that *ladies* often fail to be *womanly*. Now, I want my wife to be a true woman as well as a true lady, and I want her to be in womanly sym-

pathy with all women who are tasked and tried, and who sigh and cry for the just reward of labor. You may depend upon it, Alice, that 'Women's Rights,' about which there is so much noise in the world, and women's wrongs are closely connected."

Judge Dafferty said no more, but, while Lady Dafferty sat thinking, took up his dropped newspaper, and was soon lost in the study of "The Woman Question."

Yes, the *woman* question. And what man, or what woman, living in the light of the nineteenth century, shall dare call the woman question an inferior question?

What *lady* shall sit at ease in her palace, and, handling her rich embroidery with jeweled fingers, laugh at the toils of women and sneer at "The Woman Question?"

### "NO CARDS."

BY RHO. SIGMA.

ON taking up a morning paper, the first thing I do—and does not every woman the same?—is to glance down the column of "Marriages" and "Deaths," to see if any whom I know have passed through either of these most momentous epochs in human life. Occasionally I meet with a familiar name. It may be that of an old school-mate or early friend; and many a pleasant recollection prompts the tear of regret for the departed, or the hope of happiness for the wedded.

Sometimes I find recorded here the death of one whom I but lately saw in the enjoyment of health, and surrounded by everything that serves to make life desirable; or the marriage of some young couple concerning whose courtship Mrs. Croaker declared a thousand times "that it never would come to anything." But, whether these things be so or not, the perusal of this column always furnishes food for reflection. Under the head of "Deaths" we frequently find "Curiosities of Literature," which make ridiculous the sublimity of grief; and occasionally, though far too seldom, we see appended to marriage notices the words, "No Cards."

In these days, when the reign of Fashion is almost supreme, it costs somewhat of a struggle for the generality of young people to act in defiance of her laws, especially when those laws are delightfully in accord with their own wishes. Excepting that of being born, and that of dying, marriage is the most important event in life, and this fact is usually felt by those who are about to take upon themselves its vows and responsibilities. It is a popular institution, and the majority of young people desire to make their wedding as popular an occasion as all the appliances of Fashion can render it. But the majority of young people do not belong to the "highest circles," where alone the capricious queen holds undisputed sway. Let us leave her laws for those who are bound to obey them,

while we consider whether you, young clerk or book-keeper, and you, young lady, who intend to marry a book-keeper or clerk, had not better append to your marriage notice the syllabic conclusion, "No Cards."

Setting aside the bare cost of the cards, which will be anywhere between fifty and three hundred dollars, according to style and quantity, look at the expense involved in a brilliant wedding and the consequent reception. Of course the time and labor spent in preparation are not taken into account, nor do I ask you to consider the sum total for the bridal tour, which, whether long or short, will be considerable. At the lowest figure, the cost is from three to five hundred dollars more than it would have been had the parties been contented with a plain ceremonial and "No Cards." To be sure, five hundred dollars isn't much when you can count your tens of thousands. But to a young couple just setting out in life it is a very considerable sum. Five years hence they can realize it better than now. At the end of that time many a young wife is broken down with care and toil, much of which might have been spared her had she been willing to forego a stylish wedding.

"But," objects some calculating young lady, "the presents one gets more than cover the cost."

Well, admitting that they do, that is just what I don't like. I never begged in my life. No kind of honest contrivance, no manner of fashionable subterfuge, no sort of pretext however plausible, can make it respectable.

Should queen Fashion decree that I stand at the street corner with my hand outstretched and a placard on my breast, or that I send out cards, saying that at such a time I would be at home to receive anything that people had a mind to give me, I would be equally as obstinate in the latter case as in the former. Look at it which way you will, it is neither more nor less than begging. Certainly, if one fancies it, the most pleasant way is to do it elegantly and politely. But fashionable beggary doesn't pay as well as genuine mendicancy. If you want to make it profitable, you had better procure a tattered gown and basket; and if you can hire a small baby at a reasonable price per day, you will succeed handsomely, no doubt.

But, seriously, the gifts seldom cover the expense. The actual and immediate cost may be returned threefold, but in the long run you are the loser. Suppose your wedding cost you five hundred dollars, and your gifts amount to as many thousands, how much will it cost you to live in a style corresponding with them? Book-keep-ing-ly and clerk-ing-ly speaking, when will you be able to do it? Five hundred dollars would help you materially on rent-day. Will wedding presents do this? A clerk on a salary of twelve hundred was married recently, and had ten thousand dollars' worth of presents. I wonder what he did with them? The presentation of gifts at a wedding is one of the most beautiful of all



NATIONAL TYPES OF FEMALE BEAUTY.

customs. But let them be the voluntary friends and relatives who have a special interest in the young couple, and wish to be remembered by them. Then, even the insignificant articles will be fraught with associations, and, to say nothing of the joy saved, the recipients will be the better to enjoy the gifts for not having begged

In conclusion, I have only to say that when we see a marriage notice with the addition of "Cards," you may safely conclude that the persons are people of taste and culture, and in probability, of wealth. For, I am sorry to say it is only the rich who think that they can afford to wear patched boots, and only the poor who dare to be married with "No cards."

### NATIONAL TYPES OF FEMALE BEAUTY.

In analyzing briefly the types of female beauty represented in our engraving, we must go somewhere, and to avoid the appearance of partiality we proceed, as we used to, with a long lesson, beginning at the left-hand row going downward, and next taking the right column in the same manner, and so on throughout the group. We may follow this order of types of other nations at a future time.

First in the group we have a Turkish beauty, dark, plump, inexpressive though voluptuous without much forehead and without much mental vivacity. In the next we have a beautiful, intelligent, well-formed French face, pointed features and a dashing style of somewhat unique and independent, indicating that she belongs to that polite and nation which, while it gives fashions to the world, has no fixed fashion of its own, each dressing according to her own figure, complexion, and taste, and always being tasteful, vivacity, emotion, and spirit are her lead-traits. In the next, we have the Russian, that growing giant nation of the North. That staid substantial features! what a neck! what a broad chin! how sedate and earnest expression! what an ample bust! evidence of effeminacy, but of healthfulness, vigor, and endurance. There is stamina, if not so delicacy here.

Coming to the top of the next column we find the Grecian, with her jaunty hat, classic features, full habit, and symmetry of form, more ideal than utilitarian. Perhaps she would realize the adage, "A thing of beauty is a joy forever;" but in the Russian we see strength, steadfastness, endurance, power, and of the artistic and ornamental. In the next face we have the Swiss girl, with her pointed hat and short curly hair; the fea- indicating health, cheerfulness, physical endurance, with not much culture. Liberty self-helpfulness rather than sentiment are to be the characteristics. Next comes the Swede, with a well-formed head, strong

moral sentiments, a full, eloquent eye, and a really womanly face. Jenny Lind has taught us to respect whatever is truly Swedish, and without any knowledge to the contrary to think well of it. Next comes the Chinese, with its contracted forehead and opaque features. There is not much expression of the spiritual in her. Restricted in her education and sphere, she must content herself with dress decoration, and a diffident, submissive, subordinate life.

Next, at the top, we have the elegant Austrian. Here is a stately beauty—we are reminded of Marie Antoinette—classical in every feature, straight and dignified in person, with beautifully chiseled features, tresses abundant, exquisite taste in dress, which, though elaborate, is very appropriate. The Austrian woman is loving and lovable, and doubtless merits all the gallantry of her countrymen. The next is a Polish beauty with a square hat and a tassel. She has a good figure, a marked face, and a strong character; but we fancy there is a sadness in the expression, and we can not think of Poland without a feeling of sympathy. In looking at this sad countenance, it is perhaps made more so by looking through sad glasses. In that head, how much of ambition and bravery, how much of affection and patriotism, how much of intensity and power! and there, too, is a faultless figure, full, straight, dignified, suggestive of her noble derivation. We next have the Holland beauty, leaning on her hand. She has a quiet, motherly, loving look; the calmest, the most contented face in the group; and exhibiting a most domestic, good-tempered, and affectionate person.

The Japanese beauty doubtless looks beautiful to her countrymen, but those oblique almond eyes, that narrow forehead, and that general expression of weakness is not particularly fascinating to us. Still, there is benevolence if not bravery or beauty there. We will look further.

This English face, though beautiful, has less strength of expression than is requisite to illustrate English feminine character. It fails to do justice to the subject. An English—Anglo-Saxon—beauty has a soft silky skin, a florid complexion, fine auburn hair, blue or gray eyes, an ample chin, an aquiline nose, full rolling lips, sound, regular, and handsome teeth, and is one of the best of wives and mothers. The artist was unfortunate in the selection of his model to illustrate the typical English beauty. There is a class of ladies in England which that face might represent, but there is not enough of breadth and strength to represent the true English woman. There has been in this representative so much refining as to abolish the elements of strength, leaving only effeminate dignity.

The last in the group is the German beauty. She is plump, strong, broad, and substantial. Health, constitutional vigor, endurance, and power are seen here, rather than artistic grace or aristocratic refinement. A motherly affection is evinced in the full back-head, and is

also shown in the mouth, the luscious loving lips, and in the eyes. We see in this face, not much of aspiration, not a restless, discontented nature, but one who would love her husband, her children, her home, her friends, her pets, her duties, cares, and responsibilities, and be satisfied when she had fully met the claims of all these.

In some of these beauties we perceive wit, love of dash and display; in others, earnestness, sincerity, and a sense of duty; but in the German, in the Hollander, the English, and in the Russian we find those domestic qualities which give strength to a nation, and those constitutional developments which give power to a people. In the Grecian, and in the French and Austrian we find grace, elegance, brilliancy, sprightliness, dash, and wit; in the Swede, sincerity and tenderness; and in the Polander, power, patience, perseverance, patriotism, and a shade of melancholy. In the Asiatics, there is not much of the vital or the voluptuous, and much less of the mental and the spiritual. Take off the bands of barbarism and supply them with the light of a higher spiritual life, and they will take on expressions in accordance with the superior culture, true philosophy, and religion thus afforded.

In conclusion, we may state that the way to be BEAUTIFUL is to be HEALTHFUL, VIRTUOUS, and GOOD. To be selfish, vicious, dissipated, and bad, is to be ugly and repulsive. Vain, fashionable flirts always come to a bad end; while the temperate, the gentle, the kind, the meek, just, devotional, trusting, and self-sacrificing, no matter how plain in feature, are always reliable, lovable, good, gracious, and godly.

THE AMERICAN FACE.—Dr. Bellows writes the *Liberal Christian*, from Florence, as follows:

"Mr. Powers, the sculptor, says the American face is distinguished from the English by the little distance between the brows and the eyes, the openness of the nostrils, and the thinness of the visage. It is still more marked, I think, by a mongrel quality, in which all nationalities contribute their portion. The greatest hope of America is its mixed breed of humanity, and what now makes the irregularity of the American face is predestined to make the versatility and universality of the American character. Already, spite of a continental seclusion, America is the most cosmopolitan country on the globe. Provincial or local as manners or habits may be, ideas and sympathies in America are world-wide. And there is nowhere a city in which so many people have the complete world under their eyes and in their hearts and served up in the morning press with their breakfast, as New York!"

WHAT WE ALL SEEK.—There are those that say happiness is nothing; that one should not care or look for it. When you hear such a sentiment expressed, know that the speaker is saying what in his inmost soul he disbelieves. While nobody believes that happiness is the only object to be sought in life, there is not that human being who, while he lives, say what he may, is not seeking it either openly or unacknowledged to himself.



## NEW YORK. JULY, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself!"—*The Phr.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$3 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 389 Broadway, New York.

### A NEW VOLUME.

WITH this number we enter upon the FORTY-EIGHTH VOLUME of the PHRENOLOGICAL JOURNAL.

To disseminate a knowledge of science and philosophy, as revealed by the study of Man, physically, intellectually, and spiritually, is one of our leading objects. There are journals devoted to particular interests, such as Agriculture, Commerce, Finance, Mechanism, Art, Literature, Music, Politics, Medicine, Law, Religion, etc.; but *this* magazine occupies a field quite exclusively its own. While we take a lively interest in all reformatory, educational, and comprehensive measures for the advancement of society, we seek more especially to unfold the nature of man on scientific principles, enabling each to see himself as he is; to know his faults, and how to correct them; his virtues, and how to make the most of them.

It is believed that by a knowledge of the laws of our being, human life may be prolonged and rendered vastly more useful than at present. What other journal now published more effectually teaches these laws and conditions? Physicians have to do with patching up diseased bodies, rather than with teaching the people how to retain health or to avoid disease; the clergy look after our morals and point out the paths of virtue and the ways of vice; lawyers stir up or settle our disputes for a consideration; bankers discount notes and take care of our cash; merchants, manufacturers, and the rest practice their special vocations; but it is *ours* to expound the natural laws, and teach man how to live and turn all his talents to the best account.

The time was when even this JOURNAL was feebly edited and as feebly supported. It was almost a charity patient. Started as an experiment some years af-

ter the *Edinburgh Phrenological Journal*, which has been long since discontinued, by dint of much pushing, a good deal of begging, and with the aid of untiring and zealous friends of Phrenology, notwithstanding its glaring faults, it has outlived all its kindred, and is now firmly established.

The cause of failure on the part of other similar journals and that which sunk this so low in the estimation of many good men, was the cold, fatalistic tendencies of some of its promoters or advocates. Coupled with these repulsive doctrines was the taking on of every crazy crotchet suggested by addled brains and long-haired egotists. These small-minded noisy creatures were echoed by a still more miserable constituency, made up of blatant skeptics and pretenders. Some of these eccentrics went so far as to claim "original discovery," and sought to throw the founders, Gall and Spurzheim, overboard; but they were short-sighted, and their claims short-lived. A bad odor, however, was emitted by these creatures which tended to bring the subject into contempt—many sincere persons failing to discriminate between the counterfeit pretender and the genuine original. Besides, these egotistical popinjays mixed up with Phrenology all the current vagaries, "isms," and foolish speculations of the numerous vampires afloat in the world, for which our noble science was in no respect responsible. One class claimed that even the criminal must needs follow his bent, and commit such acts as his "bumps" inclined him to do; a doctrine not only subversive of all civil law, but entirely contrary to the true philosophy of Phrenology and Theology. Is it surprising that good men turned away in disgust from such teachings? Phrenology has also been unfortunate in other respects. It has not until within a few years commanded the highest cultured literary talent, and many of its best facts have been put forth in a rough, crude, uncouth style, so as to repel persons of taste, refinement, and culture. Some of the writers were actuated by no higher sense than that which appeals to the rabble and excites laughter in the buffoon. This class, fortunately for science, good taste, and good morals, are rapidly disappearing. They will shortly subside and be forgotten. Thus one absurdity after another will be weeded out,

and the valuable plant left in possession of the clear, rich ground.

Phrenology is now assuming a respectable position, and attracting that attention to which its merits entitle it. Good men now study it, practice it, apply it, commend it, promulgate it. Editors everywhere speak kindly of it, though they condemn its parasites. Physicians are observing how potent is the influence of the mind on the body, even to kill, or to cure! The clergy interpret truth on a broader and more comprehensive platform than hitherto. Emperors, kings, and rulers, the world over, are conceding the inalienable rights of man. Prisoners, lunatics, imbeciles, and idiots are managed, treated, and trained in accordance with their crimes, conditions, temperaments, and capacities. This is done with a view to their improvement as well as for their restraint. How much of this educational, prison, asylum, governmental and religious progress is due to PHRENOLOGY we can not pretend to say; but we do most sincerely believe that the world is greatly indebted to it for the light which it has thrown on all questions concerning MAN and his relations to life, to death, and to the future.

We can promise no more at present than to go on eliminating errors, and elaborating those truths and principles which legitimately grow out of this system of mental philosophy. Being favored with the same generous spirit on the part of readers which has hitherto been accorded us, we shall constantly aim to make the JOURNAL still more worthy the encouragement and support of its patrons.

### THE DAY.

WHAT New Year's day is to New Yorkers, what Thanksgiving day is to New Englanders, what St. Patrick's day is to Irishmen, and what Christmas is to children and Christians, the FOURTH OF JULY, our National Independence day, is to every patriotic American. To lovers of political and religious freedom throughout the world, this day has a deeper significance than is realized by noisy boys, or even by young orators who delight to hear the echo of their own voices.

It means religious LIBERTY for all men

and women to worship God according to their own consciences. It means freedom from slavery, political liberty, the equal rights of all before the law. It means self-government, in contra-distinction from being governed by hereditary rulers—kings, queens, emperors, or despots. It means the inalienable right of every one to make the most of himself—to do the best he can, without the interference of any arbitrary power. It means material and spiritual progress, growth in grace, and in the means wherewith to supply the wants of body and mind.

*Real Liberty* means freedom from bad habits; especially liquor drinking, tobacco smoking and chewing, and the like. What species of slavery or bondage can be worse than these? The sort of Liberty we celebrate is freedom from vice, crime, and from bad habits, as well as from monarchical and despotic government. We celebrate the Fourth of July not only as the birth of a new-born Nation, but as embodying principles which must, in the nature of things, in time completely revolutionize all the kingdoms and nations of the earth.

Then let all Americans sing with gladness that ever-glorious song—

"Hail, Columbia, happy land."

#### NATIONAL REPUBLICAN CONVENTION.

THIS body met in Chicago on the 20th day of May, and on the 21st adopted a platform of principles, and unanimously nominated Gen. ULYSSES S. GRANT for the office of President of the United States, from the 4th of March next.

Hon. SCHUYLER COLFAX was then nominated for the office of Vice-President by a very decided majority. Messrs Wade, Fenton, Wilson, Curtin, Hamlin, and Speed also received a very complimentary vote.

Mr. Colfax is one of our most popular parliamentary officers, and as such his Speakership of the House of Representatives for several sessions of Congress has made him more widely known, perhaps, than almost any other civilian of his age. He was born in the city of New York, March 23d, 1823. Gen. Grant was born April 7th, 1822, at Point Pleasant, Clermont Co., Ohio. The candidates, one being 46 and the other 45 years of age, are, we think, the youngest men who have ever been nominated for these high offices.

The Democratic Convention, to nominate candidates, will assemble on the 4th of July, after which we propose to publish the likenesses of all the candidates and the platform of principles on which they respectively go before the American people asking their suffrages.

We have only to express the hope, that every voter from the "Dominion" to the line of Mexico will inform himself as to what is his duty at the next Presidential election, and vote as a patriot and as a Christian. God speed the right!

#### VOTERS IN AMERICA.

**VOTE.**—Expression of wish, preference, or choice as to measures proposed; electing officers; the passing of laws by one having an interest in the subject or question. A vote may be by the voice, by uplifted hand, or by ballot.—*Webster.*

**IMPARTIAL**—if not universal—suffrage must be the rule of a republic, and it should be uniform in all the States. In the following we observe differences which are not "impartial," and we propose that the subject be submitted to the people of the nation, and a uniform impartial plan be adopted. At present each State now represented regulates the matter of voting as follows:

MAINE—Every male citizen.

NEW HAMPSHIRE—Every male inhabitant.

VERMONT—Every man.

MASSACHUSETTS—Every male citizen.

RHODE ISLAND—Every male citizen.

CONNECTICUT, INDIANA, ILLINOIS, MISSOURI, IOWA, NEW JERSEY, OHIO, CALIFORNIA, OREGON, NEVADA, WEST VIRGINIA, AND COLORADO—Every white male citizen.

NEW YORK—Every male citizen, but colored men required to own \$250 taxable property.

PENNSYLVANIA—Every white free man.

WISCONSIN—Every male person.

MINNESOTA—Every male person.

KANSAS—Every white male adult.

DELAWARE—Every free white male citizen.

MARYLAND—Every free white male citizen.

TENNESSEE—Every free white man formerly, but now negroes also vote.

In those States which were engaged in rebellion, and which are governed by the reconstruction laws, negroes are allowed to vote and hold office.

Personally, we would require the voter to be able to read and write, and to prove a good moral character. Neither aliens, criminals, drunkards, lunatics, imbeciles, or fools should ever vote. As to negroes, Indians, and Asiatics, we would require not less, in the way of qualification, than is required of native whites. But let us have impartial—though properly qualified—suffrage throughout the Union.

#### DAILY LECTURES ON MAN.

We have now arranged to give daily lectures in New York on Phrenology, Physiology, and the training of the mind and the body for health, usefulness, and success. We have fitted up a handsome lecture-room at 389 Broadway, on the second floor of the building in which is located our collection of skulls, casts, busts, paintings, etc., where the lectures will be delivered.

These lectures will be plain and practical, intended to teach men how to "read character," to show mothers how to train, and man-

age children; to advise young men how to select the right pursuits; to inform employers how to select servants, apprentices, clerks, and confidential agents; in a word, to "PUT THE RIGHT MAN IN THE RIGHT PLACE."

We are satisfied that the experience of a third of a century ought to make the suggestions in our lectures valuable to all but the useless class of society, and we do not see how even this class could listen to the analysis of the human mind, its powers and capabilities, the privileges and duties of life, without becoming incited to do something, and to be something worthy of humanity.

These lectures will be given for the present every day, Sundays excepted, between 3 and 4 o'clock in the afternoon. They will continue an hour, and the admission will be free. Should this proposition meet the favor of our citizens and strangers visiting the city, so that we shall have an audience each day, it will give us pleasure to minister to their instruction and profit. And it remains for the people to decide whether these lectures shall become a permanent institution.

These popular lectures will not supersede or interfere with our semi-annual professional classes for teaching thoroughly those who wish to practice Phrenology as a profession and an art.

As we have elsewhere announced, a class for ladies will be commenced on the first Monday in September, and the class for gentlemen on the first Monday in January next.

The popular daily lectures are intended for non-professional people, who need and desire information suited to daily life, self-improvement, domestic culture, choice of occupation, etc.; and we have no doubt that time will prove the utility of this method of public instruction.

#### SCIENCE vs. RELIGION.

ARE science and religion inimical? If not, why is it that many very religious persons oppose the study of geology, phrenology, and other sciences?

Such questions imply a want of knowledge. Truth is a unit, and there can be no conflict between religious truth and scientific truth. The fact that religious bigots oppose the real or assumed claims of science proves nothing but the ignorance of one or both of the disputants. The salvation of our souls is not dependent on the age of the world, its geological formation, nor on the dogmas of finite man. Our faculties were all given to us for use—affections, ambitions, sympathies, love of art, music, devotion, self-defense, and reason to enlighten and guide all our feelings and emotions. He who ignores the study of science or the proper exercise of reason in educational spheres might as well ignore any other class of our duties or the exercise of our God-given powers. Any religionist who attempts to enslave the minds of men by denying their personal freedom and accountability to God, or the free use of their intellects, is an enemy to his race.

The days of priestly infallibility and of persecution on account of religious opinion are past, especially in *this* country. The race has outgrown that narrow pretension; man has discovered that it is *right* for him to exercise his faculties to the fullest possible extent, to learn all that it is possible for him to know, and that what God wisely determined he should not know, he never will or can know. But it is no part of the duty of finite man to set the limits. God created us with a spirit to investigate and learn all we can of his works. Earth, air, water, and the living creatures and plants thereof, all offer themselves for man's examination and study. Nor is there any danger of our finding out any of His hidden secrets. We are finite. He is infinite. Ignorance is the parent of superstition and slavery. Education is the parent of liberty and the bulwark of freedom. Ignorance and monarchy go together. Education and self-government go together. The hope, the only hope, of our democratic republic is in our free common schools and in religious freedom. Science and religion, when rightly interpreted, will not clash, but will harmonize, support, and aid each other. Let us therefore learn all we can of the sciences, and get all the genuine religion we can, that we may develop into the perfect being our Creator intended us to become.

### LORD BROUGHAM.

OBITUARY.

HENRY, LORD BROUGHAM, the eminent ex-Chancellor of England, who as a legislator, reformer, and author had attained a high position forty years ago, died on the 9th of May last, at his country residence near Cannes, France. He was born in Edinburgh, September 19th, 1778, and had therefore nearly completed his ninetieth year.

His unusual longevity was due to the natural vigor and endurance of his constitution. His portrait, small as it is, shows a powerfully marked motive temperament. He was, as it were, constituted of finely tempered steel, which possessed both the qualities of elasticity and toughness. He was active, lithe, sprightly, but at the same time intense, tenacious, untiring, and persistent. His industry as a scholar, a lawyer, a statesman, is unparalleled. The fibers of his brain seemed capable of sustaining any labor, any strain, which his disposition or intellectual pursuits could impose on them. He would sometimes work day and night with scarcely an interval of repose, and when he had attained the object of his labor, he appeared as fresh and vigorous as at the commencement of his undertaking. In fact, even in advanced life he was ever active. There is nothing striking in his countenance as regards peculiar genius in a department philosophical or artistic. His temperament and practical organization, his keen observing powers and superior analytical talent, and his untiring activity formed the basis of his great executive abilities.



PORTRAIT OF LORD BROUGHAM.

Benevolence is conspicuous in his top-head, and inspired those reformatory and philanthropic measures which honor his memory. During his student career at the University of Edinburgh he exhibited marked scientific qualities, especially in the department of mathematics. Having chosen law as his profession, we find him as early as 1807 retained as counsel in suits of the highest importance.

In 1808 he settled in London, where the eloquence and ability displayed in an important commercial lawsuit attracted the attention of leading politicians, who succeeded in electing him a member of the House of Commons. There he soon took a strong position by reason of his aggressive zeal, oratorical vehemence, and pungent sarcasm. One of his first steps was to introduce measures for the suppression of the slave-trade. In their labors for this end Wilberforce and Clarkson had no more strenuous supporter than the fiery young Whig from Scotland. His efforts were not wanting in behalf of other liberal and progressive measures. The cause of Catholic emancipation, of reform in the government of India, and of the abolition of flogging in the army, received his powerful advocacy. Lord Brougham interested himself in the cause of popular education, and was mainly instrumental in the establishment of the "model schools" for the instruction of the poorer classes. The event of his life which conduced most to his popularity in England was his famous defense of Queen Caroline, on her trial before the House of Lords in 1820 and 1821. His eloquence on this occasion has seldom been equaled. On the formation of Earl Grey's ministry in 1830 he was appointed Lord Chancellor of England. In this honorable sphere he continued four years, commanding general admiration for his singular energy and promptitude in transacting the business of his onerous office. In 1839 he retired from public life to his villa in the south of France, and spent the remainder of his days in the peaceful pursuit of literature. Among his most important published works, in addition to the collection of his speeches, are a "View of Sir Isaac Newton's Principia," an annotated edition of Paley's

"Natural Theology," and "Sketches of Statesmen" and of "Men of Letters and Science" in the time of George III. Several editions of his "Political Philosophy" have been published, besides numerous minor works that are less known. See NEW PHYSIOGNOMY.

### POPULAR LECTURES IN NEW YORK AND VICINITY.

In addition to our professional lectures to students, we have given, during the past winter and spring, many popular lectures on Phrenology, as applied to temperance, education, etc., in various parts of New York, Brooklyn, Williamsburg, Harlem, and other places contiguous.

In Brooklyn there was a course given at the Park Theater, when the house was filled from pit to dome. Mr. Greeley and other eminent advocates of temperance were among the speakers. As we aim to bring Phrenology and Physiology to bear upon every question, the lecture we were invited to give was chiefly based on those subjects. Dr. Bennett, the now venerable reformer, informed us that a gentleman came to him after one of the lectures, desiring to sign the pledge, and though he then had the title of M.D. and LL.D. to his name, he heard an argument based on physiology which convinced him that it was his duty to pledge himself to use no more alcoholic spirits. He had before heard many temperance arguments, but when from a phrenological standpoint the subject was presented, he became convinced that it was his duty to lay aside the occasional glass and give his name and his influence to the temperance cause.

Early in April we gave a brief course of lectures in the National Hall in Harlem; our chief attempt there was to show parents the proper method of training the dispositions, guiding the passions, and cultivating the intellectual and moral powers of their children. Besides giving us a cordial reception and attentive hearing, many mothers brought their stubborn daughters and wayward sons to have us describe their characters and give them special instructions how to guide and regulate them. We have no doubt that the good effects of this brief course of lectures will be felt and long remembered in Harlem. We also gave a course of seven lectures in Union Hall, Brooklyn, E. D. The subjects of this course were—

*First*—How to read character scientifically, including the principles and proofs of Phrenology and the Temperaments.

*Second*—How to rise in the world, or Phrenology applied to the choice of pursuits.

*Third*—Physiognomy; the signs of character as indicated by form, feature, gesture, walk, laughter, eyes, nose, mouth, chin, neck, etc.

*Fourth*—The moral sentiments; and how to awaken, guide, and cultivate them, especially in the young.

*Fifth*—How to train up a child; the passions, how to understand and guide them; high-tempered boys, timid children, and how to treat them.

*Sixth*—Vanity, pride, ambition, appetite, juvenile thieves and liars, how to reform them; self-culture, etc.

*Seventh*—Intellectual culture; the practical and the theoretical; memory, and how to improve it; the natural language of the faculties, every feeling and sentiment having its gesture, attitude, and indication unconsciously evinced by the person.

We receive also invitations to lecture for societies, for teachers' conventions, and other occasions, which we accept when our professional duties will permit. Sometimes we go 150 miles to give a single lecture by invitation. If our duties at home would permit these excursions we could make them very frequently during the lecturing season. Thus in public and in private, in temperance associations, in school-gatherings and otherwise, by writing, teaching, printing, are we trying to spread the knowledge of phrenological truth, and we believe no day passes in which some one is not largely benefited by our instructions; reformed of bad habits; taught a higher and better rule of life, and led to be more in the sight of themselves, their neighbors, and their God. Men generally know more of everything else than of themselves. The majority of well-meaning people are living in ignorance of some of the plainest principles of physiology; they wonder why they are sick, or bilious, or unhappy, or unsuccessful; perhaps it is the abuse of their Alimentiveness or some other propensity which the phrenologist could point out, and thus open to them a new and better way.



## PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY.

There are thousands who desire to know of themselves than they do, and to learn to read the characters of their fellow-men. Some wish to follow Phrenology as a profession; to devote themselves to teaching as a science, and to practicing it as an art. Others, connected with schools, with the ministry, or with business, regret that they are not able to understand man more readily, that they are constantly making mistakes in their estimation and treatment of others, and are now seeking the aid which Phrenology affords. They have also a strong desire to know how much there is in Phrenology that aids them in forming conclusions respecting others, and in guiding their judgment and action toward others. That some people have a mind and character better than others, we are aware; that it is important that they should be able to read character better than we can, they are also aware; hence they desire to examine the phrenological methods. In order to meet this growing public want, we instruct classes every year in those facts and principles which thirty years of careful study and practice enable us to teach. By public lectures and publications we can do much, but we cannot reach the whole community. We are tempted every year to instruct persons who shall be able to go out into the great harvest-field and instruct the public. There is, indeed, a great demand for good lecturers and preachers throughout Europe and America. We have attempted to supply this demand, feeling conscious of a lack of scientific instruction, and of that amount of practical experience necessary to success, they have been discouraged and left the field. Such persons come to us for additional information and training in this field of their love and ambition, and give us pleasure to state that not a few of those who have gone out from us are now doing a good and profitable work; and we regret almost daily from our former students, thanking us for the benefits which our instruction afforded them, and for the better success which they are now enabled to secure in the promulgation of the science. In order to guard the public against being imposed upon by persons who profess to have received instruction from us, and have not, we give to every graduate who takes our course of instruction a certificate or diploma verifying the fact that he has received the necessary instruction, and that he goes forth with our approval and recommendation. While this serves the lecturer by the introduction of patronage as a phrenologist, there is no other subject, perhaps, which so readily awakens public attention than science which reveals human character. We teach men what they are best adapted to do, and points out to them the pathway to peace and happiness, and at the same time teaches wherein they are liable to go astray, and what faculties they can use to the best

advantage. No brighter field is open to entering and intelligent men and women than that of practical Phrenology.

We propose to open a summer class for ladies, the first Monday in September next. Woman, besides making the best teacher and the best nurse, may, for aught we can see, become an equally good phrenologist; and as the avenues opened to woman for usefulness and remuneration in honorable employment are not very numerous, we think she will hail this opportunity with delight, greatly to her own advantage and to the public weal. Ladies wishing to become members of this class will write us, asking for a circular entitled "Professional Instruction in Practical Phrenology, For Ladies."

On the first Monday in January next our annual class for gentlemen will be opened, and those wishing to become members will do well to address us at once, asking for a circular relative to the class of 1869, in which they will find a synopsis of the course of instruction, the books necessary to be read, together with terms and other matters of interest.

In order that proper preparations may be made for those who are to become members of either class, we desire to learn at as early a day as possible what number of students to provide for. Please address, "FOR INSTRUCTION" Office of the PHRENOLOGICAL JOURNAL, 389 Broadway, New York.

### "DON'T LEAVE THE FARM."

[THIS is the burden of the following neat verses, which are dedicated to those restless youths who look to the exciting theater of city life for fame and fortune, when the chances for health, wealth, and happiness are far greater in peaceful agricultural pursuits. The advice is as sound as it is pleasantly administered.]

Come, boys, I have something to tell you;  
Come near, I would whisper it low:  
You are thinking of leaving the homestead—  
Don't be in a hurry to go.  
The city has many attractions,  
But think of the vices and sins;  
When once in the vortex of fashion,  
How soon the course downward begins!  
You talk of the mines of Australia—  
They've wealth in gold without doubt;  
But ah! there is gold on the farm, boys,  
If only you'll shovel it out:  
The mercantile life is a hazard,  
The goods are first high and then low;  
Better risk the old farm a while longer—  
Don't be in a hurry to go!  
The great busy West has inducements,  
And so has the busiest mart,  
But wealth is not made in a day, boys—  
Don't be in a hurry to start!  
The bankers and brokers are wealthy,  
They take in their thousands or so;  
Ah! think of the frauds and deceptions—  
Don't be in a hurry to go!  
The farm is the safest and surest,  
The orchards are loaded to-day;  
You're free as the air of the mountains,  
And monarch of all you survey.  
Better stay on the farm a while longer;  
Though profit comes in rather slow,  
Remember you've nothing to risk, boys—  
Don't be in a hurry to go!

## MOHAMMED.

"We follow the religion of Abraham the orthodox, who was no idolater."—*The Koran.*

BY EDWARD W. TULLIDGE.

It has been the habit of Christian writers to stigmatize Mohammed as "the great false prophet" and as an anti-Christ; but in this age of liberal views, even sound believers in the divine mission of the Christ from chosen Isaac's seed can afford to do justice to the great prophet who sprang from the loins of his brother Ishmael. Heterodox philosophers, on their side, will class the whole race of prophets and apostles together, and view them simply as marvelous psychological and sociological problems. They will treat the genuine of this peculiar order as rare types of beings whose visionary and inspirational natures saw empires in their own fervid minds. Out of such as these new civilizations and empires have grown; and it has ever been found in the course of nations that when the old empires have been rapidly passing through their states of decay, and the world needed a new impulse, then human giants have risen with their peculiar dispensations.

In Mohammed and his mission there is a genuine assumption of the Abrahamic covenant claimed by a descendant of the eldest son of the "Father of the Faithful;" and unless we give due weight to this fact, and its workings in the mind of this great representative of the line of Abraham's first-born, we shall make discordant that which is in itself grandly harmonious. "In thee, and in thy seed, shall all the kindreds of the earth be blessed," was the covenant made to the "Father of the Faithful;" and Mohammed claimed his portion thereof. Yet did the Arabian prophet magnanimously give unto the seed of Isaac the principal succession in the sacred prophetic line, affirming that, though it was latent in the race of Ishmael, the gift of prophecy, with the holy apostleship, was not vouchsafed to any of his seed until he (Mohammed), the last of the Prophets, came, while from Isaac had sprung a long succession of prophets to carry on the Abrahamic dispensations.

"We follow," says the Koran, "the religion of Abraham the orthodox, who was no idolater. We believe in God and that which has been sent down to us, and that which was sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was delivered unto Moses and Jesus, and that which was delivered unto the prophets from the Lord. We make no distinction between any of them, and to God we are resigned."

Mohammed was born in Mecca, the sacred city of Arabia, in 569 of the Christian era, and he came of the illustrious tribe of Koreish, of which there were two branches descended from two brothers. His ancestor Haschem, through his commercial enterprise, made Mecca a great commercial mart, notwithstanding the city was located in a barren and stony country; and the tribe of Koreish became powerful and wealthy. Haschem was looked upon as a

public benefactor, and he became guardian of the Caaba, the great shrine of Arabia, and this guardianship gave to him the control of the sacred city. His son Abd al Motâlleb succeeded him; and having by his patriotism delivered the holy city from an invading army sent by the Christian princes of Abyssinia, the guardianship of the Caaba was confirmed unto his family. Abd al Motâlleb was blessed with sons and daughters, of whom Abdallah was the youngest and best beloved. This beloved son married Amina, a maiden of his own kin, and by her came into the world the illustrious subject of this article, their only child. Moslem traditions abound with the wonders that transpired at his birth, among which we read that, at the moment of his coming into the world, he raised his eyes to heaven, exclaiming, "God is great! There is no God but God, and I am his prophet." When he was scarce two months old his father died, leaving him no other inheritance than five camels, a few sheep, and a female slave. The grief of the young mother at the loss of her beloved robbed her child of nature's nourishment; but among the peasant women who came to Mecca to offer themselves as foster-mothers for the children of the wealthy was the wife of a Saadite shepherd, who out of compassion took the helpless infant to her home in one of the pastoral valleys of the mountains.

When at the age of four years, so says Moslem tradition, while playing in the fields with a foster-brother, two angels in shining apparel appeared, and laying Mohammed on the ground, the angel Gabriel took out his heart and cleansed it, and having filled it with prophetic gifts, replaced it; "and then from his countenance began to emanate a mysterious light peculiar to the sacred line of prophets from Adam, but which now for the first time shone upon a descendant of Ishmael." The angel Gabriel also stamped between the child's shoulders the seal of prophecy, "which continued throughout life as the symbol and credential of his divine mission," "though," says Washington Irving, "unbelievers saw nothing in it but a large mole the size of a pigeon's egg." When the vision was told to his nurse, she and her husband became alarmed lest these angels were evil spirits, and she carried the youthful prophet back to Mecca, and delivered him to his mother.

Stripped of their fabulous dress, these traditions indicate that very early in youth rare qualities began to manifest themselves in Mohammed. It is a marked characteristic of those endowments which we call genius to show their signs in a wonderful degree and precocity in extraordinary children. Hence, when we find it in the musical composer, we have a Mozart astonishing the courts of Europe at seven years of age, by performing at sight the most difficult compositions of Handel and Bach, and already himself a celebrated composer.

The mother of Mohammed died when he was six years of age, and left him to the

guardianship of his illustrious grandfather, who, at his death, two years later, committed him to the special care of his eldest son, Abu Taleb. Nothing further of importance occurred in his eventful life until he reached the age of twelve, when a circumstance came which greatly tended to mold his peculiar character and prepare him for his subsequent career. His ancestor Haschem had first started those merchant caravans by which Mecca had been made a city of commerce. In the ardent mind of young Mohammed these caravan enterprises were glorified with romance and marvelous incidents. At the age of twelve, with his daring imagination wrought up to the highest pitch, he clung to Abu Taleb, who was preparing to mount his camel to start with his caravan, and implored his indulgent kinsman to be permitted to go with him to Syria. "For who, O my uncle, will take care of me when thou art gone?" plead the boy. Abu Taleb granted the prayer of his nephew, and the caravan started on its route, to return in due time loaded with its merchandise, and the mind of the future prophet more abundantly laden with the superstitions of the desert, a knowledge of the sacred Hebrew writings and of the mission of Christ.

"After skirting the ancient domains of the Moabites and the Ammonites," writes Washington Irving, "the caravan arrived at Bostra, on the confines of Syria, in the country of the tribe of Manasseli, beyond the Jordan, which was once a city of the Levites, but was now inhabited by Nestorian Christians. Here they camped near a convent of Nestorian monks."

At this convent Abu Taleb and his nephew were entertained with great hospitality; and one of the monks, surprised at the precocious intellect of young Mohammed, and his astonishing capacity for a religious mission, held frequent conversations with him upon the sacred Scriptures. The subjects which engrossed the ardent mind of the future prophet were those relating to his forefather Abraham, Moses, and the new dispensation opened in the ministry of Christ. One has only to read the Koran to trace the early inception of the germs of Islamism, and how much in youth the daring and capacious mind of Mohammed became pregnant with the ideas of new dispensations in an Abrahamic succession. In that Nestorian convent, in an ancient city of the Levites, Ishmael's prophet was born for the mission, and from that hour the new dispensation was nascent in Mohammed's soul. Moslem writers say that the origin of the interest taken by the monk Sergius in the young Arabian was in consequence of his having accidentally discovered the seal of prophecy which the angel Gabriel had stamped between his shoulders; but impartial writers attribute this interest to the desire of a zealous monk to proselyte an extraordinary youth whose quality of mind and earnestness would well fit him in after-years to become a great apostle of Christianity to the Arabian nations.

Mohammed returned with his uncle to Mec-

ca, the seeds of a great religious mission deeply planted in his mind. The son of Ishmael had been to the land in which Abraham sojourned when he departed out of Chaldea and out of the house of his idolatrous father, leaving his denunciation against idolatry, and carrying with him a knowledge of the true religion.

When he reached the age of twenty-five, another important circumstance occurred, which gave him wealth and influence and helped to determine his course. There lived in Mecca a lady of the Koreish tribe. Twice had she been married; her last husband, a wealthy merchant, had recently died. The extensive business of the fair widow required an efficient manager, and her nephew recommended young Mohammed to her as a fit person to be her factor. Cadijah, the name of the lady, was so eager to secure his services that she offered him double wages to conduct her caravan to Syria. As he is extolled for his manly beauty and engaging manners, it is thought that the fair widow's heart was her counselor. Mohammed, by the advice of Abu Taleb, accepted her offer, and so well pleased was his patroness on his return that she gave him double the stipulated wages. Similar expeditions brought to him like results, and finally the lady, through a trusty maid-servant, proposed marriage to her business agent, with successful result. At his marriage Mohammed caused a camel to be killed before his door to feast the poor, and Heléma his nurse was summoned, to whom her grateful foster-son presented a flock of forty sheep.

Mohammed now ranked among the most wealthy of the city, and his excellent conduct obtained for him the name of Al Amin, or the Faithful. For several years he continued in the sphere of commerce, but his heart was not in his vocation, and his enterprises were not as successful as before. It is supposed that in his subsequent journeys into Syria after the age of twenty-five, Mohammed renewed his intercourse with those versed in the sacred writings and the history and religion of the Jews and Christians. Waraka, a cousin of Mohammed's wife, was instrumental in developing his latent energy and starting him in his great career. This Waraka himself was a remarkable character. He was a learned man, of a bold, speculative mind, who had cast off the idolatrous religion of the East and held Arian opinions. He was also progressive and innovative in his tendencies. First he was a Jew, and then he advanced to the Christian, and perhaps more fully than his pupil, he had already conceived the necessity of a new dispensation, for the Christian churches generally at that period had fallen much from their primitive apostolic state, as the old Eastern empires had into the grossest idolatry. In the Koran, which so emphatically indorses the divine missions of Moses and Jesus, the apostasy of both the Jews and Christians is repeatedly marked. It is more than probable that much of Waraka's mature views and speculations became absorbed by the inspirative and force-

ful Mohammed. The learned cousin of Cadijah was, moreover, the man who first translated parts of the Old and New Testaments into Arabic, and to him Mohammed is supposed to have been chiefly indebted for his extensive knowledge both of the Scriptures and the traditions of the Mishnu and the Talmud.

His mind stored with all the materials for his work, Mohammed retired from the world to a cavern on Mount Hara, and in solitude prepared himself for Allah's service with fasting and prayer. His whole nature was now in painful travail with his great purpose, and it so wrought upon the healthful condition of his body, and perhaps sound state of his mind, that he became subject to dreams, ecstasies, and trances. For six months successively he is said to have received a series of dreams and visions. We are told that he would often lose all consciousness of surrounding objects, and lie upon the ground as if insensible; and when his anxious wife, whose ministering presence was with him in the cave of Mount Hara, entreated to know the cause of his paroxysms, he evaded her inquiries or answered mysteriously. Moslems consider these ecstasies to have been the workings of the spirit of prophecy, and the revelations of the Most High dawning vaguely upon him.

At length (in the fortieth year of his age) came the announcement of his apostleship by the personal administration of the angel Gabriel. The following is the substance of Washington Irving's account of this circumstance: "He was passing, as was his wont, the holy month in the cavern of Mount Hara, fasting and praying. It was the night called *Al Kader*, or the Divine Decree, a night in which, according to the Koran, angels descend to the earth, and Gabriel brings down the decrees of God. As Mohammed in the silent watches of the night lay wrapped in his mantle, he heard a voice calling him; uncovering his head, a flood of light broke upon him of such an intolerable splendor that he swooned away. On regaining his senses, he beheld an angel in human form, which, approaching from a distance, displayed a silken cloth covered with written characters. 'Read,' said the angel. 'I know not how to read.' 'Read!' repeated the angel, 'in the name of the Lord who has created all things, who created man from a clot of blood. Read, in the name of the Most High, who taught men the use of the pen, who sheds on his soul the ray of knowledge, and teaches him what before he knew not.' Upon this Mohammed instantly felt his understanding illumined with celestial light, and read what was written upon the cloth, which contained the decrees of God as afterward promulgated in the Koran. When he had finished the perusal, the heavenly messenger announced, 'Oh, Mohammed, of a verity thou art the prophet of God, and I am his angel Gabriel.' Mohammed came trembling and agitated to Cadijah in the morning, not knowing whether what he had seen was indeed

true, a mere vision, or a delusion of his senses, or the apparition of an evil spirit. His wife said: 'Joyful tidings dost thou bring! By Him in whose hand is the soul of Cadijah, I will henceforth regard thee as the prophet of our nation. Rejoice,' added she, seeing him cast down, 'Allah will not suffer thee to fall to shame. Hast not thou been loving to thy kinsfolk, kind to thy neighbors, charitable to the poor, hospitable to the stranger, faithful to thy word, and ever a defender of the truth. She hastened to communicate the intelligence to her cousin Waraka. 'By Him in whose hand is the soul of Waraka, thou speakest true, oh, Cadijah. The angel who has appeared to thy husband is the same who, in the days of old, was sent to Moses the son of Amram. His annunciation is true. Thy husband is a prophet.'"

Thus it will be seen that his fond wife and her learned cousin were the first to rejoice and proclaim Mohammed the Prophet of their nation.

For a time Mohammed confided his revelations to his own household, but at length the rumor got abroad that he pretended to be a prophet. This stirred up, at the very opening of his career, hostility from every side. His immediate kinsmen, of the line of Haschem, were powerful, prosperous, and identified with idolatry. They therefore considered their family disgraced in the person of Mohammed, and that he was placing them in humiliation at the feet of the rival branch of their tribe; while the rival line of Abd Schems took advantage of the opportunity, and raised the cry of heresy and impiety, to depose the line of Haschem from the guardianship of the sacred shrine of Arabia and the governorship of Mecca. Thus the matter became an issue of rival family interests, as well as one of a radical conflict between idolatry and the miselion of this earnest image-smasher.

During the first three years of his prophetic career the number of Mohammed's converts did not exceed forty, and most of these were young persons, strangers, and slaves; and so thoroughly was the new sect outlawed, that its meetings were held in secret, either at the house of one of the disciples or in a cave near Mecca. Their meetings at length were discovered, a mob broke into the cavern, and a scuffle ensued, in which one of the assailants was wounded in the head by Saad, an armorer, who thenceforth became renowned as the first of the disciples who shed blood in the cause of Islam.

Mohammed afterward had a second vision, in which the angel Gabriel commanded him to arise and preach and magnify the Lord. Accordingly, in the fourth year of his religious or fanatical activity, he summoned the line of Haschem to meet him on the hill of Safa, in the vicinity of Mecca, that he might unfold to them matters of importance concerning their welfare. They assembled, and with them came his uncle Abu Lahab, a man of a proud spirit, who held his nephew in reproach for bringing disgrace upon

his family. As soon as Mohammed commenced to make known to them his revelations, Abu Lahab started up in a great rage, reviling him for calling them on so idle an errand. Catching up a stone, he would have cast it at his nephew, but the Prophet turned upon him a withering glance, cursed the hand raised against him, and predicted his doom to the fire of Jehennam, with the assurance that his scoffing wife should bear the bundle of thorns with which the fire would be kindled. This woman was the sister of Abu Sofian, the great rival of the line of Haschem, and though the son of Abu Lahab had doubly united him to his nephew by a marriage with Mohammed's youngest daughter, Abu Lahab betrayed his family, and united with its rival. Enraged by the curse pronounced upon them, they immediately compelled their son to divorce his wife, who came weeping to her father; but she was soon consoled, by becoming the wife of her father's zealous disciple Othman, who in the number of Mohammed's successors ranks as the third Caliph in the rise of the vast Mohammedan empire.

Not discouraged, the Prophet called a second meeting of the Haschemites, and at this time announced in full the revelations which he had received, and the divine command to impart them to the chosen line of Haschem. "Oh, children of Abd al Montalleb," cried the Prophet, "to you of all men has Allah vouchsafed these most precious gifts. In His name I offer you the blessings of this world, and endless joys hereafter. Who among you will share the burden of my offer? Who will be my brother, my lieutenant, my vizier?" For a space of time the assembled Haschemites were silent, some wondering, others smiling in derision, until the youthful Ali, starting up with enthusiasm, offered himself to his great cousin, who caught the generous youth in his arms, and pressing him to his bosom, cried out to the assembly, "Behold my brother, my vizier, my vicegerent! Let all listen to his words and obey him." The outburst of the stripling Ali was received with a shout of derision, and the Haschemites scoffingly told Abu Taleb that he must now pay obedience to his son; but notwithstanding their scorn, the youthful Ali afterward became one of the mightiest of men, and fourth Caliph of the Mohammedan empire.

Mohammed now began to preach in public. The hills of Safa and Kubeis were his chosen audience chambers, from which he thundered against the reign of idolatry. These places were well chosen, for they were sanctified in the minds of the children of Abraham's first-born, by traditions of Ishmael and his mother Hagar; and from these holy hills he sent forth a mighty proclamation that God had sent him to restore "the religion of Abraham." The Koreishites, enraged by his denunciation of their idolatry and the stiffneckedness of themselves and their fathers in "the days of ignorance"—as the period prior to the Islam era is denominated—and, moreover, much alarmed by the spread of the new faith, urged Abu



Taleb to silence his nephew, and at length threatened to exterminate Mohammed and his disciples. Abu Taleb hastened to entreat his nephew to forego his work. "Oh, my uncle," exclaimed this grand fanatic or prophet, "though they should array the sun against me on my right hand and the moon on my left, yet until God shall command me, or shall take me hence, would I not depart from my purpose." Mohammed was retiring from the presence of his uncle with a dejected countenance, when Abu Taleb, struck with admiration, called him back, and declared that, preach what he might, he would never abandon him to his enemies; and Abu Taleb, as the representative of his line, forthwith bound the descendants of Haschem and Abd al Montálleb to aid him in protecting Mohammed against the rest of the tribe of Koreish. They considered the new religion of their kinsman a dangerous heresy, but the strong family instinct of the Arabs prevailed, and the descendants—excepting his uncle Abu Lahab—of Haschem and Abd al Montálleb consented to protect him.

About this time Mohammed was assailed and nearly strangled in the Caaba, but he was rescued by Abu Beker. He therefore deemed it wisdom to counsel those of his disciples who were not protected by powerful friends to fly from Mecca, for their lives were now in danger. He advised such to take refuge among the Nestorian Christians, and Othman Ibu Affan led a little band of the persecuted out of Mecca. The refugees were kindly received by the Nestorians, and others soon followed them. Meantime the Koreishites, finding Mohammed persistent in his work and daily making converts, passed a law of banishment against all who should embrace his faith, while he himself was forced to take refuge in the house of one of his disciples. Here he remained for a month. But his fame had spread abroad, and men from all parts of Arabia sought him in his retreat.

His powerful enemy Abu Jahl sought him and insulted and outraged him by personal violence. This was, however, avenged, and the circumstance was the indirect cause of bringing into the faith of Islam two of its mightiest champions. This outrage was told to his uncle Hamza, as he was returning from hunting, whereupon, in great ire, he marched with his bow unstrung into an assembly of Koreishites, where he found Abu Jahl boasting of his exploit; and Hamza smote him with a blow, wounding him in his head. The friends of the smitten man were in their turn about to avenge him, but Abu Jahl, fearing the warlike Hamza, himself pacified them, and apologized for his conduct, urging as his excuse the apostasy of his nephew. "Well," retorted Hamza, fiercely, "I also do not believe in your gods of stone; can you compel me?" Forthwith he declared himself a believer in his nephew's mission, and took the oath of allegiance. Yet more important a convert even than the warlike Hamza was Abu

Jahl's own nephew Omar, whose very walking-stick, it is said, struck more terror into beholders than any other man's sword. Omar, instigated by his uncle to avenge the blow dealt him by Hamza, promised to penetrate to the retreat of the Prophet and strike a poniard to his heart. He was on the way to execute his purpose, when he met a Koreishite friend, to whom he imparted his design. "Before you slay Mohammed, and draw upon yourself the vengeance of his relatives, see that your own are free from heresy," cautioned his friend, who had himself secretly embraced the faith. "Are any of mine guilty of backsliding?" demanded Omar. "Even so," was the reply. "Thy sister and her husband Seid." Omar, overwhelmed with astonishment, and beside himself with wrath, hastened to his sister's house, and surprised her and her husband reading the Koran. In his rage he struck Seid to the earth, and would have plunged his sword into his heart, but the wife interposed, and received a fierce blow in her face, which bathed it in blood. "Enemy of Allah," sobbed his sister, "dost thou strike me thus for believing in the only true God? In spite of thee and thy violence, I will persevere in the true faith. Yes, there is no God but God, and Mohammed is his prophet. And now, Omar, finish thy work." But Omar, struck by his sister's spirit, relented, and took his foot from her husband's breast. "Show me the writing," he said; but his sister refused to let him touch the sacred scroll until he had washed his hands. He opened the 20th chapter of the Koran, and read: "In the name of the most merciful God! We have not sent down the Koran to inflict misery on mankind, but as a monitor, to teach him to believe in the true God, the creator of the earth and the lofty heavens.

"The All-Merciful is enthroned on high; to Him belongeth whatsoever is in the heavens above and in the regions under the earth.

"Dost thou utter thy prayers with a loud voice? Know that there is no need. God knoweth the secrets of thy heart; yea, and that which is most hidden.

"Verily I am God; and there is none besides Me. Serve Me; serve none other. Offer up thy prayers to none but Me."

Omar, greatly moved by the new revelations, continued to read, and before he left his sister's house, this fierce man of war was a penitent and firm believer in the Prophet, to whose retreat he hastened, and knocking, humbly craved admittance. "Come in, son of Khat-tab," answered the Prophet. "What bringest thee hither?" "I come to enroll my name among the believers of God and His prophet," reverently replied the new convert.

No half-hearted manifestation of faith satisfied this proselyte. He desired to make his conversion most public, and prevailed on Mohammed to accompany him to the Caaba to perform openly the rites of Islamism. A procession of the faithful forthwith paraded the streets of Mecca, Hamza walking on the right

hand and Omar on the left hand of the Prophet, to protect him from violence; and though the Koreishites viewed this demonstration with astonishment and dismay, none dared to interrupt it, for Hamza and Omar glared upon their enemies "like two lions that had been robbed of their young." Next day, also, the fierce nephew of Abu Jahl went up to the holy shrine to pray, in defiance of the Koreishites, who, though they dared not to interfere in his worship, fell upon another of the disciples who also went up to worship. Wrathful at this, Omar immediately sought his powerful uncle. "I renounce," said he, "thy protection. I will not be better off than my fellow-believers." This terrible military apostle of the Arabian prophet became the second successor of Mohammed, and under him the conquests of Egypt, Syria, and Persia were added to that of all Arabia.

In the seventh year of Mohammed's mission a schism was produced in the Koreish tribe, and the rival branch entered into a solemn league against the Haschemites and the family of Al Montálleb, engaging themselves to contract no marriages and to have no commerce with them until they gave up the person of Mohammed, who had taken refuge in Abu Taleb's castle in Mount Safa. The families continued at variance for three years, when Mohammed told his uncle that God had manifested to him His displeasure of the league, by sending a worm to eat out every word of the instrument except the name of God. Abu Taleb went immediately to the Koreish, and offered, if it proved false, to give up his nephew, but exacted in turn that if it proved true the league should be declared void. To their great astonishment, they found it even as the Prophet had said, and he was allowed to return to Mecca.

In the same year Mohammed sustained a great loss in the death of his uncle Abu Taleb, and three days afterward in that of his wife Cadijah. This year is called the Year of Mourning. Left now without the protection of his uncle, in the midst of his merciless enemies, headed by Abu Sofian, into whose hands at the death of Abu Taleb had passed the guardianship of the sacred city, the Prophet, nevertheless lost nothing of that grand fanaticism that ever sustained him in his darkest hours. In the twelfth year of his prophethood he published the revelation of his famous night journey to the seven heavens. At first, it was too much even for the credulity of his disciples, and some of them left him; but Abu Beker timely vouched for the Prophet's veracity; and his prompt testimony to the truth of the night vision turned again the wavering faith, and raised the credit of Mohammed as the favorite Apostle of God to a towering pinnacle. It is thought that this hit of the Prophet was a bold stroke of policy. Says Mr. Sale, in his preliminary discourse to his translation of the Koran, "I am apt to think this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mohammed ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterward attained."

[TO BE CONTINUED.]

**MISS ELIZA A. PITTSINGER,**  
THE CALIFORNIA POETESS.

In the great West we from time to time meet with authors, poets, orators, teachers, who have impressed themselves upon the Western mind, because in sentiment, thought, and expression they adapt themselves to the tone of thought and feeling current there. The portraits, biographies, or effusions of true Western poets, representing different States, have appeared in our JOURNAL from time to time, and now California presents one to us as worthy of consideration.

This lady has two marked mental peculiarities: one is activity; the other intensity, originating in a nervous, wiry, physical condition. She can walk or work with a kind of elasticity and spring that is very effective, and at the same time easy. She is sensitive, susceptible, and enduring, yet likely to wear herself out. She has abundant breathing power, muscular power, and mental power, but hardly enough digestive power to furnish the requisite support for brain and body. We would suggest that a hygienic mode of life should be her first study; that is to say, her exercise, her sleep, as well as her diet, should be in harmony with hygienic law. There has come to be a technical meaning to the word "Hygienic," and some people think it means to refrain from meat, butter, tea, and coffee, and to live on a very spare vegetable diet; but we do not mean all this when we say Hygienic. In this climate a piece of nice beef is not a bad article of food; but the oily matter, the pastry, the condiments, the stimulants, these we would repudiate.

Miss Pittsinger has a strong emotional nature; the middle portion of her head is large and wide between the ears, indicating that the force elements are strong, giving vigor, earnestness, and thoroughness. She has courage, fortitude, positiveness, and power; is not easily discouraged, not easily repelled. She is qualified to elbow her way through difficulties, and make herself master of the situation.

She is strongly social, and believes in friends, society; in affection and love; and as a wife would be very devoted to one who was adapted to her.

She has a strong love of life, and the



MISS ELIZA A. PITTSINGER.

word immortality receives as much of a heart-gush as anything she can speak; the thought that we are to live forever—as long as God himself exists, is a great thought to her.

She is ambitious; very fond of the good opinion of her friends. She is, perhaps, too sensitive to the censure and disapproval of others. When assailed directly, and when it is proper to respond and defend herself, she can meet the attack very well; but a leer, a laugh, a shrug of the shoulders, or a shake of the head cuts her keenly.

She is cautious, always on the watch for danger and difficulty; is not easily circumvented by treachery and policy; generally has an eye and an ear open to all such things; and when people are playing a double game, fair to the face, but with a sinister purpose, she generally appreciates the deception, and withdraws from the influence and power of such persons.

She has Constructiveness, which makes her ingenious; large Ideality and Sublimity, which give her a sense of the poetical, the beautiful, and the sublime in art and nature. Her integrity is more strongly marked than her Hope; she inclines to live an upright, just life, but not having large Hope, does not expect favorable results unless she can help to work out these results herself.

She sympathizes deeply with those who suffer, and has reverence for things sacred. Her intellect is sharp, clear, and practical; she picks up knowledge by the wayside, everywhere; her observation is quick, clear, and accurate. Her

Language is sufficient to qualify her for talking, teaching, writing, and explaining; she would do well in any literary pursuit that demands a quick, clear, analytical mind.

Though she has taste and refinement of feeling, she is more known for strength than for smoothness, for earnestness than for Secretiveness, and impresses people and wins their approval more by the earnestness and strength of her statements than by their plausibility and mellow persuasiveness. Having inherited her father's temperament, and much of his disposition, she inclines to take a higher rank in life than if she resembled her mother, even though they were equal. She is brave to meet and master difficulties and oppositions; has a feeling of self-trust that does not wince at trouble and give up at discouragements. She never has felt so much the necessity for protection as she has for elbow-room, and a chance to use her power; and all she asks of the world is to give her a clear track; she asks no help, but simply justice, room, and opportunity.

**BIOGRAPHY.**

The subject of this sketch was born at West Hampton, Mass. Her father, whom she resembles in feature and temperament, was of German descent, and a most humane and benevolent man. Her mother was of Anglo-Saxon birth, and blended unusual personal attraction with an amiable disposition and a spirit naturally bold and aspiring. Her death occurred at the early age of thirty-two, leaving Eliza with two brothers and two sisters to the care and guidance of an older sister, a girl of fourteen, who thus acted in the double capacity of mother and sister. Mr. Pittsinger deeply suffering from his bereavement, became negligent of his business matters, so that his circumstances and means of supporting his family were greatly reduced. Eliza early exhibited a disposition impulsive, daring, precocious; she cherished an unusual desire for knowledge of all kinds, and availed herself of all improving opportunities.

At the age of fourteen she took charge of the house for her father, two brothers, and a sister, and walked a mile (through the snow in winter) to teach a school; and at the same time instructed at home a younger brother and sister. At sixteen she was teacher of a school in Western New York, composed mostly of boys much older than herself. During the three following years her time was spent in teaching through the summer, and attending the Northampton high school in winter, from which she graduated with what is generally considered a thorough New England education.

Subsequently she was engaged for several

years at Rogers' stereotype institution in Boston as proof-reader and reviewer. In the spring of 1854 she sailed for California; and four years later her stirring songs and lyrics began to appear in the California journals. In the Golden State she has created many admirers and warm friends by her fervent patriotism and devoted enthusiasm to the zealous efforts in the cause of social and moral reforms. In the mining districts she was most enthusiastically received and appreciated.

In 1866 and 1867, at Nevada City, Grass Valley, at the lakes and among the Sierra Nevada, at St. Francisco and elsewhere, she has read her own poems to enthusiastic audiences, and at the same time wrote letters of travel for San Francisco papers. A farewell benefit was tendered her by the influential people of that city on the eve of her departure for a visit north.

Miss Pittsinger is now writing an extended "Poem on California," to be compiled with others, ere she returns to her adopted State, and will probably give some readings after more important duties are attended to. We close this brief sketch with a specimen quotation of her poetic muse. The verses are from a poem written in 1867, entitled "Ode to the Moon." Their style is smooth and flowing, yet tender and thoughtful.

All human life, perchance, is hushed in sleep!  
Ah, who can rend the veil of night, and scan  
The shattered hopes and broken threads that keep  
Their silent councils in the soul of man?  
Ah, who can rend the mystic shroud, and link  
To joy and life those severed chords again,  
That coldly tremble from the silent brink  
Of past ambitions, planned and roared in vain?

'Tis almost midnight! and my soul is wrapt  
Within the glory of thy subtle beams;  
Far hence I watch the bills with grandeur cap,  
While Nature lulls me in her softest dreams!  
'Tis almost midnight! and I linger still  
Beneath the glory of thy amble spell,  
Like one enchanted with new joys, until  
My very thought in songs of rapture swell.

'Tis almost midnight! and they call me hence!  
Those dreamy graces, with their wav'ing wand;  
But wrapt within a vision most intense,  
To their soft charms will I not yet respond!  
They call me hence! in vain their witching spells!  
'Neath thy magnetic rays I have no thought  
Save that which upward soars, and fondly dwells  
On those grand laws with hidden glories fraught!

Thou midnight morn! most soothing, calm, and bland!  
Oh, tell to me what silent mysteries lie  
Between thy beams and that directing hand  
That shapes thy course along the pathless sky!  
Thy sister orbs, securely in their train,  
What power upholds them in that world of light?  
From what unbidden wisdom may we gain  
A key to its vast depth, its magnitude and might?

The distant bells now cease their varied chimes,  
The lesser orbs no longer greet mine eyes,  
Thought after thought to azure summit climbs,  
And revels in the grandeur of the skies!  
On speeds the spirit in its winged car;  
But, ah, what music thrills its quickened ear!  
What name now trembles from that dome afar,  
But His alone who rules the starry sphere!

It is an evidence of littleness of mind to rejoice over the errors of genius.

## Communications.

### THE INDIANS AND MOUNTAINS OF OREGON.

FORT KLAMATH, OREGON, Feb. 17, 1868.

EDITOR OF PHRENOLOGICAL JOURNAL—*My dear Sir:* In October last I reached this beautiful Indian Valley of Klamath, which is to be my home for a few months. The valley is near the Californian boundary of Oregon, two hundred miles from the coast, and seems made and stocked for Indians, nine hundred of whom are scattered along the border of the lake and river.

During my travels, since I left New York in July, I have been many times reminded of pleasant and valuable experience under your wise guidance and generous kindness. Your bust of Phrenology was the first friend to greet me in Aspinwall, Panama, and San Francisco; then at Portland, and Salem in the Willametta Valley; and then at an old hunter's cabin, at the foot of the great mountains covered with cloud and snow—a day's journey from any other cabin. Imagine my surprise to find, on the table of rough hewn timber, a Bible, an almanac, and a "Self-Instructor in Phrenology!" Isn't this fine?

Ascending the mountains by a narrow way that leads toward heaven, with strong forebodings but stronger mules; surrounded by a dense and dreary forest of firs and pines, noon finds us six thousand feet above the sea, where Old Winter has full sway, while the seasons we love make earth beautiful below. The snow, already quite deep, was then falling, and the trees as heavily loaded as they could bear—the beautiful snow, like the rest of the world, bearing down most heavily upon the weak ones which had just commenced to bend; the cliffs of snow away up and up, seeming ready to fall and bury us; and below us the great canyons, nearly two thousand feet down, altogether made a glorious picture of dreary, wintry solitude!

We reached this valley at night, and with its clear, mild climate, its pure water, its fish and game, it is a pleasant, happy home to us. My desires and duties as physician have brought me into daily intercourse with the Indians here, who, like the animals, have made little or no improvement upon their original customs. The different tribes on this coast bear a strong general resemblance, physically and mentally, but they are far inferior to those of the Plains in all respects. I am still looking for the "noble red man."

They are an example for us in nothing, unless be their frequent use of the Turkish bath. Their baths are not quite like Dr. Shepherd's, of Brooklyn, but are made close to the bank of the river, of boughs driven into the ground, their tops meeting together, and then covered by skins or blankets. In this two or three are huddled together; boiling water is poured upon heated stones for fifteen or twenty minutes, and when in a profuse perspiration they throw themselves into the river.

The Indian babe, when a week old, is wrapped in a wolf-skin, and fastened to a board, partly dug out and having a hole in its upper end, by which it is hung upon a hook or peg. Thus the little infant, early accustomed to "hanging," seems to enjoy it—a wonderful illustration of the power of habit—and is at once the Indian's only substitute for furniture, pictures, and statuary.

Their winter houses are constructed of logs, covered with bark and dirt; the only door is an opening at the top, through which all the smoke and family must pass. In the cold nights of winter even this opening is closed, keeping out the cold air so effectually, that according to the most accurate physiological and mathematical calculations, allowing so many square feet of air to each person, the family ought to die each morning between two and three o'clock! But these irregular red men seem resolved to neither live properly nor die scientifically.

Having no guns, they are able to get but very little game. Fish, "wookus," and "camus" is their entire

\* Our publications may be found not only in the cabins of our Western pioneers, but also in other countries—in Japan, China, and in the islands of the seas.—Ed.

bill of fare. The dried salmon are eaten in the winter. The "wookus" (of which I inclose sample) is the baked and ground seeds taken from the pericarp of a yellow water-lily, quite similar to that so common on the Atlantic coast. Each seed vessel contains nearly half an ounce, which, when baked, is nutritious and palatable, tasting like parched wheat. The "camus" is a species of onion, gathered in June, steamed for two days, then dried in the sun, when it is ready to be eaten or preserved for winter's use.

When I said that the Indians were like the animals for some reasons, I should have made an exception of the men, or asked pardon of the birds and beasts; for from the time the boy is born, to old age, he does nothing for himself, but looks upon his mother, sister, or wife as a slave and drudge. When he is about twenty years old, he buys a wife from her parents, paying from three to five of his woolly horses, this "swap" being the only marriage ceremony; and from that time forward she is expected to build the houses, gather and prepare the "wookus," "camus," and often the fish, care for his horses—in fact, do everything, while he sits by the fire he is too indolent to keep, smokes his "kinkinkink" (of which I send sample), sleeps, eats, and like Punch's "gentleman," is "a man who has no business in the world."

Under such treatment his wife grows old rapidly, and in a few years, surrounded by a family of children, she would often be taken for their grandmother. And then how is she treated? In her premature old age she and her children are turned out of doors, in the winter or summer, as it pleases him, and he buys another and younger wife. This is the custom, and I have yet to see an exception. The fact that two thirds of the men have been killed in wars with other tribes makes this practice possible.

Their natures and lives are peculiarly free from romance or sentiment, and the only exhibitions I have seen of a feeling deserving the name of love have been between mother and child. They are good, kind, and loving mothers. On horseback a few days ago, I stopped at the hut of a young chief and wife, and was surprised and pleased to find what appeared to be real conjugal love, and noticed little sacrifices made by each for the happiness of the other, which I told them was the custom among civilized people. I fear they saw doubt on my face; I did on theirs. But just as I was leaving, the chief, attracted by my horse, wished to buy it and a rifle, offering in return the wife I had shown so much interest in. For once, a Yankee refused to trade on any terms.

If I could send you one of their heads, with its low forehead, high, full back-head, and wide middle-head, you would have a clearer insight into their social and spiritual life than I could possibly give.

At death, they are almost immediately burned, with all their earthly possessions, slaves, their prisoners of war, horses, etc. The body is supported about six feet from the ground by long green boughs, the ends of which rest upon two piles of stones. Under it a huge fire is made, and the body indeed returns to dust. Their property is burned in the same fire. No worthless sons here, idly waiting for the "old man" to die! When the owner of a few slaves is seriously ill, they are most attentive, sympathetic, and patient nurses. Disinterested friendship!

Their religion, as an old lady replied, "is nothing to speak of." If they have been brave and good during life, especially toward their doctor, whose duties, by the way, are not confined to a physical realm; and if then their property is properly burned, so that there is nothing left to draw their spirits again to this world, they are rewarded by an eternal rest or sleep. But if during life they have committed many sins; if they have degraded themselves by working like (their) women, or spoken ill or falsely of others often, as these ignorant, wicked savages do sometimes; or if one of their slaves or horses lives after them, their spirits can know no rest, but, floating in the shadowy air of the densest forest and darkest valleys, through which they infuse a feeling of sacred sadness, they live alone in sorrow for many years, only coming to their living friends in the winds of winter, so full of their meaning.

When we consider the close intermingling of phys-



and spiritual conditions and feelings, we see a certain appropriateness in their having but one doctor for all. In your great city it would be a little too much to have the poor "medicine man" to soothe and cure, and to prevent the suffering and agony of its millions of aches and heart aches, or to modify and regulate the diet of both hungry bodies and souls. But wouldn't it be as if our spiritual doctors would give a little more light and care to the dwelling-house of the spirit? Sometimes so feverishly hot and dry, so damp and cold. Is the sick spirit which they would teach to soar to heaven, seeking a life and world to come, by the use of the *tonics* joy, hope, and confidence, would be effectively restored to health and strength.

This tribe of Indians, two or three hundred have their heads flattened artificially, though it would seem to have done quite enough in this direction. The mother, when a week old, fastened to its hanging cradle, its forehead pressed and flattened by a thin board, which is padded and fastened by one end to the top of the cradle, the other to a curved stick passing over its head, and secured to the cradle. The board is kept on for several weeks, and then permanently removed. This pressure upon the soft, yielding cartilage, before its deposition on bone, seems to cause no pain. I can not see that this practice, directly or indirectly, has any influence upon their health, nor of course upon their disposition or character.

After much inquiry and searching for the true reason of this custom, I now believe that in this tribe it is a desire to promote the usefulness of the child in its early years to increase its comeliness. It may be said that *nine tenths of the infants whose heads are made flat are females!* The girls and women, remember, do all the work, carrying heavy loads at distances. And these heavy loads are so arranged that they come upon their backs, that a great portion of the weight comes upon their flat foreheads, by a strap passing over it and secured to the basket. In carrying their loads, often as heavy as themselves, their heads are necessarily bent downward slightly, and unless they are quite flat it would be impossible to keep the strap in place. Then the males have more pride and vanity than the females—as in New York—yet it is seldom we see one flat-headed. As one or two companies of soldiers have been stationed here four years, several of the soldiers have shaved their foreheads, naturally so low, improve their appearance, and thus make themselves the "great Boston men," as they call all white men, though their standard of beauty is changing in this respect, the female infants have their heads flattened as well. (See casts and skulls of Flat-headed Indians at Anthropological Museum in New York.)

You could examine the portraits of many of these Indians, you would doubtless be perplexed to account for their well-shaped Grecian noses, according to the "Signs of Character," as they lead a low, dead, savage life. The reason is this: from ten to twelve years of age, both boys and girls have the ends of their nose cut or punctured, and wear in this a small round shell during the rest of their lives. This draws down the apex, and gives the nose a secular shape. Ridiculing an intelligent Indian for wearing this ornament—the same as a *chignon* is—I need, to my discomfiture, that he had seen one white woman with her earrings, and of course my argument is lost, as no one away out here can say one word about white women; for if the few we have the pleasure of seeing are not all like angels, their visits are a blessing upon the success you have so fully earned in a long pursuit of truth and in helping humanity, I am, sincerely and affectionately yours,  
M. S. B., M.D.

### IMPOSTORS.

Our class is not confined to phrenology, medicine, astrology, but they may be met everywhere. The "class" is largely infested by impostors and pretenders, so is the pulpit. Free Masons and Odd Fellows claim that these creatures continually impose upon man. Here is what the *Northwestern Christian Advocate* of Chicago says of religious impostors:

There are no small number of gentlemen of leisure and talent, living upon their wits at the expense of an innocent public. Some of them persuade families to which they have no claim by blood nor marriage. One young man staid a few days with a venerable retired minister of Central Illinois, as the son of Dr. Cray, and the nephew of Dr. Eddy. Now if the first, by no possibility known to heraldry, ancient or modern, could he have been the second? And he was not the first. However, he secured his board and some money. Almost weekly we receive notices of fellows playing the pious confidence dodge—preaching and borrowing, or otherwise victimizing good brethren—with a request to publish. We do not print a Police Gazette, nor are we fond of giving the pedigree or portraiture of scoundrels. If a pastor puts a stranger into his pulpit of whose capacity to instruct the people he is ignorant, he deserves to be mortified. There is no law of courtesy which requires a pastor to surrender his pulpit to another, and he is not justified in so doing unless he is certain that he will cause no injury to the congregation for whose instruction in righteousness he is accountable to God and the Church. The fact that a man brings credentials as a preacher, gives him no claim to another man's place and pulpit.

The Aminadab Sleeks are numerous, and try various plans of deception. We will give one specimen. We copy a letter from Rev. W. B. Farnham, of Hannibal, Mo.

A man of clerical appearance and pretensions, about five feet six inches high, rather heavy set, with smooth hair, rather light hair combed back, with a large head and forehead inclined to baldness, of honeyed words, neat and well dressed, with a black cloth suit, strait collar, and single-breasted coat, professing to be from Virginia originally, from Canada latterly, now just on his way to visit a very dear friend at Evanston, Ill., who is sick, presented himself in my study last Sabbath morning with a hand full of letters of recommendation, and among others one purporting to be from you, recommending him to the favorable attention of railroad and steamboat men generally, by which with others he was procuring half fares, free passages, and seems to be getting on in the world economically. He becomes all things to all men that he may gain something.

"He is Episcopalian, Methodist, Christian, rebel or Union, just as occasion may require. He claims you as a very dear friend indeed; but Dr. McClintock is still nearer and dearer. Addresses persons as dear—yes, dear, 'no, dear, 'thank you, dear,' etc. Seems to be sharp and well informed, and gave his name as M. H. Livingston, and his address, Evanston, Ill.

"He is evidently an impostor, and is either a grand rascal or an educated fool. He was exceedingly annoyed by extravagant charges at the hotel; was sick and ate but little, but they had the audacity to extort full price, which left him without means to get to Keokuk; wanted just enough money to take him there, which, to get rid of him, we gave him; received many good promises, but never expect to see the man or money again."

The *Advocate* adds: We do not know him. We don't give letters to any such men. We could not endure such fawning long enough to write a letter.

Bro. A. B. Kendrick, of Davenport, writes us that A. G. Fletcher has left that city under sore censure; that he claims to be a local preacher, but that any Church letter he may present from Davenport is spurious. Bro. Kendrick asserts he has signed none such.

To all we say, "Beware of confidence men and women." Deal kindly with strangers and aid the deserving, but scrutinize very closely the claims of any who come asking money and hospitality on Church letters, especially scrutinize such as come without them, and yet ask for aid on Church grounds.

[Why not examine their heads, and thus learn if they have Conscientiousness, Veneration, etc.? A good physiognomist can read a rogue the moment he sees him. Why not apply it? It would be good economy.]

### PERSONAL.

RALPH WALDO EMERSON, in his eloquent lecture, "Quotation and Originality," thus epitomizes the essential features of literary success. "You can not overstate our debt to the Past, but the moment has the supreme claim. The Past is for us; but the sole terms on which it can become ours are its subordination to the Present. Only an inventor knows how to borrow, and every man is, or should be, an inventor. We must not tamper with the organic motion of the soul. 'Tis certain that thought has its own proper motion, and the hints which flash from it, the words overheard at unawares by the free mind, are trustworthy and fertile, when obeyed, and not perverted to low and selfish account. This vast memory is only raw material. The divine gift is ever the instant life, which receives, and uses and creates, and can well bury the old in the omnipotency with which Nature decomposes all her harvest for recombination."

REV. N. STACY, the oldest Universalist preacher in this country, lately died at his residence in Columbus, Pa., aged 90 years.

MR. IRA ALDRIDGE, a son of the late colored tragedian, a sketch of whom appeared not long since in the columns of the *PHRENOLOGICAL JOURNAL*, was lately announced as a prominent feature in the "cast" of the Melbourne Theater Royal.

ORVILLE GARDNER.—A well-known gentleman, in a recently published letter, in substance said he was riding between Ithaca and Waterloo, when he saw a small cabin standing on the bank of Cayuga Lake. A grave-faced working-man was chopping wood near by. This was Orville Gardner, the converted prize-fighter. It is now twelve years since he was touched by the inspired goodness of some missionary exhorter in New York, and he has since been struggling worthily to help others into the path of reform, preaching and praying, working and striving, in his earnest, rough way, while many of his former companions are in jail, or in the grave-yard and poor-house. Orville Gardner, matched against the wilderness, strengthened by faith, is fighting the good fight, hoping at last to receive an imperishable crown. Truly, he is the greatest champion who conquers himself.

### BEFORE AND AFTER.

BY NATHAN UPHAM.

Timid and shy as a frightened hare,  
Who knoweth her heart or her secret thought?  
Is it love? or a fancy lingering there?  
Dearest of jewels are the slowest bought!  
"Coy as a maiden"—the adage is old—  
Far better be coy than a maiden too bold!  
Finally won! Is the wife like the maid?  
Read here the answer, plain as a book:  
Trusting, in thine, a soft hand is laid;  
Boldly, in thine, the loving eyes look!  
Ah! it is well; and we need not be told,  
"The love of my wife is more precious than gold!"

### DESIRABLE PREMIUMS.

OPEN TO ALL.

We offer the following to all who may feel an interest in the circulation of the *PHRENOLOGICAL JOURNAL*:

For 350 new subscribers, at \$3 each, we will give a Steinway or Weber Rosewood piano, worth \$650.

For 100 subscribers, at \$3 each, we will give a handsome five Octave Parlor Organ of Berry & Thompson's or Horace Waters' manufacture, worth \$170.

For 75 subscribers, at \$3 each, a ticket for one winter course of Professional Lectures on Phrenology, Physiology, and Anatomy, price \$100.

For 60 subscribers, at \$3 each, a five Octave Melodeon, for church or parlor, worth \$100.

For 40 subscribers, at \$3 each, a Florence Sewing Machine, worth \$65.

For 30 subscribers, at \$3 each, a Weed Sewing Machine, new style, worth \$60.

For 25 subscribers, at \$3 each, a Wheeler & Wilson's Family Sewing Machine, worth \$55.

For 25 new subscribers, at \$3, we will give a Gentleman's Tool Chest, worth \$35; and for 18 new subscribers, at \$3, a Youth's Tool Chest, worth \$25. For 10 new subscribers, at \$3, a Boy's Tool Chest, worth \$15. See advertisement on cover.

For 15 subscribers, at \$3 each, the worth of \$16 in any of our own publications.

For 12 subscribers, at \$3 each, a handsome Rosewood Writing Case furnished with materials, worth \$12.

For 10 subscribers, at \$3 each, Webster's Quarto Dictionary, Unabridged, Illustrated Edition, price \$12.

For 10 subscribers, at \$3 each, the Universal Clothes Wringer, worth \$10.

For 7 subscribers, at \$3 each, a handsomely finished Rosewood Stereoscope, a beautiful and useful article for home amusement, with 12 views, worth \$8.

Those persons desiring our own publications instead of the premiums offered, can select from catalogue books amounting to the value of the premium for which they would have such books substituted. Subscriptions commence with January or July numbers.

## "What They Say."

Here we give space for readers to express, briefly, their views on various topics not provided for in other departments. Statements and opinions—not discussions—will be in order. Be brief.

**TESTIMONY.**—In a letter from Stanton, W. V. B. says: "It does me good to see such articles as Pauperism, Dissipation, and Hard Times in the March, April, and May numbers of the A. P. J.; and I think if our religious monthlies and weeklies would publish such articles, and use as much effort to reform men and society as you do, we would have a better world than we have. Let them try it."

"I repeat, I am much pleased with your article on Hard Times. But I think you lay too much blame on the poor, weak, ignorant, and vicious, and not enough on the rich, strong, intelligent, and professedly good. Are there not thousands of honest poor men, women, and children in New York city, as well as all over the United States, who are willing and anxious to be industrious, honest, good people, willing to pay their way in life, but can not, because oppressed, wronged, and neglected by the rich and strong? Is not all this true? Does not the Bible abound with curses against the rich and intelligent for oppressing and neglecting the poor and weak. See Matthew, chapter xxv., verse 45, as well as hundreds of other passages."

**DRINK.**—Here is a letter from Georgia, giving the views of the writer on the subject of the drinking of intoxicating liquors.

*Am. Phrenological Journal:* You are a firm believer in human progress; so am I—and so is every reader of your progressive JOURNAL. There is nothing that would please me better than to see our country rid of every evil with which it is filled; and it is filled with evils of all descriptions. But there is one evil which in magnitude is greater than all others; and there will never be much real progress until we are rid of it entirely. It is the traffic in and drinking of intoxicating liquors. What can be done to arrest this evil? I propose that Congress take the matter in hand and abolish the liquor business entirely out of the land, and make it a penitentiary crime to manufacture it; also have government officers in every town whose business it shall be to seize liquor and empty it out wherever found; also to arrest the person found dealing in it, and let him be punished as the law may direct. I also propose that our Temperance people—"Sons of Temperance," "Knights of Jericho," "Good Templars," "Friends of Temperance," "Health Reformers," and all of our churches unite and petition Congress to act on this matter; and let us have a "United States Liquor Law" which shall banish this vile curse out of our land. What say the readers of the PHRENOLOGICAL JOURNAL? Truly yours, ALEXANDER KING.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**THE EDUCATION OF THE FEELINGS OR AFFECTIONS.** By Charles Bray. Third Edition. London: Longman & Co. New York: S. R. Wells. 8vo. Cloth, \$1.75.

This excellent work is best epitomized by reciting the contents. Chapter I. Mental Constitution. Chapter II. Education of each Feeling Considered Separately. The Self-Protecting Feelings: Appetite, Combativeness, Destructiveness, Secretiveness, etc. The Self-Regarding Feelings: Self-Esteem, Love of Approbation. The

Social Affections. The Moral Feelings. The Esthetic Feelings. The Religious Feelings. Feelings which give concentration, power, or permanence to the others, Authority and Obedience, Temper, Punishment, Manners, Example. Chapter III. The connection of Mind with Organization, the Subjective and the Objective. Chapter IV. The Intellectual Faculties. Conclusion.

### THE PRINCIPLES OF MEDICINE.

By John M. Scudder, M.D., Professor of the Principles and Practice of Medicine in the Eclectic Medical Institute of Cincinnati, Ohio, Author of "A Treatise on the Diseases of Women," etc., etc. 8vo. Sheep, pp. xv., 361. \$3.

The volume is intended as an introduction to the study of medicine, and presents certain important basilar principles, which if mastered by the student will prove of invaluable service to him in subsequent examination and practice. Dr. Scudder embodies in this work the results of many years of professional observation and close thought. He ventures no favorite theories, no pet notions, no suppositions, but aims to furnish serious substantial fact. Appreciating the importance of a correct understanding of the laws which govern in practical medicine, he aims to present those definite principles which are comprehended in such laws. A cursory glance at the arrangement of the work must conclude our brief notice. The Introduction considers the nature, symptoms, analysis, and classification of disease. Chapter I. treats of Life, with a review of the opinions of leading mediceists thereon; Formative Force, and the other forces of vital power. Chapter II. considers Cellular Pathology. Chapter III. Nutrition of Texture. "Food is valuable as it is easy of appropriation." Digestion, Hypertrophy, Atrophy, Perverted Nutrition, Deposits, Repair of Injuries, Morbid Growths. Chapter IV. Of Secretions. Chapter V. Death and Life—how associated. Chapter VI. Of the Blood. Chapter VII. The Lymph and its Circulation. Chapter VIII. Lesions of the Circulation of the Blood. Chapter IX. Inflammation. Chapter X. Of Innervation. A very interesting chapter on the brain and nervous system. Appendix. Rational Medicine, with numerous practical suggestions on disputed subjects.

### MAN'S ORIGIN AND DESTINY.

Sketches from the platform of the Sciences. In a course of Lectures delivered before the Lowell Institute in Boston, in the winter of 1865-6. By J. P. Lesley, member of the National Academy of the United States, Secretary of the American Philosophical Society. Philadelphia: J. B. Lippincott & Co. 8vo. Cloth, \$4.

One thing which strikes us in the outset of an examination of this work is the chaste and beautiful language with which Mr. Lesley has clothed his scientific expositions. There is no want of technicality; no lack of that precision of statement which is usually a characteristic of the descriptions of the well-versed scientist, but the terms and style are highly polished and rhetorical.

The first lecture is introductory, furnishing a general view of physical science and its classification. The second lecture treats of the "genius" of the ancient and modern sciences, ascribing fancy and hypothesis to the former, practicality and consistency to the latter. In the third lecture the subject of the course is fairly entered upon, and the "geological antiquity of man" considered. This lecture is rendered especially interesting by the dispassionate reasoning on the theories advanced by theological science and the science of the anthropologist. The balance of the lectures have for their

subjects respectively the "Dignity of Man," the "Unity of Mankind," the "Early Social Life of Man," "Language as a Test of Race," the "Origin of Architecture," the "Growth of the Alphabet," the "Four Types of Religious Worship," and "Arkite Symbolism," the interesting nature of which are obvious in the very titles. The appendix published with the volume is a valuable glossary for the reader who is but little versed in archaeology.

**ALCOHOL: its Nature and Effects.** Ten Lectures. By Dr. C. A. Story, of Chicago. New York: National Temperance Society and Publication House. Price, 90 cents.

These lectures are clear and convincing in detail, vigorous, forcible, and spirited (not using the term in any malicious sense) in style. The topic, Alcohol, is discussed in a liberal and comprehensive manner, as only a cultivated scientific lecturer could discuss it. The nature, source, and utility of this subtle fluid are first considered; next, its effects upon the human system, and what organs are chiefly liable to injury by its action; next, the influence it exerts upon the brain and, of consequence, the mind; next, the mode of manufacture, with statistical accounts of the numbers employed in its preparation; how many drink it in one form or another; how many die from its use; what its use as a beverage costs the nation; how it is adulterated, counterfeited, and imitated; and, what is the duty of a free people with reference to it.

**THE HOLLY-TREE INN; and other Stories.** By Charles Dickens. Philadelphia: T. B. Peterson & Brothers. Cloth. Price, \$1.80.

This volume closes the so-called "People's Edition" of Dickens' works, issued by the Petersons. In quality of "composition" and manufacture it is equal to the first of the edition. Nineteen volumes constitute this edition, which is sold entire for \$28.

**COLORADO. The Rocky Mountain Gem, as it is in 1868.** Paper. 12mo, pp. 70. With small map. By Ned E. Farrell. Price, 25 cents. Chicago: Western News Co.

A compact gazetteer or hand-book of Colorado, describing each county in brief, with notes on the mineral and agricultural resources, climate, scenery, and such general information as the emigrant or tourist would be glad to have. This little book is warmly commended by Western editors and railway men.

**THE PHRENOLOGICAL JOURNAL.** New York: S. R. Wells, Editor and Publisher, 389 Broadway. \$3 per annum.

We have heard objections urged in some quarters against this admirably edited monthly, but we have as yet discovered no trace in the JOURNAL itself of grounds for such objections. It is natural that we should dissent from it on some few points, but as our friend Wells does not profess to edit the *Protestant Churchman*, we do not expect to find our paper mirrored in the PHRENOLOGICAL JOURNAL. It certainly has a vast amount of curious and useful information, and the articles are of a very high order in the line of literary composition. The monthly descriptions of character, whether accepted by readers or rejected, are certainly highly suggestive. —*The Protestant Churchman*.

[We thank the *Protestant Churchman* for its candor and courage in discountenancing what is a very prevalent belief in many minds, viz., that the teachings of the JOURNAL are materialistic, fatalistic, and infidel. We do not forget that the author

of our Christian religion, while on earth, encountered many "objections" to his teachings, and that ever since Christianity has been more or less subject to opposition and detractor. The JOURNAL does not hope to escape criticism, nor will it try to do so at the sacrifice of truth in principle. It will aim to be right in its questions, sacred and secular. But to be human. Again, we say, thanks.]

### THE BUTTERFLY HUNTERS.

Helen S. Conant, with illustrations. Boston: Ticknor & Fields. \$1.50.

Science presented in this pleasing work should not fail to make some permanent impressions on youthful minds. One of the chief diversions of innocent, frisking childhood, one which has furnished an argument for many a poem, is "chasing the butterfly;" and Mrs. Conant has caught the happy vein and given us and our children a pretty book on the natural history of the butterfly. In this volume we find the germs of the right mode of imparting scientific instruction to the young. Children must take real pleasure in reading such books, and at the same time imperceptibly gather the seeds of scientific knowledge, which will prompt them to further study and investigation in after years.

### UNITED STATES MUSICAL REVIEW.

View. Price, \$2 a year; 25 cents per number.

### PETERS' PARLOR COMPANION.

For the Flute, Violin, and Piano. Price, \$3 a year; 30 cents a number.

### PETERS' MONTHLY GLEE HIVE.

Price, \$3 a year; 30 cents a number.

The above publications exhibit an unusual degree of musical ability and enterprise, and are well adapted to their respective departments. Publisher, J. L. Peters, New York.

### THE OLD BROWN PITCHER.

By the author of "Susy's Six Birthdays," etc., and other Tales. New York: National Temperance Society and Publication House. \$1.

Besides this very interesting and practical account of the experiences of an old brown pitcher, we have in the same volume very readable stories entitled as follows: "The Sleigh Ride," "John Sanders' Little Guide," "Just for the Fun of It," "The Butterfly Turned Bee," "Christmas Day," "The Bundle in the Doorway," "Derby Colt," "The Snow-storm," "Katy Whitefoot," "Nothing but Water to Drink," "Baby May's Work," "Aunt Fanny;" all by popular writers.

### THE TEMPERANCE REFORMER.

ITION: Its History from the First Temperance Society in the United States to the Adoption of the Maine Liquor Law. By Rev. J. Armstrong. Post-paid, \$1. New York: S. R. Wells, publisher, 389 Broadway.

A new edition of this interesting historical work is now printing, and will reach before this notice reaches the reader. We have only space at present to announce the fact. Copies may be ordered by post from this office, and received on return. Temperance men will find it of truth and encouragement. See our list of Temperance publications, sent on receipt of stamp to prepay postage.

### THE PEOPLE'S MAGAZINE.

published by the Society for Promoting Christian Knowledge, continues to merit the highest commendation. It is supported by Messrs. POTT & ABEY, No. 5 Cooper Union, New York, at \$3 a year, or 25 cents a number, postage prepaid. Terms on application.

**THE FREEBOOTERS; a Story** of the Texan War. By Gustave Aimard, author of "The Prairie Flower," etc. Philadelphia: T. B. Peterson & Brothers. Price 50 cents.

This novel abounds in vigorous portraits of frontier life as experienced among the Indians and Mexicans of Texas. The writer, a Frenchman, in early life lived among the Indians of the Southwest, and acquired a practical knowledge of their customs and language, so that the descriptions are more real than imaginary.

**PRINTS OF LIFE; or, Phil and Nature Reconciled.** By Philip Harvey, M.D. New York: Samuel R. Wells. 12mo, cloth, pp. 140. \$1 25.

We offer to the public the above work at the utmost reliance on its worth. It is a poem written in the heroic measure, in easiness of diction and gracefulness of style will compare favorably with many of the best modern productions in verse. No verbose or pedantic jingle, but a somewhat profound and philosophical yet engaging and instructive lyric. Nature, man and the Creator, God, and relations with each other, form the sea of the song. The poem is divided into three parts. First, the Body, commencing the introduction, the origin, progressive development, and end of animal life. Second, the Soul, including exordium, instinct, reason, faith, the laws of nature. Third, the Deity, including respect, the love of God, His worship, forms of faith, universal prayer, devotion.

One can read this volume carefully without deriving much substantial instruction.

**PARISH. A Temperance** Poem. By Emily C. Pearson. New York: National Temperance Society and Publication House. 75 cents.

Another stirring story of the workings of alcohol. In this neatly-written volume we have portrayed the ruin wrought in the life of the dispenser of the poisonous "dignitaries" of the religious press. It plays a prominent part in the tale, and tells it much. The book is adapted to accomplish good results if circulated.

**CHRISTMAS BOOKS, and Sketches** for Boys. Illustrative of Every-day Life Every-day People. By Charles Dickens. With sixteen illustrations. Boston: Ticknor & Fields. Price \$1 50.

This volume contains those irresistibly attractive sketches for which "Boz" was distinguished in the outset of his career of authorship. The illustrations are the old ones by Cruikshank and Leech, but no change since been produced. The book belongs to the graceful "Charles Dickens" edition.

**POEMS.** By Owen Meredith. In two volumes. Boston: Ticknor & Fields. 16mo, fancy cloth. \$4.

Owen Meredith has won a poetic reputation, not without encomiums of ours would be. The neat and graceful edition of the introductions noticed above will serve to add to him more than any chance of approval. Volume I contains "Anecdotes and Characters," or poems of descriptive or narrative character, relating progress of events from the earliest periods to modern eras. The era of the Christian legend, the Roman empire, the age of the Christian dispensation, the medieval era, the important events of the twelfth to the eighteenth centuries are discussed in flowing measure. Volume II contains a continuation

of chronicles and characters, and "Orval," and other poems. Many of the poems abound in humorous allusions to the inconsistencies of church, state, and society, while their general moral influence is healthful. Some of the imitations and paraphrases of celebrated European authors are excellent, especially those of Dante and Lucretius.

**THE WORKSHOP. A Monthly** Journal, devoted to Progress of the Useful Arts. Edited by Prof. W. Baumer, J. Schnorr, and others.

We have received the first three numbers of this new monthly from Mr. E. Steiger, of 17 North William St., New York, and must confess our pleasure in examining so richly illustrated a work devoted to the mechanical arts. Its application seems general; architects, builders, cabinet-makers, carpenters, sculptors, plasterers, decorators, engravers, workers in metal, painters, weavers, potters, etc., etc., may all find something of value in its pages. There is no periodical work issued by the American press that can surpass it in richness of illustration.

Price, \$5 40 a year. Specimen numbers, 50 cents.

**STEVEN LAWRENCE, YEOMAN.** A novel. By Mrs. Edwards; author of "Archie Lovell," etc. Elegantly illustrated. Author's edition—printed from advance sheets. New York: Sheldon & Co. 8vo, cloth, \$2.

For neatness of style and delicacy of characterization, Mrs. Edwards' novels are conspicuous in the modern whirl of sensationalism. We will not say that this volume is a paragon of excellence in the realm of fictitious literature, but we do say that it were better for those who will read novels to read something of this kind, and avoid the extravagance and sensationalism of the common miscellaneous literature of the day.

**FARMING FOR BOYS. What They Have Done, and What Others May Do, in the Cultivation of Farm and Garden; How to Begin, How to Proceed, and What to Aim At.** By the Author of "Ten Acres Enough." With illustrations. Boston: Ticknor & Fields. \$1 50.

The reading of "Ten Acres Enough" afforded us much pleasure and instruction, as it doubtless has thousands of others; and the present work, bearing as it does the evidence of like authorship, can not fail to interest and instruct all who read it. To boys—and girls, too—who enjoy the luxuries of farm or rural life, with opportunities for garden or field cultivation, this book will not only be found as entertaining as a story, but as instructive as a school manual on agricultural subjects. It furnishes many practical hints by which children may be enabled to make profitable use of a waste garden corner or an untilled acre. It, besides, has such an air of reality, that we have little doubt of the book's being based upon facts.

**NEW MUSIC.**—We have received from Mr. C. M. TREMANN (successor to Horace Waters), 481 Broadway, the following pieces of Music, just published: "La Belle Héloène," Polka. Arranged by Cull. 30 cents. "La Belle Danseuse," Mazourka Élégante. Cull. 40 cents. "Think of Me," Nocturne. T. N. Pattison. 60 cents. "The Bridge O'er the River." W. C. Baker. 40 cents. "Captain Jinks." T. MacLagan. 30 cents. "Day by Day." W. R. Dempster. 40 cents. "My own Ellen Bawn." Malinène. 30 cents. "Mother's Little One." G. F. Sargent, Esq. 30 cents.

**THE LADIES' REPOSITORY,** now in its twenty-eighth volume, though always an excellent family magazine, seems to improve with each succeeding year. It is now one of the best serial publications of a religious character—in which every member of the family would find profitable reading—produced in America. Terms, \$3 50 a year. Cincinnati: Messrs. Poe & Hitchcock.

**THE following volumes of** their "Cheap Editions" of Charles Dickens and Sir Walter Scott's works have been received from T. B. Peterson & Brothers, of Philadelphia. Each volume mentioned contains a novel complete.

**THE HAUNTED HOUSE.** By Charles Dickens. Price 25 cents.

**A MESSAGE FROM THE SEA.** By Charles Dickens. Price 25 cents.

**SOMEbody's LUGGAGE.** His leaving it all called for; his boots, umbrella, dressing-case, brown paper parcel, etc. By Charles Dickens. Price 25 cents.

**THE UNCOMMERCIAL TRAVELER.** By Charles Dickens. Price 25 cents.

**MRS. LIRIPPER'S LODGINGS, and Mrs. Liripper's Legacy.** By Charles Dickens. Price 25 cents.

**LIFE OF JOSEPH GRIMALDI,** the noted English clown. Written out from Grimaldi's own Manuscript and Notes. By Charles Dickens. Price 50 cents.

**HEART OF MIDLOTHIAN.** By Sir Walter Scott. Price 20 cents.

**THE BLACK DWARF, and the Legend of Montrose.** By Sir Walter Scott. Price 20 cents.

**THE BRIDE OF LAMMERMOOR.** By Sir Walter Scott. Price 20 cents.

**THE MONASTERY.** By Sir Walter Scott. Price 20 cents.

**THE ABBOT.** By Sir Walter Scott. Price 20 cents.

**THE PIRATE.** By Sir Walter Scott. Price 20 cents.

## To our Correspondents.

**SPECIAL INFLUENCE.**—How can one organ gain control over the whole by contrary to the force of common sense, the person being intelligent?

Ans. That question to a phrenologist or physiologist answers itself; still it may need a formal answer. Sometimes the musical faculty will lead one, contrary to common sense, to devote that time to the practice of music which ought to be employed in earning food or clothing. Sometimes the love of fun leads men into jolly company, to the neglect of their business. Sometimes Alimentiveness leads men to use liquor, tobacco, or opium. The habit becomes formed, and though they struggle intellectually and morally to rid themselves of it, they find it next to impossible to do so. One is inflated with ambition, another with pride; another is depressed, contrary to common sense, and although he knows he is not surrounded by danger, yet the feeling of Cautiousness is feverish, and he can not help thinking himself in imminent peril. Another becomes a slave to lust, and against his own better judgment and every other restraining element rushes onward to ruin. It is the indulgence of appetites and passions unduly which makes them assume such control over men. A normal appetite or passion may become one's master through abuse and perversion. One takes opium, as prescribed by a physician, for neuralgia, and becomes ultimately a slave to it, and

he would take it if he had to steal the funds with which to buy it. All such dispositions are opposed to common sense.

**CONTINUITY SMALL.**—I have a good memory and but little Continuity. I have often wondered why I should not secure as good a standing in my classes as others, my memory being good. I never could study or place my mind in the least upon my books, especially when others were talking or there was any noise. The question is, can I improve Continuity, and how?

Ans. You can improve this organ by using it. It is, in fact, the only way to improve any organ; and having a good memory, if you can learn to hold the mind to its work, you can attain a good standing in your class.

**BEST WORKS ON BOTANY.**—Gray's Botanical Series now forms the most complete set of works on the subject. They are extensively used both in this and in the old country. They consist of: GRAY'S "HOW PLANTS GROW." A Botany for Young People, \$1 25. GRAY'S LESSONS IN BOTANY, \$1 75. GRAY'S MANUAL OF BOTANY, \$3. GRAY'S MANUAL AND LESSONS. In 1 vol. \$3 75. GRAY'S MANUAL, WITH MOSES, ETC., \$4 50. GRAY'S STRUCTURAL AND SYSTEMATIC BOTANY. (Revised and improved edition of the Botanical Text-Book.) \$4. GRAY'S GENERA OF THE PLANTS OF THE UNITED STATES. Illustrated. 2 vols. \$20. FLORA OF THE SOUTHERN UNITED STATES. By A. W. Chapman, M.D. \$4 50. May be ordered from this office.

## IS PHRENOLOGY FATALISTIC?

—Ans. The parties who base their opposition to phrenological teachings on the assertion or assumption that those teachings declare man to be a congeries of certain talents, dispositions, and peculiarities by virtue of certain fixed physical conditions; that he is what he is in consequence of an unalterable organization, and therefore thinks and acts not from choice but from an unavoidable necessity, are much in error. Does any candid, intelligent man impute fatalism to anatomy and physiology because those systems declare in the most positive terms the constitution of man physically, how he is organized, what is requisite for healthy and symmetrical bodily functions, how those functions may be disturbed by external or internal means, how the whole human economy may be promoted or depreciated, how intimately mind—thought and emotion—is related with body, the condition of one affecting the condition of the other? By no means; and yet Phrenology can not scarcely be said to go farther in its prescriptions than those two sciences.

Again, why impute tendencies to a system dependent upon, and explanatory of, physical phenomena, if those tendencies appear in the methodical presentation of such phenomena? The system can not be made responsible for what it discerns in the field of inquiry which is chosen for its sphere. We must not be understood here as admitting the fatalistic tendencies of Phrenology, but as discussing the question affirmatively. Phrenology did not make man, any more than the sciences of geology or chemistry made the rocks and the various substances composing the soil. Phrenology has created nothing; it has only discovered the properties and functions of things already existing. If to ascertain by analysis that water is composed of hydrogen and oxygen in certain proportions, or that atmospheric air is made up of oxygen and nitrogen in certain proportions, is to impute a fatalistic tendency to chemistry,



the science which has determined merely that water and atmospheric air, things supposed to have existed thousands of years, are so constituted, we will admit that Phrenology must succumb to the "soft impeachment."

If to state that Geology has discovered and classified the rocks and strata of the earth's crust, and thus simplified, or, rather, methodized, the labor of those men who excavate and analyze the various formations in their search for truth, is to accuse geology with enunciating fatalistic heresies, Phrenology must plead equal guilt.

If to assert the established truths of Physiology, to declare that by it are determined what may and what may not be eaten with healthful results, what is poison to the blood and death to the man, how the functions of mastication, deglutition, digestion, and assimilation are conducted, is to convict Physiology of fatalism, then Phrenology is as heretical and as fatalistic. The absurdity of such imputations is palpable. No inductive method or system can be affected by moral or ethical postulates. It is not responsible for the simple facts it gathers and arranges into a definite and convenient form. If inevitable conclusions drawn from the facts contradict certain premises generally received by religious people as *orthodox*, then the best way to dispose of the matter is for those people to relinquish those premises and stand by the facts. That which will not bear inspection, though it may be very pleasant to believe, should not be maintained. Fact, and *fact only*, should be our basis in thought and action where important consequences are involved. Such is the reasoning of common-sense; and yet, in one sense, there may be a fatalistic bearing implied in such reasoning. Thus, given certain facts which sustain certain relations with each other; the conclusions growing out of such relations being inevitable, therefore absolute, are substantially fatalistic; in other words, all established causes for certain effects are, so far as moral considerations are concerned, fatalistic. However, for Phrenology we claim that while it has for a basis certain well-established principles, it recognizes fully the influences of position and association as modifying mental conditions. Organization, temperament, and culture are considered when science would determine character, just as the navigator consults the barometer, the sky, and the wind when he would determine the character of the weather; and if the phrenologist discovers defects in the organization, he indicates their nature, and explains the method to be pursued to remedy such defects. He prescribes for the sick mind just as the physician prescribes for the sick body. Were the organization unchangeable, then were man indeed fatally constituted, and incapable of applying the beneficial suggestions of the true phrenologist. Hundreds, yea, thousands, of improved and enlightened minds are willing to stand up now and testify in grateful accents to the good wrought in them mentally and physically by the appreciation and application of Phrenology. Can fatalism stand such testimony? We trow not.

But there is one important consideration which we have disregarded in our purely logical discussion of the question, and that is the influence of grace, and that, in our opinion, lifts the whole matter beyond the reach of fatalism. The regenerating and ameliorating influence of God's spirit on the heart can not be estimated, hence the Scriptural precept, "My grace is suf-

ficient." And we believe that no man is so badly constituted that he can not be improved and refined.

**RICH WIFE AND POOR HUSBAND.**—Do you think it dangerous for a young man without property to marry a young woman who has suddenly become wealthy?

*Ans.* That depends very much on who the woman is, and somewhat on who the man is. If she loves him, and is sensible, it will be a good thing that she has the money. It will give her a kind of independence which will raise her above the mean dictation and petty control which some men unthinkingly and meanly exercise over woman because she is dependent. If we were in the market, we would not hesitate to marry under the circumstances referred to.

## Publisher's Department.

**OUR ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY FOR 1869** is now "in the works," and will be published early in the autumn. It will be handsomely illustrated, containing eighty or more 12mo pages, printed on fine paper, and be sold for 25 cents per copy. The Annual for the year 1868 had a very large circulation. We expect a still larger demand for that of 1869—say from seventy-five to a hundred thousand. A few pages will be allotted to appropriate announcements, including the titles of excellent books on natural science and education. To secure insertion, advertisements must reach this office before the 1st of September. The rates will be made known on application.

**PHRENOLOGY IN MICHIGAN.**—We are in receipt of a large club of subscribers from Ridgeway, Mich., obtained by Mr. J. C. Schreder, resulting from lectures recently given by Mr. R. C. Barrett, of Ohio. This gentleman is said to have given a course of lectures in the M. E. church at Ridgeway, with great acceptance, and to have taught a class of more than sixty persons in that town. We hope to hear more of this promising lecturer, and of those benefited by his teachings.

**IN ADVANCE, OR DISCONTINUED.**—It is from no feeling discourteous that we discontinue sending the JOURNAL when the time for which it has been paid for expires. It is painful to feel that we must part company at any time; but we have no right to continue sending the JOURNAL and to hold a subscriber responsible for future payment. It is every way better to have pay in advance, and stop when the time expires. In this case the accounts are easily kept, and each knows exactly how the matter stands.

**PATTERSON vs. PHRENOLOGY.**—Several vigilant correspondents in the West have notified us of an attack, by one Patterson, on Phrenology and phrenologists, which they deem worthy of notice. We have seen the epipheny articles referred to, and will reply to them shortly. Without having seen the writer, we venture the opinion that he is a cold, dyspeptic, negative, combative spirit; that he is worse than a doubting Thomas, and delights in criticism. But, in opposing Phrenology, he is "kicking against the pricks," as we shall show and as he will feel. Those who have favored us with information concerning the obscure "professor" have our thanks.

**COMPARISONS WITH OTHER JOURNALS.**—Our remarks under this head, published in the June number, were unaccountably inaccurate. Each of the amounts in figures should have had a cipher added to indicate the true amount. We reproduce the statements with corrections:

"Some of our cotemporaries have taken considerable pains to show up comparative statements of reading matter as furnished to their patrons during the past year. The *Educator*, published at \$1 a year, prints about 50,000 *ems* monthly; the *New York Teacher*, published at \$1 50, prints 45,000 *ems* monthly; the *American Educational Monthly*, subscription the same as the last, about 63,000 *ems*; and *Hall's Journal of Health*, published at \$1 50, prints some 30,000 *ems*. Our present rate is \$3 a year, and proportionately we should print double the quantity of matter furnished by those three monthlies last mentioned. Taking the *American Educational* as a fair standard, we would do our readers full justice by giving them 126,000 *ems* of reading matter. What, however, is the fact? An examination of our printer's bills enables us to make the astonishing announcement, that in reading matter alone over 150,000 *ems* monthly are furnished. Verily our recent advance of the subscription price is far within bounds. Our old readers, of course, would rebel at any curtailment in the number of pages. They keep crying out for more, more. Well, kind friends, we fain would meet the demand; and should our circulation reach 50,000, we may make further improvements in accordance with such liberal approval."

**REGISTER YOUR LETTERS.**—When it is not convenient to procure post-office orders to remit in payment for publications, it is well to have letters registered. More care is taken of such letters by the post-office authorities, and there is less danger of losses.

**LETTER POSTAGE between Uncle Sam and Cousin Canada** is reduced to six cents, when prepaid. The old rate—ten cents—is exacted when not prepaid. Everybody should, of course, prepay.

**A NEW PICTORIAL POSTER**, for lectures on Phrenology, Physiology, and Physiognomy.—We have just issued a very fine illustrated mammoth pictorial sheet (29 by 41 inches), printed in colors, with a blank space for name and place, thus adapting it to the use of all those who may desire to have it. It contains upward of fifty engraved heads and faces of men, women, and animals, illustrating nearly every imaginable phase of character. Those wishing a sample by post may send us 25 cents, and it will be forwarded. Lecturers will find this the most attractive and conspicuous means by which to get attention. They will be furnished by the quantity at the cost.

**NATURAL HISTORY OF MAN.**—In our advertising columns of this number may be found a list of works on *ETHNOLOGY*. Owing to the increasing interest in this interesting subject, we believe many of our readers will be glad to draw from this list.

**GYMNASTICS AND PHYSICAL CULTURE.**—We give in the present number a complete list of works on this very important subject. We also have the accompanying apparatus, a list of which, with prices, is given in our new *ILLUSTRATED AND DESCRIPTIVE CATALOGUE*, 40 pages. Sent to any address on receipt of two red stamps.

**INFORMATION WANTED.**—"Dr. E. B. De la Matre," who was Belvidere, Ill., about 30th January. Should this meet his eye he will let us know what it means. Any of our Illinois friends will confer a favor by letting us know "Dr.'s" whereabouts.

**WHERE IS HE?—Inquire** reach us as to the whereabouts of JOHN JONES, a Welshman, formerly Pittston, Pa. It appears that he left without leaving any clew to his destination. A few friends and many creditors will be glad to hear from him. Should report himself promptly it may save reputation.

## General Items

**CHEAP SEWING MACHINES.**—There is a little thumb-and-finger concern largely advertised, to be sold for \$5, worthless. There are other machines offered for \$25, and less. Of their merits we know very little, but enough to satisfy that the Wheeler & Wilson, Grover, Baker, Singer, Florence, Weed, Wilson, Gibbs, etc., which sell at \$35 to \$75, every way the best; and we have recommended any low-priced machine the simple reason that we do not believe they will prove satisfactory to purchasers. Whatever inducements may be offered agents, We think the best none too good for us.

**STILL IT ADVANCES.**—hundred miles of railroad complete. Verily the managers of the Union Pacific are progressive. The summit of the Rocky Mountains, 8,363 feet above tide-water, has been crossed, and left fifty miles behind. At the present rate of progression, by the end of this year 900 miles will be in operation; and it is confidently expected that the year 1870 will witness a continuous rail from the Missouri to the Pacific, from Maine to California. Let the work go forward.

**A GOOD INSTRUMENT.**—who loves the concord of sweet sounds could not fail to be pleased with an organ recently procured by our assistant editor from Messrs. Berry & Thompson, this city. It is certainly a little gem. If the manufacturers turn out their instruments as good as this one, they deserve a liberal trade.

**LECTURES ON THE THEORETICAL USES OF THE TURKISH LANGUAGE** by E. C. ANGELL, M.D.—A late number of the *New York Medical Gazette* contains one of the best descriptions of this, and its uses yet given to the public. We hope soon to give the substance of the same to the readers of the *PHRENOLOGICAL JOURNAL*, for which we shall endeavor to deserve their thanks.

**THE "ANNUAL" APPROVED.**—A prominent religious weekly of New York highly commends our *Annuals of Phrenology and Physiognomy* as "a capital book for all believers and disbelievers" in the doctrines therein. Its comprehensiveness and necessity have created a considerable demand for it. Price 60 cents, postage prepaid.

**WATER-CURE IN KANSAS.**—Dr. Thomas W. Organ, from Illinois, settled in the beautiful town of Emporia, Kansas, where he will try to teach laws of health and practice the science of hygienic principles. Dr. Organ will deliver courses of lectures where circumstances favor.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGIENIC HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**MRS. E. DE LA VERGNE, M.D.,**  
325 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO,**  
N. Y.—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**INSTITUTE OF Practical Civil Engineering, Surveying, and Drawing,** at Tolleaton, Ind. For Circular, address A. VANDER NAILLEN.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**THE PROTESTANT CHURCHMAN.**—A Religious Family Paper. The Leading Evangelical Organ in the Protestant Episcopal Church.

Devoted to the advocacy of Evangelical Truth, against Ritualism and Rationalism; the defense of the "Liberty of Preaching," and the cultivation of fraternal relations with Ecumenical Churches.

The Editors are assisted by a large corps of clerical and lay contributors in all parts of the United States, in England, and on the Continent.

Published every Thursday at 633 Broadway, New York.

TERMS: \$4 per annum. To Clergymen, \$3. To Theological Students and Missionaries, \$2. Club Rates: Five copies to one address, \$15; twenty copies, \$50.

SPECIMEN COPIES FURNISHED.  
**THE PROTESTANT CHURCHMAN,**  
Box 6009 P. O., New York.

**JENKINS' VEST-POCKET LEXICON.**—An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York.

**THE ILLUSTRATED CHICAGO NEWS** has Cartoons each week by THOMAS NAST, and pictures from other first-rate artists.

The latest serial entitled "THE PENWATTS," by J. T. Trowbridge, who is popularly known as the author of "Neighbor Jackwood," "Coupon Bonds," etc.

Short spicy stories; lively correspondence; critical articles on the "Stage;" pleasant talk by "The Sanaterer;" light chit-chat, etc., etc.

For sale by Newdealers in all places.  
**FARNUM & CHURCH, Publishers,**  
4L Chicago.

## GOOD GRAPES.—WHO WILL HAVE THEM?

We have just made arrangements with Messrs. FERRIS & CAYWOOD, of Poughkeepsie, N. Y., for vines of the different numbers of their celebrated "WALTER" GRAPE, which we offer as PREMIUMS TO CLUBS for the PHRENOLOGICAL JOURNAL at the following rates:

For 5 new subscribers, at \$3 each, one \$5 "Walter" Grapevine.

For 10 new subscribers, at \$3 each, one \$10 and one \$5 vine.

For 20 new subscribers, at \$3 each, one \$10, one \$5, one \$4, and two \$3 vines.

For 25 new subscribers, at \$3 each, one \$10, two \$5, one \$4, and two \$3 vines, and one copy of the JOURNAL gratis. And larger clubs at same proportion.

All packages done up in a careful and compact manner, and forwarded by express from the nurseries.

Neighbors and friends by clubbing together can have the JOURNAL, and at the same time secure the introduction of this valuable grape in their vicinity. A full description will be found in the JOURNAL for October, 1867, or circular will be sent by mail on receipt of stamps. Address S. R. WELLS, 389 Broadway, New York.

## Ethnology; or, Natural History of Man.

**Types of Mankind; or, Ethnological Researches Based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History.** Illustrated by Selections from the Unedited Papers of Samuel George Morton, M.D., and by additional contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D., and Prof. H. S. Patterson, M.D. By J. C. Nott, M.D., and George R. Gliddon. \$5; or by mail, \$5 50.

**Indigenous Races of the Earth; or, New Chapters of Ethnological Inquiry, including Monographs on Special Departments of Philology, Iconography, Craniology, Paleontology, Pathology, Archaeology, Comparative Geography, and Natural History.** Contributed by Alfred Maury, Francis Pulsky, and J. A. McGeis, M.D. (with communications from Profs. Leidy and Agassiz), presenting Fresh Investigations, Documents, and Materials. J. C. Nott, M.D., and George R. Gliddon. \$5; by mail, \$5 50.

**The Races of the Old World, a Manual of Ethnology.** By C. L. Brace. \$2 50.

**The Origin of Species, by means of Natural Selection; or, the Preservation of Favored Races in the Struggle for Life.** By Charles Darwin, M.A. \$3 50.

**The Origin of Species; or, the Causes of the Phenomena of Organic Nature. A Course of Six Lectures to Working-men.** By Thomas H. Huxley. \$1 25.

**Huxley's Evidence as to Man's Place in Nature.** \$1 50.

**Smith's Natural History of the Human Species; its Typical Forms, Primeval Distribution, Filiations, and Migrations.** Illustrated by numerous Engravings. \$2 00.

**The Races of Man, and their Geographical Distribution.** By Charles Pickering, M.D., to which is prefixed an Analytical Synopsis of the NATURAL HISTORY OF MAN. By J. C. Hall, M.D. \$4 00.

**Richard's Natural History of Man, comprising Inquiries into the Modifying Influences of Physical and Moral Agencies on the Different Tribes of the Human Family.** Fourth Edition, revised and enlarged. By Edwin Norris, of the Royal Asiatic Society. 2 vols. royal 8vo, with 63 colored plates, engraved on steel, and 100 engravings on wood. Cloth, \$30 00.

**Richard's Six Ethnographical Maps.** Supplement to the Natural History of Man, and to the Researches into the Physical History of Mankind. Folio, colored, and one sheet of letterpress. Second Edition. \$10 00.

**The Plurality of the Human Race.** By Georges Pouchet. Translated and Edited by Hugh J. C. Beavan, F.R.G.S., F.A.S.L. \$4 00.

**Lake Habitats, and Pre-Historic Remains in the Turbaries and Marl-Beds of Northern and Central Italy.** By Bartolomeo Gastaldi, Professor of Mineralogy in the College of Engineering at Turin. Translated from the Italian, and Edited by Charles Harcourt Chambers, M.A., F.R.G.S., F.A.S.L. \$4 00.

**The Anthropological Treatises of Johann Friedrich Blumenbach,** with memories of him by Marx and Flourous, and an account of his Anthropological Museum by Professor R. Wagner, and the inaugural dissertation of John Hunter, M.D., on the Varieties of Man. Translated and Edited from the Latin, German, and French originals, by Thomas Bendyshe, M.A., V.P.A.S.L., Fellow of the King's College, Cambridge. \$8.

**Man's Origin and Destiny, Sketched from the Platform of the Sciences.** By J. P. Lesley. \$4 00.

**Man! Where, Whence, and Whither? Being a Glance at Man in his Natural History Relations.** By David Page, F.R.S.E., F.G.S. \$1 50.

**The Illustrated Natural History of Man, in all Countries of the World.** By Rev. J. G. Wood, M.A., F.L.S., with Illustrations by Wolf, Zwecker, and others. This work is now being published in London in thirty-two monthly parts, twelve of which are now ready. Price, 50 cents each. For sale by S. R. WELLS, 389 Broadway, New York.

DEPARTMENT OF STATE,  
WASHINGTON, 24 May, 1868.  
**TO WHEELER & WILSON, of New York:**

Sir: The Department has received One Gold Medal, awarded to your firm on Sewing and Button-Hole Machines, at the Paris Universal Exposition of 1867.

Your obedient servant,  
WILLIAM H. SEWARD.  
Messrs. WHEELER & WILSON, No. 695 Broadway, expose in their window the original Gold Medal awarded them at the Paris Exposition, for Sewing and Button-Hole Machines; the only gold medal for this branch of manufacture, over eighty-two competitors.—*Sunday Dispatch.* [This is the machine we give as a premium for subscriptions to the PHRENOLOGICAL JOURNAL.—ED.]

**DR. JENKINS' HYGIENIC INSTITUTION,** Binghamton, affords the best facilities for the treatment of all forms of chronic diseases. A few hygienic boarders can be accommodated. Special treatment given to ladies by Mrs. Jenkins. Address E. S. JENKINS, M.D., or MRS. L. A. JENKINS, M.D., Binghamton, N. Y.

**Good Books by Mail.**—Any Book, Magazine, or Newspaper, no matter where or by whom published, may be ordered at Publisher's prices, from S. R. WELLS, 389 Broadway, New York.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

NOW READY,

**Eclectic Magazine OF FOREIGN LITERATURE.**  
CONTENTS OF THE JUNE NUMBER:

- EMBELLISHMENT.
- NAPOLEON IN PRISON AT NICE.
- I. The Queen's Book.—*London Quarterly Review.*
- II. Volcanoes and Earthquakes.—*Frazier's Magazine.*
- III. A Roman Actor, Quintus Roscius.—*Dublin University.*
- IV. The Wife's Revenge.—*Bentley's Miscellany.*
- V. The Eastern Question. Concluded.—*London Quarterly Review.*
- VI. What is Turkey?
- VII. The Seychelles.—*Com'r Macley, U. S. N.*
- VIII. The Enchantress.—*Columb's New Monthly.*
- IX. The Blockade an Episode of the End of the Empire. Continued.—*Translated from the French for the Eclectic.*
- X. Modern Mothers.—*Saturday Review.*
- XI. Simson's History of the Gypsies.—*Bentley's Miscellany.*
- XII. A Great Chapter in History.—*Blackwood's Magazine.*
- XIII. Jack Osbourne's Wooling.—*Bentley's Miscellany.*
- XIV. The Island of Mitylene.—*The Editor.*
- XV. The Poetry and Utility of Tears.—*Chambers' Journal.*
- XVI. Voltaire Dying.—*London Popular Journal.*
- XVII. Napoleon in the Prison of Nice.—*The Editor.*
- XVIII. Notes on Books.
- XX. Science.
- XXI. Varieties.

Every new subscriber paying \$5 in advance will receive either of the following beautiful chromo oil-paintings:

BASKET OF PEACHES.  
OR PIPER AND NUT-CRACKER.

TERMS OF THE ECLECTIC:  
Single copies, 45 cents; one copy, one year, \$5; two copies, one year, \$9; five copies, one year, \$30. Address,  
W. H. BIDWELL & CO.,  
5 Beekman St., New York.

## Chickering & Sons'

AMERICAN PIANOS,

GRANDE, SQUARES, AND UPRIGHTS.

Messrs. C. & Sons were awarded at the Paris Exposition the FIRST GRAND PRIZE—the Legion of Honor and a Grand Gold Medal—making sixty-three FIRST PREMIUMS during the past forty-five years.

WAREHOUSES,  
5L 633 BROADWAY.

## A Practical Homeopathic

TREATISE on the Diseases of Women and Children; intended for Intelligent Heads of Families and Students in Medicine, By HENRY MINTON, M.D. Price, cloth, \$3; sheep, \$4. Sent by mail, post-paid, by S. R. WELLS, 389 Broadway, New York.

## The New Illustrated Paper,

The ILLUSTRATED CHICAGO NEWS is gaining favor rapidly. Its Cartoons, by Nast, and other capital illustrations, Trowbridge's Characteristic Story, its shorter Stories, Correspondence, Chit-Chat, Gossip by the "Sanaterer," etc., are gaining for it an enviable reputation. All new-dealers keep it for sale. The price for each copy is Ten Cents, and the subscription price is Four Dollars per year, the same as of other papers of its class.  
**FARNUM & CHURCH, Publishers, No. 43 Sherman Street, Chicago, Ill.**

**"American School Institute,"** a Reliable Educational Bureau, Founded 1855.

1. To aid all who seek well-qualified teachers.
2. To represent teachers who desire positions.
3. To give parents information of good schools.
4. To sell, rent, and exchange school properties.

J. W. SCHERMERHORN, Actuary.  
M. J. Young, Secretary.  
14 Bond St., New York.

**"THE RIGHT TEACHER FOR THE RIGHT PLACE."**

Thirteen years' trial has proved the "AMER. SCHOOL INST." a useful and efficient auxiliary in the educational machinery of our country. Its patrons and friends are among the first educational and business men.

Principals, School Officers, and others, should examine the "Teachers' Bulletin" whenever they want teachers.

Those who seek posts on should have the "Application Form."

#### TESTIMONY.

"I know the 'AMER. SCHOOL INST.' to be possessed of the most reliable and extended facilities."—Rev. C. V. SPEAR, *Principal Young Ladies' Institute, Pittsfield, Mass.*

"The benefits of a 'division of labor' are happily conceived and admirably realized in the 'AMER. SCHOOL INST.'"

EDWARD G. TYLER, *Ontario Female Seminary, N. Y.*

"Experience has taught me that I may safely rely upon it when I want teachers."

—Rev. J. H. BRACKETT, *Borden Town Female College, New Jersey.*

"I commend it to the entire confidence of all."—Rev. D. C. VAN NORMAN, LL.D., *New York.*

"The business of the Institute is systematically conducted. The proprietors are liberally educated, and otherwise eminently qualified for their duties."—O. R. WILKINSON, *Alexander Institute, White Plains, N. Y.*

"Having tried the 'AMER. SCHOOL INST.' I regard it a most desirable medium for supplying our schools and seminaries with the best teachers, and for representing well-qualified teachers who wish employment."

All who are seeking teachers will find a wide range from which to select, with an assurance that in stating character and qualifications there is no 'humbug,' and there can be no mistake. Teachers will find situations for which they may otherwise seek in vain. The highly respectable character of those who conduct the Institute insure fair dealing, with kind and polite treatment."—Rev. BEN S. STEARNS, *Principal Albany Female Academy, New York.*

The most remarkable exponent of what method may accomplish, is that system of educational tactics as conducted and developed by the 'AMER. SCHOOL INST.' Here is a set of gentlemen who keep posted on the entire educational wants of the country. Every department, high or low, comes within the plan. The apparatus, the literature, the wants and resources of education, are tabulated in a *Bureau of Educational Statistics.*

"Mark the value of such knowledge. In a time consideration, what saving! Instead of schools being closed or suffered to decline until the right man turns up, one is provided whose calibre is known. The right man in the right place. The loss of time, misdirection of talent, imposition by unprofessional charity, each in itself no small misfortune to patron or pupil, are happily avoided."—Rev. SAMUEL LOCKWOOD, *Keypoint, N. J.*

### The Masonic Harmonia;

A COLLECTION OF MUSIC,

ORIGINAL AND SELECTED,

For the use of the

MASONIC FRATERNITY.

By HENRY STEPHEN CUTLER,

Doctor in Music, Director of the Cecilia Choir, etc.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecilia Lodge, No. 598, city of New York.

Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO.

439 Broome Street, New York.

**Gymnastics and Physical Culture.**—We give below a complete list of the best works on this all-important subject.

**Illustrated Family Gymnasium.**—Containing the most improved methods of applying Gymnastic, Calisthenic, Kinesiotherapeutic, and Vocal Exercises to the Development of the Bodily Organs, the Invigoration of their Functions, the Preservation of Health, and the Cure of Disease and Deformities. With numerous Illustrations. By R. T. Trull, M.D. \$1 75.

**New Gymnastics, for Men, Women, and Children.** By Dio Lewis, M.D. \$1 75.

**Weak Lungs, and How to make them Strong; or, Diseases of the Organs of the Chest, with their Home Treatment by the Movement-Cure.** By Dio Lewis, M.D. Illustrated. \$1 75.

**Physical Perfection; or, the Philosophy of Human Beauty**—showing How to Acquire and Retain Bodily Symmetry, Health, and Vigor, Secure Long Life, and Avoid the Infirmities and Deformities of Age. By D. H. Jacques. \$1 75.

**Manual of Physical Exercises, comprising Gymnastics, Calisthenics, Rowing, Sailing, Skating, Swimming, Fencing, Sparring, Cricket, Base Ball, etc.; together with Rules for Training, and Sanitary Suggestions.** By William Wood. \$1 50.

**Manual of Calisthenics, a Systematic Drill-Book without Apparatus, for Schools, Families, and Gymnasiums, with Music to accompany the Exercises.** Illustrated from Original Designs. By J. M. Watson. \$1 25.

**Hand-Book of Calisthenics and Gymnastics, a Complete Drill-Book for Schools, Families, and Gymnasiums, with Music to accompany the Exercises.** Illustrated from Original Designs. By J. M. Watson. \$2 25.

**The Indian Club Exercise, with Explanatory Figures and Positions.** Photographed from life; also, General Remarks on Physical Culture. Illustrated with Portraits of celebrated Athletes, exhibiting great Muscular Development from the Club Exercise, engraved from photographs expressly for this work. By S. D. Kehoe. \$3 50.

**Manual of Light Gymnastics, for Instruction in Classes and Private Use.** By W. L. Ratho. 40 cents.

**A Hand-Book of Gymnastics and Athletics.** By E. G. Ravenstein and John Halley. \$5 00.

**Calisthenics, or, the Elements of Bodily Culture on Pestalozzian Principles, Designed for Practical Education in Schools, Colleges, Families, etc.** By Henry de LaSalle. Illustrated with Two Thousand Figures. \$12 00.

**Physiology and Calisthenics, for Schools and Families.** By Catharine E. Boecher. \$1 00.

**An Illustrated Sketch of the Movement-Cure, its Principles, Methods, and Effects.** By George H. Taylor, M.D. 25 cents.

**An Exposition of the Swedish Movement-Cure.** Embracing the History and Philosophy of this System of Medical Treatment, with Examples of Single Movements, and Directions for their Use in Various Forms of Chronic Diseases; forming a Complete Manual of Exercises, together with a Summary of the Principles of General Hygiene. By George H. Taylor, A.M., M.D. \$1 75.

**Theory and Practice of the Movement-Cure; or, the Treatment of Lateral Curvature of the Spine; Paralysis; Indigestion; Constipation; Consumption; Angular Curvatures, and other Deformities; Diseases Incident to Women; Derangements of the Nervous System, and other Chronic Affections, by the Swedish System of Localized Movements.** By Charles F. Taylor, M.D. Illustrated. \$1 75.

**Prevention and Cure of Consumption, by the Swedish Movement-Cure, with Directions for its Home Application.** By D. Wark, M.D. 30 cents.

**The Swedish Movement-Cure. What It Is and What It Can Do.** By William W. Wier, M.D. 25 cents. Sent by mail, post-paid, on receipt of price, by S. R. WELLS, Publisher, 389 Broadway, New York.

**Davies & Kent, Printers,** Stereotypers, and Electrotypers, No. 183 William Street (cor. of Spruce), New York. Note, Circular, Bill-head, and Card Printing neatly and promptly executed.

### Patent Offices.—Inventors

who wish to take out Letters Patent are advised to counsel with MUNN & CO., Editors of the *Scientific American*, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A pamphlet, containing full instructions to inventors, is sent gratis.

A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address MUNN & CO., June St. 87 Park Row, New York.

### The Practical Farmer and

RURAL ADVERTISER. A Monthly Periodical of 16 quarto pages. Now in its fifth year of publication. \$1 per annum, payable in advance. Sample copies supplied on application.

The P. F., though aiming to represent especially the agriculture of this middle section, circulates in every section of the Union; and is recommended to Farmers everywhere as well as to Advertisers, for practical reliable information on every department of Rural Economy. PASCALL MORRIS, editor and proprietor. Office: No. 18 Thirteenth St., above Market St., Philadelphia, Pa. July 1st.

### Low Priced List.

BOOKS BY POST AT HALF PRICE! We have a few copies or remnants of editions which we will sell at one half the regular prices at this office, and simply adding postage when sent by mail. This offer will hold good during the present month, or till all shall be sold. The books will be sent, postage prepaid by us, on receipt of the smallest price named.

**THE PHILOSOPHY OF SACRED HISTORY** Considered in Relation to Human Allment and the Wines of Scripture. By Sylvester Graham. Regular price, \$3; present, \$1 75.

**THE POWER OF KINDNESS; Inculting the Principles of Benevolence and Love.** 75 cents. By first post 40 cents.

**FAMILIAR LESSONS ON ASTRONOMY.** Designed for Children and Youth, in Schools and Families. \$1 50. Now 75 cents.

**ILLUSTRATED BOTANY.** With more than One Hundred Engravings; with a Floral Dictionary or Language of Flowers. \$1 50. Now only 87 cents.

**THE FAMILY DENTIST; a popular Treatise on the Teeth, with various Recipes for their Preservation.** \$1 50. 87 cents.

**THE PHYSIOLOGY OF DIGESTION, with Experiments on the Gastric Juice.** By Wm. Beaumont, Surgeon in U. S. Army. Very scarce. \$1 50. Now 87 cents.

**HYDROPATHY FOR THE PEOPLE.** With plain observations on Drugs, Diet, Water, Air, and Exercise, with Notes and Observations by R. T. Trull. 1 50. 87 cents.

**THE WATER-CURE MANUAL.** The various Modes of Bathing Illustrated, and

Curative Effects of Water Treatment given. \$1 50. Now only 87 cents.

**THE WATER-CURE IN AMERICA.** Over Three Hundred Cases of various Diseases Treated with Water. \$1 75. 87 cents.

**DR. ALCOCK ON THE USE OF TOBACCO.** 25 cents. By post, 15 cents.

**THE PHILOSOPHY OF MEMORISM.** By Dr. Dods. 50 cents. 30 cents.

**SCIENCE OF THE SOUL, Physiologically and Philosophically considered.** By Dr. Haddock. 60 cents. Only 30 cents.

**THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY; being a Course of Twelve Lectures.** By Dr. Dods. \$1 50. 87 cents.

**CHEMISTRY and its applications to Physiology, Agriculture, and Commerce.** By Prof. Liebig. 50 cents. 30 cents.

**THE PRACTICE OF WATER-CURE, with Evidence of its Efficacy and Safety.** By Drs. Wilson and Gully. 50 cents. We send a copy for 30 cents.

**ERRORS IN THE PRACTICE OF WATER-CURE.** By J. H. Ransse. Retail 50 cents. Now 30 cents.

**INTRODUCTION TO THE PRACTICE OF WATER-CURE.** 25 cents, for 15 cents.

**PHILOSOPHY OF THE WATER-CURE.** A Development of the True Principles of Health and Longevity. By John Balburnie, M.D. 50 cents, for 30 cents.

**THE PRINCIPLES OF HYDROPATHY; being a plain familiar Exposition of the Principles of the Water-Cure System.** By D. A. Harsha. 25 cents, for 15 cents.

**ACCIDENTS AND EMERGENCIES.** Illustrated. 25 cents, for 15 cents.

**THE CHOLERA; its Causes, Prevention, and Cure; with all Bowel Complaints; showing the inefficiency of the Drug-Treatment and the superiority of the Water-Cure.** 50 cents, for 30 cents.

**CURIOSITIES OF COMMON WATER,** to which are added some Rules for Preserving Health by a Proper Course of Diet. 50 cents, for 30 cents.

**EXPERIENCE IN WATER-CURE.** A familiar Exposition of the Principles and Results of Water-Treatment. 50 cents, for 30 cents.

It is not probable that other editions of these works will ever be printed. Those who wish copies should order them at once. We can also send a few copies of the following, by mail, at reduced prices. Some of them are a little shop-worn, but many of them are entirely fresh.

**BRECHER'S RELIGIOUS TRAINING OF CHILDREN, in the School, the Family, and the Church.** Retail \$1 75, for \$1 25.

**AN APPEAL TO THE PEOPLE, in Behalf of their Rights as Authorized Interpreters of the Bible.** By C. E. Boecher. Retail \$1 50, for \$1 13.

**SIGNS OF THE TIMES; the Dangers to Religious Liberty in the Present State of the World.** By Bunsen. Retail \$1 50, for \$1 13.

**THE RESULTS OF SLAVERY.** By Cochran. Retail \$1 50, for \$1 13.

**THE LAST YEARS OF HENRY CLAY.** By C. Colton. Retail \$2 75, for \$1 75.

**QUESTIONS TO MARSH'S ECCLESIASTICAL HISTORY.** Retail 75 cents, for 50 cents.

**PHYSIOLOGY OF THE OPERA.** Retail 50 cents, for 40 cents.

**NAPOLEON III. IN ITALY, and other Poems.** By E. B. Browning. 75 cents, for 50 cents.

**WESTWARD EMPIRE; or, the great Drama of Human Progress.** By E. L. Magoon. Retail \$1 50, for \$1 13.

**CLARA; or, Slave Life in Europe.** A novel. \$1 50, for \$1 13.

**SOCIAL RELATIONS IN OUR SOUTHERN STATES.** By D. R. Hundley. \$1 50, for \$1 13.

**SPIRITUAL PROGRESS; or, Instructions in the Divine Life of the Soul.** Retail \$1 50, for \$1 13.

**PASTORAL REMINISCENCES.** By S. R. Kallack. \$1 50, for \$1 13.

**THE ENGLISH LANGUAGE in its ELEMENTS AND FORMS, for Schools and Families.** By W. C. Fowler. \$2 00, for \$1 50.

Address S. R. WELLS, 389 Broadway, New York.

### Free! Our New Catalogue

of Improved Stencil Dies. More than \$200 a month is being made with them. S. M. SPENCER & CO., Brattleboro, Vt.



## Eclectic Medical College of Pennsylvania.

This College Holds Three Sessions each Year.  
The First Session commences October 8th, and continues until the end of January.  
The Second Session, commencing Feb. 1st, continues until the beginning of May.  
The Third Session continues through the summer months.

It has an able corps of twelve Professors, and every department of Medicine and Surgery is thoroughly taught.

**FACULTY OF THE COLLEGE.**  
Joseph Sites, M.D., Prof. of Obstetrics and Diseases of Women and Children.  
Henry Holmeback, M.D., Prof. of Materia Medica and Pharmacy.

Joseph P. Fittler, M.D., Prof. of Chemistry and every department of Medicine and Surgery is thoroughly taught.

John Buchanan, M.D., Prof. of Surgery and Institute of Medicine.

William Clark, M.D., Prof. of Practice of Medicine.

Edward Down, M.D., Prof. of Descriptive and Comparative Anatomy.

Emil Querner, M.D., Prof. of Physiology and Microscopy.

Lewis A. Hall, M.D., Prof. of Diseases of the Nervous System.

A. Rittenhouse, M.D., Prof. of Special Pathology and Diagnosis.

J. V. Lewis, LL.D., Lecturer on Medical Jurisprudence.

James Cochran, M.A., M.D., Demonstrator of Anatomy.

L. D. McMichael, M.D., Demonstrator of Surgical Anatomy.

Splendid Hospital and Clinical Instruction is afforded. Free tickets to all our City Hospitals are provided. Dissecting material abundant at a nominal cost.

Perpetual Scholarships are sold for \$60; no other expenses.  
For particulars, address JOSEPH SITES, M.D., Dean, Sixth and Callowhill Streets, Philadelphia, Pa.

**THE ECLECTIC MEDICAL JOURNAL OF PENNSYLVANIA.** Published Monthly. 48 Pages. Price \$2 per annum.

The most original and progressive Medical Journal in the United States. All articles original and thoroughly practical. Splendid inducements to subscribers for \$3, given to each subscriber. Specimen copy sent free.

Address, JOHN BUCHANAN, 227 North Twelfth Street, Philadelphia, Pa.

**A. A. Constantine's Persian HEALING OR PINE TAR SOAP.**

Patented March 12th, 1867.

For the Toilet, Nursery, and Bath this Soap has no equal. It Cures Pimples, Rash, Chapped Hands, and all Diseases of the Scalp and Skin. Is a good Shaving Soap.

**WHAT THOSE SAY WHO USE IT.**  
*Baldness Cured.*—It is bringing my hair in beautifully. I consider it the best hair renovator in use.—M. H. COMBS, 218 Atlantic St., Brooklyn, N. Y.

I have used it for catarrh in the head, making a snuff and snuffing it through the nose, and it has cured me. I use it constantly for the toilet, and consider it the best soap for that purpose.—G. R. BENSON, Office of the U. S. Life Ins. Co., 40 Wall St., N. Y.

I have used your Persian Healing Soap in my practice extensively, and it has proved the best healing soap I ever used. It has no equal as a soap for washing the heads and skin of children.—L. P. ALDRICH, M.D., 19 Harrison St., N. Y.

I had salt rheum badly fifteen years. Your soap has made a complete cure.—G. M. BALL, 119 West St., N. Y.

I use it for the toilet and bathing, and prefer it to any other I have ever known.—J. H. T. KING, Member of the Royal College of Surgeons, England.

I have used it for soldier's itch. The scalp was badly diseased, resembling scald-head. A cure was effected in a few days.—T. S. P. LORD, M.D., Chicago, Ill.

It is the best medicine we have ever seen for cutaneous eruptions of every kind, and every family should have it.—*American Baptist.*

It accomplishes all it claims.—R. HAMILTON, M.D., Saratoga, N. Y.

The wife of Rev. Dr. King, Missionary at Athens, Greece, writes: "I have used your Persian Healing Soap for rheumatism, and find it exceedingly good."

Agents wanted. Send 50 cents for sample, or 3 cents for circular.

A. A. CONSTANTINE,  
11 No. 43 Ann Street, N. Y.

## DIALOGUE.

Extract from Report of Farmer's Club.



"WILLIAM D. OSBORN: Will the Club give us its opinion of Washing-machines? Is it economy to pay \$14 for one of Doty's machines? Washing-machines have so generally proved to be failures that I am afraid of throwing away my money upon one."

"SOLOMON ROBINSON: If you had to pay ten times the money you mention, it would be the best investment you ever made upon your farm. But you must not have that alone. Get the Universal Clothes Wringer with it, and your wife and children will rise up and call you blessed, for they will find washing made easy."

The following Testimonials have been given:

"We like our machine much; could not be persuaded to do without it; and with the aid of Doty, we feel that we are masters of the position."—Rev. BISHOP SCOTT, M. E. Church.

It is worth one dollar per week in any family.—N. Y. Tribune.

"I give it the most unqualified praise, and pronounce it an indispensable part of the machinery of housekeeping."—Rev. HENRY WARD BECHER.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention of your excellent Wringer."—Rev. THEODORE L. CUYLER.

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—N. Y. Observer.

**BOTH THESE MACHINES HAVE RECENTLY BEEN GREATLY IMPROVED.** You may prove the above statement true by sending the retail price: Washer, \$14; Extra Cog-Wheel Wringer, \$9; and we will forward to places where no one is selling, either or both, free of charges. If, after a trial of one month, you are not entirely satisfied, we will REFUND THE MONEY on the return of the machines.—Large discount to the trade everywhere.—R. C. BROWNING, General Agent, 23 Cortlandt St., N. Y.



## WEST'S IMPROVED PUMP.

Anti-freezing and Double-acting. The best in use.

We do know that the West Pump is all that any man ever requires, being economical, desirable, and efficient.—N. Y. Tribune.

**SANCHO-PANZA WIND-MILL.** Self-regulating, Self-adjusting, and Self-oiling. The latest and best.

It is very strongly built, is cheap, and always under perfect control.—*Scientific American.*

**OTIS' PATENT LIGHTNING RODS.** Of Copper or Galvanized Iron. The only perfect insulation in America.

"I would recommend to the public the use of the Otis' Patent Lightning Conductors."—Hon. HORACE MANN.

Agents wanted everywhere, with exclusive right.  
J. D. WEST, & CO., No. 40 Cortlandt St., N. Y.

## Dollar Magazine for Young Men.

PACKARD'S MONTHLY.

An American Magazine devoted to the interests and adapted to the tastes of the young men of the country.

ONE DOLLAR A YEAR. Single copies, fifteen cents.

This is an earnest effort to supply young men with unexceptionable reading matter, at so low a rate that there can be no excuse for neglecting its advantages. The very best writers in the country are engaged, and there will be nothing cheap about the magazine but its price.

The contents of the June number will indicate somewhat its character and scope.

Robert Bonner and the Ledger (with Portrait).....By Oliver Dyer.  
Success or Failure in Life.....By Horace Greeley.

Clerks and Apprentices.....By James Parton.

Political Duties of Young Men.....By Edward Cary.

Money and Morals.....By Rev. J. L. Corning.

Some Autographs.....By the Editor.

John O'Grat's House.....By Elinh Burritt.

The Telescope of the Stars. (A Poem.).....By G. W. Bungay.

Editorials, etc.

In the July number will be commenced a series of illustrated articles by Mr. Dyer, on the Undercurrents of City Life, truthfully setting forth the gigantic evils which fester in the great metropolis, and proving that "truth is stranger than fiction."

Great inducements to Clubs. Address

*S. S. Packard*

937 Broadway, New York.

## Boarding in New York.

Good board and pleasant rooms at 13 and 15 LAIGHT STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such.

MILLER, WOOD & CO.

## Cheapest Bookstore in the

WORLD.—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROTHERS, 113 Nassau Street, New York.

## American Artisan and Pat-

ENT RECORD.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of inventors, and protecting the rights of Patentees.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 50 in advance. Single copies, by mail, six months, \$1 25 in advance.

The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees."

Address: BROWN, COOMBS & CO., Proprietors of the *American Artisan*, Mch. 11. No. 189 Broadway, New York.

## Watson's Manual of Calis-

THENICS, contains a complete course of physical exercises, WITHOUT APPARATUS. It has all needful directions, rules, and explanations, with sections on phonetics and respiration. The exercises are arranged in accordance with well-known principles of anatomy, physiology, and hygiene. They have been thoroughly tested, securing the happiest results. These exercises, practiced habitually and energetically, can not fail to yield grace, agility, suppleness, a ready hand, as well as robust health, and power of endurance. Almost any school-room or parlor will suffice for the exercises. For those who use the piano to enliven the exercises, there is music, prepared by the best masters.

The book is richly illustrated; is printed on superior paper, and bound in best style. A reviewer writes: "This is the most elaborate and satisfactory attempt yet made to apply practically to educational purposes the great truths of physiology, relating to physical culture and training. To those in authority it is a positive duty to promote the circulation of this book by every means in their power. All who have the physical welfare of the human race at heart, and understand how powerless the intellect is to contend against the burden of a feeble frame, are equally interested in its teachings, and answerable, each in his own sphere, however small it be, for the consequences of neglecting them." Sent by mail for \$1.

J. W. SCHERMERHORN & CO., Publishers, 14 Bond Street, New York. 2t.

## Hall's Great Geological Chart.

Size 6 ft. 6 in. by 5 ft. 5 in., finely engraved and colored, exhibits the order of successive strata of rocks and the characteristic fossils which have given the key to this arrangement. It gives the appearance if a section were made from the surface toward the center of the earth, exposing the edges of the different layers. It is, in fact, such representation as may be seen in the banks of many rivers, as the Niagara, or in high rocky cliffs of lake or ocean shores, only it is much more extended.

This beautiful Chart was prepared by Professor Hall, that it might render a study so delightful in itself, and so practically useful, more extensively introduced, and more easily understood.

Only a limited number were produced from the lithographic stones. The subscribers have for sale a few of them, fresh and perfect.

Price, Mounted on Cloth and Rollers, \$18; wholesale price to Teachers, \$12. Key to Hall's Geological Chart, \$1.

J. W. SCHERMERHORN & CO., 14 Bond Street, New York. July, 2t.

**Just Received.—We have**

just received from our London agent the fine English Edition of **THE LIFE AND WRITINGS OF EMANUEL SWENDBERG**. By Wm. White. 2 large vols, price \$12.

**THE STUDY OF THE HUMAN FACE**. Illustrated with 26 Full-page Steel Engravings. By Thos. Woolnoth, Esq., historical engraver to the Queen. \$5 50.

**THE EDUCATION OF THE FEELINGS OR AFFECTIONS**. By Charles Bray. Price, post-paid, \$1 75.

**THE CHESS CHAMPIONS** is the title of a neat card photograph of a chess-board, each square of which contains the likeness of a prominent chess-player. The following is a list of the sixty-four portraits, in alphabetical order:

Allen, Anderssen, Andre, Barnett, Bayer, Bilguer, Botron, Bourdonnais, Brenzinger, Brown, Cheney, Cook, Elder, Fiske, From, Fuller, Graves, Grimshaw, Hanstein, Harwitz, Hazeltine, Jaenisch, Jourmond, Julien, Kidson, Klett, Kockelborn, Kohls, Kolisch, Lasa, Leonard, Lesquesne, Liechtenhan, Lowenthal, Loyd, Mackenzie, Marache, Maurian, Mead, Meyer, Morphy, Mortimer, Paulsen, Pavitt, Perrin, Petroff, Philidor, Potter, Preti, Reichhelm, Rice, Riviere, Rosenthal, Schlesinger, Schultz, Smith, St. Amant, Stanley, Staunton, Thompson, Walker, Wells, Wilmer, Wormald. For sale at this office, *carte de visite* size, 20 cents each, \$2 a dozen. Larger size, \$1 each.

S. R. WELLS, Publisher,  
339 Broadway, N. Y.

**THE VERY HIGHEST PRIZE.**

Was conferred on the Representative of the  
**GROVER & BAKER**  
**SEWING MACHINES**  
At the EXPOSITION UNIVERSELLE, PARIS,  
1867.  
Salesrooms,  
31. 495 BROADWAY, NEW YORK.

**WANTED—AGENTS—**

\$75 to \$200 per month, everywhere, male and female, to introduce the **GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE**. This Machine will stitch, hem, fold, tuck, quilt, cord, bind, braid, and embroider in a most superior manner. Price, only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address **SECOMB & CO., PITTSBURGH, PA.,** or **BOSTON, MASS.**

**CAUTION.**—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

**The Missouri Baptist Journal.**

NAL. Palmyra, Missouri. J. H. Luther, Editor. J. A. Jaudon, General Agent. Official Organ of the Missouri Baptists. Circulates principally in Missouri, Illinois, Kansas, Arkansas, Iowa, and California. The Journal is read by at least ten thousand Baptists in Missouri. Terms, \$2 50 per year, strictly in advance. A limited number of advertisements taken. 11.

**The First Volume of Putnam's Magazine,**

New Series, is now ready. Containing 772 large pages, and including 90 articles of permanent interest and value. Historical, Descriptive, Practical and Entertaining: by writers of eminent ability. Neatly bound in green morocco cloth, price, \$2 50.

N. B.—Cloth Covers can be had separately, for binding the volume. Price, 50 cents, post-free.

The volume is a very handsome one, and contains as much matter as six volumes of Irving's Works—Reading of the most interesting and valuable kind. It contains six portraits, viz.: General Grant, H. W. Beecher, H. Greeley, Spenser Colfax, Fitz-Greene Halleck, and D. Huntington, P. N. A. It is handsomely bound in cloth.

**THE "RIVERSIDE" AND "PEOPLES" EDITIONS OF IRVING'S WORKS.**

G. P. Putnam & Son have now ready the first volume of the Continuation of the "Riverside Edition," in 16mo, on fine paper, green cloth, gilt top. Price, \$1 75; being that most romantic of veritable biographies.

**THE LIFE AND VOYAGES OF COLUMBUS AND HIS COMPANIONS.**

By Washington Irving. With illustrations on wood and on steel. Vol. 1, 16mo, gilt top. Price, \$1 75.

\* \* \* This edition matches the eight vols. of the lighter works heretofore published. Also, the same Work, People's Edition, cheaper paper, neatly bound in black cloth. Price, \$1 25.

N. B.—Both editions will be continued in monthly volumes until completed; and also the Knickerbocker edition, larger paper, \$2 35 per volume.

Mr. Prescott, the Historian, wrote of Irving's work: "It is the noblest monument to the memory of Columbus."

Lord Jeffrey said: "It will supersede all other works on the subject, and never be itself superseded."

**G. P. PUTNAM & SON'S NEW BOOKS FOR MAY.**

In 1 Vol. 12mo. \$1 50.

**WIND AND WHIRLWIND.**

A Novel by Mr. Thom. White.

"Displays an extraordinary fertility of plot."—*N. Y. Evening Post*.  
"A story which holds the reader's attention, and makes him satisfied with himself for having spent the time in reading the book."—*Rochester Express*.

**II. A STORY OF THE MORAVIANS.**

MARRYING BY LOT.

A Tale of the Primitive Moravians. By Charlotte B. Mortimer. 1 vol. 12mo. \$2.

In this volume will be found in detail, ample illustrations of this extraordinary mode of settling the matrimonial destinies of the whole of a Christian denomination.

**III. MATTHIEU ROPARS, ET CETERA.** By A. E. Editor. 12mo. \$1.**IV. WHAT SHALL WE EAT?**

A Manual for Housekeepers. 12mo. \$1. The design of this Manual is to suggest what is reasonable for the table, each day in the week, and how it shall be cooked, without the trouble of *thinking*. The receipts have all been tested by actual experience. A daily "bill of fare" for breakfast, dinner, and tea is given, for one week in each month, which may be varied to suit the income. A collection of Pickles and Sauces of rare merit form a desirable addition at the end.

**V. THE USE OF TOBACCO; ITS PHYSICAL, MORAL, AND SOCIAL EVILS.**  
By J. H. Griscom, M.D. 32mo, 25 cents; cloth, 50 cents.

\* \* \* This "Counterblast" against "the Weed" contains new and startling facts well worth the serious attention of all victims to this narcotic nuisance and pernicious poison.

**TUCKERMAN'S BOOK OF THE ARTISTS.**

Large octavo. About 550 pages, cloth extra, gilt top. \$5.  
**THE LIFE OF NATHANIEL GREENE, MAJOR-GENERAL IN THE ARMY OF THE REVOLUTION.**

By George Washington Greene. Price to Subscribers, \$4 per volume.

**Apparatus for Physical Training.—BACON'S PATENT**

**HOME GYMNASIUM.** The only complete portable Gymnasium ever invented. Invaluable to those of sedentary occupations. No home should be without one. Put up in any room, and removed in a minute. All complete Gymnasiums that have been previously constructed, have been too cumbersome or too expensive; and those of a cheap and simple character have been lacking in the necessary scope and variety, not being adapted to swinging or somersault exercises. Many attempts have been made to construct one which would overcome these difficulties, and this we now claim to have accomplished in our **PATENT HOME GYMNASIUM**. It is based on the principles devised and taught by Ling, Schreiber, and Dio Lewis, and is a combination of these systems brought into a small compass. While the first exercises are simple enough for children, the last are such as only can be accomplished by the most athletic. It is believed that this apparatus—being cheap, portable, and adapted to all—will be the means through which Gymnastics will become universal.

This apparatus is supported by two strong hooks in the ceiling, eighteen inches apart, and screwed into the joist five inches, leaving only the small hooks visible. It can also be used in a yard, by the erection of a framework such as is used for swings. The straps are of the strongest linen, handsomely colored, and by an ingenious device, the rings and stirrups can be instantly raised or lowered to any desired height. A space six or eight feet wide is ample for any of the exercises, or a swing for the juvenile. The apparatus can also be converted into a Trapeze for the athlete, or a swing for the juvenile.

Price of the complete Gymnasium, with four large sheets of illustrations (100 cuts), and Hand-book explaining how each is performed..... \$10 00  
The Trapeze adjustment, with thirty-two illustrations, extra..... 3 50  
The Swing adjustment..... 1 50  
A liberal Discount made to the Trade. Sent by Express to any part of the United States or Canada, on receipt of price. Address  
W. H. BIDWELL & CO., 108 Fulton St., N. Y.

**The Monthly Phonographic**

MAGAZINE.—Terms, \$2 a year, or 20 cents a number. This is the only periodical printed in Phonography published in America. Two numbers now ready. Address, **JAMES E. MUNSON**, 117 Nassau Street, New York.

**Edward O. Jenkins, Steam**

Book and Job Printer, and Stereotype, No. 20 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

**All interested in School**

Furniture should have knowledge of the great advantages of the  
**NEW AMERICAN SCHOOL DESKS AND SETTEES.**

**GEORGE MUNGER'S PATENTS.**  
I. **THE COMPARTMENT**—being "constructed on Physiological Principles."

II. **THE FOLDING SEAT**, with its varied advantages.

III. **THE DOVE-TAILED JOINING OF THE WOOD AND IRON**, securing firmness, and preventing warping and checking.

IV. **CHEAPNESS OF TRANSPORTATION**—being readily and securely packed flat, as ordinary freight.

V. **IN APPEARANCE** they rival all other School Furniture now known. And they cost no more than the cheapest styles.

Send for Illustrated Description. Also a List of Articles for Every School.

J. W. SCHERMERHORN & CO. Manufacturers, 14 Bond Street, New York. 21.

**Electro Vital—Dr. Jerome**

KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.  
Address DR. J. KIDDER,  
478 Broadway, New York.

**Our Gymnastic Apparatus**

is made of well-seasoned wood, varnished and polished. Dumb-bells and Indian Clubs are made of maple, beech, or birch; Wands of white ash; Hand-rings of cherry, birch, or mahogany.

There are four sizes of Dumb-bells—Nos. 1 and 2 are intended for boys and girls; No. 3 for women and youth; No. 4 for men.

Price, per pair, of Nos. 1 and 2, 50 cents; of Nos. 3 and 4, 75 cents.

Two sizes of Hand-rings—No. 1 is for boys and girls; No. 2 for men and women. Per pair, 75 cents.

There are eight sizes of Indian Clubs—four of long clubs, and four of short ones. Nos. 1 and 2 are for women and youth; Nos. 3 and 4 for men. Price of Clubs, per pair, \$1 75 to \$6.

The Wand is seven-eighths inch in diameter. Price 30 cents; with metallic balls, 75 cents.

J. W. SCHERMERHORN & CO.,  
Manufacturers,  
14 Bond St., New York.

**New Music.**

**The Eye that Brightens when I Come.** By Godfrey, Composer of "Guards" and "Mabel" Waltzes. 30cts.

For Flute or Violin, 15cts.

**Live in My Heart and Pay No Rent.** A Characteristic Irish Song. 30c.

For Violin, 15cts.

**Pulling Hard Against the Stream.** An excellent Song, with good Motto 30c.

For Violin, 15cts.

**Dream of the Ball.** New Waltzes, by Godfrey. 40cts.

For Violin, 15cts.

**Wiener Bon-Bons.** New Waltzes, by Strauss. 40cts.

For Violin, 15cts.

**Golden Secret.** New Waltz, by Siedle. 30cts.

**Hill-Side.** New Galop, by Beyer. 35cts.

Very brilliant.

**The Grande Duchesse of Gerolstein.** All the principal melodies of this popular opera, among which are—

**The Sword of my Father.** 40cts.

For Violin, 15cts.

**Say to Him.** 40cts.

For Violin, 15cts.

**Song of the Letters.** 50cts.

For Violin, 15cts.

**Sabre Galop.** 35cts.

For Violin, 15cts.

**Grande Duchesse Waltzes.** 40cts.

For Violin, 15cts.

**Feather Ball Galop.** 35cts.

**SHEET MUSIC, AND MUSIC BOOKS, AND INSTRUCTION BOOKS for all Musical Instruments, sent by MAIL, free of postage, to ANY ADDRESS IN THE UNITED STATES, on receipt of the marked price.**  
**FREDERICK BRYCE, Publisher, 1125 Broadway, New York, second door above 25th Street. Branch, 208 Bowery.**

# ESTABLISHED 1861—THE GREAT AMERICAN TEA COMPANY

## Receive their Teas

## THE CARGO,

FROM THE BEST

Tea Districts of China and Japan,

AND SELL THEM IN

QUANTITIES TO SUIT PURCHASERS

AT CARGO PRICES.

Give our readers an idea of the profits which have been made in the Tea Trade (previous to the establishment of the GREAT AMERICAN TEA COMPANY), we will state the American Houses, leaving out of the account entirely the profits of the Chinese factors.

1. The American House in China or Japan makes profits on their sales or shipments—and some of the richest retired merchants in this country have their immense fortunes through their Houses in China.

2. The Banker makes large profits upon the exchange used in the purchase of Teas.

3. The Importer makes a profit of 30 to 50 per cent in many cases.

4. On its arrival here it is sold by the cargo, and the purchaser sells it to the Speculator in invoices of 5,000 packages, at an average profit of about 10 per cent.

5. The Speculator sells it to the Wholesale Tea Dealer in the lines, at a profit of 10 to 15 per cent.

6. The Wholesale Tea Dealer sells it to the Wholesaler in lots to suit his trade, at a profit of about 10 per cent.

7. The Wholesaler Grocer sells it to the Retailer at a profit of 15 to 25 per cent.

8. The Retailer sells it to the Consumer, for ALL THE PROFIT HE CAN GET.

Now you have added to these EIGHT profits as brokerages, cartages, storages, cooperages, and add the original cost of the Tea, it will be seen that the consumer has to pay. And now we show why we can sell so much lower than the dealers.

We propose to do away with all these various profits—brokerages, cartages, storages, cooperages, and with the exception of a small commission paid for purchasing to our correspondents in China and one cartage, and a small profit to ourselves—on our large sales, will amply pay us.

Our system of supplying Clubs throughout the country, consumers in all parts of the United States receive their Teas at the same price, with the small additional expense of transportation, as though they had them at our Warehouse in this city.

Let parties inquire of us how they shall proceed to form a club. The answer is simply this: Let each wishing to join in a club, say how much tea or coffee he wants, and select the kind and price from our Price-List, as published in the paper, or in our circulars. Write the names, kinds, and amounts plainly on a list, as seen in the club-order published below, when the club is complete send it to us by mail, and

we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members can divide equitably among themselves.

Parties sending club or other orders for less than thirty dollars, had better send Post-office draft or money with their orders, to save the expense of collections by express; but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary package for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our Warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within thirty days, and have the money refunded.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

### PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best, \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best, \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best, \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best, \$1 25 per lb.  
YOUNG HYSOX (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN, 90c., \$1, \$1 10, best, \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best, \$1 50 per lb.

### COFFEES ROASTED AND GROUND DAILY.

GROUND COFFEE, 20c., 25c., 30c., 35c., best, 40c., per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our *French Breakfast* and *Dinner Coffee*, which we sell at the low price of 30 c. per lb., and warranted to give perfect satisfaction.

Consumers can save from 50c. to \$1 per lb. by purchasing their Teas of the

GREAT AMERICAN TEA COMPANY,

81 and 83 VESSEY STREET.

Post-Office Box 5,643, New York City.

THE GREAT AMERICAN TEA COMPANY (established 1861) is recommended by the leading newspapers, religious and secular, in this and other cities, viz.:

*American Agriculturist*, Orange Judd, Editor.  
*Christian Advocate*, New York City, Daniel Curry, D.D., Editor.

*Christian Advocate*, Cincinnati, Ohio, J. M. Reid, D.D., Editor.  
*Christian Advocate*, Chicago, Ill., Thomas M. Eddy, D.D., Editor.

*Evangelist*, New York City, Dr. H. M. Field and J. G. Craighead, Editors.

*Examiner and Chronicle*, New York City, Edward Bright, Editor.

*Christian Intelligencer*, E. S. Porter, D.D., Editor.

*Independent*, New York City, Henry C. Bowen, Publisher.

*The Methodist*, Geo. R. Crooks, D.D., Editor.

*Moore's Rural New Yorker*, Rochester, N. Y., D. D. T. Moore, Editor and Proprietor.

*Tribune*, New York City, Horace Greeley, Editor.

We call attention to the above list as a positive guarantee of our manner of doing business; as well as the hundreds of thousands of persons in our published Club Lists.

### COMPLIMENTARY LETTERS FROM CLUBS.

MANHATTAN, KANSAS, July 25, 1897.

GREAT AMERICAN TEA COMPANY,

81 and 83 Vessey Street, New York.

Your "Advocate" is received and circulated. Please accept my thanks. You are extending a blessing to us old tea drinkers in the West.

My profession keeps me in my office, but the limited opportunities I have shall be devoted to the extension of your trade. The orders I have sent have been purely from private families. I have recommended your house to our merchants, with what success you know, not I. They might not like to have their customers see the profits they make.

I remain, very respectfully yours,

LORENZO WESTOVER.

DEARBORNVILLE, MICH., July 6, 1897.

GREAT AMERICAN TEA COMPANY,

81 and 83 Vessey Street, New York.

Gents: This day I forward you, by M. U. Express Company, \$107 50, being amount due you on one box of teas.

It may be proper here to state that the tea received gives entire satisfaction. This makes two orders from this place. Your patrons are so well pleased with the tea that you may expect to furnish us our tea and coffee. I have sent your papers to Linden, Genesee County, in this State, and other places, from whence you may expect to receive orders.

Please accept our thanks for the promptness with which you responded to our order.

Respectfully yours,

AMOS GAGE.

BRUNSWICK, MO., March 26, 1897.

TO THE GREAT AMERICAN TEA COMPANY,

81 and 83 Vessey Street, New York.

The order we sent you last month reached us in due time, and with which we are well pleased. We think there is, at least, 50 to 75 cents difference in your favor, compared with the prices of St. Louis, where we have been buying our teas for several years past. You may expect to receive our future orders.

Yours truly,

MERCHANT BRAZLEY.

N.B.—All villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffees about one-third by sending directly to the GREAT AMERICAN TEA COMPANY.

BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name, either wholly or in part, as they are *bores* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

TAKE NOTICE.—Clubs and quantity buyers are only furnished from our Wholesale and Club Department.

Post-Office orders and drafts made payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to the

GREAT AMERICAN TEA COMPANY,

Nos. 81 and 83 Vessey Street, New York.

Post-Office Box, 5,643, New York City.



## THE COAL-MINES OF ENGLAND.

THE coal-fields of England are very extensive, and excepting her manufactures, constitute the richest source of profit to the nation. The product of the English mines alone annually exceeds seventy million tons, of which a large quantity is exported to America and the continent of Europe. English coal is used almost exclusively on ocean steamers. The most important coal districts lie in the northern counties of Northumberland, Cumberland, York, Lancaster, Durham, Derby, and Stafford; and the major part of the peasant population there is employed in the mines. In some of the deeper mines, whole families, men, women, and children, live and delve, breathing the noxious exhalations, exposed to imminent peril from explosions and falling rock, and rarely ascend to the surface of the ground and enjoy the genial sunlight. As a necessary result, these wretched victims of the meanest toil are dwarfed and blunted in intellect and semi-savage in manner and habit. Some of the mines, owing to the thickness and multiplicity of the veins of coals, or their inclination, are upward of two thousand feet in depth. It is said that very young children are taken into the damp and filthy pits by their parents, and compelled to labor with them. The destitution, misery, and ignorance which would permit such unnaturalness must be extreme. In a report presented before the House of Commons we read the following confirmation of the above revolting statement:

"In the smaller collieries of the Oldham district, which has only thin strata, varying in thickness from eighteen inches to twenty-four, children are employed so early as six, five, and even four years of age."

Comment is unnecessary when it is remembered that this occurs in a land where Christianity is upheld by governmental vigilance.

Our cut represents an English miner of the better class—a sort of upper workman or boss; yet in the heavy features, thick, blunt nose, and general slouchiness we find no indications of intellectual force or manly aspiration. Such is the low rate of wages paid by the coal companies to the laborers, that the great mass of them can scarcely earn more than the pittance necessary for daily sustenance; the education of their children in the lowest branches of learning being entirely out of the question. Hence by such a system of oppression it can not be wondered at that the mining population should be so low, so brutish, as it has again and again been declared to be by prominent English educators and philanthropists.

There has been legislation with a view to a remedy for the flagrant evils of the collieries, and some improvement has been the result; but British statesman must give more attention to so important an interest as the physical and moral state of their own countrymen. They should see to it that while they boast of the wealth poured into their nation's treasury from coal-mines the richest in the world, it



AN ENGLISH COAL-MINER.

may not be cast in their teeth that the production of such wealth is at the cost of English servitude, misery, and degradation.

A TEXAS EDITOR ON PHRENOLOGY. — The *Galveston Daily News* publishes the following editorial correspondence in a late number of that paper: "Strolling up Broadway the other day, I accidentally stopped in front of the store of our old friends the phrenologists, who used to advertise extensively in the '*News*' before the war, and whose works had a large circulation and a liberal patronage in Texas. After examining the numerous curiosities in the window, which always attract a crowd outside, I stepped in and found Mr. S. R. Wells at his accustomed post in the office, though they have changed their quarters to the opposite side of the way, and are now near Canal Street, in a much larger establishment, with increased facilities for conducting their business. I also found Prof. Sizer in the examination-room, where he is kept constantly employed, delineating the various characters of those who present themselves every hour in the day to ascertain what they are best fitted for, and to gain some knowledge of self, which ought to form a portion of every man's education in this enlightened age.

"Although the science of Phrenology has been much ridiculed, it has been gradually working its way wherever it has been introduced by those capable of grasping the subject.

"Owing to the great changes that have occurred in the South since the war, and the number of young men that have now to seek employment, who had before no necessity to put forth any exertion for a living, I can not but think much benefit might be derived from paying some attention to this subject, as many doubtless possess dormant capabilities of which they are wholly unconscious, which might, by cultivation, enable them to shine in the world; while others have proclivities, which almost amount to besetting sins, of which, as well as the means of correcting them, they are wholly

ignorant. Much valuable information may be obtained from the *PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED*, a most interesting monthly magazine edited by Mr. S. R. Wells, which had before the war quite a large circulation in Texas. The subscription price per annum is only \$3, and a single number of it is alone worth the money. Mr. Wells is also the publisher of a long list of works on phrenology, physiology, hydropathy, and other scientific works, as well as a number of miscellaneous books. Any of our Texas friends who may be in New York during the spring and summer, who can spare an hour or two, would be well repaid by dropping in at this popular resort on Broadway, No. 389, where they will be sure to see much to interest them."

A MAN HIS OWN GRANDFATHER.—The following remarkable coincidences will be read with interest: Some time since it was announced that a man at Titusville, Pennsylvania, committed suicide for the strange reason that he had discovered that he was his own grandfather. Leaving a dying statement explaining this singular circumstance, we will not attempt to unravel it, but give his own explanation of the mixed-up condition of his kinsfolk in his own words. He says: "I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my step-daughter, and married her. So my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. Some time afterward my wife gave birth to a son; he was my father's brother-in-law and my uncle, for he was the brother of my step-mother. My father's wife—i. e., my step-daughter—had also a son; he was, of course, my brother, and in the mean time my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and the grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I was my own grandfather." After this logical conclusion we are not surprised that the unfortunate man should have taken refuge in oblivion.

"THE PHRENOLOGICAL JOURNAL, one of the most useful publications in the country."—*Providence Press* of May 23d.

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 30 cents. Now is the time to subscribe. A new volume begins with the July number. Supplied by Booksellers and News-men everywhere.

Address, SAMUEL R. WELLS, Editor,  
389 Broadway, New York, U. S. A.







**Te & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are **SUPERIOR** in all the requisites of **GOOD TOILET SOAPS**, and consequently have become the **STANDARD** among Dealers and Consumers. Sold East and West, North and South.

—NOW READY—

**FIVE HUNDRED AND SEVEN**



## MECHANICAL MOVEMENTS

EMBRACING ALL THOSE WHICH ARE MOST IMPORTANT IN

ics, Hydraulics, Hydrostatics, Pneumatics, Steam Engines, Mill and other Gearing, Horology, Presses and Miscellaneous Machinery; including many movements never before published, and several which have only recently come into use.

By HENRY T. BROWN,

Editor of the "American Artisan."

table of "MECHANICAL MOVEMENTS," which has appeared in the pages several volumes of the **AMERICAN ARTISAN**, is the **largest and most extensive ever published**. It will be issued in book form, with the engravings and letter-press arranged in an entirely novel manner, affording convenience for reference; and it will be found invaluable to the machinist, the draughtsman, the inventor, the student of mechanics, and to Manufacturers and Artisans generally.

PRICE ONE DOLLAR; SENT BY MAIL FOR 15 CENTS EXTRA.

**BROWN, COOMBS & CO.**

Publishers of the "AMERICAN ARTISAN,"

No. 189 BROADWAY, NEW YORK.

The American News Company, New York, are Agents for the Trade.

**PUBLISHED EVERY SATURDAY.**

## AMERICAN JOURNAL OF MINING

The Journal is invaluable to the Capitalist, Miner, and Mechanic.

Represents the **Gold, Silver, Lead, Copper, Coal, Iron, Slate, and Oil** Interests. Terms \$4 per annum; 10 cts. per copy.

**WESTERN & Co., 37 Park Row, N. Y.**

**THE WEBER**



**NOFORTES.**

ounded by the Musical Profession, Conservatory of New York.

Pianofortes Manufactured, of their immense Power, Equalness and Brilliance of Tone, touch, and great Durability.

Descriptive Circular sent on application. ROOMS, 429 Broome St., N. Y.

## DR. DIO LEWIS'S TRAINING SCHOOL

For Teachers of the New Gymnastics,

**Boston, Mass.**

Next Session opens July 8th 1883. Send for a full Circular. Address, 17 Beaver St. July, 11.

## "FIGHTING AGAINST WRONG, and for THE GOOD, THE TRUE and the BEAUTIFUL." THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country.

It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied. Terms, One Dollar a year. Sample copy ten cents.

**GREAT INDUCEMENTS** are offered to those who wish to raise clubs. Address, ALFRED L. SEWELL, Publisher, CHICAGO, ILL.



## The Scientific American

THE

**BEST MECHANICAL PAPER**

IN THE WORLD!

**Mechanics, Manufacturers, Inventors, Farmers!**

On the first of January the **SCIENTIFIC AMERICAN**,

which has been published over **Twenty Years**, commences a new volume.

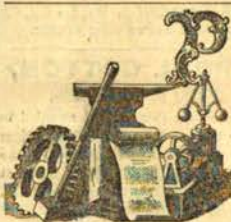
Every number contains several splendid Engravings of all the latest and best Improvements in Machinery, Farm Implements, and Household Utensils. Also, articles on Popular Science and Industry, of the utmost value to every Manufacturer, Engineer, Chemist and Farmer, in the country.

**INVENTORS and PATENTEES** will find a complete account of all Patents issued Weekly from the Patent Office.

The **SCIENTIFIC AMERICAN** is acknowledged to be the best and cheapest Mechanical Paper in the world. Every number contains most valuable and interesting reading, prepared by the best known scientific writers. A single year's subscription, costing but \$3.00, will make an Imperial Volume of 892 pages. New Volume just beginning. Now is the time to subscribe. **TERMS \$3 A YEAR: \$1.50 SIX MONTHS.** Address,

**MUNN & CO., Publishers**

No. 37 Park Row, New York.



## Patent Agency Offices

ESTABLISHED IN 1846.

**Messrs. MUNN & CO.,**

Editors of the Scientific American,

Solicitors of American and Foreign Patents,

WITH A BRANCH OFFICE AT WASHINGTON.

During the past twenty years Messrs. **MUNN & CO.** have acted as Attorneys for more than 80,000 Inventors, and statistics show that nearly **ONE-THIRD** of all the applications for Patents annually made in the United States are solicited through the **Scientific American Patent Agency**. All business connected with the examination of Inventions, Preparing Specifications, Drawings, Caveats, Assignments of Patents, Prosecuting Rejected Cases, Interferences, Re-issues and Extension of Patents, and Opinions of the Infringement and Validity of Patents, will receive the most careful attention.

Patents secured in England, France, Belgium, Austria, Russia, Prussia, and all other foreign countries where patent Laws exist. A Pamphlet of "Advice how to Secure Letters Patent," including the patent Laws of the United States, furnished free. All communications confidential. Address,

**MUNN & CO.,**

37 Park Row, New York.

## PATENT OFFICES

**INVENTORS** who wish to take out Letters Patent are advised to counsel with **MUNN & CO.**, Editors of the **Scientific American**, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A Pamphlet, containing full instructions to inventors, is sent gratis.

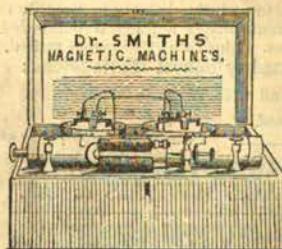
A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address,

**MUNN & CO.,**

37 Park Row, New York.

## ELECTRO-MAGNETIC MACHINES

FOR MEDICAL PURPOSES.



The only Electro-Medical Apparatus having a strong direct current, as well as a to and fro current. A direct current without intensity in a medical point of view is of no value at all. The direct current at its negative pole, is powerful & tonic and contractive, while at its positive pole it is diametrically the reverse.

It draws all metallic poisons from the human system at its negative pole, and when a tonic or contractive action is required, as in hemorrhages and other relaxed conditions of the body, closes the capillaries at once, stops the effusion of blood and gives vigor to the system.

This machine is universally recommended by all leading physicians throughout the United States and Canada, as having double the magnetic power of any other machine.

It is self operating and is in a neat portable black walnut case. Price with single cup battery \$18, double cup \$20. Send for circular.

Address, **CHARLES F. SMITH,**

Son of the late Dr. Samuel B. Smith,

**309 Broadway, New York.**

**American Watches.** "The best in the World." For sale at Waltham Factory prices by

For sale at Waltham Factory prices by

HARVARD UNIVERSITY



THE LIBERAL CHRISTIAN is one of the largest, best conducted, and most spirited  
 Papers in New York.—New York Independent, April 23, 1868. Terms \$3 a Year in advance.  
 Address, J. N. HALLOCK, Manager, 82 and 84 Nassau Street, New York City.

AUGUST, No. 2

VOL. 48.—1868.

**PHRENOLOGICAL JOURNAL**

NERVOUS.  
SANGUINE.  
INTELLIGENT.  
IDIOT.

BRUTE.  
BILIOUS.  
LYMPHATIC.  
BRUTAL.  
KNOWING.

MINERVA.  
PSYCHOLOGY.  
ETHNOLOGY.  
PHYSIOGNOMY.  
GEOGRAPHY.

PHYSIOLOGY ANATOMY

Illustrated.

MONTHLY,  
\$3 a year or 30c. a No.  
S. R. WELLS,  
EDITOR.

A MONTHLY MAGAZINE.  
 devoted to Science, Literature, and  
 general Intelligence, especially to  
 Phrenology, Physiology, Physio-  
 gnomy, Psychology, Educa-  
 tion, and to all those progressive  
 measures calculated to Reform, El-  
 evate and improve Mankind socially,  
 intellectually and Spiritually. Em-  
 bellished with numerous Portraits  
 from Life, and other Engravings.  
 Published the first of every month.



**SUBSCRIPTION TERMS.**  
 For a Single Copy, a year, - \$3.00  
 For Five Copies, a year, - 12.00  
 For Ten Copies, a year, - 20.00  
 And an extra Copy to the Agent.  
 For Fifteen Copies a year \$30.  
 and a copy of 'NEW PHYSIOGNOMY.'  
 Twenty Copies a year, \$40. and a  
 "Student's Set," worth \$10. Sub-  
 scriptions will be received for one,  
 or for five years, at the above rates.  
 S. R. WELLS, 329 Broadway, N. Y.



**No Labor! No Wear! No Tear! A Self-Acting Household Wonder. The Fountain Wash and Boiler.** Woodward's Patent, March 25th, 1862. For WASHING and CLEANSING CLOTHES by the rapid circulation of hot soap every fiber. Price \$8 to \$12. State and County Rights for sale. J. WARD & CO., 23 Cortlandt Street. Mangles, Wringers, etc., in great variety.

# NORTH AMERICA LIFE INSURANCE CO.

229 BROADWAY,

NEW YORK.

Corner of Barclay Street,

The First Institution of its kind in the World

TO DEVISE AND OFFER TO THE INSURING PUBLIC

Absolute SECURITY with the Largest LIBERTY.

POLICIES SECURED BY PLEDGE OF PUBLIC STOCKS,

LIKE THE CIRCULATION OF NATIONAL BANKS,

BY BEING

REGISTERED IN NEW YORK STATE INSURANCE DEPARTMENT.

CONTAIN NONE OF THE USUAL RESTRICTIONS

In Travel, Residence or the Ordinary Employments, anywhere outside the Torrid Zone.

Policies are non-forfeitable.

Thirty days grace allowed on any renewal payment, and the Insurance continued during that time.

One-third of the Premium may remain unpaid as a Loan, without giving a Note.

## OFFICERS:

N. D. MORGAN, President.

T. T. MERWIN, Vice-President.

J. W. MERRILL, Secretary.

GEO. ROWLAND, Actuary.

"The Metropolitan and National Magazine."

[A NOTABLE NUMBER!]

[The [AUGUST Number]

## PUTNAM'S MAGAZINE

Contains several articles of special and peculiar interest and value, including The Romance of the great Gaines' Case, showing vividly that Truth is stranger than Fiction.

An able and pungent article on Our Civil Service; showing how the People of the United States are swindled by incompetent and dishonest office-holders.

Sketches and Anecdotes in the noted Homburg Gambling House.

A Sketch in Oils—Not by Rembrandt; but showing some of the lights and shades of Bubble Companies, Advertising Fictions, and other notabilities of New York business-life.

A Night-Hunt in the Adirondacks. By John Burroughs.

Peking and the Chinese. Full of novel information of special interest in connection with the Burlingame Embassy.

The Wedding at the Parker House.

Private Bohemias. By the author of "Emily Chester."

A Chapter of Notable Autographs.

Bits. By Miss Cooper. &c., &c.

The "Northern Monthly" is incorporated with this Magazine.

Price 35 cents, \$4 per annum. Liberal terms for Clubs.

The New Novel of **TOO TRUE**, now publishing as a serial in PUTNAM'S MAGAZINE, will be completed in November, and will be published in 1 vol. 12mo. A new Novel by a popular American author, will follow this in the Magazine.

**MATHIEU HOPARS**, Et Cetera. By an ex-Editor. 12mo, cloth, \$1.25.

**MARRYING BY LOT**. A Tale of the Primitive Moravians. By Charlotte B. Mortimer. 1 vol. 12mo.

**WHAT SHALL WE EAT? and How to Cook It.** A Manual for Housekeepers. 12mo. 80 cents. The design of this Manual is to suggest what is seasonable for the table, each day in the week, and how it shall be cooked, without the trouble of THINKING.

**THE USE OF TOBACCO.** Its Physical, Moral, and Social Evils. By J. H. Gamson, M. D. 32mo. 25 cents; cloth, 50 cents.

\*This "Counterblast" against "the Weed" contains new and startling facts well worth the serious attention of all victims of this narcotic nuisance and pernicious poison.

G. P. PUTNAM & SON, 661 Broadway, New York.

## "GOOD NEWS"

FORMULY, [1868.

Contents—Good News—Heedlessness—American Church—Belief—Jean Ing My Field—Young Men—Great, Strong and Free—New York: its Social and Sanitation—Woman's Rights—Italian Art—My Life. By a retired Clergyman—S. Comments—Book Notices.

"GOOD NEWS"—A scholarly Christian Monthly for popular reading, been a desideratum in this country. "GOOD NEWS" will endeavor to supply 64 pages double column. Subscription, \$2.50 per year; single numbers, 25 cents.

P. S. WYNKOOP & SON, Booksellers and Publishers, 105 Fulton St.

Children's Favorites.—Just Published.

### 1. GRANDPAPA'S ARITHMETIC.

A Fairy Tale. By JEAN MACÉ. 1 vol. 12mo, 120 pp., cloth. Illus.

This work combines instruction with entertainment in a most pleasing manner. The guise of one of his delightful fairy tales, Jean Macé, the greatest living writer of class of literature, unfolds the mysteries of the fundamental principles of arithmetic in a clear and simple manner that every child who can read must understand them, thus, almost without an effort, mastering difficulties which months of tedious might not overcome.

### 2. LILLIPUT LEVEE. Third Edition.

1 vol. 12mo, 280 pp., cloth. Illustrations by J. E. MILLAIS, C. C. and others. \$1.

One of the most delightful volumes of poetry for the young ever published in England. Lilliput Levee has already won a place among juvenile classics, and it is surely equally great favorite here.

Critical Notice from the Westminster Review:—"Lilliput Levee enriched with two charming sketches of Millais. This alone, we think, is a reason why all mothers should at once buy the book."

### 3. The Hudson River. ITS LEGENDS AND POETRY.

1 vol. 16mo, 100 pp. \$1. A beautiful Book. Every lover of the Hudson should

### 4. Dolby and Father. By Buz? 1 vol. 12mo, 75 pp.

75 cents; paper, 35c.

P. S. WYNKOOP & SON, Publishers & Booksellers  
108 Fulton Street, New York

## THE REVOLUTION

THE ORGAN OF

The National Party of New America

BASED ON

Principle, not Policy; Justice, not Favors.—Men—their rights and nothing more; Women—their rights and nothing less.

THE REVOLUTION is the only Political Journal in the nation that demands the suffrage for women in the reconstruction; that demands of Congress at this to secure a Republican form of Government to every State in the Union; that demands an Amendment of the Federal Constitution as shall prohibit the States, New as South, from disfranchising any of their citizens. But as the Laborer can never reap the full results of his industry, even with the best of his hand, until the people have more enlightened views on political economy and wider for their protection, **The Revolution** will also discuss the interests of CAPITAL and LABOUR, FINANCE and TRADE. While **The Revolution** is not the organ of an existing Association, Sect or Party, it is the Medium for the discussion of every idea connected with Social, Moral and Political progression. **The Revolution** is published every Thursday, at 87 Park Row (Room 29), New York.

ELIZABETH CADY STANTON, Editor.  
PARKER PILLSBURY,  
SUSAN B. ANTHONY, Proprietor.

Terms, \$2 per year in advance. Five names (\$10) entitle the sender to one copy.  
R. J. JOHNSON, Post

## Superior Imitation Gold Hunting Watch

THE OROIDE WATCH FACTORY.



OROIDE CASES, a newly discovered position, known only to ourselves, prize gold in appearance, keeping its color as worn, and as well finished as the best ones. These watches are in hunting case, at our own Factory, from the best material, the latest and most approved styles, are red, and well-finished, with a view to the results in regard to wear and time. For appearance, durability, and time, they have been equalled by watches costing five times as much. Each one warranted by specification to keep accurate time. Price \$15. Gentlemen's and Ladies' sizes. For this sum any one can have an excellent watch, equal in appearance, and as good for time gold one costing \$150. Also, Oroide Chains as well made as those of gold, from \$4. Goods sent to any part of the United States by express. Money need not be sent in order, as the bills can be paid when the goods are delivered by the express. Customers must pay ALL the express charges.

C. E. COLLINS & CO., 37 and 39 Nassau St., New York, Opposite P. O. (up stairs)

TO CLUES—Where SIX WATCHES are ordered at one time, we will send EXTRA Watch making SEVEN WATCHES FOR NINETY DOLLARS.

CAUTION. Since our Oroide Watches have attained so high a reputation and demand for them has greatly increased, many persons are offering common and worthless watches for sale, representing them to be Oroide Watches. In some instances stating they are our Agents. We will state most positively that we employ no Agents, and that one else does or can make Oroide; consequently these representations are false. True Oroide Watches can only be obtained by ordering directly from us.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, AUGUST, 1868.

[Vol. 48.—No. 2. WHOLE No. 356.]

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
Henry Dwight Stratton..... 41	One Bull..... 56
Hidden Power..... 42	The Violin..... 56
Patterson on Phrenology..... 43	Water-Cures..... 57
The Dew-drop..... 45	"How I Changed Coaches"..... 57
Intellect, and Moral Sentiment..... 46	Mohammed..... 58
Sunbeams..... 47	Ideality and Sublimity..... 60
Faith in God..... 47	Party Spirit..... 61
Living for a Purpose..... 48	Every Afternoon Lectures..... 62
Amusements..... 48	A Neighbor's Opinion..... 62
Retrospect..... 49	Political Slang and Slander..... 62
The Murder of the Innocents..... 49	Foreign Celebrities..... 62
The Queen's English..... 49	Poets and Poetry..... 68
Young Author's Soliloquy..... 49	The Beaver Illustrated..... 70
We do not Know..... 50	From the West..... 71
Self-Culture..... 50	"What They Say"..... 72
War vs. Non-Resistance..... 51	Literary Notices..... 72
Footprints of Life..... 52	To Our Correspondents..... 74
James D. D. De Bow..... 52	Publisher's Department..... 75
Brain or Muscle..... 54	General Items..... 75
The Turkish Bath..... 55	Growing and Growing..... 80
To Keep off Mosquitoes..... 56	Hate a la Mode..... 80

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

### HENRY DWIGHT STRATTON.

THIS gentleman certainly deserves some mention in our pages, for he belonged to the front rank of those earnest and zealous educators who have so stimulated the mental growth of American youth. He was a leader in the enterprises of commercial education; the founder of forty-four separate institutions for the instruction of young men in the principles, theoretical and practical, of business life. How many thousands owe advanced and lucrative positions in the counting-room or in the warehouse to their pupilage at those academies it would be difficult to estimate, for they are to be met with in almost every city or town where mercantile enterprise has



PORTRAIT OF HENRY DWIGHT STRATTON.

any marked prominence. Predicated of his portrait we find several conspicuous characteristics by which he was known to friends and associates. First, a temperament of fine quality, delicate, intense, and exceedingly active, yet possessed of much endurance and elasticity. Second, a strong perceptive intellect, imparting clearness of understanding and keenness of penetration. Third, a ready judgment, amounting to intuitional impres-

sion. Fourth, a progressive earnestness which knew little of hesitation, yet was deferential and forbearing. Fifth, a warm sympathy which was quickly aroused by genuine sorrow or distress. He possessed, too, a strong imaginative element, but it was adapted to his practical and energetic intellect, suggesting projects of utility and ministering to the cravings of an incessant activity. He was organized to have "many irons in



the fire," and he could keep them all hot. There was not sufficient vitality, however, to sustain so active a nervous system. Though wiry and tough, though powerful in will and strong in spirit, such an organization would at length wear itself out for lack of bodily support—the wick, so large and perpetually burning, would exhaust the reservoir of oil. His failings lay chiefly in not caring enough for himself, for physical repose and comfort; in working too diligently; and in seeking to accomplish too much. In his line of life he was in every sense of the word a "driver."

For the accompanying portrait and the following biographical account of Mr. Stratton we are indebted to *Packard's Monthly*, a magazine which is "devoted to the interests and adapted to the tastes of the young men of the country."

#### BIOGRAPHY.

"Mr. Stratton was born at Amherst, Lorain County, Ohio, August, 9, 1824. His father, Jonas Stratton, was one of the first settlers of the town; and, in fact, gave it its name, after Amherst, New Hampshire, his native place. He was the second of four children, and was never a rugged boy, but grew up rapidly and with a slender constitution. His father being a cabinet-maker by trade, he took up that occupation as soon as he was old enough to be of service. His education, until he was some eighteen or nineteen years of age, was such as falls to the usual lot of boys in the country. He then spent a couple of years in the English department of Oberlin College, which is situated but six miles from his home.

"While at Oberlin he became deeply interested in the art of penmanship; and he prepared himself to enter upon this field as a teacher. His first effort as a 'Professor of Penmanship' was at Charlestown, Mass., in the suburbs of Boston. He afterward visited various portions of the New England States, paying his way in teaching; and, after an absence of two years, returned to his native town, a traveled gentleman and a full-fledged writing-master. He was wont, in after-years, to make humorous allusions to his 'Boston' professorship, and to illustrate, for the amusement of others, his *original* system of inculcating art. A peculiar method he had of making the letter X was so ridiculed by the veteran Spencer, and so humorously defended by its author, that the style has ever since been known, among professional writers, as 'Stratton's Boston X.' He afterward improved somewhat upon his *original* style, under the able instruction of the author of Spencerian penmanship, but did not again attempt to teach the art.

"For a number of years he devoted himself to such opportunities of making money as occur in country places. He took a contract to

furnish timber for the railroad, in which—although many predicted loss—he was quite successful. With the little capital thus acquired he engaged in the purchase of sheep—a very important business in northern Ohio—and in this, also, was successful. With his accumulations he purchased land, until he became the owner of some 300 to 400 acres of good farming and grazing lands. This gave him enlarged opportunity to prosecute his live-stock business, which he did with fair success.

"In the winter of 1851-2 he took a course of mercantile training at Folsom's Commercial College, Cleveland, in which Mr. H. B. Bryant was chief instructor in book-keeping.

"While here, he conceived the project of establishing a series of institutions in the various commercial cities of the country; and uniting with Mr. Bryant and James W. Lusk—the latter a favorite pupil of P. R. Spencer, and an acknowledged master of the science and art of writing—the plan was perfected, and the first institution started in Cleveland, under the style of 'Bryant, Lusk & Stratton's Mercantile College.' This was in the spring of 1853. During the following winter the second college of the series was commenced, under the same style, in Buffalo, as a successor of Spencer and Rice's institution, which had been in vogue for a year or more. These institutions became at once prosperous and remunerative, owing, in the first place, to a generous administration of their internal affairs, but more particularly to the attractive way in which their claims were presented to the public. Mr. Stratton was the outside manager, and his thorough appreciation of the opinions of good men, as well as his utter confidence in printer's ink, so shaped his course of procedure, that before the colleges had been in operation one year, they were thoroughly well known to all persons who read the papers. One great secret in Mr. Stratton's success as a business manager lay in his thorough self-consecration to whatever he had in hand. He always *believed* in his work; and was neither afraid nor ashamed to proclaim it upon all occasions, and to all classes of people. He never stopped to inquire whether the presentment of his affairs was appropriate or acceptable, but took it for granted that everybody *must* be interested in what seemed so important to him. He was not remarkable for reticence, and never believed in letting slip a good opportunity to make acquaintances and friends. Notwithstanding this constant pre-ferment of his own affairs, he never, in any sense, became what is termed a 'bore.' His great good-humor, and his intuitive knowledge of what to say, and how to say it, always put him on the best terms with those with whom he came in contact.

"He never believed in doing business with a subordinate, if the principal were accessible—not that he ignored the authority of agents, but because he desired contact with the superior party, both as an incidental aid to his business, and to assure himself that whatever arrangements he entered into were the most

favorable to himself that could be effected. So, in making his way in a new community, he always first secured the good-will and co-operation of the *first* citizens in point of social and political standing, while he was not the less considerate of the friendship and aid of the most humble.

"In the spring of 1856 Mr. Lusk withdrew from the firm. In the following autumn Mr. Stratton opened the Chicago College, which at once entered upon a successful career. The college in Albany was opened in January, '57; the one in Detroit in the fall of the same year. Then followed Philadelphia and New York. In connection with the New York College, the firm commenced the publication of a monthly magazine—the *American Merchant*—which was continued for three years. The severe financial depression which followed the panic of 1857 was not conducive to prosperity in this direction.

"The New York College, which was opened in the Cooper Institute Building on the 1st of October, 1858, gradually grew in favor, and soon exhibited the germ of future success. Soon after its establishment, Mr. Stratton began to investigate the feasibility of having prepared a series of text-books in the several departments of science embraced in the college course; the result of which was the publication within two years of a work on book-keeping, one on commercial arithmetic, and one on commercial law. These works, prepared by competent authors, became at once the text-books of the colleges, and have steadily won the best opinions of teachers and practical men.

"In 1860, Mr. Stratton removed, with his family, to New York, which was thenceforth his home; although, until his last sickness, the greater portion of his time was spent in journeyings between the 'links' of the great international 'chain'—which were being gradually forged, and welded, in the important cities of the continent—and in arranging the financial basis for their successful operation.

"In the early part of his career as an educator, it became necessary for him, at times, to borrow money. He had *one* friend upon whom he relied in such contingencies, and although he was always prepared to give ample security, and never failed to pay his demands promptly—with a good round percentage for the accommodation—the gratitude he ever felt and manifested toward this individual afforded a most positive and pleasing illustration of his unswerving fidelity.

"During the embarrassments of 1857 he found great difficulty in making good his financial engagements, and was often put to straits that would have discouraged a less resolute man. One rule which he adopted and acted upon under such embarrassments is well worthy of mention: 'Never avoid a man you owe.' If he found that it would be difficult to meet an engagement, he went at once to the person who would be discommoded, in case of failure, and without reserve laid th

matter before him in its true light. The inevitable result of this was to inspire confidence in his integrity, and to obtain extension, if necessary. And whenever he had thus tested the kindness and forbearance of a person, he was particularly careful to give him no cause to repent it. The result was that he had no trouble to get whatever terms of credit he desired; and to this fact more than any other is attributable the steady progress of the great enterprise he had in hand.

"In the fall of 1865, while attending the New York State Fair at Utica, he took a severe cold, which settled on his lungs, and put a brief limit to his days. To his friends it was evident, almost at the beginning, that he had entered upon a decline; but he would not permit himself to think so. His interest and energy in his business was unabated; although he was unable to travel and attend personally to its requirements. He was very exacting of the local managers of the several institutions, as to the prompt rendering of the monthly statements of their business affairs; and kept himself constantly posted in all that was transpiring throughout the extended field of his labors. But he could not long hide from himself the fact that labor fatigued him, and that he was growing less and less able to meet the constant demands upon his strength. He was persuaded, too late, to give up business, and devote himself to the re-establishment of his health. Upon the recommendation of his physician he went to Nassau, New Providence, where he spent the months of March, April, and a portion of May, but returned home not at all improved in health.

"He died on the 20th of February, 1867. His remains were placed in a private vault in Greenwood Cemetery, and finally removed to a beautiful lot on 'Battle Hill,' where a suitable monument will be erected to his memory—the affectionate offering of the young men who have been and are members of the institutions which he planted. But a better and nobler monument than can be shaped from marble or granite, will be the memory of his virtuous deeds, which will live in the hearts of his friends."

**HIDDEN POWER.**—In a building, the outer superstructure attracts the eye; the foundation is hidden. A tree's leaf makes more noise than its trunk; and its roots are all concealed beneath the ground. Yet the tree shakes off its leaves each autumn. But it holds its roots forever; and it even bares itself of foliage when winter comes, in order that the roots may be covered and nurtured below, and thus glorify its Maker and itself in the future spring. So in society. It is not the apparently great men, doing public things, who bless the world. Not many succeed in attracting attention and winning applause. Men do not all run to leaf, merely to get up to that green thinness which rustles for a summer, and then crisps and falls to the ground as a mere nurturer of the strong but modest roots below that live and grow through all the years.—*The Gospel in the Trees*, by Alex. Clark.

### PATTERSON ON PHRENOLOGY.

A REVIEWER REVIEWED.

In *The Family Treasure*, a religious monthly magazine published at Cincinnati, there appeared, in February and March of the present year, one of those sweeping denunciations of Phrenology which are every now and then put forth by its opponents with a show of argument. Like the rest of its class, it is only a repetition of the attacks that were made forty years ago upon the first teachers of Phrenology in Great Britain, and which were effectually met and answered then as they have been hundreds of times since. It neither indicates nor claims any original investigation or knowledge by Dr. Patterson. Yet the truth can bear to be repeated as well as error can. It is with scarcely a feeling of impatience that we proceed to confer with the Reverend Robert Patterson, D.D., who comes against us with handles displayed at both ends of his name—as if in this country a "degree" could help either the wrong or the right.

We shall quote the final paragraph of this Reverend Doctor's article, to show what are his ideas of courtesy, and to give in brief the sum of his charges. He says:

"Phrenology, then, is merely a blundering attempt to apply the dogmas of materialism for the discovery of the character of mind; as if one should measure melody in a corn-bushel, or weigh an argument on a steel-yard, or photograph the sun with a pitchfork. It is a kind of monkey physiology, aping the science of mind as nearly as is possible by men who have lost their own souls, and it will continue popular with all who are desirous of a place among the herd. There is an evident propriety that all such should receive the mark of the beast in their forehead, but surely no necessity of public safety demands that they should plaster every half inch of their miserable skulls with a separate lie. Philosophic materialists accordingly now resign Phrenology to its own appropriate professors."

And he elsewhere calls Phrenology "a very lucrative infidel quackery."

It will be seen that this Reverend Doctor asserts that phrenologists "have lost their own souls;" that those who approve it are deliberately beastly, and ought to receive an open and notorious brand of shame; and that they deliberately and systematically lie. These things we merely point out. It is unnecessary to remark upon the state of mind, and the capability for giving fair and charitable judgments, and for pursuing a train of sound reasoning which such language implies.

Aside from these courteous and ornamental phrases, the sum and substance of the Reverend Doctor's charges is simply this: that Phrenology is a form of materialism; that it seeks to apply the "dogmas" of materialism to the investigation of mind; and that it does this in a blundering manner. Our present duty is, therefore, to deal with this charge, and with the specifications under it.

Dr. Patterson's first argument is, that there have been varying conjectures about "the seat of the soul and the mode of its operation

in the body;" and he says, "a glance at the various and discordant guesses of these speculators will . . . demonstrate their imaginative character." This means, if it is an argument at all, that because opinions have differed about the seat of the soul, the phrenological opinion must be wrong. But the learned Doctor would never allow any such mode of arguing about his own kind of theology. For instance, he believes (we presume) that the wicked are damned eternally. Now, there have been "various and discordant guesses" about eternal damnation. But does it therefore follow that Dr. Patterson is necessarily wrong?—a "blunderer," to use his own elegant expression, a liar, or, if he prefers it, that he has "lost his own soul?" We do not believe that is right reasoning, yet it is his. However, after many words on these obsolete notions, the Reverend Doctor—though he is very shy of risking any direct opinions of his own, except of the denunciatory kind—seems to imply that the special seat of the intellect (which he confounds with the whole soul) is the brain, after all, so that thus far he is a phrenologist.

Having thus yielded the fundamental position of Phrenology, that the brain is the seat of the soul, the Doctor quotes various considerations which he seems to suppose have a bearing on his main question. He says that Dr. Morton's tables of the comparative size of brains are unreliable; that physiologists differ about the amount of phosphorus in the brain; that opinions differ about the growth of the brain, its size at different periods of life, etc. Suppose they do. As before, let us try this mode of reasoning on theology. Opinions differ most hopelessly on the doctrine of the Atonement; on the doctrine of Ability; on the doctrines of Perfectibility and of Perseverance; on the importance of the rite of Baptism; on the importance of Bishops and of Apostolical Succession. By the Doctor's mode of reasoning, this would prove that all theology is "a lucrative quackery," and that its professors are "blunderers." We think he does injustice to his order. Phrenology explains how men may differ very widely upon very important points, and yet be perfectly sincere and thorough in thinking and arguing—an idea which the Reverend Doctor Patterson seems as far from admitting as the Emperor Domitian, or the inquisitors of Philip III. of Spain; and it is very true that no mental philosophy, except Phrenology, allows for honest differences of opinion. The Doctor observes: "Mr. Lewis has demonstrated that memory, intelligence, will, and judgment, and the power of exciting voluntary action, are by no means confined to the brain, by the experiment of touching a newt with acid, allowing it to rub the sore place against a box, then cutting off its head and allowing it to touch the box again, when it rubbed as vigorously as before and in precisely the same manner. This is conclusive against the assumption of the brain being the exclusive seat of thought and sensation."

In newts, no doubt—not in men. No man with his head thus cut off would rub any such sore place; therefore, by the Doctor's own reasoning, the brain in man is the sole seat of thought and sensation. We believe that "Mr. Lewis" and Doctor Patterson are the first to discover that newts have "memory, intelligence, will, and judgment" enough to make them fit to classify with men as subjects of philosophical experiment.

The next position taken by the Doctor is his main one; it is, that "materialistic philosophers have laid hold of these alleged facts" (namely, those of the organs of the brain and their indication of the faculties of the mind) "and published theories as conclusive against the spirituality of the soul, and on the strength of them have tried even to discard the investigation of the science of mind by the aid of consciousness as mere childishness." In illustrating this assertion, he principally quotes Dr. Draper's "History of the Intellectual Development of Europe" to support his charge of materialism, and Sir William Hamilton to refute materialism, and thus Phrenology.

Now, Phrenology is not a materialistic doctrine. Materialism denies the existence of spiritual beings, and considers that which we call the soul as a result of physical organization. Phrenology, however, recognizes the existence of spiritual beings, and considers the soul as something other than the body, but which in embodied life uses the body as its vehicle of action. This use is what Dr. Patterson himself will admit; so that the only difference on this point between him and Phrenology is on the question of the particular way in which the soul makes use of the body. Dr. Patterson is exactly as much a materialist as the phrenologists. As for Professor Draper's views, they really have nothing whatever to do with the question, and it is entirely aside of the argument for Dr. Patterson to charge them or to credit them to Phrenology, whether they are an honor or a disgrace.

As a matter of fact, Prof. Draper is not a believer in Phrenology, except in an eclectic sense, and subject to the general results of his own physiological studies.

But again, the history of Christianity is thickset with the stories of heretics and fanatics and knaves who perverted and misused its truths from folly or selfishness. But the cases of the Manicheans, Gnostics, Muggletonians, Familists, John of Leyden, the Roger-ees, the Agapemone, Matthias the Impostor, of the hundreds of false Christs that have arisen—all these abuses and perversions of Christianity have no weight as disproving it or disgracing it. In like manner, if pretended conclusions, materialist or any other, are drawn from Phrenology that it does not warrant, the fact is no argument against it.

But the assertion of Sir William Hamilton is quoted by Dr. Patterson, that "no assistance is afforded to mental philosophy by the examination of the nervous system, and the doc-

trines which rest upon the supposed parallelism of brain and mind are, as far as observation extends, groundless." This means simply that Hamilton did not believe in Phrenology, a fact which proves nothing. Voltaire did not believe in Christianity. Comte, the French philosopher, did not believe in Hamilton. There are those who believe in and those who disbelieve in every system. To bring systems to the test of a majority vote would be an absolute exclusion of all new truth, and is substantially the method of persecutors.

Dr. Patterson proceeds next to turn his back upon himself, and admits that the most authoritative expositor of Phrenology, Dr. Spurzheim, denied the charge of materialism. He then expressly admits, further, that this doctrine does not follow from Phrenology; and having performed this extraordinary maneuver, he takes new ground, by plainly asserting that the lecturers on and advocates of Phrenology "support the brutish dogma that 'man is the creature of circumstances.'"

It is sufficiently brazen in this reverend man to assert so square and broad an untruth as this, in the face of the express teachings of Phrenology to the contrary admitted by him, and of its clear demonstration of the only philosophical method for enabling man to rise superior to his circumstances. What Christianity was in religions, Phrenology is among philosophies, the first to lay a sure foundation and erect a stable superstructure; and true religion and true philosophy, Christianity and Phrenology, move hand-in-hand, and with a closer union and more perfect harmony than the world ever saw before between any two systems.

Dr. Patterson further argues against Phrenology, from the fact that Dr. Gall, its first advocate, only came by gradual degrees, after a long time, and through many weaknesses and mistakes, to his ultimate fullness of conclusions; that is, a system must be false because improvements have been made in it!

Next, the Doctor gives a list of people who have had theories of Phrenology that differed from each other; from which he concludes that there is no truth at all in the doctrine. To admit this method of arguing, as we have already shown, would not only make it easy to refute the Doctor's own system of theology, but Christianity itself, and indeed every system whatever.

Then comes the old story of Sir William Hamilton's assertions about the frontal sinus. This sinus is a space between the inner and outer tables, or layers, of the skull, as if they had diverged away a little from each other, just above the root of the nose, and on either side just behind the eyebrows. This separation is just at the base of the brain, but in almost all cases is below the line along which the lower perceptive faculties are indicated. This line is not that of the "superciliary ridge," or eyebrows, but is about half an inch above them. It is very uncommon for this

sinus to obscure materially the indications of the organs; and it is still more uncommon for it to interfere at all with those indications in any other organs than those of Form, Size, Weight, Individuality, and Locality. And the practical phrenologist will find himself able to judge in almost every case, by the peculiar prominence and surface characteristics of that part of the forehead, whether a considerable sinus is to be allowed for. If it is, he makes the allowance accordingly. Moreover, the frontal sinus does not exist at all, or does not rise so high as the base of the brain, until the twelfth or fourteenth year, so that it can not offer any obstacle to correct phrenological observation up to that time, the most important season of life for the study, guidance, training, and education of the dispositions and faculties of the human being. In the female head this sinus is very small, and frequently it is scarcely perceptible.

The assertions of Dr. Patterson, however, which are repeated from Hamilton and others, that these spaces average two and four tenths inches wide, one and a half high, and eight tenths of an inch in depth; that they cover the place of nineteen of the most important organs, including the whole forehead from eyebrows to hair, and even farther—these assertions are simply untrue, and for the proof we appeal to all the skulls in our own collection indifferently, so far as they have been sawn open; and to all the skulls that any one who will take the trouble shall be able to examine.

Having exploited the objection of the sinus, Dr. Patterson next parades another equally ancient and equally weak-kneed objection, viz., Hamilton's statements about the cerebellum and its office. These statements constitute the following argument:

1. The size of the cerebellum located at the lower part of the backhead has no relation to the passion of amateness.

2. On the other hand, the cerebellum is "the intracranial organ of the nutritive faculty," and also "the condition of voluntary or systematic motion."

3. Therefore, since the office attributed to the cerebellum by Phrenology does not belong to it, and these other offices do, the whole of Phrenology is false.

In reply.

*First:* as to amateness. Whoever will investigate the facts for himself will find that, as a rule, a full lower backhead is accompanied by strong amative tendencies. Therefore there is a relation between the size of the cerebellum and that passion. The facts prove it; and all the arguing in the world will not extirpate a fact.

*Second:* we specifically admit, without the least hesitation, that there is a good deal of reason to believe that the cerebellum has to do with the energizing and regulation of voluntary or systematic motion. There is nothing in Phrenology that opposes this, and nothing in this that opposes Phrenology. That part of the brain will be admitted to be set apart for



this purpose just so far as experiment and observation indicate it. Whatever there may be in Sir William Hamilton's tables and reasonings that would any farther vary or refute the facts of Phrenology is abundantly contradicted and disproved by the tables and reasonings of other investigators, exactly as competent and as honest as he.

Now comes a statement—also from Sir William Hamilton—so utterly at variance with facts as to prove that whatever was Hamilton's merit as a logician, he was altogether untrustworthy as an experimenter and observer, phrenologically; that is, he had Individuality, Form, and Size very feeble. This statement is, that the skulls of murderers, taken indifferently in numbers, have been found to indicate, on phrenological principles, better moral and intellectual characters than those of respectable citizens taken in the same way. Here, as repeatedly before, we simply appeal to observation and experiment, rightly made. We need not doubt Hamilton's honesty, but these assertions are entirely inconsistent with facts; and of course wholly erroneous.

The Reverend Robert Patterson, D.D., though professing to be a servant of Christ—a man of God—is not ashamed to insult phrenologists by basing upon these mistakes of Hamilton's the following inference: "Phrenology may challenge the whole range of quackery for an equal display of false facts and unblushing fictions, philosophical fallacies and vulgar veneration." This is not a creditable or decent style of discussion. If it were, we should turn about and fire it at Dr. Patterson and Sir William Hamilton. But Phrenology is under no necessity of using insulting language.

Dr. Patterson next asserts that artificial distortions of the brain, as practiced by Flat-Head Indians, do not affect its volume, nor the intellect; and this, he says, "destroys the whole craniological argument which rests on the shape and size of the skull." In reply to this, it need only be mentioned that the effects of this artificial distortion have never been accurately investigated. Whenever they are, it will doubtless be found that, as in other cases of distortion, the forces of nature have done much to counteract the violence thus applied, and to enable the brain to perform its old duties under its new conditions. Such is the order of things in deformities of the limbs or body, and in displacements or curtailments of members or of interior organs; and it would be strange if it were not so in the case of the brain. Fruits and vegetables sometimes grow between rocks or other hard substances, and the matter is displaced, but its character is not essentially changed. The head of the Flat-Head Indian is by pressure made much broader as well as shorter, and while the brain is displaced and its essential characteristics are maintained, it is not claimed that the brain is at all improved by the distortion, or that fruits or vegetables are improved by deformity.

If Dr. Patterson could show any cases of in-

tellect without brain, or after the intellectual lobe had been cut away instead of being simply distorted, he would refute Phrenology; but he can not.

Lastly, he asserts with a considerable show of statistics, "The size of the brain is no test of intellectual capacity." To this he adds a further specification, that the proviso "all other things being equal," is of no force or significance, for the reason that no two brains are ever exactly alike! Now try this mode of reasoning in another case. A large leaf transpires more water and carbonic acid in an hour than a small one, all other things being equal. Some leaves are more vascular than others, and therefore do their office more rapidly. But is this statement about leaves false by reason of the undoubted fact that no two leaves are exactly alike? Not at all. This unfailing dissimilarity only makes it the more probable that no two leaves do exactly the same total amount of work. In like manner with brains. No two are ever exactly alike in composition, character of fiber, distribution of proportions, and relation to the rest of the body. This, however, does not destroy the truth, that size is the measure of power, all other things being equal. It merely adds to the improbability of any two brains being found totally similar in all respects.

In thus considering the successive points made by Dr. Patterson in support of his main position, we have omitted some minor points, such as his citing of books that do not exist, his misquotation, etc. We have in good faith met squarely the arguments he used, and have refuted them. As for his main position, we have shown that while in one place he charges Phrenology with being materialistic, in another he admits that it is not so, and shifts his ground to an assertion that its upholders argue from it as if it were so. Here we meet him again by showing, first, that this new assertion is not correct; and, second, that if it were, the perversion of a system is no argument against it.

We have not put forth this reply with any expectation of convincing Dr. Patterson. His mind is not of the sort to be convinced. He is deficient in Order, Constructiveness, and Comparison, which would enable him to frame together a systematic argument depending upon resemblances and differences of many parts, or to appreciate one so framed; his method being the merely verbally logical or scholastic one, which has become famous for barrenness in philosophy. He has large Firmness, Self-Esteem, and Combativeness; so that having taken his side he sticks to it, would be very reluctant to change even if convinced that he was wrong, and fights to win, as well as to get at the truth. Besides, he is without Ideality, and is rather slow of apprehension, his percepts not being very prominent or active; so that it takes a long time to make him understand anything. Therefore we have not taken the Doctor into the account, but have set forth the right side of the questions he has raised, for the sake of the cause. We shall very soon have

to do it again, and again. We shall patiently, and with the intention of being entirely fair in matter, and courteous in manner, continue to set forth the truth.

## On Psychology.

The soul, the mother of deep fears, of high hopes infinite,  
Of glorious dreams, mysterious fears, of sleepless inner sight;  
Lovely, but solemn it awakes,  
Unfolding what no more might close.—Mrs. Hemans.

### THE DEW-DROP.

There lies a pearly drop of dew  
Within a flower's tiny cup,  
And glistening while it greets the view,  
The sun comes down to drink it up.

From yonder cool and crystal spring,  
That gleams so brightly from the rock  
Which wooes the wild bird on the wing,  
And proves the haunt of all the flock,

From thence it rose, perhaps, in mist,  
And slowly drifting to the skies,  
The sad and somber clouds it kissed,  
Then fell to earth—and here it lies.

The blue flower of the flax took up  
The little drop, and now it shines,  
Refreshed with this one little sup  
Of nature's pure renewing wines.

MARIE A. L.

### INTELLECT, AND MORAL SENTIMENT.

IN all the universe, man perceives a no more fit subject for contemplation than his intellectual faculties. When he considers their wonderful power, their exquisite adaptation to all the uses for which they were designed; when he comprehends that these are what fit him to subject to his control all the animate and inanimate creation; when he understands that their legitimate exercise and development there is no apparent limit; when he realizes all this, if he does not feel his greatness as a work of God, and his great responsibility for using these powers aright, he has lost that perception and appreciation of truth which makes him not only an intellectual but a moral being. It is a fact resting upon as broad a basis as mind itself, that if these intellectual powers are not exercised in the manner and direction for which they were intended, their influence is as great for evil as was their capability for good when exercised in accordance with the laws of mental organization. We may well inquire where we shall find a director—a great balance-wheel—for intellect. It is found in the moral sentiments—the greatest gift of God to man. What are the grandest strides of human thought, what the magnificent creations of fancy, when they are not prompted by good influences! What is culture when it reflects not the spirit of morality! Of what use or purpose is any achievement of intellect when it does not influence humanity for good?

God declares to every one, "Thy powers of mind are made for use, and 'highest use.'" Thus man's intellect must be exercised not merely for pleasure or fancy, but for the high

purposes of elevating and adorning his whole nature, considered in relation to himself, to his fellow-beings, and to his Maker.

We may all see that when the intellect is not controlled by moral sentiment, it is the servant of the propensities; abandoned to the gratification of blind passion, which leaves no means untried, spares no labor of invention in its persistent service. The supremacy of the moral sentiment which we advocate is not that of a bigoted, uninformed feeling, but that refined principle of which the soul is the motor and reflection the informing principle. Should we expect a judge to give a just decision without being acquainted with all the circumstances of the case to be decided, or after having heard the argument for but one side? Equally foolish would be the expectation for the moral sentiment to draw just conclusions unless intellect informed it of all the circumstances bearing upon a matter. "The sad and sublime privilege of reflection is error; but reflection is the remedy for the evil it produces."

It is the privilege of man to worship, and to worship foolishly; to have faith, and to believe blindly; to be benevolent, and to be such after benevolence may have ceased to be a virtue; to be very conscientious, and at the same time very wicked; to be righteously hopeful, and to hope recklessly for the visionary and improbable. The inharmonious co-operation of the moral sentiments and the intellect will produce such unhappy results. The former without the latter becomes mystified and walks in the path of error; and intellect without the influence of moral sentiment leads into all excess, without fear or restraint, and serves but to sink man deep in degradation. Every art and appliance of reason is often used to gratify a man's propensities. He becomes worse than a brute, simply because of his superior intellectual capacity. How important it is, then, that each has its proper influence on the character!

We apprehend that the apparent conflict between science and revelation will dispel like mist in the morning sun, as future investigations shall teach the absolute harmony of all God's accomplishments. The evil of philosophy has ever been that it was not sufficiently willing to acknowledge the existence of necessary and self-evident principles, but would question even the authenticity of the Author of principles Himself.

Phrenology announces that man must confide as well as doubt, that he must exercise faith as well as investigate. The spirit of doubt must not drive faith from her legitimate foothold in the human mind. An undue skepticism must not blast the most glorious hopes of mankind.

One of the greatest safeguards of an harmonious action of the faculties is an understanding of the laws and character of mental organization. For instance, we hear of a man, a respectable member of society and of the church, whose conscience tells him that all things that are simply for ornamentation, or

that are intended to please us by their beauty, are wicked; and as such can but be disapproved by God; and in pursuance of his doctrine clothes his children in one somber, unvarying color, and even directs them to paste paper over the engravings in their spelling-books, lest they should be contaminated by looking thereon!

Such is one effect of an inexcusable ignorance of the nature of mind. A correct knowledge of mental organization would have shown this person that God has implanted in the human mind a love and appreciation of the beautiful, and that it can no more be disregarded without violating his high law than if we were to ignore the existence of the faculty of Veneration.

James Parton, in speaking of "Our Roman Catholic Brethren," comments upon their unbounded faith in their Church doctrines, and their easy, credulous belief, tending toward superstition: He says a Catholic never doubts his religion. When he doubts, he ceases to be a Catholic. They cultivate every faculty but the inquiring, doubting one—the one which desires to know the why and the wherefore, and is satisfied with nothing less than a good reason for everything.

In all this is plainly seen a disproportionate action of religious sentiment over the enlightening influence of intellect.

George Combe, in his "Moral Philosophy," says: "I consider the virtue of an action to consist in its being in harmony with the dictates of all the faculties acting in harmonious combination and duly enlightened." According to this view, the peculiar quality which makes an action right or wrong is the fact that it is approved or disapproved by all the faculties acting harmoniously. "In all harmonious actions," adds the author, "the moral sentiments and intellect being superior in kind must direct the propensities."

We think that the foundations of right and wrong are deeper than this; and that Combe here mistakes the effect for the cause. We can conceive of no time when there was not right and wrong; we know that they existed before man was created; or, as Burke has said, they "existed before the world itself;" so we apprehend that it is not the fact that all our faculties approve of it that makes an action right, but because of a peculiar and inseparable quality, fixed by God in the nature of things, existing separate and apart from any necessity of approval by man's faculties. Moral truths are independent of man's capability of perceiving them, as objects are independent of the eye which notices them.

When we judge an action to be evil, indignation is aroused against the perpetrator of the action. This emotion is spontaneous, and disconnected from any self-interest, and of necessity presupposes liberty in the individual. Therefore the existence of right and wrong proves man to be a free agent. How strange is it that intellect should ever attempt to prove such a self-evident proposition to be an error!

The fact that God in His infinite wisdom and benevolence has endowed man with a multiplicity of faculties, each of which is perfectly adapted to make him happy if he but use them aright; that He has given him moral sentiment to furnish him just and pure motives to action, and intellect to devise the means; and that to all these He has added the "perfect law of liberty," is a thought in which every well-wisher of the human race may exult; for it shows that man may be, if he will, all that is noble in thought or action.

It is the unwavering, earnest devotion to moral principle which makes a man truly respectable. Riches, rank, or any other condition, are but dross compared with this. They yield no pleasure so enduring, nor can they produce results half so beneficial to society. It is the conviction of the heart fearlessly stated, the simple expression of honest purpose, which moves men to action.

But, it may be asked, is this supremacy of moral sentiment calculated to insure to the intellectual powers the highest scope for culture and advancement? Will it not fetter genius and clip the wings of fancy? Man's happiness is never found outside of nature's laws. His obedience is his happiness. In viewing the effect we must never be regardless of the cause. It must be happiness through virtue, and pleasure through principle, or not at all. No matter how free man's spirit, or how animated his aspirations, he is still man, governed and controlled by the laws of his organization, dependent even for his existence upon his obedience to them. It has been truthfully said that true "liberty does not consist in doing what we will, but in doing what we have a right to do." The highest state of intellectual excellence can only be obtained through the inspiring aid of moral sentiment. Cousin eloquently says, "We think with Quintillian and Vauvenorgues that the nobility of sentiment makes the nobility of thought. \* \* \* But it is especially in ethics that sentiment shines forth. Sentiment, as we have already said, is, as it were, a divine grace that aids us in the fulfillment of the serious and austere law of duty. How often does it happen that in delicate, complicated, difficult situations we know not how to ascertain wherein is the true wherein is the good! Sentiment comes to the aid of reasoning which wavers; it speaks and all uncertainties are dissipated. In listening to its inspirations we may act imprudently but we rarely act ill: the voice of the heart is the voice of God."

When moral sentiment shall have obtained the station that it should have, in literature, in society, and in government, then shall be realized the hope of the good—the moral grandeur of humanity.

J. A. R.

GREAT truths are dearly bought. The common truth,

Such as men give and take from day to day  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.  
—Young's Night Thoughts.

### SUNBEAMS.

BY BELLA C. BARROWS.

It's the sunbeams, not the shadows,  
That remind me of those friends  
Whom I hope to meet in heaven,  
Where the sunlight never ends.

Shall I tell you *when* the memory  
Of the dear ones "gone before"  
Comes on rays of God's own sunshine,  
Arching sorrow's dark gulf o'er?

It is when the morning sunbeams  
Chase the shadows from the earth,  
And the whole creation waketh  
To a new and glorious birth—

It is when the ardent sunbeams  
Kiss the dew from lily leaves,  
As a mother tear-drops kisses  
From her little one who grieves—

It is when the dancing sunbeams  
Play upon the quiet stream  
That, unconscious, smiles in answer,  
Like an infant in its dream!—

It is when the mellow sunbeams  
Fall athwart the woodland shade,  
And the birds list to the echo  
Which their own sweet notes have made—

It is when the golden sunbeams  
Richly paint the western sky,  
And the changing tints of cloud-land  
Quickly burn, then quickly die—

It is when the fading sunbeams  
Mark the hour of closing day,  
And the shadows, dark and darker,  
Fall upon my lonely way—

That the thoughts of those I cherish,  
And whose absence I deplore,  
Come into my soul like sunlight,  
And I see the clouds no more.

### FAITH IN GOD;

OR, CULTIVATION OF THE HEART.

BY A. A. G.

THE most beautiful of all truths, the great and crowning truth of all truths, is that there is a God, a God whose power and love perfectly adapt him to man. Man is a needy being, and God alone can meet his need. In other words, God is exactly what every man wants. It is of more importance to have a clear perception of this truth than to see and clearly apprehend all other truths. Indeed, it underlies all others, and all others will, one day, sink into insignificance before it. Art and science may make it their boast that they can raise man to a great height, that they can develop and cultivate, to a wonderful degree, his intellectual nature, and so they can. But when art has done all it can, when science has done all it can, man still has nothing worth possessing if he has not a God of power and love to meet his highest need. A human

being divorced by his own willfulness from God, and trying to take the long and perilous journey from the cradle to the grave, without Him, is one of the most pitiful of objects. A human being trying to remodel and reconstruct himself and bring himself up from a wreck to a perfect man; a rational, intelligent existence trying to make headway in this world, and hoping to keep clear of rocks and quicksands, and make a prosperous voyage, and sail safely and triumphantly into port, simply by the use of his own powers, and without faith in God, shows most amazing folly.

But it seems to be a great, and not fully answered, question in these days, what it is that God does for a man, and how much he does for him, and what is really the result of his faith in God?

If faith in God brings nothing whatever to needy men, then it is only a fanciful idea, a chimera, a delusion, a something to talk about and write about, if we choose, but of no earthly use to anybody. We, however, are of those who believe that faith in God brings something to the needy, and that its results are glorious and everlasting. We believe that, in answer to this faith, God walks with man, walks by his side, and works in him and for him most powerfully and wonderfully. And therefore we would say to every man: Have faith in God. But let us not for a moment dream that because we have faith in God, we may leave God to do everything for us while we do nothing for ourselves.

No. God works for no man who can, and yet will not, work for himself. This is freely admitted by everybody to a certain extent. It is acknowledged that God does not give to any one the luxuries, or even the necessary things of life, such as shelter, food, and raiment, unless he *works* for them. If a man, grown weary and impatient of toil, should conclude to spend the rest of his days in idleness and ease, and live by faith in God, he would probably have pretty poor living, and a pretty sore experience of poverty. Comfortable homes, fine palaces, fine equipages, rare gardens, and rich fields, all things that men desire and enjoy, come only through toil, and not God's toil, but man's toil. What people want in this world, they must *work* for. They must enter heartily and energetically into some field of *labor*, and work in it patiently and perseveringly if they want what nothing but money can buy. This is God's law. Toil and the fruits of toil are inseparably connected, and it is only those who help themselves whose faith in God as a helper is worth anything. Probably no one will say that this is unsound doctrine. No man in his right mind expects ease or even ordinary comforts, however great may be his faith in God, without working for it. And human, as well as divine, effort is necessary in education, whether of the head or the heart. Let a man pray: "Oh, God, make me a scholar. Reveal unto me all the beauties and mysteries of art and science, and teach me all languages, and spare me the

trouble of study"—let him offer such a prayer, and the sum of his learning and the amount of his education would soon be told. But let him ask God to bless his efforts and to help him grow in that patience and perseverance so necessary to the pursuit of all knowledge, and let him have faith that God will answer, and he will then see exactly when and where faith in God comes in to help a man. He will see how beautifully and perfectly this faith chimes with human effort.

Now, in nothing is human effort so much needed as in the education of the heart, and it is the duty of all who want to be made better, not only to believe in God, but to work with him in the greatest of all labor, the cultivation of the heart. Here, as in all other things to be gained, faith in God will avail nothing if a man does not use all possible means for the cultivation of the heart, and reach out eager hands after all helps, and open his eyes wide, that he may see whatever tends to pull him down or raise him up. And yet it is taught by many, in these last days (we hope they are the last days of ignorance and folly), that men may see anything but themselves, that they must not know their own mental and moral constitution, that if they want to grow better, in other words, want to "grow in grace," all they have to do is to have faith in the God of all grace. But if men knowingly and willingly reject any knowledge that would help to make them better, we can not see how they can consistently ask God to make them better, or how they can expect Him to do it, any more than they can expect Him, without their own effort, to build their houses for them, and lay out the grounds, and cultivate the choice flowers, and rich fruits. God helps men, not by doing for them what they can do for themselves, but by directing them to all the help that is within their reach. And here Phrenology comes in with a strong helping hand, commissioned by God to show men their mental and moral constitutions, that they may know what dangers lie within themselves, and also what helps are hidden in their own being. But too many of them lift up holy hands, and exclaim: "Away with that dangerous ology, Phrenology!" They cry out: "Educate the heart; that's the grand secret; educate the heart, and the head will take care of itself." "Educate the heart!" Why, this is precisely what Phrenology aims to do. But it knows very well that the head is next-door neighbor to the heart, and a very influential neighbor too. Once make the head what it ought to be, get every faculty into its proper place, and get all the faculties to work harmoniously, and there will be no discord between the head and the heart, but both will blend and send sweet music up to God.

The full development and perfect harmony of the whole being is the aim of Phrenology. To bring man into harmony with himself and with God is its blessed work. And in all this work, the phrenologist has faith in God. The science of Phrenology, to which he gives his



life, is too often denounced, but he toils on, and while he toils, has faith in God.

Men and women of the nineteenth century should all work together to advance this great science, this science which, more than any other, educates the heart. And we believe—yes, we have faith in God that the day is not far distant when Phrenology will be everywhere recognized as one of the greatest and best educators of the race.

### LIVING FOR A PURPOSE.

HAS there ever come floating over your soul in the solemn midnight, or in the hush of solitude, a still, soft echo chanting these words, "For what are you living?" Have not its weird tones followed you to the crowded street?—have they not rang out in the evening bell?—the fearful storm? The voice of the winds has borne them to you; the gushing of the waters as they rush onward to old Ocean, has joined in the murmur, "For what are you living?" And what was your soul's reply to the gentle voice? Was it like the calm music that the sweet-toned harp gives forth to the hand of the musician? or were the strings mute and broken? Do not bid this voice be silent, but think of it—listen to its murmur, and remember that on the answer it receives hangs your future destiny—yes, your *future destiny*; for if your purpose is high and noble, your life will be noble; also, if your purpose is aimless and low, then your life will be likewise, and you will sink into the grave, "unwept, unhonored, and unsung."

There was once a man whose chief aim from boyhood had been to gain riches. For these he sacrificed love, friendship—everything; but when his object was accomplished, and he could count his millions, life became a dreary blank to the miser. In the darkness of night he fancied he saw gaunt forms of men dividing his gold among themselves; and by day the weird face of starvation looked upon him from every side, for he would rather starve than part with the smallest fraction of his hoarded treasure. Do you wonder that he determined to die? Softly he crept from his gloomy cellar, and clutching his idol, bent his steps toward the river. The flowers looked up as he passed, and the sunbeams smiled sweetly, but he saw them not, and shuddered as the winds murmured, fancying that robbers lay concealed amid the trees.

Now he stands by the rushing, shivering river; one moment more, and the fate of the miser will be sealed forever; but suddenly he pauses, for there before him a woman kneels praying for one penny to buy bread for her children. With a half whisper that he would "never need it again," he fills her scrawny hand with money—for the first time in his life gives to the poor—and the woman, little dreaming that she has done an angel's work, prays with uplifted hands that God will bless her preserver.

It is a strange position for the miser, and

with streaming eyes he turns from the dark water. His icy heart is melted, and while he returns along the winding path, the recording angel writes in the book of life,

"LIVING FOR A NEW PURPOSE!"

With the simple words, "Living for a Purpose," how many a heart-history passes before us!—grand lives that cause our souls to burn with enthusiasm. You all know them; they are like brilliant stars upon which you love to gaze and wonder. Yet, amid them all, there shines one Star—the Star of Bethlehem—guiding our weary souls to Jesus, enveloping His life, His purpose, with a shining halo. Is there one that can not admire His character? Is there one that can not love Him who breathed out His life upon the cross? Oh, wondrous life! Oh, mysterious death!

And now by the memory of the Savior's suffering; by the memory of the glorious purposes for which he lived; by the memory of His death and resurrection, let us decide upon our purpose in life. With His example before us, our aim can not but be noble.

Let us clasp His outstretched hand,  
Looking forward to the land  
Where the sunbeams ever quiver,  
And there singeth many a river  
Softly there.

Let us clasp His hand all tightly,  
And He'll lead us, oh, so lightly,  
Over rocks and briars, piercing,  
To pure happiness unceasing—  
No more care!

S. A. K.

### Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the mine of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—*Chapman.*

### AMUSEMENTS.

BY FREDERIC W. SAWYER.

WE learn from nature that everything in her economy is formed upon the principle of variety and change; that nothing, except the great laws by which matter and mind are governed, is unchangeably fixed. Nature has its successive seasons and its alternations in everything, from wet to dry, from heat to cold, from light to darkness. All the vegetable creation has its alternations, its budding, its blossoming, its fruit season, and its apparent decay, again to revive, and bud, and blossom as before. All the animal kingdom has its alternations, more or less mysterious and strange, always changing, never at rest. There is nothing in nature that seems calculated for, or destined to, an unalterable state of repose. So far from that, everything seems predisposed to change. Such is peculiarly the condition of man. A state of rest with him is a state of death. As long as life is in him, there is continual alternation. Man is a harp of "a thousand strings;" and perhaps throughout his whole life those finely toned chords are never tasked twice precisely alike. The changes in nature

keep her bosom always warm and bursting with blessings; and to the never-ending changes of the human mechanism we are indebted for its keeping in tune so long. He who attempts to hold his arm, or even his finger, in one position for any length of time, will soon learn that continued change is the law of nature.

Everything in nature requires, at stated periods, a certain degree of repose. This is as apparent in the economy of the vegetable as in the animal kingdom. From the tenderest shrub to the mightiest oak, each has its season, when, as it were, the tide of life ceases, and seems for a while to slumber. Everything living has its point beyond which its powers can not be taxed with impunity.

Those who give themselves up to one pursuit, either of body or mind, wear out much sooner than those whose pursuits task every day, more or less, all their faculties. The same system of alternations is required to keep the mind healthy as to keep the body so; in fact, they are so intimately connected that the one can not be diseased and the other not sympathize with it. Man needs at times to be gay as well as grave, and sometimes to be sad as well as joyous. The mind is as capable of stagnation as a pool of water. It gathers noxious vapors as truly as does the air. It needs, as they do, its correctives. The mind is always active, whether sleeping [?] or waking; but it can not always be intent on the same subject. When jaded over the pages of Euclid, it finds relaxation in Plutarch, Livy, or Hume; and when spent on history, replenishes its wasted strength in perusing the pages of the poet or the romancer. Each change tasks new powers and new susceptibilities, and gives the others opportunity to rest.

It is to meet the wants of beings thus constituted that we are given a taste for amusements—those that are corporeal, to task otherwise unemployed and dormant powers of the body, and thus make us healthier; those that are intellectual, to task otherwise unemployed and dormant powers of the mind, and thus improve, strengthen, and regenerate it; those that are social, to task otherwise unemployed and dormant sensibilities of the heart, and thus make it warmer and more alive to generous impressions. In a word, we are given a taste for amusements, and we are given capacities to amuse, that we may gratify the one and use the others for the improvement of our health generally, both of body, mind, and heart; and if we do not gain those advantages from them, we pervert them, just as much as we do the fruits of the earth when we overload our stomachs with them, or distill from them noxious liquors to injure and destroy us; and the amusements are no more in fault in the one case than the fruits in the other. In both cases, the fault is in the *abuse*, not in the *use*, of them.

A MAN of genius is inexhaustible only in proportion as he is always nourishing his genius. Both in mind and body, when nourishment ceases, vitality fails.—*Bulwer.*

## RETROSPECT.

BY MRS. HELEN RICH.

You will think of this, my darling  
In some evening yet to be,  
How the charmed hours in blessing  
Brought sweet love to you and me;  
How reclining so before me,  
Reading in mine eyes the sign  
Of the peace and joy thy spirit  
Saw reflected fair from thine;

Of the pure and perfect passion  
Making beautiful the earth,  
Of the tender silence breathing  
Unto each the other's worth;  
All the bliss of touch and presence,  
Memory of our cherished past,  
Glory of the Sometime Coming,  
All too glad, too bright to last—

You will say, in some sad hour,  
(With a sigh of wild unrest,  
"If she could but kneel beside me,  
With her head upon my breast;  
If her eyes and lips together  
Could say Darling, I could go  
Nobly armed for life's stern conflicts,  
Bravely meeting joy or woe."

You will close those eyes in dreaming,  
*That have lit the world for me,*  
And in poet fancy's seeming  
My poor beauty thrill to see  
What was gracious lingering over  
The unlovely, vailed, and dim,  
As a manly, gentle lover  
Prays his fate to think of him.

Oh, beloved one! more precious  
To this woman's heart than life,  
I have given thee a safeguard  
From the world of sin and strife.  
Like a mantle, I have folded  
My true love about thy heart;  
*That shall bless and shield and save thee,*  
If together—or apart.

CANTON, N. Y.

## THE MURDER OF THE INNOCENTS.

BY CRAYON BLANC.

If a man keep his eyes and ears open in a city like New York, he is pretty sure to see something to grumble at; at least, that is our experience. Now, there is great philosophy in holding one's tongue sometimes; but there are also times when it becomes a duty to speak out. And this is one of the exceptional times.

The other day, happening in at one of our gigantic temples of the *beau monde*, where money and health and common-sense are thoughtlessly sacrificed to the relentless Moloch of "being in the latest fashion," we saw two ladies giving orders for a complete wardrobe of the richest material and most expensive manufacture. Now, if it had been for their own behoof and benefit, we should not have ventured a remonstrance. They were probably quite able to take care of themselves; and if they chose to commit "satin suicide," we knew of nobody who had the least disposition to interfere. But the victim was a beautiful, rose-checked, dimple-chinned baby, who sat on the counter, and was bribed into a reluctant good behavior by a paper of pink and yellow candies judiciously administered at brief intervals by "aunt," while "mamma"

gave directions about the number of tucks and the rows of Valenciennes insertion, and the pattern of the embroidery on the little frocks and skirts.

"Let the dresses all be low-necked, of course," went on the lady, "his shoulders are so beautiful, and I always like to see them uncovered, summer or winter!"

Poor baby! it had evidently had a hard time under the hands of the *modiste*! The little scarlet lip was yet quivering, and the tears still hung, wet and sparkling, on the eyelashes! Evidently it didn't relish being fashionable. It clutched fiercely at the shell of lace and embroidery that was being "tried on" upon its downy head, and pushed the officious shopwoman away with all the might of its small energy.

Now, what was the use of all that nonsense? A baby is pretty enough at any time, according to our standard of beauty, without a flimsy garniture of lace and ribbon and French work, at so many dollars per yard! We should as soon think of attempting to ornament a fresh crimson rose, or of "dressing up" a diamond! Children have a royal right to enjoy themselves. Surely it is time enough to trammel and distort them with fashionable follies when they become "young gentlemen" and "young ladies." Let them roll in the grass, and pull double handfuls of buttercups and clover-heads, and throw their tiny arms, round and white as carved pearl, into the sunshiny air just as much as they like! These breezes are so many draughts of fresh life—sunburn is healthy!

It seems to us a very King-Herod-like business to initiate babies of six months and a year old into the murderous observances of fashion—to dress them so richly that they are not to be allowed to move for fear of spoiling their fineries—to leave their little shoulders and knees bare to winter winds and raw air, "because it looks so sweet." If mothers will persist in this course, they must leave off wondering why the little victims cry and fret incessantly—they must not be astonished at pale cheeks and fading eyes. And when "the baby" has become only a word to be spoken with tears, and the waxen eyelids are closed forever, they must not blame prudence—only their own infatuated folly!

THE QUEEN'S ENGLISH.—The following purports to be a copy of a letter written by a fashionable young English lady while visiting Paris during the Paris Exhibition. In versatility it could hardly be equaled by any specimen of "young American" epistolary writing. The national idioms and slang phrases are decidedly refreshing. Altogether, it is an insight of English social life which a thousand made-to-order novels would not furnish.

PARIS, ST. CHRISTIN.

"MY DEAREST BEATRICE: We arrived here on Monday all serene, our scheme having been well carried out. Paris is awfully jolly. The scarcity of lodgings is all bosh. It is out of my power to give you a graphic description of the Exposition, which is something marvelous

and a decided success. Our country is not well represented in pictures, few being noteworthy. How idiotic not to have sent better! However, our prestige in water-colors is sustained. The pet utterance, 'They do these things better in France,' frequently crops up with us, but is not applicable to artistic matters. The French landscapes are less effective than ours, and their portraits are not so realistic. Such lots of lovely china, for which you know my weakness! On my return I am going in for Wedgwood, although my taste will be pool-pooled. On leaving the 'Palatial labyrinth' the first day we were completely sold. It was indeed hard lines, for not a cab was to be found, and we had to trudge in the rain and through the mud for miles. What a sell it was! How I longed for our little trap! We pounced upon our new curate in the act of scrutinizing the copes, chasubles, and church ornaments. Notwithstanding his antecedents and reticence, his proclivities are obvious—not that there is anything yet abnormal in his proceedings. By-the-way, ritual is not likely to be stamped out. Think of our traveling with the Crofts on their wedding tour! They were spooning awfully. How strange that a fast girl should marry such a muff! It seems she has made a mull of it. They were great fun. We fell in also with the Gordon girls with their aunt, in splendid get-ups; their bonnets were stunning. A man of the party was sweet upon Clara. What gushing girls they are! We have almost done Paris already; for the governor, who knows a thing or two, has a specialty for lionizing. He has many a good dodge, and has forked out well; so we have enjoyed ourselves immensely, and are indeed intensely happy. We are not due till Saturday week, but he has elected to return, *via* Dover, sooner; so we may put in an appearance on the Friday. We spied poor Benson one day at a distance, looking seedy. He has long been going to the bad, and I fear has come to grief. Short dresses are now an institution. Thanks many for your sensational letter. Your affectionate ZILLAH.

## YOUNG AUTHOR'S SOLILOQUY.

To write, or not to write? that is the question,  
Whether 'tis better for a man to endure  
The slang and croakings of unfeeling critics,  
Or to pass through life in dark obscurity,  
And by being naught, shun them.

To read; to write;

Ay, more; for by that life we ever bring  
The head-ache, the heart-ache, and other aches  
That active men incur. 'Tis indeed very hard  
To think of such a course. To read; to write;  
To write! perchance succeed. Ay, there's the rub;  
For if one fails in this, when once begun,  
The world will madly cry aloud  
In mockery. That's the reason  
An author's life seems so forbidding;  
For who would bear the editor's dissent,  
The printer's errors, discouraging advice,  
The replies of opponents, slander of men,  
The publisher's delay, and other ills  
That must be borne in the world of letters,  
When he himself might destroy his pen,  
And thus his pleasure gain? Who would bear reproofs  
To groan and work under a weary life,  
But that the hope of some good yet to come,  
When many articles have been written,  
To solace his last days and bring him peace;  
And makes us rather bear the ills that are,  
Than leave forever the world of letters?  
Thus public gaze makes cowards of us all,  
And thus native desire of elevation  
Is intermingled with fears of failure,  
And worthy literary achievements  
Which might have rendered the world much better  
Are lost in oblivion. C. T. LEONARD.

## WE DO NOT KNOW.

BY FRANCES L. KEELER.

We do not know, when the rose is fair,  
That a hidden wound lies sleeping  
Beneath the folds of beauty, where  
Decay is surely creeping.

We do not know that sunniest smiles  
Are masks for hearts all broken;  
Lips tell not where the life-grief lies—  
Deep sorrow is unspoken.

We do not know how many lives,  
Lured downward by temptation,  
Might be reclaimed by winning words,  
And saved from degradation.

We do not know, when the thin lip curls,  
How much the soul is yearning  
For sympathy from some true life,  
Where love is brightly burning.

Nor do we know what woes have rent  
The hearts we deem untriven;  
So let us do what good we can,  
And leave the rest with Heaven.

## SELF-CULTURE.

BY MRS. JOSEPH B. LYMAN.

NOTWITHSTANDING the number of colleges and academies in our country, and the facilities afforded our youth by common schools for acquiring at small cost a good education, yet there are a large number of aspiring young men and women who, by the force of adverse fortune, must, to a great extent, educate themselves. Many there are who claim that self-education is, after all, nobler and finer in its results than academic culture. Whether or not this be true, one thing is certain: college education does not create brain power. That is born with man. There are many instances of splendid men in American history who have submitted to established courses of academic culture, as well as of those who have fought their own way up to greatness.

George Washington and Abraham Lincoln wrote their names deeper in the hearts of their countrymen and higher on the arch of history than any other men in the Western World, but they as students never saw the inside of a college. Benjamin Franklin, our greatest philosopher and savant, graduated in a printing-office. Patrick Henry—God only knows the source of his glorious powers—but no alumnus save great Nature lays claim to him. Horace Greeley owes nothing to Cicero or Virgil, to Plato or Aristotle, for his eminence at the head of journalism in this country. And so we might swell the list with many a noble name from our roll of great men, who may thank God and themselves for the positions they have won.

But, on the other hand, there are brilliant testimonials to the advantages of classic culture. Jonathan Edwards, Daniel Webster, Edward Everett, Rufus Choate, William Prescott, and the bright array of men eminent in science and scholarship, who stand at the head of our colleges and universities, the Sillimans, Woolseys, Henrys, and their compeers, show, by both what they are and what they

teach, what prescribed courses of study can do to discipline and polish the human intellect, to aid in the investigation of the mysteries of nature, and bring to bear on the great questions of the present age all the learning and wisdom of the past.

The object of this paper, however, is not to discuss the comparative merits of the two systems, but to throw out some hints for the guidance of those who have no one to direct them in courses of study and thought. Many young aspirants for liberal learning, who have the rudiments and something more of a good education, long to drink deeper at the fountain of knowledge; to become acquainted with the mysteries of science; to understand the profounder truths of philosophy, and develop the resources of their own intellectual and moral natures. They are willing to study, and the world is full of books; but where and how shall they begin? What clew shall guide them through the labyrinthine mazes of libraries to the fountains of truth at their center?

The first conquest to be made is the mastery of language. By this we mean the accurate knowledge of the signification of words, and the ability to use them correctly. The study of Latin and Greek in our schools and colleges is designed to meet this prime demand; but those who have not the time or the means to spend in such long and laborious courses may by the diligent study of two or three books know more of their native English than do the majority of graduates from colleges. In Webster's Unabridged Dictionary may be found the derivation of words so far as scholars can give it, and their various significations. In Crabbe's Synonyms, a book which every student of style and language, unversed in the ancient tongues, will find invaluable, the different shades of words of nearly the same meaning are given, with examples showing their proper use. With these two, and Roget's Thesaurus of English words and phrases, classified and arranged so as to facilitate the expression of ideas, one may acquire as good a knowledge of English as will be of practical utility. All the valuable works of antiquity are translated into our language, and though many felicities of style are necessarily lost in the transition, the intrinsic thought is preserved, so that what is really of most worth in ancient writings, we may enjoy without spending years in the study of dead languages. The habit of knowing with exactness the meaning, the correct spelling and pronunciation of the words we use in ordinary conversation is one of the most important we can acquire. Let the student, then, when he sits down to read or write, have the first of these books, certainly, and all of them if he can, at his elbow, and turn their leaves again and again till the full meaning of the author he reads stands distinctly out in the words he uses, or the written page expresses perfectly the thought he wishes to utter. This course, diligently pursued, will, in a short time, give him clearness of ideas and facility in expressing them. We think in words, and

thoughts which we can not embody in words are practically useless to ourselves, and certainly to everybody else.

But to what department of knowledge shall the anguished student turn?—where shall he begin to quench his thirst? *Pleni sunt omnes libri*—full are all the books. Let him begin at the bottom of the ladder and climb upward, round by round, making every step sure as he goes. Reading, writing, grammar, arithmetic, geography lie at the foundation of common school education, and most everybody is supposed to understand these. But take the first one—reading. What constitutes a good reader? Is it the knowledge of the meaning of the words on a page and the ability to call them over in succession without hesitation? Take any company you please, of people commonly well educated, and call upon some one to read aloud Dickens' speech, for instance, at the Delmonico dinner, for the entertainment of the rest;—how few will be found willing to respond! And yet is there any excuse for inability to comply with such a request?

So with arithmetic. How many go through the arithmetic and into algebra and geometry who are yet puzzled to apply the simple rule of three in cases that come up in every-day life, and are totally unable to calculate interest, either simple or compound. And you shall find those who have passed through Pope's Essay on Man, Cowper's Task, and Milton's Paradise Lost, who can not, or do not, utter three sentences in common unstudied conversation without murdering Lindley Murray in the most savage manner. So in geography. Ask the young person who has finished Mitchell the direction and extent of the principal mountain chains in the world, and the natural effects springing therefrom, how few will answer intelligently!

But to go back to reading. How shall one cultivate himself in this high art? for such most assuredly it is. In the first place he must perfectly grasp the idea of the writer, and in the next, by his tones and emphasis, properly interpret it to his hearers. This accomplishment can be acquired only by practice. Select a fine passage from some author, and read it again and again aloud, giving each word such intonation and emphasis as brings most meaning from the whole passage. If it is descriptive, the picture must be vivid and complete in your own mind before you can fully paint it in the minds of your hearers. One passage of Shakespeare or Milton, or the sublime parts of the Bible, studied in this manner, will do more to make one a good reader than a whole book carelessly read through aloud.

The same system may be pursued with regard to writing. It is a reproach and stigma to any one in this country to be obliged to make "his + mark;" and yet for all practical purposes how many can do no more! Look at a great many of the letters addressed to editors and public men. Though the contents of most of them may be guessed at, yet it is impossible in many instances to decipher the signature



and post-office address, and how many mistakes arise in consequence! If penmanship is legible, it might as well be in Sanscrit or Hebrew as in English. It is a reproach and a disonor to a person to write a careless, scrawly hand, though many of the literary men of the country, and the journalists with Horace Greeley at their head, should be guilty of it. The handwriting of an individual is in his absence that dress and manners are to the same person when present; non-essential, to be sure, in some respects, but vastly significant, and by no means to be disregarded. Let the student cultivate a round, clear, open hand, legible at a distance, and beautiful if he can. With the same patient painstaking, let the other branches of common school education be gone over, making haste slowly, doing nothing mechanically or carelessly, and the habits thus formed of thorough culture will be found of inestimable value in later studies.

While the student is polishing these foundation stones, he may at the same time enter upon a higher course of acquisition. The broad fields of literature, science, philosophy lie invitingly open. But let him remember

"A little knowledge is a dangerous thing;  
Drink deep, or taste not the Pierian spring;"

which translated into prose means simply this: half truth is dangerous. If you lay hold upon a truth, study it in all its relations, not in a part of them only; know all about it that can be known; master it; make it your own. Such knowledge only will make one truly wise. Such knowledge never puffs up. For instance, you take up a history of England and read it through. Unless at the close of the book you can give some of the lessons which that history teaches, what good will it do you to have read it, even though you may be able to repeat the names of every English sovereign, from Albert down, with the principal events occurring in each reign. Such knowledge by itself is valueless. History is philosophy teaching by example; not a mere list of names and dates. The time of Richard Cœur de Lion, for instance, will take you into the Crusades. Do not pass on into the next reign without finding out all you can about the Crusades, their origin, their history, their effect upon Europe and the East. So the reign of Henry the Eighth will bring you to the era of the Reformation. You must go over into Spanish, German, Swedish history to get anything like full knowledge of English affairs at this time. The relations of the European states are so intermingled that a knowledge of the history of one will lead you to an acquaintance more or less intimate with all the rest. Be engaged a year, two years, five years in such a course of historical reading, but be thorough if it takes a lifetime. A little garden patch well cultivated will yield more in fruitage and in satisfaction than an acre carelessly tilled. The great fault with many students in college and out is that they take education as they do the measles or the whooping-cough. It comes but once in a lifetime, and is something to be got-

ten through with. Better be "in glory and in joy behind the plow upon the mountain side," better be breaking rocks upon the turnpike, than wasting time in such profitless, mechanical study. Not the number of books one has read, or the years spent in reading them, but the manner in which they have been read, the valuable lessons learned from them, the intellectual power acquired in their mastery is the true test of scholarship.

There are a couple of errors into which the self-educated are prone to run, and with a brief mention of them we close this article. First: Those who have picked up their information in an irregular way, finding themselves by the natural force and strength of their minds superior to college-educated men, are prone to underrate regular systems of culture. This is unfair. Benjamin Franklin, it is true, graduated in a printing-office; but if his education had been thorough, he would have left a still deeper mark upon his generation. His political writings would have been profound as well as witty, and he would have been the Goethe of his generation. Second: The self-educated are apt to overrate, or at least to overstate, modern achievement. It is true that the Greeks had no printing-press, nor the locomotive, and the Roman supremacy in arms was won without gunpowder; but in poetry, in art, in oratory, in philosophy, in jurisprudence, in pure mathematics, in theology there has been no essential progress since the time of Christ. No military leader ever surpassed Julius Cæsar; no law-giver was ever equal to Moses; no modern poet can outstep the

"Blind old bard of Scio's rocky isle."

The modern intellect, baptized by Christianity and guided by the genius of Francis Bacon, has turned itself upon the philosophy of uses, and the whole brood of modern sciences has been called into being. But these practical knowledges evince no greater exertion of faculty, and were produced by no finer thinking than illuminate the pages of Plato and glow in the utterances of Demosthenes; so that while we feel a natural pride in the achievements of modern philosophy, we should say with the poet-laureate of England,

"Ancient founts of inspiration  
Well through all my fancy yet."

#### WAR vs. NON-RESISTANCE.

DURING the progress of the war the Shaker societies passed through a peculiar experience. Those of them located in the State of Kentucky (Pleasant Hill and South Union) were for years in the power of the Union and Rebel armies alternately. And, although they fed the hungry, and clothed the naked, and nursed the sick of both the contending forces, thus "giving aid and comfort to enemies," yet the officers of either army restrained, as far as possible, the depredations of the rank and file.

They suffered and lost immensely in person and property, but not unto death, or entire destruction of the temporal or community organization.

The frequent communications to the more favorably situated societies of the East, graphically detailing the scenes through which they were constantly passing, ex-

cited one continued state of fear and alarm among the brethren and sisters, leading to the most fervent prayers to the God of Christians for their protection and safety. The following lines, just written to those long-tried Western Shakers, will be understood when it is stated that Morgan, the guerrilla chief, was especially friendly and protective to them.

F. W. EVANS,  
Mt. Lebanon, Columbia County, N. Y.

WRITTEN BY CECILIA DEVTE FOR BR. URBAN JOHNS,  
SOUTH UNION, KY.

When traitors to their country's cause  
In fraud and treachery grew bold;  
When sacred bonds were snapp'd like straws,  
And Judas bargained, as of old,  
We pray'd your little stricken band  
Might firmly for the Gospel stand.

And in the hour when war's dread storm  
Built round your home a wall of fire;  
When wild reports of ev'ry form  
Rush'd forth like phantoms filled with fire,  
We turn'd our hearts to God in prayer,  
That He would keep you in his care.

We watch'd the showers of shot and shell,  
Mid lightning's dash and cannon's roar,  
And thought there must be peace in hell,  
For earth her own confusion bore;  
And humbly bent our hearts to pray  
That God the fearful scourge would stay.

When neither friendly man nor law  
Could yield protection or relief,  
The Lord, who all your peril saw,  
Raised up the fierce guerrilla chief.\*  
Thus human wrath, in our own days,  
Was turned, by miracle, to praise.

When clouds and sorrows deepened fast,  
Doubt spread a curtain o'er the land:  
As fold on fold was thickly cast,  
We saw through it the Lord's own hand,  
And pray'd that, in that hour of night,  
Your dwellings might be filled with light.

And when the bondmen's smother'd cries  
Came like the voice of moaning waves;  
When earth's red bosom burst with sighs  
And gave her bleeding children graves,  
We pray'd that, in that matchless woe,  
The Lord would ev'ry wrong o'erthrow.

And ever and anon there came,  
From you, brave words of faith unmoved;  
We knew the Lord the hearts would claim  
Whose true dependence he had proved;  
With tears we bow'd to God in prayer,  
To give you strength to do and bear.

Though still the hour is wild and dark,†  
And persecutions lash your home,  
The guarding hosts your sorrows mark,  
And they will turn the waves to foam;  
While earnestly our spirits pray  
That God may speed the better day.

As from the fount unceasing streams  
Flow to the valleys far away,  
As through the gloom the morning's beams  
Tunnel and glid the path of day,  
Our anxious hearts o'erflow to bless  
Our Shaker kindred in distress.

Thus, thus is Christ united found;  
His life-blood all true members feel;  
In joy or sorrow they are bound,  
And stamp'd with love—the heav'nly seal.  
So, join'd, we ever will move on,  
And watch and pray to still be one.

\* Morgan.

† The South Union Society is now threatened by the Ku Klux Klan for employing freedmen.

# FOOTPRINTS OF LIFE;

OR, FAITH AND NATURE RECONCILED. By Philip Harvey, M.D. New York: Samuel R. Wells, Publisher. 12mo. Fancy cloth, beveled boards, gilt. Price, \$1 25.

THIS volume, if perused with care and candor, will abundantly compensate the reader. It is a poem in blank verse, hexameter measure, and as such displays an acquaintance with the literature of classic times which few authors can claim. The author is a Western physician, a gentleman of extensive reading and much practical research. In his work he has condensed the fruits of long-continued thought and patient examination, and yet presents his views of nature, man, and God in easy flowing numbers which weary not while they deeply instruct.

The Poem is divided naturally into three parts.

First. The Body, comprising the Introduction; the Origin; Progressive Development and End of Animal Life.

Second. The Soul, including Exordium: Soul; Instinct; Reason; Faith; the Laws of Nature.

Third. The Deity, comprehending Retrospect; the Love of God; His Worship; Prayer; Forms of Faith; Universal Prayer; Conclusion.

In his Introduction the author thus defines his undertaking:

Of Nature's deepest mysteries profound,  
And secrets that in ancient days she kept  
Behind a veil, from mortal view concealed,  
And even yet reluctantly allows  
The searching eye of science to explore;  
Of life, its origin, its course and end,  
And the position relative we hold  
To other things of life, the world and God,  
I fain would sing.

Part First contains an exceedingly interesting, and, considering the difficult nature of the task, a most skillfully managed dissertation on the origin and progressive stages of organic life as indicated by geology and natural history. The beautiful and rapid manner in which the scientific learning of the *savants* is introduced is well illustrated in the following extract:

The next advance was to the reptile class:  
The forms that first on land inhaled the air  
By means of lungs. Of these, some sought their food  
Amid the world of waters; some sought theirs  
Upon the marshy surface of the shores,  
Yet moist and newly risen from the sea;  
And some, again, on leathern wings in air.  
Enormous lizard-fishes, swiftly urged  
By giant oars, their anny prey pursued  
In farthest depths of ocean's blue domain;  
Fierce, hungry monsters of capacious maw  
And hideous aspect, tyrants of the deep;  
The predecessors of true reptiles these.  
Then saurian tribes for land or water made—  
Two natures linked amphibiously in one—  
Wherein, in form and attribute, the fish,  
The quadruped, and bird were strangely joined,  
In rivers and primeval swamps appeared  
And took possession of the double realm,  
O'er which their stronger members reigned supreme,  
Until the scepter of reptilian sway  
Passed to terrestrial tribes of higher grade.

The treatment of the themes embodied in the volume is, as may be seen in the extracts already given, entirely original. The reader is impressed with a deep interest at the very

commencement, and yet becomes more and more interested as he advances. Although the style is facile and agreeable and the imagery in the highest degree poetical, yet the substance of the work is no superficial coruscation of the fancy, no fevered growth of the imagination. It is a rich argument, a feast for the mind, a substantial imaginative repast.

In Part Second the author has given a very fine treatise on the comparative features of instinct and reason. His views, of course, are his own, but they throw no little suggestive light on those much-vexed topics. We have not the space in which to give the whole of his remarks, and risk some loss of connection by the following brief extracts:

If mind must be immortal, as is said  
By almost every creed, and I believe,  
All mind must share this quality divine.  
A ray immortal 'tis, wherever placed,  
In kind the same, though different in degree,  
And nowhere showing more diversity  
Than in the opposites of human kind,  
The highest and the lowest intellects.  
To some the light of reason is denied;  
No seeming import in their form and mark,  
They stand as blots upon the page of life;  
In some the animal preponderates,  
And these by instincts low are hurried on;  
And some, more godlike in their faculties,  
Weigh well the consequences of their acts,  
And pick their way by reason's higher aid.

Reason and instinct both, to some extent,  
In all the higher genera are found;  
In animals the latter most is seen,  
The former most adorns the brow of man;  
While instinct only on the narrow walk  
Of lower kinds bestows a feeble ray.  
Archangel and chief messenger benign,  
Fraught with the high behests of Heaven to man,  
Reason sublimely its brightest halo spreads  
Around his head and marks him lord of all.  
As different lamps these faculties divine;  
One bright, one faint.

There is much wholesome instruction imparted by the vigorous yet graceful exposition of the Laws of Life. It is here the experienced medicist shines forth. This is a specimen:

Ye pallid worshippers at Fashion's shrine,  
Whom Indigestion and *Dysent* pursue  
Around, like Furies armed with scorpion whips,  
Repent in time, turn ere it be too late!  
Your superfluous to those in need resign,  
And taste the luxury refined and true,  
That only they, thrice happy, can enjoy,  
Who live within the simple, genial bounds  
Of Nature, and with wise economy  
Her temperate, frugal wants supply, no more;  
Her rites administer with hearts sincere.

Part Third, the finest portion of the work, is reserved for the grandest of themes, the Deity. The spirit in which the ascriptions are offered, and the love of the Almighty Father descanted upon, is most reverential and pathetic. It may be said in this place that the author does not claim to accord in all respects with the tenets of strict orthodoxy, but pursues his chosen line of discussion unfettered by the *formule* of any special theological, ethical, or metaphysical school. That he bows in humble adoration to the great First Cause and "Parent of all good," is again and again evidenced in the progress of his verse. In the entire range of sectarian

doctrines can we discover anything of a sounder spirituality than this?

Poor dying mass of dust and vanity!  
Art thou essential to the universe?  
Or needful more to Him who reigns supreme  
Than is the humblest creature of His hand?  
True, 'tis thy happiness to hold a place  
Among the very foremost ranks of life,  
For which all gratitude and praise are due;  
But art thou therefore all and all to God?  
Or does He need thy service or thy praise?  
Thou and thy race extinct, He from the stars  
Could raise up issue to obey His will,  
Without an effort, or the heed of time.  
Eternal and Almighty, not for Him  
Exists or labor or the lapse of time;  
To Him past, present, and to come are now.  
Know well thyself, proud offspring of the de  
Thy true condition see; repent, and ask  
For mercy and forgiveness of thy sins,  
And try to mend; for by humility  
Must all be justified, and not by pride;  
We can not mend unless we see our faults.

Dr. Harvey most appropriately and fully closes his work with a prayer, though similar in many respects to the Universal Prayer of Pope is so essentially serene as to mark the writer's individuality. From first to last it appears to be the outburst of a heart filled to overflowing with reverence, gratitude, and love. A few will exhibit its general tenor:

Sinful and weak, before Thee I approach  
With wants and imperfections numberless.  
Be Thou my strength, O Lord, and comforter  
Into my heart Thy Holy Spirit pour,  
The Source of wisdom and of every bliss!  
Then shall I falter not, nor go astray,  
Nor at Thy dispensations just repine,  
Though they incomprehensible may be  
To minds unclouded with the mists of earth!  
Life at the best is but a mingled scene,  
Where joy and grief by turns divide the hour,  
And then the curtain falls and all is still.  
Mysterious abroad! what eye can penetrate  
Its gloomy folds and see what lies beyond?  
But Thine alone, Eternal God! Enough  
For us to know we live and die in Thee.  
With proofs around, so ample, of Thy love,  
Why should we fear to sleep within Thy arms?  
Now and forever may we trust in Thee,  
Whose eyes are never sealed in sleep, but keep  
Eternal vigils over all thy works!

This volume to be truly understood appreciated must be read entire; a few isolated extracts can convey but an idea of its instruction and sentiment. The frank, broad-principled reader will dwell on its pages with pleasure, while all who read it will find abundant material for thought and genuine instruction.

A TRUE LADY.—I was once walking a short distance behind a very handsomely dressed young girl, and thinking as I looked at her beautiful clothes, I wondered if she took half as much pains with her make-up as I did. A poor old man was coming up the walk, with a low wheelbarrow, and just before he reached us, he made attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through.

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open."  
And she held the gate open until he passed in, and received his thanks with a pleasant smile as she went on. "She deserves to have beautiful clothes," I thought. "For a beautiful spirit dwells in her breast."—*Little Corporal.*

**JAMES D. B. DE BOW,**  
THE SOUTHERN JOURNALIST.

WE have here a comparatively large brain on a somewhat fragile though tough and wiry body. There was a lack of constitutional vigor and power; the nervous temperament greatly predominated; consequently there was more mental activity than vitality and physical strength. The brain was long and high rather than broad, corresponding with his slender body, and in volume it was considerably above the average.

That is a very angular and striking physiognomy. The prominent nose, the large eye, the ample forehead, and the thin cheeks with their deep lines indicate rather a lack of vitality than any special mental peculiarities. As a whole, it would be pronounced a hungry, Cassius-like-looking visage; and his mind was clearly of this stamp. He was ambitious, active, restless, impatient, and impulsive. He was in every sense an agitator; such a nature would not be so much inclined to pour oil on the troubled waters as to stir them up. As a partisan he would almost inevitably become a man of mark and a leader; no matter what the interest, whether political, religious, or scientific, in which he should engage, it would be "agitation" in the beginning, in the middle, and all the time. There was nothing of the calm, quiet, and serene in this nature, but far more

of the tart than of the sweet. There was kindness, undoubtedly, so also a fair sense of justice, with considerable dignity and pride of character. He had a strong will, as evinced by large Firmness. Observe that long upper lip! He was not over-cautious; indeed, was somewhat lacking in this quality; and he failed to fully appreciate or anticipate all the difficulties to be overcome. The affections were strong, and he would become much attached to persons and pets and places; still these feelings would be subordinate to his philosophy and his ambition. Acquisitiveness was small; and he would make money far better than he could keep it. See how narrow the head just back of the temples and above the ears! He would be but an indifferent financier.

To him property would simply be a means of gratifying other much stronger desires; nor is this surprising when we consider the improvident nature of those by whom he was surrounded. In the sunny South, where nature produces her vegetable treasures in such rich abundance, where her winters are mild and balmy, there is less occasion to lay up or store away for future use, as in the cold, rigorous North. Economy is not the growth of a tropical climate, and the want of it is seen not only in the white but in the black as well. There was more prose than poetry in this organiza-

a native of New Jersey, and was a merchant in Charleston, and had been in quite affluent circumstances, but at the time of his death was reduced to poverty. Thus J. D. B. De Bow found himself an orphan in very early life, and with little or no pecuniary means by which to get an education. He obtained a situation in a mercantile house in Charleston, and after seven years' clerkship he had saved money enough to carry him through college. He graduated with distinction from Charleston College in 1843, and immediately devoted himself to the study of the law. At the expiration of one year of intense application, during which time he was obliged to have recourse to a painful variety of ingenious shifts to support himself, he was admitted to the Charleston bar.



PORTRAIT OF JAMES D. B. DE BOW.

tion. Compare this head with that of Poe, Longfellow, Halleck, or Whittier, and note the difference in Ideality and Sublimity as well as in the entire contour. This is a man for facts, dry, hard facts, and not of fancy and imagination. There was something of the Calhoun in him, though, of course, not on so high a plan, nor so highly cultured, but the temperament and form of the brain were similar, and so were their characters. The following sketch reveals the rest.

**BIOGRAPHY.**

The subject of our sketch was born in Charleston, S. C., July 10th, 1820. He was descended, on his mother's side, from the Norton family, who were among the earliest settlers in that State. His father, Garret De Bow, was

Here, however, he soon discovered that he was out of his place—that nature had fitted him for other spheres. He became a contributor to the *Southern Quarterly Review*, then published in Charleston, and subsequently became the editor of that periodical. Under his able direction the *Quarterly* advanced in public estimation and acquired an extended notoriety. In 1845 an article from his pen on "Oregon, and the Oregon Question" produced a considerable sensation in the United States, and excited the attention of some of the statesmen of Europe, so much so that it became the occasion of a debate in the French Chamber of Deputies. That year he was prominent as a delegate in the great Southern commercial convention which was held at Memphis, of which John C. Calhoun was president, and in which nearly all the Western States were represented. The enthusiasm which was kindled in him at that convention, with reference to the internal improvements and future growth and importance of the great West and the Mississippi Valley, never ceased; from that time forward he was always one of the most active

members of every Southern commercial convention, and in 1857 was president of the Knoxville Convention.

In 1846, in order to devote his energies more effectually to his future course, he withdrew from the *Southern Quarterly* and removed to New Orleans, where he established a commercial monthly periodical under the name of *De Bow's Review*, devoted to the "Agricultural, Commercial, Industrial Progress and Resources of the United States, and more particularly of the Southern and Western States."

The patronage to this work was so small that Mr. De Bow soon sank his small means, and its publication was suspended. A wealthy sugar-planter by the name of Maunsel White shortly afterward advanced a sum of money sufficient to give the *Review* a new start, and pledged additional support, if necessary, to carry on the enterprise. Mr. De Bow renewed his work with his characteristic zeal and in-



dustry, and was soon so successful as to fully cancel his obligation to Mr. White. The circulation of *De Bow's Review* became large, and its influence was very great in all the Southern States. He was appointed to the professorship of Political Economy and Commercial Statistics in the University of Louisiana—a position of honor, yet of little direct pecuniary value. A bureau of statistics was established by the State, and the charge of it was given to Mr. De Bow, who went zealously to work, as usual, and made a very comprehensive report to the Legislature in the year following his appointment; but the appropriations necessary to carry out the designs for which this bureau had been created were not voted, and it soon ceased to exist for want of support. The time had not then come when the full value of such a department in aiding the improvement of society could be popularly appreciated.

Mr. De Bow was also one of the founders of the "Louisiana Historical Society," which also, from want of sufficient public interest in its promotion, lost a distinctive character, was merged into the "Academy of Sciences" of New Orleans.

He took great interest and a very active part in the attempt to construct a railroad from the Mississippi River to the Pacific Ocean, and was foremost of the committee of seven who were appointed by the National Convention which assembled at Memphis, in 1849, "to collect and publish information and to prepare a memorial to Congress" on that proposed great national improvement. The address to the people of the United States on that subject was mostly prepared by him, and its arguments were sustained and illustrated in his usual forcible style. The success which the enterprise of a railroad to the Pacific has already attained—although the route is farther north than was contemplated by the originators of the plan—is owing in part to his efforts for a southern route to the Pacific.

He was appointed superintendent of the United States (seventh) census of 1850, which was, with us, the beginning of a new era in census-taking, being the most elaborate and complete that had ever been made in any nation. The previous enumerations in the United States were narrow, and confined to but few subjects; they were published within one, two, or three years from the time when they were severally made, but in such a manner as unfitted them for general understanding, reference, or use, and with very little tabular system and accuracy. A complete set of them did not exist in the public departments at Washington, and some of them were entirely out of print. Mr. De Bow suggested to Congress that all the previous enumerations which had been made could be condensed, with that of 1850, into a single volume, and be of great value for general circulation. A resolution of Congress ordered the work prepared under the direction of Mr. De Bow, and also ordered 100,000 copies of the book; afterward this order was increased to 150,000 copies, and

issued under the title of "Compendium of the Seventh Census." It contained the result of every previous census, beginning with 1790, in comparative tables, with explanatory and illustrative notes, etc. It remains to this day the most valuable and comprehensive work of the kind in existence.

In speaking of the national census Mr. De Bow says: "The importance of correct information regarding the age, sex, condition, occupation, and numbers of a people, their moral and social state, their education and industry, is now universally recognized among the enlightened of all civilized nations. Where this information can be had for periods running back very far, and for many countries, it furnishes the material for contrasts and comparisons the most instructive, and for deducing the soundest rules in the administration of government, or in promoting the general welfare of society. Statistics are far from being the barren array of figures ingeniously and laboriously combined into columns and tables, which many persons are apt to suppose them. They constitute, rather, the *ledger of a nation*, in which, like the merchant in his books, the citizen can read at one view all of the results of a year, or of a period of years, as compared with other periods, and deduce the profit or the loss which has been made in morals, education, wealth, or power."

He possessed of an eminent degree that capacity which in art is called "grouping," and in statistics is known as compiling and arranging results in a clear and concise manner; but at the same time he lived, as it would appear, inconsistently with his known statistical accuracy, in a little chaos of his own. He seemed to abhor what was systematic, and to act without much premeditation. He appeared never to have a place for anything, or if he had, that the thing was not kept in its place. It was a wonder to those who knew him intimately how much he could accomplish with such apparent carelessness. The secret of it was, that he understood the state of confusion which would have perplexed others. In this fact we have a very striking instance of his peculiar genius. As the cultured musician can detect the slightest difference in sound—when and where one note differs from another, and as a skilled painter can distinguish a shade and a variation of a shade where a less cultured eye could mark no distinction—so with De Bow, all his apparent disorder was order to him, though not perceived by others.

The publication of the *Review* under his editorial charge continued monthly, from January, 1846, without much interruption, until April, 1862; only a few numbers were issued during the war, and its regular publication was resumed in January, 1866.

Mr. De Bow was also the author of several articles on American subjects in the new edition of the "Encyclopedia Britannica," and amid all his other engagements delivered numerous addresses before various literary,

agricultural, and commercial associations in various parts of the United States.

Shortly after the Southern Confederacy was formed, he was appointed by the secretary of the Confederate treasury the chief agent for the purchase and sale of cotton on behalf of the Confederate government. This agency he held to the end of the Confederate government. Soon after the cessation of hostilities he accepted the presidency of the Tennessee and Pacific Railroad Company, an enterprise which seeks to connect the valleys of the Mississippi, Ohio, Cumberland, and Tennessee with the Southern Atlantic, and ultimately to constitute a link in the chain of railroad connection with the Pacific by a Southern route.

Since the war up to the time of his death, which suddenly occurred February 26th, 1867, at Elizabeth, N. J., where he was on a visit to his brother, Mr. De Bow had been one of the most active and useful of men, devoted to the welfare and interests of the South, striving to adapt the new order of things which the war had brought about, to the best advantage and prosperity of his section.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Chambers.*

My people are destroyed for lack of knowledge.—*Isaiah lv. 6.*

## BRAIN OR MUSCLE.

BY JOSEPHINE POLLARD.

G. WELL, John, I'm glad to meet you; tell me, pray,  
How the world's used you for this many a day,  
Since we were boys and went to school together?  
I s'pose you've had some rather stormy weather,

And buffeted with billows of vexation.

J. 'Tis true, I've had but little recreation;  
My mind is so absorbed in studies vast,  
Digging among the records of the past,  
Upon the future speculating too,  
Treading the fields that have been trod by few,  
And pressing on to that mysterious goal  
Where intellect shall have supreme control,  
Where mind shall rise—

G. Hold! hold! we've had enough!  
You'll drive me crazy with such wretched stuff;  
You surely don't intend to have me think  
That sort of aliment's your meat and drink?

J. I do, indeed. Why, George, I'd rather far  
Read a good book than smoke a prime cigar!  
A "bon vivant" I never cared to be,  
And what I'll have to eat scarce troubles me.

G. Oh! bosh and nonsense! why, you're  
mad this minute,  
And worse than all, mad with no method in it;  
For here you have each day grown thin and thinner,

All for the want of a good wholesome dinner.  
J. I feed on glorious viands!

G. But the question  
do they serve to help along digestion?  
J. There's Bacon, now—  
G. Ah! *bacon*'s very good,  
but only paupers eat such kind of food.  
J. You will misunderstand me; but you know  
those master-minds that flourished long ago—  
G. Before the flood?—but pray don't stop  
to note  
all the wise things that those "old fogies"  
wrote.

A literary dish, say now and then,  
very good among a class of men  
who puff their brain up with the vain idea  
that they are moving in a different sphere  
from ordinary mortals. As for me,  
do not covet their society.

J. Now, George, you're wrong; your notions  
are but crude,

and, though I hope you will not think me rude,  
would advise you to break through your plan,  
and cultivate the *intellectual man*.

Even association with these men,  
who dash their thoughts off from a diamond  
pen,

whose rays go flashing with scintillant spark,  
through all the ages error made so dark—  
lives to our minds a new and healthy tone;  
part of their wealth we gather as our own.

G. Ah, when you speak of money, that suits  
me!

That that score you and I are sure t' agree;  
but then I wish it plainly understood  
do not relish intellectual food.

For all you put on such a doleful face,  
I'm sure my palate isn't out of place,  
and rather than sit down to dry old fare,

that makes one look as though he fed on air,  
being less ethereal, can't abstain  
from food that gives me muscle—if not brain.

A good roast beef, or capon, I'm inclined,  
and turtle-soup 's exactly to my mind.  
Then, some nice *paté* with mysterious name,

the "bonne bouche" after you have dined on  
game!

My mouth begins to water! I propose  
the board, adjourned, meets at Delmonico's,  
here I am very sure you won't refuse  
to test the merits of his oyster stews.

J. I beg your pardon, I must read to-night.  
G. Reject my offer, most Quixotic knight!

And go among those cobweb-covered shelves,  
where men in parchment have entombed  
themselves!

I bego the classics—spinsters so divine—  
and let your will, for once, be awayed by mine.

J. No, no; I care not for those dishes rare,  
when why persuade me?

J. Here's the bill of fare,  
more attractive, as you must acknowledge,  
than the long list of dishes kept at college,  
those old saw-dust boxes bound in calf  
which never yet provoked a hearty laugh.

J. True to your nonsense; hither comes a  
friend;

and thus bid him this controversy end,  
giving us advice which course to pursue,  
whether you go with me, or I with you.

R. Well, what's the matter? what's the row  
about?

In a dilemma? Can I help you out?

G. Yes; John persists in stuffing up his brain.

J. No, you are wrong, I pray let me explain;  
George has an appetite that's most pernicious,  
And tempts his palate with unnumbered dishes,  
And has a notion the chief end of man  
Is to eat just as often as he can.

He may by this improve his fair physique,  
But his are not the pleasures that I seek.

G. No; John, to less substantial food inclined,  
Forever crams the storehouse of his mind,  
Until his body, kept on scanty rations,  
Shows the effect of daily meditations,  
And, ere the summer's over, I suppose  
He'll grace some field convenient to the crows.

R. Well, as I take it, both are much to blame,  
With different tastes, indulging them the same;  
Take my advice—since my advice you've  
sought—

And while you live enjoy life as you ought;

For he who lives according to no rule,

Is less a madman than a silly fool.

If fond of books, read with a mind intent

On culling flowers of truth and sentiment;

But never till the persecuted brain

Reels with the weight it scarcely can contain;

Mingle your studies with those purifiers,

Sleeping and eating, as the case requires,

For nature in ambition's service pressed,

Must have, whene'er she craves it, food and  
rest.

Let *moderation* ever be your guide;

She, once enlisted, always should preside.

(To John.) Your face, your form, much better  
health will show,

And your eyes bright with animation glow.

While you (to George), who claim good living  
to enjoy,

Would find it quite delightful to employ

One half your time in some sort of vocation

Where you'd have food for serious contempla-  
tion.

G. That sounds like truth, I'm sure I can't  
deny it,

And for the novelty of the thing I'll try it.

I see my fault.

J.

And mine.

G.

A friend in need,

Has proved himself to be a friend in deed;

And, as a vote of thanks we can not proffer

All written out to-day, accept my offer;

If moderation guides my steps aright,

We'll dine on savory meats before 'tis night;

For who the safe or wise pursuit can plan,

If unrefreshed he keeps the inner man?

A QUAKER gentleman, riding in a carriage  
with a fashionable lady decked with a profusion  
of jewelry, heard her complain of the cold.  
Shivering in her lace bonnet and shawl as light  
as a cobweb she exclaimed:

"What *shall* I do to get warm?"

"I really don't know," replied the Quaker,  
solemnly, "unless thee should put on *another*  
*breastpin!*"

## THE TURKISH BATH.

THE *N. Y. Medical Record* reports the trans-  
actions of the Medical Journal Association on  
this topic, as follows:

Dr. E. C. Angell read a paper upon the thera-  
peutic uses of this agent. The Turkish bath,  
as most of our readers know, is that in which  
hot air, and not vapor, is employed to produce  
free perspiration, the patient drinking water  
freely; this is followed by the shampooing  
process, and this by the application of water,  
in spray or otherwise, at a graduated tempera-  
ture; after which the bather is cooled off,  
and, perhaps, takes a nap. The paper gave  
the history of the bath; and spoke of its great  
value to persons of sedentary habits, as supply-  
ing the place of exercise, affording its benefits  
without its fatigue. The air-bath could be  
used at a much higher temperature than the  
water or the vapor bath without impeding per-  
spiration, accelerating the pulse, or producing  
debility. Water could not be used advanta-  
geously much above 100° F., nor vapor much  
above 115°, while air at 250° might produce no  
bad effect. Its value in the treatment of the  
effects of alcohol, and in overcoming the desire  
for it, was dwelt upon and illustrated by cases.  
Heat was the best substitute for the customary  
stimulus. Its prompt cure of a case of severe  
eruption from poisonous food showed its effi-  
cacy in purifying the system from noxious ele-  
ments. The poison of rheumatism, and even  
of malaria, could thus be completely eradica-  
ted; and nearly all fevers could be aborted,  
abridged, or greatly palliated. The diseased  
body was treated as a soiled sponge. The  
water first passed through it was much dis-  
colored, the perspiration being commonly  
offensive to the smell, acrid to the taste, and  
stinging to the eyes; but after a time it became  
perfectly clear and pure. The bath had pro-  
duced the happiest effect in a case of diphtheria,  
which was related. It was very efficient in  
inducing sleep, probably by calling the blood  
from the brain to the surface, in accordance  
with Dr. Hammond's view. The perfect safety  
of the bath was shown by reports from the  
large establishments in London and Dublin,  
where, in an aggregate of two million bathers,  
not a single authenticated case of injury could  
be produced. In 1861 these baths were intro-  
duced into the insane asylum at Cork, more  
than doubling the percentage of cures, and  
diminishing the death-rate more than one half.  
Dr. Robertson of the Asylum at Hayward's  
Heath, highly extols the baths in the treatment  
of insanity, and of the menstrual irregularities  
often found associated with mania. Dr. Angell  
had seen several cases in which supposed ster-  
ility had, after a few baths, given place to  
fruitfulness. The baths might be frequently  
used, in some cases as often as twice a day,  
with excellent tonic effect.

In response to questions by Dr. Buck, Dr.  
Foster, and other gentlemen, Dr. Angell said  
that a bath commonly occupied about an hour;  
that it should not be taken sooner than three  
hours after eating; and that for business men

the evening was commonly the most convenient time. No danger was to be apprehended from exposure to cold after the bath; the skin was stimulated to withstand it; and the habitual bather could wear thinner clothing than others. There was little or no oppression on first entering the bath. The hot air, being dry, could be breathed with perfect ease. The head was commonly kept wet, and the hot foot-bath almost invariably used, to call the blood from the brain. At the Jermyn Street bath, in London, a heat of 250° was sometimes employed. Low and moderate temperatures were used in England to prevent the night sweats of phthisis. In cardiac affections the bath was used to relieve the heart, by stimulating the surface-circulation. The doctor had seen no tendency to syncope in these cases. In acute rheumatism he had gained the happiest results. A patient had been sent him who had been unable to turn in bed for several days. He was put into the bath for one hour, at 175°, and that was the last of his rheumatism.

Dr. C. F. Taylor thought it important that it should be generally known that air could be borne at a much higher temperature than water. He always used hot air for paralyzed extremities, a child easily bearing this at 150°, where water could not be borne at 95°.

Dr. Carroll said that this had been settled more than fifty years ago, by the experiments in ovens. If the air were perfectly dry, a temperature of 400° could be sustained. As to the therapeutic value of the hot-air bath, although Dr. Angell had not claimed it as a specific in any disease, he thought it might be so considered in desquamative nephritis. In the case of his own child, dangerously, and it was thought fatally, ill with this affection, following scarlatina, he had used only hot air and tonics with decided benefit from the first, and complete ultimate success.

Dr. Angell called attention to a new system of heating, by passing the furnace flame through pipes composed mainly of sand, an excellent radiator. He had introduced it into his own establishment, and been gratified by its working. It was quite cheap, and could be introduced, at moderate cost, into the residences of those wishing to avail themselves of the bath at home.

**TO KEEP OFF MOSQUITOES.**—As the mosquito plague is to be upon us soon again, it may be convenient to many persons to know how to conduct a successful defense against their intolerable attacks.

Of the various remedies proposed, none are so efficacious as the use of mosquito netting in the windows and around the beds at night. But as this is not always practicable or convenient, we must resort to other means for bidding defiance to our enemies. Of these the best is the smoke produced by burning a small quantity of what is technically called "Persian Insect Powder." This consists of the powdered flowers, and perhaps young stems and leaves, of a plant known to botanists as *Pyrethrum carneum*, a kind of chamomile cultivated largely

in Germany, resembling the common garden chamomile in many of its properties, and of which all the various "insect," "magnetic," "fly" powders are in part or entirely composed. For use against mosquitoes, a small quantity—about what could be heaped upon an old-fashioned silver dollar—if any of our readers remember the size of that coin—is placed at bedtime on a plate, and the top of the heap touched with a lighted match until it shows a red coal. The mass will then smolder gradually away, filling the room with a light smoke, which narcotizes the mosquitoes and keeps them quiet for several hours, after which it may be necessary to repeat the operation.

#### OLE BULL, THE GREAT VIOLINIST.

OLE BORNEMANN BULL was born at Bergen, in Norway, February 5th, 1810. His father endeavored to induce him to study for the church, but his fondness for music, displayed early in youth, was so great, that opposition only stimulated him to the more assiduous study of his favorite instrument—the violin. In 1828 a performance at a concert obtained



PORTRAIT OF OLE BULL.

for him the position of music director of the city of Christiania, where for a short time he attended the University. In 1829 he went to Cassel, to study under Spohr; but not being favorably received, he posted to Göttingen and commenced the study of the law. His musical inclinations, however, were too strong to permit him to pursue a tedious course of study; he soon restrung his violin, and gave a concert at Minden, with encouraging success. An unfortunate duel with a fellow-artist compelled him to leave Germany; he betook himself to Paris, where he met with such disheartening vicissitudes that he attempted to commit suicide. A lady hereupon befriended him, and enabled him to appear respectably before a public audience. The proceeds of the first concert given in Paris enabled him to start on a musical tour. Having spent several years in traveling and giving public entertainments, he returned to his native town with a considerable fortune, earned by his violin. In 1843 he

visited the United States, and remained here about two years. During the next several years he gave concerts in the chief cities of Europe, and promoted by well-considered efforts the artistic and literary affairs of his home.

By introducing political sentiments into the performances of a theater which he had founded in Bergen he brought himself into conflict with the Government. The result of this trouble was the loss of a great part of his fortune. In 1852 he again visited America, and with the view to establishing a Norwegian colony he purchased a tract of 125,000 acres of land in Pennsylvania. The scheme failed, and to repair his heavy losses Ole Bull resumed his concerts. His first operations proved disastrous; his returns from the management of the New York Academy of Music not by any means meeting his expenses. Soon afterward he went to Europe, where for some years he pursued his old plan of giving concerts. In December of last year he stepped on the shores of America for the third time, and has been diligently engaged since in performing in his inimitable style before large audiences throughout the country.

Although nearly sixty years of age, Ole Bull is still looking young; his form is tall and erect; his pose firm yet graceful; his step elastic, and his countenance beaming with intelligence.

He belongs to the sanguineous-nervous type temperamentally; is impassible, and very strongly emotional. His organization as a whole is exceedingly sensitive, like the strings of his wonderful violin, responsive to the slightest breath of feeling or sentiment. Our engraving is a very inadequate representation of him, yet in the full, broad forehead, earnest eyes, and serene countenance we see much of the man's character.

#### THE VIOLIN.

OF all musical instruments that have ever been invented by the genius of man, the violin is the most complete, and the inventor deserves to have his name handed down to posterity as a benefactor to his race. Go where you will into the most remote portions of the earth, and wherever you find civilization, you will hear the sweet and consoling tones of the violin. It is alike the favorite of the rich and the poor, and may be heard in the palace and the cabin throughout the civilized world. There is no estimating the influence for good which has been exerted by this magical instrument. Every father ought to have his sons taught to play on this or some other musical instrument; for music is a great civilizer, and ought to be cultivated in every family. How delightful it is to hear a family of half a dozen children performing on different instruments and executing all the parts of the music! It is calculated to give us a foretaste of the joys of the "better land," and will add materially to the joys of this "valley of tears." Then let this be an "essential part



of education, and be cultivated with numbers, with science, with literature, and poetry; for it is intimately blended with all these—is the spiritual expression of them all. It should begin ere words are lisped by the infant tongue, and be continued through the whole educational course, yea, through life." A. K.

### WATER-CURES.

MANY of these institutions once so popular and so useful in this country have disappeared, or degenerated to mere cheap boarding-houses, summer resorts, private hospitals, or mere money-getting concerns. Some, professedly water-cure, now administer a mixed treatment, hydropathic, homeopathic, eclectic, Thompsonian, and allopathic, according to the notions of the patient. There are few, very few, in which the pure water-cure or hygienic treatment is exclusively given.

There is altogether too much tinkering and experimenting in all modes of treatment. What is most needed by the invalid is (1) rest—perfect rest; (2) freedom from care and anxiety; (3) plain and simple food—not stimulants, condiments, confectionery, nor other poisonous compounds; (4) plenty of sleep and plenty of pure air; (5) systematic bodily exercise taken moderately, as may be agreeable—not fatiguing; (6) right social relations and agreeable surroundings; (7) rational entertainments and healthful recreations; (8) faith, hope, and perfect rest; (9) gratitude to God for sins forgiven, and that even the blessing of life is left to us. These are some of the conditions necessary to a cure. One who is peevish, cross, selfish, and desponding can not hope to improve very rapidly, let the treatment be what it may. One who eats too much or too little; one who is continually dosing, stimulating, or narcotizing; one who dissipates in any way, will mend but slowly, if at all.

The thing to be done is to put the patient in right relations to himself physically and spiritually, and to the natural laws, then wait on good old dame Nature to restore him. If there be recuperative power enough in the system, he will steadily improve. Or, if too far exhausted, then he must patiently bide his time. Neither hurry nor hurry can do any good. In any event, the patient must keep clear of the quacks who promise to cure all diseases with a single nostrum for so much money. But enough. We could write volumes—we have written and published volumes—on these and kindred themes, somewhat, we trust, to the edification of readers. Still, the world is full of invalids; of doctors, quacks, pretenders, swindlers, and impostors. Beware of them! Among the more creditable water-cures now in operation, we may name those of—

Dr. Von Kuczkowski, formerly of Prussia, late of New York City, who has taken charge of the Brattleboro Water-Cure for the season—the same that was once popular under the management of Dr. Wesselhoef. Dr. Von Kuczkowski was for many years at the head of a hydropathic institution near Constantinople, and has brought letters of recommendation from Minister Arnack and other distinguished persons.

There are water-cure establishments at Florence, N. J.; Bernersville, Pa.; Brooklyn, Clifton Springs, Binghamton, Elmira, Dansville, Buffalo, and Saratoga, N. Y.; Cleveland, O.; St. Anthony, Minn.; Northampton, Westboro, and Florence, Mass.; Hill, N. H.; Danbury, Ct., &c. Our list is necessarily incomplete, but this will serve for the present.

Well-conducted water-cures would prove of inestimable value to the numerous cases of chronic disease; and to broken-down merchants, preachers, physicians, politicians, and a large class of poor dyspeptics who can get no relief from drugs.

The next best thing to a season at a water-cure is the study of physiology, gymnastics, the movement-cure, &c., by which one may learn how to treat himself, or to direct his own treatment at home. Everybody is supposed to know something of his organization and of its wants, in health and disease. Less ignorance and more knowledge would prevent much suffering and premature decay. Read the books.

### "HOW I CHANGED COACHES."

"THE top of the morning to you, Master William. I see you are on your way to school, with your satchel of books. So you've changed your mind, it seems. Well, come into my office, this afternoon, on your way home, and I'll tell you how I changed coaches."

This salutation from Mr. Dana greeted the ears of "Billy Stokes," as he passed the lawyer's office on his way to school, and it was most refreshing to him, so seldom was he call-



ed anything but "Billy Stokes," or spoken to in the language of kindness.

Blushing and stammering most painfully, he replied: "Yes, sir, I've concluded to try my hand at study once more, but I don't much think anything will come of it, there's so many things against me."

"Well, drop in, my lad, this afternoon, and we'll talk about these '*so many things*.' Will you come?"

"Yes, sir, if you are willing to be plagued with such an awful greenhorn."



"I haven't time to contradict you, Master William, for I hear the second bell; but give me a call this afternoon, and we'll talk about greenhorns, among other things."

"Well, I declare," said Billy Stokes to himself, as he hurried to school, "I've always took that man for a tremendous great gentleman because he drove such a splendid team, and had such a grand-looking driver, but I hadn't no thought he was so good. Inviting me, Billy Stokes, cowboy, to give him a call! Did I ever hear the like? Well, I'll go anyway,

for it'll be better than a show to hear him tell 'how he changed coaches.' I reckon, though, if he ever expects to see me change coaches, he'll have to wait a while."

When Billy Stokes entered Mr. Dana's office in the afternoon, his first greeting was:

"So you've come, Master William, to hear how 'Old Ragbag' changed coaches, have you?"

"Well, I'd like to know," replied Billy, with an embarrassed manner and awkward smile. "It must be a good story."

"That it is, my boy; but I can't tell you the whole of it this afternoon, for it is too long. I can tell you enough, however, to satisfy you that just as good a story may be told about you, some time or other. Well, the first thing I want to tell you is, that I came to prosperity *step by step*. I didn't wake up, on a fine morning, and find myself grown up and riding round in a coach, but I *worked my way*—and that's another thing I want you to notice—up to prosperity and into my coach. It was a long time before I ceased to be 'Old Ragbag' and gave up my cart. And now do you want to know what was the first turn in my fortune? Well, it was this: I was riding along in my rag cart one day, when I saw an unruly cow chasing a young lady, and she was running as fast as she could run, while the boys in the street stood and laughed, for they thought it was great fun. As soon as I saw what was the trouble, I jumped out of the cart and pursued the cow, calling out to the young lady not to be afraid, for I was used to cows and could manage a dozen.

"Look back at your cart and see the rags flying," called out one of the boys. 'Look! Old Ragbag.'

"Never mind about the rags flying," I answered coolly, as I returned and took my seat in the cart. 'I've sent that cow flying, and that's enough.'

"Off I drove, with as independent and kingly an air as if I were in a triumphal car; and I think I held my head a little higher than usual because I had refused to take the young lady's money that she offered me. She was determined to pay me; but although I was 'Old Ragbag,' and drove a cart, I had quite an idea of *gallantry*, and a great aversion to being paid for it. Not a penny of her three dollars had I taken, and I drove off, much more satisfied with myself than I should have been if I had had the three dollars in my pocket. But the young lady was not so satisfied, and it wasn't long before she gave my mother a new spring calico dress, and me, half a dozen fine white pocket-handkerchiefs. I went home one day to dinner, and my mother said to me, pointing to the open package on the table, 'Why didn't you ever tell me that you drove off a cow that was running after Miss Fanny Barber?'

"Oh, it wasn't worth telling," I said.

"But this dress and those handkerchiefs are worth having," she answered, 'and nothing has pleased me so much in a long time.'

"Well, they pleased me too, Master William, and I had a chance that summer to be pleased

over and over again, for there was no end to Miss Fanny's kindnesses. She gave my mother, and me too, a great many presents, and furnished my mother with sewing, and paid her the highest price for it.

"We lived near Mr. Barber's, fortunately, and I was never out of profitable employment after I sent that ugly cow flying. Miss Fanny was always wanting me to do something for her in her flower-garden, and Mr. Barber wanted me to take care of his strawberry-bed, and do many other things which, he said, he knew I would do faithfully. Oh, how happy I was under such treatment and with such confidence placed in me. Well, the good Lord at length gave me such favor in the eyes of Mr. Barber as I never expected. Miss Fanny told me, one evening, when I was poring over a book, that her father was going to send me to school and give me as good a chance for an education as if I were his own son. And he did that very thing, and, in a few years, I was known as Mr. Robert Dana, and the name of 'Old Ragbag' was forgotten. You see, my boy, how I rose, and yet, may-be, you don't exactly see it—so let me give you a few rules to help you up in the world—rules that, I think, fully explain *how I changed coaches*.

"Honor your position in life, whatever it is, and then it can't dishonor you.

"Whatever work is put into your hands to do, do it *well*. 'Be faithful in that which is least.'

"Don't let your circumstances get the better of you and pull you down, but do you get the better of circumstances, and the first thing you know, they'll carry you on to fortune, and you'll find you've changed coaches.

"Make the most of your opportunities. Study bravely and faithfully, for there's nothing like education to give a man place and power in the world.

"There is one more rule I want to give you, for I think it is of great importance. Never fail to do a kindness whenever you have a chance, for it will give you the favor of the good, as it gave me the favor of Miss Fanny and her father."

Billy Stokes' eyes filled to overflowing, and they were just on the point of running over, when he made a dash out of the office; but he went out wiser than when he came in.

## MOHAMMED.

[CONCLUDED.]

THE star of Mohammed's mission was now rising; his enemies, by their very warfare against the faithful, were fast rolling the wheel of empire toward him; and their rejection of the new revelation was but preparing the way for the epoch of his military apostleship! He had reached the period of his prophetic career most famous for its results. It is called the "Accepted Year," in which, among other notable events, stands foremost the immortalized "Hegira," or the Flight, whence dates the Mohammedan era. First, in the order of re-

markable events, came twelve citizens of Medina on pilgrimage to Mecca, who, hearing the Prophet preach, received the word and swore allegiance and obedience to him. These were honored with the title of "The Defenders." Returning to Medina, they brought others into the faith, and soon after seventy-three more converts from that city came to enroll themselves under his banner; and these on Mount Akaba took the oath pertaining to the gospel of the sword. "If," said they, "we be slain in thy cause, what shall be our reward?" "Paradise!" answered the Prophet. "Then," said they, "stretch forth thy right hand," and he did so. Then they took the oath, and swore that they would uphold and defend the Prophet and his cause. Thus began that mighty military organization which in its growth built up a vast empire, and for centuries, against the chivalry of Christendom, contended even for the dominion of the world.

Up to this important period the "kingdom of God," as represented in Mohammed's mission, had not received its perfect organization, for, according to the very genius of Islamism, the apostleship is the power of God ordained to bear off the kingdom. Notwithstanding, therefore, that unto the Christ of Ishmael's seed it was given to build it up by the might of the sword, he, like the Christ from the chosen seed of Isaac, now called twelve apostles; and thus endowed, Mohammed's dispensation was fairly opened.

Mohammed's "kingdom of God" being now once more perfectly set up upon the earth, by the choosing of twelve apostles, the Prophet sent away "The Defenders," and counseled the residue of his disciples to take their flight to Medina; but the Prophet, with Abu Beker and Ali, remained behind in his beloved native city, not having, he said, as yet divine permission to leave Mecca. This exodus of his followers alarmed the rival branch of the Koreishites; for since the day that the twelve pilgrims took the oath on Mount Akaba, so great had been the success of Islamism in Medina, that this chosen city was now ready to welcome the Prophet as its divine lawgiver and sovereign. His enemies in Mecca, fearful lest his new allies should proselyte other powerful tribes, and return to avenge the cause of their prophet, resolved to interrupt the flight of Mohammed and at once put him to death. They accordingly held a council, in which his assassination was formally arranged by the chief men of the city; but scarcely was the conspiracy against him conceived ere it was known to the Prophet, professedly revealed to him by the angel Gabriel, who now ordered him to take his flight to Medina.

Thereupon, "to amuse his enemies," he directed Ali to lie down in his place, and wrap himself in his green cloak, which he did; and Mohammed escaped miraculously, as they pretend, to Abu Beker's house, unperceived by the conspirators, who had already assembled at the Prophet's door. They, in the meantime, looking through the crevice, and seeing

Ali, whom they took to be the Prophet himself, asleep, continued watching there that morning, thus giving Mohammed the advantage of escape. At length, bursting in the door, they rushed toward the sleeper, who, Ali started up and confronted them. Amazed they demanded "Where is Mohammed?" "I know not," replied Ali, sternly, and walked forth, none venturing to molest him.

Abu Beker and the Prophet took refuge in a cave at Mount Thor, where they arrived at dawn of day. Scarce were they in when they heard the sound of pursuit. "Our pursuers," said the apprehensive Abu Beker, "are many, and we are but two." "Be not grieved," replied the grand enthusiast, "there is a third, even God himself. He will defend us." In this cave they remained three days, according to tradition preserved by another miracle, after which they set out for Medina, taking a by-road. Before they had not journeyed far before they were overtaken by a troop of horse, and Abu Beker was again dismayed. The comforting word was still, "Be not troubled; God is with us." As the Koreishite leader overtook Mohammed, his horse fell, and the Prophet taking advantage of the incident, spoke to him with words of power and authority that the steely warrior was awed, and entreating forgiveness, turned back his troop. The fugitives continued their journey until they arrived at a little village two miles from Medina, where they remained four days, in which time they gathered to him the refugees of Mecca, and a little host of the auxiliaries, among whom was a warrior chief with seventy followers of the tribe of Salmam, who forthwith made profession of faith.

On the morning of the Moslem Sabbath, after the service of prayers and a sermon from the Prophet, he mounted his camel and set forth for the chosen city, the troop of horse attending him as guards, and his disciples from Mecca took turns in holding a canopy of palm leaves over his head. By his side rode Abu Beker. "Oh, apostle of God!" cried the Salmam chief, "thou shalt not enter Medina without a standard." So he unfolded his turban, and, tying it to the point of his lance, bore it aloft before the Prophet. "Thus," says Washington Irving, "did Mohammed enter Medina more as a conqueror than exile seeking an asylum."

New dispensations have ever found their crowning opportunities made by the force of the action against them, as though an overruling power worked in harmony from opposite sides. The Egyptian bondage brought forth the exodus of the chosen people—the exodus the nationality of Israel. So, from the flight of the Arabian fanatic grew up the Mohammedan empire.

He now boldly proclaimed his military apostleship, and empowered his followers to make war upon the idolaters, and build the kingdom of God by the sword. This was a new revelation—a second seal of dispensation opened. "The sword," exclaim-

the Prophet, "is the key of heaven and of a drop of blood shed in the cause of God, is spent under arms, is of more avail than months of fasting and prayer. Whoso falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion and odoriferous as the wings of angels and of cherubim."

The first of Mohammed's victories was won in the second year of the Hegira, in the Valley of بدر, over the idolatrous Meccans, headed by their great enemy, Abu Sofian. The forces of the Prophet consisted of only 319 men, while that of the enemy numbered nearly 10,000; notwithstanding, he put them to flight, and took seventy of the principal Koreish, and as many prisoners, with the loss of only 12 of his own men.

In the Koran this battle is immortalized, as the victory of the little band of the faithful, ascribed to the presence of the angel Gabriel. Nor less fortunate was the spoil taken from the enemy of the whole caravan, consisting of 6,000 camels, richly laden, from Mecca. With this spoil he possessed the means of present reward for his followers, while to the nomadic tribes of Arabia the promise of future was most fascinating, and soon a considerable host flocked to his standard.

The career of Mohammed was thenceforth one of conquest. The pagan tribes, who would have peacefully been converted from their idolatry by the subduing of the sword, and they in turn became valiant in the "cause of the Prophet," proving that the military gospel was the most adapted to the character of the men of Ishmael, and even consonant with the patriarchal blessing and covenant pertaining to Abraham's firstborn.

In the seventh year of the Hegira, Mohammed assumed the state of a sovereign, and sent embassies to the monarchs around. The emperor of Persia treated the embassy sent to him with supreme contempt, for which the Prophet launched against him the divine revelation, predicting the overthrow of the haughty empire by the conquering arms of Islam. In the next year, Mohammed appeared suddenly at the gates of Mecca with 10,000 men, before the troops of that city had been apprised of his departure from Mecca.

They had no choice left but immediate submission or destruction; and thus at length the mighty and powerful race from whence the Prophet himself had sprang, and the city of his nativity, which had rejected his message, cast him out. The capture of Mecca, and the submission of the great tribe of the Koreish, was rapidly followed by the conversion of Islamism of most of the remote tribes, until he became master of all Arabia. Having brought all the tribes into one powerful union, and given birth to an Arabian empire, he made extensive preparations for the conquest of Syria and Persia; but his vast purposes were destined to be fulfilled by his successors, for his life was now drawing to a close.

In the tenth year of the Hegira, Mohammed set forth on a solemn pilgrimage to Mecca, as the last act of his life and ministry upon earth. He was accompanied by all his wives, and 90,000 pilgrims. With his own hands he sacrificed sixty-three victims, and liberated sixty-three slaves, in thanksgiving for each year of his life. He also shaved his head and scattered the hair among the multitude, which they piously gathered up, to the smallest hair, and treasured as holy relics. He closed the solemnity with his last revelation, pronounced by the "Spirit of the Lord" through the medium of his prophet. "Henceforth, wretched and miserable shall they be who deny your religion. Fear not them, but fear me; this day I have perfected your religion, and completed my grace toward you. I have willed that Islamism be your religion." Finally, as supreme pontiff or Imam, Mohammed dismissed the people with a farewell, the last, as he declared, that he should give them; whence this pilgrimage is called "The Farewell."

Mohammed returned to Medina, and died, in the eleventh year of the Hegira, and in the sixty-first year of his age, having accomplished during his lifetime, in the work of religious empire-founding, more than any before him; and in less than ten years after his death, under Omar, his second successor, was completed the conquest of Egypt, Syria, and Persia, the vast Mohammedan empire established, and Islamism dominant over nearly all the Eastern Hemisphere.

What shall we say of this wonderful man and his mission? This: if there be a God, then must that God, of necessity, be in all the world's great issues. Surely, then, into the hands of Mohammed Providence committed one of the greatest of those issues.

Mr. Carlyle's philosophy of the life of the man utterly rejects the popular notions of Mohammed. He believes that "the rude message he delivered was a real one withal—an earnest, confused voice from the unknown deep. The man's words were not false, nor his workings here below; no inanity and simulacrum; a fiery mass of life cast up from the great bosom of nature herself." He discerns in him a rugged, deep-hearted son of the wilderness—"one of those who can not but be in earnest—whom nature herself has appointed to be sincere." "From of old a thousand thoughts, in his pilgrimages and wanderings, had been in this man: What am I? What is this unfathomable thing I live in, which men name universe? What is life—what is death? What am I to believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern, sandy solitudes answered not. The great heaven, rolling silent overhead, with its blue, glancing stars, answered not. There was no answer. The man's soul, and what of God's inspiration dwelt there, had to answer." At length, Carlyle thinks, the answer came in his own grand conception, that "there is one God in and over all."

With this annunciation, made by his own soul, he became possessed with the spirit of a mission to establish in Arabia the truth that there is but one God. That there was a deity in Mohammed's life working out one of the world-issues seems to be Mr. Carlyle's opinion. "Are we to suppose," he asks, "that it was a miserable piece of spiritual

legerdemain, this which so many creatures of the Almighty have lived by and died? I, for my part, can not form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this great world at all, if quackery so grew and were sanctioned here." Accordingly, he holds that Mahommed's dispensation was legitimate and successful, advancing the nations which received it from their state of idolatry to a higher stage of civilization, and to the faith of One God.

We will close our article with a description of the Prophet, from Washington Irving:

"Mohammed, according to accounts handed down by tradition from his contemporaries, was of middle stature, square built, and sinewy, with large hands and feet. In his youth he was uncommonly strong and vigorous; in the latter part of his life he inclined to corpulency. His head was capacious, well shaped, and well set on a neck which rose like a pillar from his ample chest. His forehead was high, broad at the temples, and crossed by veins extending down to the eyebrows, which swelled whenever he was angry or excited. He had an oval face, marked and expressive features, an aquiline nose, black eyes, arched eyebrows which nearly met, a mouth large and flexible, indicating eloquence; very white teeth, somewhat parted and irregular; black hair, which waved without a curl on his shoulders, and a long and very full beard.

"His deportment in general was calm and equable; he sometimes indulged in pleasantry, but more commonly was grave and dignified, though he is said to have possessed a smile of captivating sweetness. His complexion was more ruddy than is usual with Arabs, and in his excited and enthusiastic moments there was a glow and radiance in his countenance which his disciples magnified into the supernatural light of prophecy.

"His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. Owing but little to education, he had quickened and informed his mind by close observation, and stored it with a great variety of knowledge concerning the systems of religion current in his day or handed down by tradition from antiquity. His ordinary discourse was grave and sententious, abounding with those apophorisms and apophorisms so popular among the Arabs; at times he was excited and eloquent, and his eloquence was aided by a voice musical and sonorous. He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind, neither was his simplicity affected, but the result of a real disregard to distinction from so trivial a source. His garments were sometimes of wool, sometimes of the striped cotton of Yemen, and were often patched. He wore a turban, for he said turbans were worn by the angels, and in arranging it he let one end hang down his shoulders, which he said was the way they wore it. \* \* \* He wore a seal ring of silver, the engraved part under his finger close to the palm of his hand, bearing the inscription, 'Mohammed the messenger of God.' He was scrupulous as to personal cleanliness, and observed frequent ablutions. \* \* \* 'There are two things in this world,' he would say, 'which delight me, women and perfumes. These two things delight my eyes and render me more fervent in devotion. It is said that when in the presence of a beautiful female, he was continually smoothing his brow and adjusting his hair as if anxious to appear to advantage. In his private dealings he was just. He treated friends and strangers, the rich and the poor, the powerful and the weak with equity, and was beloved by the common people.'



## NEW YORK, AUGUST, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Poe.*

THE PHRENOLOGICAL JOURNAL AND  
LIFE ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 389 Broadway, New York.

### IDEALITY AND SUBLIMITY.

**IDEALITY.**—Perception and admiration of the beautiful, and perfect in art, painting, and sculpture; love of poetry; refinement; good taste; imagination. *Excess:* Fastidiousness; romantic imagination. *Deficiency:* Want of taste and refinement, with strong passions and a coarse temperament, roughness and vulgarity.

I clothed thee with brodered work, and covered thee with silk; I decked thee with ornaments; I put bracelets upon thine hands, a chain on thy neck, a jewel on thy forehead, earrings in thine ears, and a beautiful crown on thine head, and thou wast exceedingly beautiful; for it was perfect through my comeliness, which I had put upon thee, saith the Lord.—*Ezek. xvi. 10-14.* O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty.—*Ezek. xxvii. 3, 4.* Out of Zion, the perfection of beauty, God hath shined.—*Psa. l. 9.*

**SUBLIMITY.**—Fondness for the grand, sublime, and majestic in nature; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, lightning, etc. *Excess:* Extravagant representations; passionate fondness for the terrific. *Deficiency:* Inability to appreciate grandeur.

And God said, Let there be light, and there was light.—*Gen. i. 3.* The Lord reigneth; he is clothed with majesty. The floods have lifted up their voice, the floods lift up their waves. The Lord on high is mightier than the noise of many waters; than the mighty waves of the sea.—*Psa. xciii. 1, 3, 4.* And the heavens shall be rolled together as a scroll.—*Isa. xlviii. 4.* Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations, and I will fill this house with glory, saith the Lord of hosts.—*Hag. ii. 6, 7.* The earth shook and trembled; he bowed the heavens also, and came down, and he rode upon a cherub, and did fly upon the wings of the wind; he made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies; the Lord also thundered in the heavens, and the Highest gave his voice.—*Psa. xviii. 7-13.*

WITHOUT these faculties the earth would present but a tame, indifferent aspect. Mountain, plain, and glen would seem alike. Without them there would be no poetry, no art, no sense of the beautiful. These are purely human faculties—denied to all animals. They are developed by civilization. We find but their rudiments in the savage. Contrast the rude hut and the simple wigwam with the commodious dwelling and the gorgeous temple. He who ignores the office of the faculties denies himself the exquisite pleasure which their right exercise would give. As sensible human beings we are to recognize both the *useful* and the *beautiful*, and we should not underrate the one nor exalt the other. The "Friends"—a very excellent body of sincere religionists—may pronounce

curses on music, but they can not annihilate the God-given faculty of TUNE. The Methodists—a devout and zealous people—may prefer to worship in a plain edifice and oppose all architectural ornamentation. They may denounce the folly of foolish fashions—but they can not repress a love for grand and graceful structures, nor for artistic and becoming attire. Excess of a good thing in one does not require its total disuse by another.

Ideality and Sublimity, as well as Acquisitiveness, Approbativeness, and all the rest, are to be subordinated to Conscientiousness, Benevolence, and Veneration. The moral sentiments are the highest in location and in function, and must rule. That we are to be godly, does not imply that we are to be indifferent to the beauties of art or the sublimities of nature. It is our privilege and our duty to exercise *all* the faculties to their fullest normal capacity.

Our attention has recently been called to this subject by the proceedings of the American Congress respecting one of the most sublime portions of this continent. We refer to the

#### YO SEMITE VALLEY,

in California. Here is where the "big trees" grow, and where one's Sublimity may feast to its fullest, and *grow* by what it feeds upon.

The New York *Evening Post* is justly indignant at what it deems sacrilegious selfishness, in a few ambitious persons who would "bottle up" these blessings, and then peddle out the privilege of a visit for a consideration. In an editorial it says:

An extraordinary impudent proposition is now urged upon Congress, which is asked to repeal or disregard a law passed by itself in 1865 to prevent the Yo Semite Valley from falling into the hands of private speculators.

In passing that law Congress acted upon the understanding that there are certain things in every large country which may with justice and propriety be held and guarded by its government as crown jewels are held and guarded by empires and kingdoms—things the safe keeping and proper management of which may be considered a matter of greater moment than that of common property, and the disposition of which should under no circumstances be given over to the chances of private caprice or cupidity. There are those who think it would have been well had Congress fifty years ago been thus wisely conservative of the banks of the Niagara. Our artists and most intelligent travelers tell us that the Yo Semite even more imperatively demands such an exercise of prudence, and the wonderful photographs of Mr. Watkins serve to confirm their report.

When the law of 1865 was passed, the nation

still held the fee of the Yo Semite in all its parts, as well as of all the land for many miles about it. It had no special value for agricultural, mining, or any industrial purposes. It was inaccessible except by difficult trails.

It appears, nevertheless, that even before Congress had taken precautions to prevent its falling into private hands, speculators had already squatted upon the choicest ground, and although the district had never been opened to pre-emption claims, two of these men now have the effrontery to demand that the whole object of the law shall be subverted by a free gift to them of the land they have occupied. The only shadow of reason they offer is to be found in the statement that they would, in all probability, after a time, have acquired pre-emption claims, had Congress not determined that this land should be treated exceptionally. That is to say, had Congress chosen to surrender this ground to anybody who was willing to put himself to the trouble of building a cabin there and living over winter in it, these two men might have established a claim to it; and as the refusal of Congress to do so has disappointed them, therefore, they assert, Congress is bound to recede and prevent the failure of their speculation.

A more absurd proposition never came before a legislative body; and yet we find that the bill has slipped through the House without attention, and has been read twice and gravely referred to a Committee of the Senate.

The commissioners appointed by the State of California, in accordance with the suggestion of Congress, to protect the reservation, had already, it appears, very generously offered to allow these men to occupy each his one hundred and sixty acres of land, rent free, for a period of ten years, on condition that they should preserve the trees, and refrain from damming the streams or seriously defacing the scenery, and should allow the public free passage-way.

It is asserted that this concession would not be sufficient to justify the squatters in building suitable houses for the accommodation of visitors.

If there is a question as to the proper length of the lease, it is obviously one which Congress intended should be considered and settled by the commissioners, who are themselves Californians of high character, chosen from regard to their special qualifications to reach sound conclusions in the premises, and who have been on the ground and carefully studied it. But even if there were reason to suppose that a free lease might be judiciously granted for a somewhat longer period, this would be no justification of the demand for a free gift for all time.

Here is a description of the Yo Semite, by Frederic Law Olmstead, written to that paper. It is very graphic, and will be enjoyed by all who have any love for the grandeur of nature.

With the early completion of the Pacific Railroad there can be no doubt that the Park established by act of Congress as a place of free recreation for the people of the United States and their guests forever, will be resorted to from all parts of the civilized world. Many intelligent men, nevertheless, have hardly yet heard of it, and hence an effort to give an account of the leading qualities of its scenery may be pardoned, however inadequate it is sure to be.

The main feature of the Yo Semite is best indicated in one word as a chasm. It is a chasm nearly a mile in average width, however, and more than ten miles in length. The central and broader part of this chasm is

occupied at the bottom by a series of groves of magnificent trees, and meadows of the most varied, luxuriant and exquisite herbage, through which meanders a broad stream of the clearest water, rippling over a pebbly bottom, and eddying among banks of ferns and rushes; sometimes narrowed into sparkling rapids and sometimes expanding into placid pools which reflect the wondrous heights on either side. The walls of the chasm are generally half a mile, sometimes nearly a mile in height above these meadows, and where most lofty are nearly perpendicular, sometimes over-jutting. At frequent intervals, however, they are cleft, broken, terraced, and sloped, and in these places, as well as everywhere upon the summit, they are overgrown by thick clusters of trees.

There is nothing strange or exotic in the character of the vegetation; most of the trees and plants, especially those of the meadows and waterside, are closely allied to and are not readily distinguished from those most common in the landscapes of the Eastern States or the midland counties of England. The stream is such a one as Shakespeare delighted in, and brings familiar reminiscences to the traveler of the Avon or the upper Thames.

Banks of heartsease and beds of cowslips and daisies are frequent, and thickets of alder, dogwood, and willow often fringe the shores. At several points streams of water flow into the chasm, descending at one leap from five hundred to fourteen hundred feet. One small stream falls, in three closely consecutive pitches, a distance of two thousand six hundred feet, which is more than fifteen times the height of the Falls of the Niagara. In the spray of these falls superb rainbows are seen.

At certain points the walls of rock are plowed in polished horizontal furrows, at others moraines of boulders and pebbles are found; both evincing the terrific force with which in past ages of the earth's history a glacier has moved down the chasm from among the adjoining peaks of the Sierras. Beyond the lofty walls still loftier mountains rise, some crowned by forests, others in simple rounded cones of light gray granite. The climate of the region is never dry like that of the lower parts of the State of California; even when, for several months, not a drop of rain has fallen twenty miles to the westward, and the country there is parched, and all vegetation withered, the Yo Semite continues to receive frequent soft showers, and to be dressed throughout in living green.

After midsummer a light, transparent haze generally pervades the atmosphere, giving an indescribable softness and exquisite dreamy charm to the scenery, like that produced by the Indian summer of the East. Clouds gathering at this season upon the snowy peaks which rise within forty miles on each side of the chasm to a height of over twelve thousand feet, sometimes roll down over the cliffs in the afternoon, and, under the influence of the rays of the setting sun, form the most gorgeous and magnificent thunder heads. The average elevation of the ground is greater than that of the highest peak of the White Mountains or the Alleghanies, and the air is rare and bracing; yet its temperature is never uncomfortably cool in summer, nor severe in winter.

Flowering shrubs of sweet fragrance and balmy herbs abound in the meadows, and there is everywhere a delicate odor of the prevailing foliage in the pines and cedars. The water of the streams is soft and limpid, as clear as crystal, abounds with trout, and, except near its sources, is, during the heat of the summer, of an agreeable temperature for bathing. In the lower part of the valley there are copious mineral springs, the water of one of which is regarded by the aboriginal inhabitants as having remarkable curative properties. A basin

still exists to which weak and sickly persons were brought for bathing. The water has not been analyzed, but that it possesses highly tonic as well as other medical qualities can be readily seen. In the neighboring mountains there are also springs strongly charged with carbonic acid gas, and said to resemble in taste the Empire Springs of Saratoga.

The other district, associated with this by the act of Congress, consists of four sections of land, about thirty miles distant from it, on which stand in the midst of a forest composed of the usual trees and shrubs of the western slope of the Sierra Nevada Mountains, about six hundred mature trees of the giant Sequoia. Among them is one known through numerous paintings and photographs as the Grizzly Giant, which probably is the noblest tree in the world. Besides this, there are hundreds of such beauty and stateliness that, to one who moves among them in the reverent mood to which they so strongly incite the mind, it will not seem strange that intelligent travelers have declared that they would rather have passed by Niagara itself than have missed visiting this grove.

In the region intermediate between the two districts the scenery generally is of a grand character, consisting of granite mountains and a forest composed mainly of coniferous trees of great size, yet often more perfect, vigorous, and luxuriant than trees of half the size are ever found on the Atlantic side of the continent. It is not, however, in its grandeur or in its forest beauty that the attraction of this intermediate region consists, so much as in the more secluded charms of some of its glens, formed by mountain torrents, fed from the snow banks of the higher Sierras.

These have worn deep and picturesque channels in the granite rocks, and in the moist shadows of their recesses grow tender plants of rare and peculiar loveliness. The broad parachute-like leaves of the peltate saxifrage, delicate ferns, soft mosses, and the most brilliant lichens abound, and in following up the ravines, cabinet pictures open at every turn, which, while composed of materials mainly new to the artist, constantly recall the most valued sketches of Calame in the Alps and Apennines.

The difference in the elevation of different parts of the district amounts to considerably more than a mile. Owing to this difference, and the great variety of exposure and other circumstances, there is a larger number of species of plants within the district than probably can be found within a similar space anywhere else on the continent. Professor Torrey, who has given the received botanical names to several hundred plants of California, states that on the space of a few acres of meadow land he found about three hundred species, and that within sight of the trail usually followed by visitors, at least six hundred may be observed, most of them being small and delicate flowering plants.

By no statement of the elements of the scenery can any idea of that scenery be given, any more than a true impression can be conveyed of a human face by a measured account of its features. It is conceivable that any one or all of the cliffs of the Yo Semite might be changed in form and color, without lessening the enjoyment which is now obtained from the scenery. Nor is this enjoyment any more essentially derived from its meadows, its trees, streams, least of all can it be attributed to the cascades. These, indeed, are scarcely to be named among the elements of the scenery. They are mere incidents, of far less consequence any day of the summer than the imperceptible humidity of the atmosphere and the soil. The chasm remains when they are dry, and the scenery may be, and often is, more effective, by reason of some temporary condition of the

air, of clouds, of moonlight, or of sunlight through mist or smoke, in the season when the cascades attract the least attention, than when their volume of water is largest and their roar like constant thunder.

There are falls of water elsewhere finer; there are more stupendous rocks, more beetling cliffs; there are deeper and more awful chasms; there may be as beautiful streams, as lovely meadows; there are larger trees. It is in no scene or scenes the charm consists, but in the miles of scenery where cliffs of awful height and rocks of vast magnitude and of varied and exquisite coloring, and banked and fringed and draped and shadowed by the tender foliage of noble and lovely trees and bushes, reflected from the most placid pools, and associated with the most tranquil meadows, the most playful streams, and every variety of soft and peaceful pastoral beauty.

The union of the deepest sublimity with the deepest beauty of nature, not in one feature or another, not in one part or one scene or another, not any landscape that can be framed by itself, but all around and wherever the visitor goes, constitutes the Yo Semite the greatest glory of nature. No photograph or series of photographs, no paintings ever prepare a visitor so that he is not taken by surprise, for could the scenes be faithfully represented, the visitor is affected not only by that upon which his eye is at any moment fixed, but by all that with which on every side it is associated, and of which it is seen only as an inherent part. For the same reason no description, no measurements, no comparisons are of much value. Indeed, the attention called by these to points in some definite way remarkable, by fixing the mind on mere matters of wonder or curiosity, prevent the true and far more extraordinary character of the scenery from being appreciated.

When the great Atlantic and Pacific Railway shall be finished across the Rocky Mountains, we propose to visit the Yo Semite and look on those grand-eurs so eloquently described above. Let no American boast of sight-seeing in foreign lands till he has seen the Yo Semite. Hurry up the railway, Californians! get things ready. There will be a "big crowd" to see the big things you have for exhibition!

### PARTY SPIRIT.

It was religious "sectarianism run mad," that caused the so-called "Holy Wars," in which millions of human beings were put to death. It is religious sectarianism, to-day, that causes endless little animosities and persecutions all over the world. But, thank God, man is growing up out of his passions and prejudices into the moral sentiments, and is taking on a broad and more liberal Christianity, which begets a larger charity and a higher humanity.

To-day we meet on every hand the most intense *political* sectarianism. We divide on questions of policy; a high

tariff or a low tariff; on a specie or a paper currency; on partial or impartial suffrage; and the nation is in an uproar, the people forming themselves into parties which go for one or more and against the residue of these measures. So violent do inconsiderate persons become in the discussion, that they resort to any means to carry their point. One denounces the other as being all that is bad; and the other proclaims his opponent the immediate offspring of his satanic majesty.

Now, all this is weak and childish. Slight differences in opinion, where moral principle is not involved, are not to be construed into intentional wickedness. High-minded statesmen are above party, as high-minded Christians are above the creed which they themselves make.

When such questions as "liberty or slavery" are up for discussion or action, the *hearts* of men enter into them, and there can be no compromise, no concession, no submission. *Then* it is property and pride on one side, with moral principle and patriotism on the other.

Politicians may be so astute as to thwart the right and perpetuate a great wrong for years. But God is great, and truth is the grand underlying principle of his government; appreciating this, we may confidently declare that the *right* will *finally* prevail. When one honestly seeks the good of his fellow-men; when he favors the dissemination of intelligence, temperance, and true religion, he may be safely trusted. But if he oppose these leading features of social progress and a true civilization; if he identify himself with dishonest men, with low demagogues, gamblers, boxers, bullies, libertines, and other vagabonds, why, we may readily infer where he naturally belongs, for

"Birds of a feather flock together."

But honest men may honestly differ without being open to the charges of corruption or venality. The differences of opinion entertained by honest men with reference to the same thing, leads to the discovery of its essential character, discloses its value.

The golden rule, "To do as we would be done by," is as applicable here as elsewhere. We should seek moderation, counsel self-restraint, and rise above party into the realms of truth, justice, kindness, and godliness.

#### EVERY AFTERNOON LECTURES.

On the 8th of last June we commenced a series of every afternoon lectures, at our "NEW CLASS-ROOM," 389 Broadway, New York, over the Phrenological Museum, which were fully attended by ladies and gentlemen of intelligence and influence; and though the weather was warm, and sometimes very rainy, there seemed to be no abatement of interest.

The subjects of the lectures may be understood by the following general titles:

How to read character on scientific principles.

How to choose a pursuit to which one is best adapted.

How to choose clerks for buying, selling, and keeping accounts.

How to improve the intellectual faculties, including the memory.

How to regulate, restrain, and direct the passions.

How to rise in the world, and make the most of our opportunities.

Peculiarities of notable men. Self-reliance, perseverance, genius.

How to train up a child in accordance with principles of nature and revelation.

How to think and how to speak. Philosophy and oratory.

Tact and talent. The available and the more profound mind and character.

Moral culture and integrity, the foundations of society and all good government.

The social relations. Who are and who are not adapted to wedlock.

Why study Phrenology? Is it true? What is its use?

Energy of character, will, enterprise, zeal, force, executiveness, efficiency.

Influence of temperament on character, disposition, capability.

The moral faculties. Man a religious being by organization.

Brain *versus* physique. The symmetrical development of mind and body.

What large or small foreheads indicate.

"Habits" of mind and body; how changed.

Culture of soul, or spirit, while related to the body.

What is intemperance, in its broadest sense? explained by Phrenology and Physiology.

"Signs of character," as indicated by physiognomy, complexion, action, etc.

Instinct and reason. The line of demarcation drawn by science.

It gives us pleasure to say that this experiment of daily afternoon lectures has proved a decided success. Strangers in the city, merchants borrowing an hour from business, and ladies who can not so conveniently leave their homes during the evening, can attend a lecture every afternoon from three to four o'clock, and it affords them agreeable recreation in going and coming, and profitable entertainment while listening to the lectures. Moreover, it enables them to store up matter worthy of their notice, respecting the proper training, management, and discipline of themselves, their children, their servants, and the development of their

own minds. During the sultry mid-summer, or "heated term," these lectures may be suspended, but will be resumed again in the autumn, and the public duly notified of the time.

Thus, instead of "*itinerating*," and repeating a few lectures, all our life long, we are now enabled, by the aid of our extensive cabinet or museum, and by anatomical dissections, to furnish fresh and original materials, daily, month after month, to ever-changing and appreciative audiences, who assemble here from all parts of the wide world.

Hitherto we have been without the facilities for presenting this whole subject in a manner so thoroughly satisfactory to ourselves.

Daily scientific lectures in the metropolis, on all our duties and relations of life from this standpoint, will be a new feature in New York, and an example to other cities, both in the New and in the Old World. Rejoice with us in this new hope for present and future usefulness. The next step will probably be to secure a larger and more commodious hall; but the new "Class-room" will answer for the present.

#### A NEIGHBOR'S OPINION.

THE PHRENOLOGICAL JOURNAL contains portraits and sketches of several noted personages, with other articles on a variety of topics, besides the matter pertaining to its speciality. There is no periodical that comes to our office which displays more ability in its "make up" than this. Its views, however, on many subjects, are often in direct opposition to our own.—*Christian Intelligencer*.

We like the *Christian Intelligencer*, for it is a fresh, frank, honest, out-spoken, reformatory paper. It denounces wickedness in and out of the church; condemns error, and commends right. Furthermore, though strictly orthodox it is not bigoted or illiberal; still, "we have a little bone to pick" with the *C. I.* Re-read the above "notice" of the A. P. J. We cheerfully accept what it says about "ability," etc., but demur to the words, "Its views on many subjects are in direct opposition to our own." What can the editor mean? Are not all our teachings tending to one end? and in the same direction? Are we not agreed as to the common vices of drunkenness, gambling, and every species of dissipation? Are we not equally the advocates of education, temperance, reforms, and religion? Do we not acknowledge alike the same God and Saviour? Then wherein are our views opposed? We seek to teach the truth as we find it revealed in nature and in books. Are we in error?

POLITICAL SLANG AND SLANDER.—It is unfortunate that any others than gentlemen have to do with conducting that great educator of the people, "THE PRESS." When low, dissipated, pot-house politicians get hold of it, they only disgust decent people with their vulgarity, obscenity, and profanity. Respectable families will not have the nasty trash in their houses. Why do not the law-makers prescribe a code for the better regulation of these things? We suppose there is no remedy, except for those who have a regard for public morals to frown down all coarse vulgarity.



## FOREIGN CELEBRITIES.

NAPOLEON—THE NEGRO—BISMARCK—ROBERT MÜLLER—LUDWIG II.—MARIA SCHMIDT—GEN. MOLTKE—VISCHER—GARIBALDI.

In the engraving opposite are presented the portraits of several distinguished European and also some representative national types. They are taken from a German phrenological publication edited by Mr. Gustave Schewe, to whom the larger part of the descriptive remarks on character, in the following sketches, must be credited.

## NAPOLEON III.

The study of the head and character of Louis Napoleon, the first in the series of engravings, is interesting, from both the standpoints of phrenology and biography. Indeed, without taking into account these, and the surrounding circumstances of his life, he would be almost an enigma to us. We can understand Bismarck in his every word and deed, because his large Firmness and his conscience work for a united Germany; but how difficult it is to reconcile the first promise of Louis Napoleon, "to act always in the interest of the masses, the source of all right and of all wealth, although destitute of the one, and without guaranty for the other," with his subsequent course! Following in the steps of his uncle, Napoleon I., his chief feature of character seems to be an unprincipled imitatorial ambition, which, unchecked by any large development of Conscientiousness, and constantly fed by an uncontrolled imagination, underlies the greater part of his political acts.

Gustave Schewe, in his little work entitled *Phrenologischen Reisenbilder* (Phrenological Pictures of Travels), gives us an interesting sketch of Napoleon's character, the results of a personal inspection. "His head is very broad at the upper part. It is probably an inch and a half broader at the top than the head of the first Napoleon. His forehead is strongly arched or long. The organs of the sense of Ideality and the sense for what is new and wonderful are very large in Napoleon III. as compared with Napoleon I. While, therefore, the two men are men of understanding, Napoleon III. is in a high degree a man of imagination, which Napoleon I. was not. His deeds, therefore, are not merely directed by the understanding, and are not merely steps of comprehension and shrewdness, suggested and controlled by circumstances, but his whole soul lives in his own creations, and is inspired by them. And this imagination in his character explains two things which we have earlier found inexplicable in him. First, his earlier adventurous actions, which occurred even as late as manhood.

Great as the power of thinking was in him, it was nevertheless controlled by a strong imagination. And it is by his imagination that the great and principal error of his government is explained, which contradicts his usual prudence, and has become dangerous to him—we mean his defective financial administration. In men of very strong imagination

this failure in financial calculations always prevails. This imagination of Louis Napoleon is, at the same time, a security against certain acts that many fear from him. Not merely his understanding, but also his imagination declares against a war for the obtaining of the Rhenish countries. For in such a war there lies nothing which can satisfy his imagination, but only the contrary, a chaos. The imagination seeks images; lives in pictures; it is afraid of chaos. Napoleon I. went down because his power of thinking did not stand beside any power of imagination; or at least, phrenologically speaking, not the imagination of ideality, but the blind and empty imagination of ambition. The opinions on the plans of Louis Napoleon with reference to Germany would be quite different if he had the possibility of acquiring or controlling the Rhenish frontier in a peaceful way. Savoy and Nizza are bad examples, but he knows that this possibility does not exist." In drawing a comparison between Napoleon and Bismarck, Schewe says: "During a number of years Napoleon III. was the most interesting person of his time. In the last few years, however, he has found in Bismarck a worthy rival. The world was deceived in both these men at first. Napoleon III., at the beginning of his reign, was considered of not much importance; and little more was thought of Bismarck (especially of his speeches advocating the late war). The present unusual interest in both is greatly intensified by their position as rivals and adversaries—let us hope never as enemies—and by the fact that the fate of Europe, to a great extent, depends upon their talents or their wisdom. The head of Napoleon III., in the region of the ears, appears to be broader than that of Bismarck, indicating stronger Secretiveness and Cautiousness; while Bismarck's head is relatively long, and the top high; Firmness and Self-Esteem, in his case, are stronger than Caution and Secretiveness.

THE NEGRO. (*German, Neger.*)

From Mr. Jackson's\* comprehensive view of the Negro's condition and capabilities we gather the following.

Contemplated through the medium of comparative anatomy, the Negro (African) is but the embryonic, and the Mongol the infantile, form of the Caucasian or perfect man. Their differences, structural and mental, according to this view, only mark successive stages of growth, and, in reality, melt almost imperceptibly into each other. The radical defect of the Negro is want of due nervous development. His brain is less in proportion to his body than that of any other grand division of humanity, and as a result, the involuntary and animal functions altogether preponderate. Passion and affection rule principle and faculty, the basilar and posterior developments being predominant over the coronal and anterior. The African Negro is the improvable type of his race; he belongs to the redeemable families of human-

ity. Hence a study of his character and capabilities is of the utmost importance. From temperament he is slow, but from organization he is persistent, his lymphatic nature being sustained by a considerable amount of Firmness and Self-Esteem. His perceptive faculties are stronger than his reflective or imaginative, and he dwells in the real rather than in the ideal. He has but little reverence for the past, and no very brilliant anticipations of the future, being, from the overwhelming strength of his sensuous nature, swallowed up in the present. It is not that the basilar region of his brain, with his Alimentiveness and Amativeness, is so inordinately powerful, but that the counterpoising elements are so pitifully weak that he gives way to his passing appetites. Simple yet affectionate, fond of his domestic relations, his Love of Approbation would have more influence than force. His elevated Veneration would indicate that he is by no means devoid of the religious sentiment; and creeds in passing through his mind become impressed with the infantile simplicity of the mold in which they have thus been recast. Altogether, he is interesting and promising, but utterly helpless. He must be taught everything. To him slavery has been of providential purport. As a slave alone could the Negro have passed in sufficient numbers to insure his efficiency. Liberia is now the fair promise of his future. He will return laden with the intellectual wealth and highly developed civilization of his tutors, bringing to Africa the rich dower of her future greatness and prosperity. What Africa and all tropical countries want is the Negro constitution as a basis on which any amount of Caucasian superstructure may be reared by subsequent development and admixture.

His hopeless immutability in the past has arisen from his unaltered circumstances. His development has been arrested. His features and head and hair are the same as those represented upon the tombs of the Pharaohs, because his environment has been identical with that of his ancestors. Change the influences, give him new wants, and he is stimulated to fresh exertions for their supply; give him more enlarged ideas, and they will ultimately eventuate in a grander course of action. With his bodily necessities easily supplied, and cut off by geographical isolation from the intellectual culture and social refinement of more advanced races, he has stagnated on in contented immobility through countless ages of well-fed animalism, constituting in that far-off corner of the Old World the great rearguard of the human army. But the days of this isolation are ended. He stands now face to face with the Caucasian, and he must move onward or perish. Africa has yet to reveal her wealth and the splendor of an African civilization.

## COUNT BISMARCK.

Carl Otto von Bismarck-Schonhausen was born at Schonhausen, near the Elbe, April 1, 1814. His family claimed their descent, it is said, from the ancient chiefs of a Slavonian

\* "Ethnology and Phrenology as an Aid to the Historian." By J. W. Jackson, London, 1863.



1. NAPOLEON III.



2. NEGRO



3. BISMARCK.



4. ROBERT MÜLLER.



5. LUDWIG II. VON BAYERN.



6. MINNA SCHMIDT.



7. MOLTKE.

E.H.XA.



8. VISCHER.



9. GARIBALDI.

## FOREIGN CELEBRITIES.

tribe; and from that source he inherits his fine bodily development, characteristic of that branch of the ethnological family. Broad and thick-set, with great amplitude of chest, accompanied by shortness yet muscularity of limb, he has been well able to sustain and to execute, what in most Germans has only been a dreamy idealism, namely, the grand idea of a united Germany under the leadership of Prussia.

He studied at the universities of Gottingen, Berlin, and Greifswald, and immediately afterward entered the military service as a volunteer in the Prussian light infantry, and subsequently became lieutenant in the Landwehr. In 1846 he was a member of the assembly of the province of Saxe, and of the general assembly in 1847. There he was distinguished by the boldness of his address. At that time, he is said to have advocated the extinction of all the large cities, because they were the great centers of democracy. The events of 1848 did not modify these tendencies. In 1851 he commenced his diplomatic career. In his course in the Second Chamber he had attracted the attention of King Frederick William IV., who intrusted him with the settlement of exceptional difficulties in Frankfort. In 1852 he was made envoy to Vienna; hitherto he had been a warm admirer of Austria, but he saw the danger that she engendered to the life of Germany. Austria had already a very decided influence on Germany; an enemy to union, and therefore of Bismarck. In 1858 appeared an anonymous pamphlet in Germany, entitled "Prussia and the Italian Question," discussing with great earnestness the conduct of Austria toward Italy. In that pamphlet was predicted, in the event of war, the inevitable supremacy of Prussia. Subsequent events have proved the truth of this prophecy. In 1859 he was appointed ambassador to St. Petersburg, where he remained until 1862. He gained the esteem and confidence of the Czar, who conferred upon him the order of St. Nicholas Newski. In 1862 he filled the same post in Paris, his nomination being very favorably received, and on his quitting Paris, the Emperor conferred upon him the grand cross of the Legion of Honor. The stormy conflict on the Prussian army reorganization brought Bismarck to Berlin, and on the 23d of September, 1862, he was appointed president of the council of ministers, and given the post of minister of foreign affairs. He was an earnest advocate of the reorganization of the Prussian military system, but the Chamber of Deputies were opposed to any measure that should weaken the existing Landwehr, and the royal message closed upon a very stormy session. His administration became distinguished for very lively struggles, for conflicts of power, and the strictness of the *regime* against the press.

Indeed, the Prussian newspapers were, and are now, under as strict an oversight as those of France. His course in the Denmark affair, which ended in the duchies of Schleswig-Holstein being divided by Austria and Prussia,

did not succeed in modifying the relations between the minister and the Chamber of Deputies. In the late Austrian war, which arose partly from a quarrel about the division of the spoils of Schleswig-Holstein, Bismarck acted, through the king, quickly and successfully. His motto was then, as it had long been: "The controversies of nations are not settled with words and speeches, but with steel and gunpowder." The result of that short war has placed Prussia the foremost of European nations, and Bismarck the foremost of statesmen. He has become the guiding head of united Germany through her difficult period of union, and his word alone carries more weight with it than even the self-created Napoleon's. A curious circumstance, representing as it does the popular feeling of Germany, may be here cited. It occurred during the recent difficulties between Prussia and France about the possession of the fortress of Luxembourg:

"At the Victoria Theater in Berlin, a *piece de circonstance* was being performed in the presence of King William, in which one of the actors recited the following sacrilegious couplet: 'God, fatigued with governing the world, found a man to whom he could confide that heavy task—that is, Count von Bismarck.' 'Thou art worthy of it,' said God: 'for thy device is: Firm and Forward! Apply it always, especially to Luxembourg!'"

The applause was frantic. The king complimented the manager, and added: "Three years ago these words would have been hissed. Circumstances have changed." Certainly, now he does represent Germany; but he is, as an English statesman lately remarked, "but the foam on the crest of the wave, which catches the eye and diverts the attention from the mass of the wave beneath." Behind him is an army of citizen soldiery, which can only be compared to that one seen lately in the United States, called out only on the necessities of the hour. How mighty is the fact that Germany, which had for so many years assiduously cultivated the arts of peace and commerce, of learning and science, could so soon call up her army of Protestant youth, and beat back the strongest enemy that she had in Europe!

Bismarck is thought by many to represent the Cromwell of the present age. In his unflinching firmness and strong will he is, but he lacks the religious fervor of the Great Dissolver. His character, as seen from a phrenological point of view, has been well drawn by Mr. Scheve: "Bismarck's character, in Germany, has been judged very differently. One places him very high, loves and admires him, while another hates him. Could these conflicting views be reconciled, it is very possible that the political parties of Germany would be brought nearer to each other. If the reader will permit me a little digression, I will briefly denote the difference which Phrenology, in this strife of opinions, indicates.

"Every decided characteristic, every very strong or very weak development of a faculty,

may be an excellence and a defect at the same time, or in the one case an indication of an excellence, and in the other of a defect. Large Secretiveness is an excellence when a man is faithful and discreet, but a defect when he is blunt. Strong Destructiveness is an excellence as the foundation of energy; a defect in so far as it becomes used for passion and violence. In this way, Bismarck's excellences of character, inverted, become his defects. Through his high talent and inflexible, dauntless courage he has secured a united Germany, a work which, however, is not yet unendangered, and which for its completion may still need a master-touch. It is evident that the unification of Germany is at the same time synonymous with the maintenance of peace. We Germans would therefore rejoice in the strong genius of Bismarck; we hope everything from it against the menaces of foreign nations, and we would hope everything for it for ourselves, for we feel that we have grown with him into a great and intelligent nation, and enjoying the same privileges as he, we will not fear him."

ROBERT MULLER.

The portrait of Robert Muller is the type of many thousands who, like him, are engaged during their whole lives in commercial pursuits. The original of our portrait is a native of Germany, where he was born about the year 1833, and is now a prominent manufacturer. To present his biography would be to give merely a mass of dry, routine life, whose greatest ambition has been honest wealth, undiverted by any particular genius.

The German merchant—unlike his American prototype, who generally has "as many irons in the fire" as he can well attend to, and who aims to sprinkle in with his dull business life something of literature—pursues but one steady course, generally the same as his father and his grandfather did before him. There is no change with him; he does not imitate, but steadily works on in the position in which he finds himself.

Germans, generally, devote all their energy to their particular pursuit or calling; and, in many parts of Germany, especially in the manufactories, seven days in the week—with the exception of two hours of public service in the morning of Sunday—and three hundred and sixty-five days in the year, are given to trade. Strange as this may seem to Americans, with their well-kept Sabbath, it is nevertheless a fact, attested by all observant travelers. A stranger passing through the best streets of a city on Sunday morning would not perceive any difference between that and other days. He would find the stores, the churches, and the beer-gardens all with open doors, the first and last being the better patronized. At early morning, too, on that day, the German peasant and his wife go regularly to the field or the garden, remaining there during the day; their boys may be found in the beer saloons, and in the afternoon the young women may be found in the dancing halls.



Mr. Scheve, in his exposition of Herr Muller's character says: "The breadth of Robert Muller's head over the ears indicates a very strong development of the faculty of Destructiveness, while the converging forehead and tophead a very weak sense of Ideality. Muller was an extraordinary wild boy, and it was only after he had expended all his force and rage that he could be prudent and obedient. Now, as a man, he possesses endless activity, he knows no fatigue, accomplishes an amount of work that is almost incredible, and is unhappy and ill-humored when he must be inactive. He is very impatient; for him nothing can go quick enough; what he has to do must either bend or break—and sometimes it breaks. He is very violent, and gets quickly into a passion. But we can not say that he is vicious, for he *can* be very good; but he becomes too often bad through his passion. His whole spirit is energetic; he is extremely sober and practical; and no other thought can draw him away from his business. Poetry and art are to him incomprehensible things; he recognizes them only because other people do so, but in himself he despises them. Still, he is not miserly; he lives according to what he believes to be his position, and lets his children, of whom he has a great number, acquire a good foundation for their studies, because he knows that industry, and energy, and education are the true ways to wealth."

## LUDWIG II.

Ludwig II., Otto Friederich Wilhelm, the young king of Bavaria, was born at Nymphenberg, on the 25th of August, 1845, and succeeded his father, Maximilian II., on the 10th of March, 1864. His mother was Queen Friederike Franzisca Auguste Maria Hedwig (born 15th October, 1825), the daughter of Prince William of Prussia. The grandfather of our subject, Ludwig I., lately deceased, did more for Bavaria than any preceding ruler. He was passionately fond of art, and cultivated it at an enormous expense. The Painting Academy, the School of Sculpture, and the Architectural Academy of Munich, all owe their existence to him. At the late Paris Exposition, Bavaria had a large building entirely to herself in the grounds of the Exposition, where she exhibited a magnificent collection of paintings—in fact, one of the best in the whole series. It is from this progenitor that the young king appears to inherit his extraordinary love of the ideal and the beautiful. He has had as yet but little opportunity to show his practical ability as a ruler; but it is said that his passion for music is so strong that in its pursuit he neglects the most important affairs of state. His subjects number nearly five millions, three millions and a half of whom are Catholics, a million and a third Protestants, sixty thousand Jews, and the rest of various denominations. The greater portion of these are descended from three original Germanic tribes, the Boiodrians or Bavarians, the Francs, and the Swabians. Of these, the Bavarians, though least gifted, are

the stimulators of the country's industry. The young king has many improvements to make ere his country can be called perfect. The system of education is far from good; beggary and intemperance are very common; the children of illegitimacy number a third of the whole births, and in the city of Munich reaches one half.

In 1732 there was a large emigration of the Bavarian Protestant element to America, where they settled in the Carolinas, in Georgia, and Virginia. Bavaria was the southernmost stronghold of Protestantism at the time of the Reformation. Many of the great battles of the Thirty Years' War raged in this part of Bavaria, as those of Augsburg, 1631, Furth, 1632. Bavaria has produced many eminent men. The Franconian school of painters produced men of the rank of Albert Durer, Lucas Cranach, and Holbein, and many others equally celebrated.

"The king of Bavaria has a strongly developed head in its upper portion; it is somewhat stronger than the lower. The king is more subjective than objective; he thinks more than he observes. But above all, his Ideality denotes an unusual development. The sense for the ideal is the leading feature in the king's whole character, and it will remain through his whole life. The king will feel happy in his fancy for what is good, honorable, and beautiful; doubly happy as a prince, because he can do so much toward the fulfillment of his ideals; and unhappy if he can not, in comparison with his wishes and hopes, obtain their fulfillment. He will never condescend to the bad, the low, and the vulgar, but will always battle against them. He will belong to the few mortals who remain young even down to old age."

## MINNA SCHMIDT.

Miss Schmidt, though a German young lady, is not a fair specimen of that robust, healthy organization peculiar to the Teutonic family. We can not do her better justice, perhaps, than present her to our readers in the words of Scheve.

"I introduce Minna Schmidt, a polite young lady, to our company, in order to say a few words upon her head, which to many is inexplicable. Judgment must be based, not so much on whether it is high or low, as if it is full or flat; that is, whether more or less brain is contained in it. Her forehead is high—as high as Vischer's even; but against this we must take into account its extreme narrowness [seen in the picture by the small space between the eyes]. Minna is not without gifts; when she was in school she learned remarkably quick, but the trouble with her was, that she could not always understand what she learned. She spoke willingly, and much, about everything and nothing, and one heard her all day long with pleasure. Among her friends she is said to be clever [in the English sense of the word], and readily acquires all the knowledge and skill which are necessary for the well performance of house-

hold duties. But deep and profound thinking, or what we call the spirit of genius, is not found with her. If Robert Muller and Minna Schmidt were to attend Vischer's lecture upon the Theory of the Beautiful, the former could, if he would, and saw the necessity of it, understand the sense of the lecture, though he might not comprehend the full meaning and exact value of every word; but it would not be possible for Minna Schmidt to understand the sense of the words."

But it is not just, however, to compare the capacity of a school-girl with the fully-developed powers of a German lingual and esthetic professor. There is one point which Herr Scheve fails to speak of, which is undoubtedly her crowning excellence and beauty, as it is of all women—namely, her well-rounded and fully developed tophead, indicating a high order of the moral and devotional faculties. Her whole training from infancy has been moral and religious, and not intellectual. The greatest pride of a German mother, of Minna's station, is to see her daughter some day settled comfortably down in her household duties. She never dreams that her daughter will fill any other position than the one which she had always occupied; and thus we can not expect to find the intellectual development of Vischer in a mere school-girl. But in the social qualities that belong to her, she is far ahead of Vischer.

## GENERAL FRIEDRICH VON MOLTKE.

The chief of the Prussian military staff is probably the most skillful general of the present time. To him belongs the credit of having so successfully carried through the late Prussian war against Austria. He, however, with modest piety, does not claim all the honor. "I did my duty at the time, in my position," he says, "just as my comrades did theirs, but no more. The almighty power of God led the Prussian eagle forward in its victorious flight. The bravery of our army and skill of its leaders were (equally with my own plans) only the instruments of His will; and when I hear the unbounded and fulsome praise which the public lavishes on me, this thought is always uppermost in my mind."

The failure of any of his plans, upon which that short, decisive war was based, might have resulted in inevitable ruin to Prussia, but by the aid of his large Causality, Constructiveness, and Ideality he worked out results which had been foregone conclusions in his own mind for weeks. He not only baffled the Austrian general, Benedek, by his intricate plans, but his own friends were at a loss as to his intentions.

He had under his command nine *corps d'armée*, numbering 285,000 men, who were distributed over the different theaters of war; but as they could only be used effectively together, the ultimate object and centralization of his plans was their *union* on the battle-field. The different divisions reached their frontier boundaries at Zeitz, Halle, Herzberg, Gorlitz, and Freiburg, but as they were then fifty miles

part, even good judges of military affairs became alarmed. But when the king of Prussia had decided to strike the first blow, by dint of forced marches, the army was brought together at Koniggratz, the crowning point of his scheme. "On the morning of that day," he says himself, "our army presented a line of four miles in length. In so extended a line, we dare not await the attack, but by an aggressive movement onward we were enabled to concentrate all our divisions on the battle-field itself, and thus to convert the disadvantages of our strategical dispersion into this advantage, viz., we were enabled entirely to surround the enemy." Moltke never lost confidence in the success of his own plans. His motto was to act quickly and forcibly, believing that "a line of conduct which almost always secures the advantages missed by lingerers." The result of the battle of Koniggratz is too well known to our readers to need repetition here in detail.

General Moltke was born Oct. 26th, 1800, in the city of Mecklenburg, Germany, but passed his youth in Holstein. His father served in the regiment Mollendorf, and intended his son for the army. When he was twelve years of age he was sent, with his elder brother, to the military school for cadets in Copenhagen. In 1822 he entered the service of Prussia, and, after a strict examination, was accepted as second-lieutenant in the 8th regiment of Foot. He then entered the military school of Berlin, and was shortly afterward entrusted with the superintendence of the then somewhat insubordinate School of Division. This task was most satisfactorily performed, and he was then attached to a commission for topographical surveys in Silesia and the Grand Duchy of Posen, at the head of which was General von Muffling. He was promoted to the rank of captain, and, two years afterward, received an appointment on the General's staff. In this position he remained seven years, four of which were spent in Turkey; and a journey through Roumelia, under Sultan Mahmoud, resulted in the issue of a historical work entitled "The Russian-Turkish Expedition, 1828-29." Afterward, with four Prussian comrades, he proceeded to organize the Turkish army. While in Asia Minor, he took the opportunity to revise the maps of that region, of which the celebrated Professor Ritter has subsequently availed himself to declare their accuracy.

When he returned to Europe he was appointed to the command of the 4th Corps d'Armée, with the rank of major. In 1859 he became lieutenant-general, and in the same year was appointed aid-de-camp to the Crown Prince of Prussia. When the Schleswig-Holstein affair occurred he did not take an important part, being much restricted by political considerations. It is the late war which has developed his peculiar genius, namely, his planning ability. His course during that period we have already faintly sketched.

General Moltke has a very finely developed form. This, taken together with his countenance, produces on strangers an impression of

extreme sternness and gravity. His figure is tall and erect, and the expression of his features is as firm as iron. A marble statue could not give any better idea of fixedness; and every line seems as if old Time had chiseled it out bit by bit. But he possesses with his power a good and generous heart. His benevolence is as large as his bravery is eminent.

He was an old and esteemed friend of Benedek, the Austrian commander, and probably, by his praise of him, secured him to that position. Moltke's victory at Koniggratz—or, rather, the king's under his plans—was not unminged with sorrow for his old friend. "A defeated commander!" he said afterward, as an expression of sadness passed over his manly face. "No civilian can have the faintest idea of what those words convey! The Austrian headquarters on the evening of Koniggratz! Ah! when I picture that scene to myself! And such a deserving, brave, circumspect general as Benedek!"

Americans owe General Moltke for many expressions of good-will and interest. To Mr. Bancroft, when engaged upon his "History of the United States," he furnished copies of many important state documents from Berlin, which otherwise would have been inaccessible.

#### VISCHER.

Frederick Vischer, Professor of Esthetics and German Literature in the University of Tubingen, and in the Polytechnic Institute in Stuttgart, was born in Ludwigsburg, Germany, June 30, 1807. His father was a pastor in that city, and died in 1814. In 1821 he entered the seminary at Blanzen, and, four years later, the University of Tubingen, to prepare himself for the theological office. Among the young men with whom he studied were David Strauss, Wilhelm Zimmerman the historian, Gustav Pfizer, who afterwards became distinguished as a lyric poet, and others who have risen to eminence in the German literary world. In the autumn of 1830 he passed his theological examination, was assistant pastor for a year in a small village, and then private tutor in the seminary of Maulbronn. In 1832 he visited the Universities of Berlin and Gottingen. While here he studied closely, but was fully absorbed in the words that fell from his great teachers, Hegel and Schleiermacher. During an excursion which he made to Prague and Vienna, he was surprised by the Oriental physiognomies and dresses that he saw in the streets. The beautiful drives, the grand equipages, the beautiful women, the plays in the theater, and, after leaving these, a summer sojourn amid the beauties and magnificence of the Tyrol, made him forget the teachings of Hegel and Schleiermacher; and when he returned to his studies in Tubingen he found they had become uncongenial to him, and he gradually gave himself to the study of poetry and art. At this time, too, he read Goethe's Faust and his Esthetics; and led into intimate companionship with the skeptical Strauss, he took a sympathizing interest in the work of his friend, "The Life of Jesus,"

which appeared in 1835. For this work Strauss was compelled to leave his position. Vischer then renounced his theological studies and became private tutor of the German Language and Esthetics in the University. In 1838 he was appointed extraordinary Professor in the same institution.

He contributed a series of articles to the "Halle Year Book for Science and Art," and to the "Year Book of the Present Time." In 1839 he visited Italy, Rome, and Greece; and after his return he published the "Critical Walk," being the essays contributed to the year books mentioned above. The first article is on "Strauss and the Wurtembergers." The second essay is on the "General Perplexity in the Occupation of a Doctrinal Chair at the Present Time;" there is also an essay on "The Triumph of Religion in Art," in which he criticises the picture of Frederic Overbeck. The critic opposes, with all the aids of science and of humor, the painting of myths and allegories. He desires to impress art with the spirit of reality. Among other works by him is a criticism of the literature of Goethe's Faust, which first appeared in 1839, in the "Halle Year Book." Soon after the publication of the "Critical Walk," Vischer was nominated regular Professor of German Literature and Esthetics in the University of Tubingen (1845), and at that time delivered his famous academical installation oration, which gave such great offense to the Orthodox and Pietistic party. His numerous opponents succeeded in delaying the commencement of his labors for two years, during which time he carried out his long-designed plan of writing a "Text-Book of Esthetics," which appeared in 1846-1857, in 4 vols. This work constitutes the climax of Vischer's influence upon the German science of the beautiful in nature and art. His influence to-day is very extraordinary; chiefly through the many students and scholars who make use of the work. Vischer devotes a part of his time to lectures in the University of Tubingen, and a part in the Polytechnic Institute at Stuttgart.

"The head of Vischer denotes high intellectual qualities. The organs of Causality and Comparison, together with Ideality, are very strongly developed. Also the whole of the perceptive faculties are pretty strongly developed. In comparison with his high intellect, Vischer's weakness lies in his defective development of the faculty of Language. If Vischer is an orator, it is through the strength and fullness of his thoughts, not through the grace of words."

#### GARIBALDI.

Garibaldi, the last of our group of interesting public characters, commends himself, in many ways, and more to the hearts of the American people than any of the others. His good, honest heart only beats for one object—united Italy. The assertion that he is an "enthusiast" is true in every sense of the word; because he has pledged his heart, his soul, his life—all to one great, consuming

cause; and this is the best assurance of his final success. The unity of the Italian people, like the Germans through Bismarck, must be accomplished ere they can become a mighty nation. But this can not be while they are still deprived of their legitimate capital, Rome. This is the center around which the future Italian prosperity will depend.

Giuseppe Garibaldi was born at Nice, on the 4th of July, 1807. His father was a mariner, and intended his son to follow that calling. At home, young Garibaldi was distinguished for his remarkable affection for his parents, and his sincerity toward his companions. A voyage led him to Rome, where the condition of the city made a very deep impression upon his mind, an impression which, in 1834, led him to those revolutionary views which exiled him from Italy and compelled him to seek refuge in France. For a time he taught mathematics in Marseilles; but having a distaste for inactivity, he soon afterward entered into the service of the Bey of Tunis, and was made an officer in his fleet. In 1836 he offered his services to the republic of Uruguay, received the command of a squadron to operate against Buenos Ayres, and afterward joined a land expedition wherein he greatly distinguished himself. While in South America he married his wife, a woman of extraordinary energy and of rare devotion, who was his constant companion in all his perils until her death by his side. The revêillé of Italian liberty, in 1848, called him again to his native land. He sailed from Montevideo with one hundred compatriots in the *Speranza*, under the Italian tri-color; and though his offer was coldly received by Charles Albert, the king of Sardinia, he played a very important part against the Austrians. In 1849, when the republic was established in Rome, Garibaldi was sent with 1,200 men to take possession of the city, after the flight of the Pope, which he did until April 30, 1849, when the French army, nearly 10,000 strong, appeared outside the gates. With a reinforcement of 1,500 he made a desperate sally, drove the French with the bayonet for several miles, and returned with 300 prisoners. Then he was threatened by the Neapolitans, and the French being strongly reinforced, he was compelled to evacuate Rome and sought safety in the open country, when he issued his proclamation to his volunteers. "In recompense for the love you may show your country, I offer you hunger, thirst, cold, war, and death; whoever accepts these terms let him follow me." He had left Rome with barely 4,000 men, 800 of whom were mounted, intending to reach Venice. But at every step he met the immensely superior forces of the Austrians and the French. The people remained passive, and when he reached San Marino his small army was reduced to 1,800, when he found a fresh Austrian army in front, and 13,000 pressing on his rear. Terms were offered; half of his small force surrendered; but a stipulation to deliver up some French soldiers to Rome led to an immediate rejection by Garibaldi and

the rest of his followers. Garibaldi and about 200 men managed to gain the Adriatic, and embarked for Genoa, but they were perceived by the Austrian fleet; some were captured, others run ashore, among the latter of which were Garibaldi, his wife, and his chief officers. Two days afterward, worn out by fatigue and exposure, died Anna Garibaldi, who would never consent to leave her husband. Then the decree of death was issued to whoever should give him bread, water, or shelter; but his indomitable courage, and his love for the cause of Italian liberty sustained him. He made his way along the west coast of Italy. From Tuscany he embarked for Spezzia; and at Chiavari, in the States of Sardinia, he was arrested and conducted to Genoa, and finally banished from Sardinia.

Garibaldi then turned westward, landed at New York, declined a public reception, and was for a time engaged in the manufacture of candles on Staten Island. He made several voyages to the Pacific, and returned to New York in command of a Peruvian bark. Then came the new war for Italian independence; Garibaldi returned to Nice; and in May, 1859, was appointed major-general, and organized a corps, since celebrated as the "Hunters of the Alps." This war served to bring out Garibaldi's true character before the Italian people, and the peace of Villafranca left him the object of immense enthusiasm. Having delivered over to Victor Emmanuel, king of Sardinia, the kingdom of the Two Sicilies, Nov. 26, 1860, that monarch was declared king of Italy in the following year—a title not at that time recognized by Austria.

Since that time Italy has seen an almost constant succession of risings, but as yet ineffectual. In August, 1862, Garibaldi, who had become impatient of the delays of a deceitful ministry, moved on to Rome once more, the watchword being "Rome or Death." But at the battle of Aspromonte he was wounded in the foot by a musket-ball, and with his son Menotti was imprisoned for a time by order of the Italian Government, and afterward he retired to his island home at Caprera. In 1864 Garibaldi visited England, where he met with the most intense enthusiasm. On his return home he took an active part in the politics of the nation. In September, 1864, a treaty for the preservation of the temporal power of the Pope was made between France and Italy, in which each was pledged to prevent any invasion of his Holiness' territory. In spite of the Italian troops, however, the fall of last year found Garibaldi again moving forward, with his two sons and his half-armed followers, to Rome. Italy did not support him, however; the people lost the only chance they had of asserting their independence, and the entrance of the French troops into Rome, and the murderous work of the French chassepot rifle at Mentana and Monte Rotondo closed the short revolution. Garibaldi was once more made a prisoner, with his two sons; now, however, they are once more

living at Caprera, but closely watched at every hand. When the dream of all Italian statesmen is fulfilled—when Italy owns but the sway of a single ruler, and is united under a free and liberal government, with its capital on the banks of the Tiber—then, and not till then, will the great mission of Garibaldi be accomplished.

## POETS AND POETRY,

### WITH EXAMPLES.

In one respect it may be said that to write poetry is an easy undertaking. In another sense it can be confidently asserted that the production of true poetry is a difficult and laborious undertaking.

Although the saying of the Roman author, *Poeta nascitur, non fit* ("the poet is born, not made"), is substantially true, it must not be inferred that the person so nobly endowed has but to open his mouth to give utterance to the streams of melodious verse which without intermission will be supplied by the exhaustless fountain of his imagination. No. There are but two or three instances on record of poets, who, at a very early age, like Pope,

"Lapsed in numbers, for the numbers came;"

while there are many whose names are inscribed in immortal characters upon the tablets of literature, who won their reputation by patient and laborious thought. The organ cadences of Homer, Virgil, Dante, and Milton were not the hasty coruscations thrown off in showers by a fervid muse, but the products of earnest, protracted, and mature deliberation. They wrote,

"Not for a day, but for all time."

The most cultivated intellect of the nineteenth century finds instruction in the flowing verse of the majestic Greek and of the grand Roman.

The proverb, "no excellence without labor," applies as well to the productions of the scholar, the author, the poet, as to those of the artisan or the artist. If one would put such words on paper that they who read may be impressed with noble thoughts, and inspired with higher purposes, he will find his endeavor far from easy. He who writes with a true intent to benefit the world must, with a careful hand, cull from the flowers of his imagination the ripest, the sweetest, the loveliest.

No gaudy blossoms of a prurient fancy must be interwoven with the gems of taste and beauty, else their noxious odors will neutralize and destroy the pleasant perfume of the better blossoms and render vain the object of the writer.

It is easy for one who possesses a fervid fancy and a readiness in adapting words to thoughts to produce a jingle of phrases. His lines may be musical enough as they flow along, but when analyzed for idea and sentiment, they are likely to exhibit the tameness of weak imitation, or the barrenness of abortive originality. Most modern poetry is written "off-hand," or under the influence of a temporary excitement which gives full play to the faculty of Ideality; but how very little of modern poetry is worth pres-



ervation! Even of those who are recognized as leaders in the sphere of poesy, and whose names lend luster to the nineteenth century, but a score have really impressed their genius upon the literature of the times. How few of the pathetic compositions of Mrs. Hemans have fastened themselves upon the minds and hearts of men! "The Homes of England," "Casablanca," and two or three others are all that are remembered with enthusiasm by the masses. Eliza Cook's "Old Arm-chair," Southey's "Battle of Blenheim," Wolfe's "Burial of Sir John Moore," Wordsworth's "We are Seven," "Ruth," and "Lucy Gray," Moore's "Last Rose of Summer," Scott's "Hail to the Chief," and "Lochinvar," Hood's "Song of the Shirt," Byron's "Battle of Waterloo," Campbell's "Exile of Erin," Drake's "American Flag," Bryant's "Thanatopsis," Longfellow's "Psalm of Life" and "Excelsior," Morris' "Woodman, Spare that Tree," and Poe's "Raven," are among the few effusions which have awakened that deep and lasting interest which cherishes the memory of a writer.

True poetry possesses the power of lifting the earnest reader out of himself. He is borne on the same breeze of inspiration which filled the soul of the writer when the "burning words" were penned; and in accordance with the excellence of the sentiment and the fervor of the inspiration is the soul of the reader exalted.

It is not, however, our intention at this time to discuss the philosophy of poetry, but with these few remarks introduce some selections from a huge conglomerate of contributed verses, on almost every conceivable topic, which have accumulated on our hands. All the sentiments, emotions, passions, propensities and faculties, phrenological and non-phrenological, are abundantly celebrated in gushing strains. Themes mournful and gloomy, tainted with odors fresh from the charnel house; themes buoyant and cheerful, as if watered by the frequent showers of springtime; themes heavy and dull, as if ground out under a pressure of difficulties too great for computation; and themes remarkable for their concentrated stupidity, compose in great part this promiscuous collection. We purpose, however, presenting the choicer gleanings from the mass. Here is a passable little thing entitled "The Water Side," and subscribed M. S. L.

The winding beach that binds the bight,  
The willow drooping o'er the way,  
The water lilies gleaming white,  
That softly floating away.

Bright star-flowers are peeping there,  
And paler ones lift up their eyes  
Upon the light the clear waves wear,  
And on the cloudless skies.

The pearly shell fills at the brink  
From limpid waters waving nigh,  
And shining fish arise and sink,  
As sounds the lake-bird's cry.

Near where the rocks like bulwarks stand,  
A-ling'ring with a sweet delay,  
Upon the smooth and shining strand  
Two lovers idly stray.

At morn or eve, a charm is here,  
When waters foam or lie at rest,  
When clouds in gleaming gold appear,  
Or in more sombre garb are drest.

Somewhat in keeping with the above are stanzas from an ode entitled "A Spring Song." Criticism is not solicited on the "quantity" of the verse.

There's a laugh on the hilltops,  
There's a song in the vale,  
While up among the dead leaves  
Spring the May-flowers pale—

Flush of the old earth's morning,  
Soft pink-tint of her skies—  
Winter's night on snow-crowned hills  
Now quickly fades and dies.

And Spring's white feet come dancing  
Among the reeds and rushes;  
The sod breaks into flowers,  
Where her foot softly crushes.

Next we find a doleful strain, from which one might infer that the author sorrowed o'er some "blighted hope," some treasure "lost for aye."

Alas! alas! how sad this world!  
How bitter and how cold!  
Even Love—that glowing, brilliant dream—  
Is soon a tale that's told;  
And after that brief glimpse of heaven,  
The rest seems faded, bare,  
And death in life we wander here,  
Till we are called up there.

No species of original composition so well exhibits the disposition of the writer as verse. "Through the Storm" indicates tendencies of mental exaltation on the part of its author. Behold how he leaps and soars in fancy's frenzy!

Adrift! adrift  
On the waters strange and wide,  
On the waters madly white,  
And never a rift  
In the dark and solemn night,  
And never a star to guide!  
Oh! to ride  
High o'er the mountain waves,  
To leap, to plunge, to whirl, to hide  
In their sounding caves!  
Aht to be  
Shattered and tempest-torn,  
Wretched, forlorn,  
Adrift on the angry sea!

Grandiloquence also hath its prominence in our poetic aggregation. Consider how comprehensively the flaming orb of day is addressed:

Central source of fire—ever-shining mark,  
By thy glowing fire kindling chaos dark—  
Undiminished orb—scintillating sun—  
In thy track serene above the cloudy dun,  
Who shall sing a regal song for the royal sun?  
Dynasties decay—kingdoms rise and set;  
Undisputed wear thy crown—burning coronet.  
Powers come to naught; empires pass away;  
Wear thy diadem unsought—monarch of the day.

For the crestfallen and despondent, now and then there comes a word of encouragement. One whose Christian appellative is Byron has indited these:

Awake! ye who sorrow  
In midnight of sadness,  
There yet comes a morrow  
With sunshine of gladness.

Ye worn ones and weary,  
Arise to your duty,  
Life is not all dreary,  
It still has some beauty.

Hope on, and hope ever;  
Spread brightness around you;  
And thus shall ye sever  
The ills that have bound you.

May they be effectual in dispelling the gloom that shrouds the heart of the lugubrious reader! D. F. P. is evidently a "peace man." Thus he vents his joyful emotion on the return of quiet and peace to the land not long since rent by the throes of sectional strife:

The storm of war is past; gone the dark cloud of night;  
Again bright dawns the morning with silver rays of light.

Gone is the cannon's sullen roar from valley, hill, and glen;  
No more the strong earth quivers 'neath the tread of armed men—  
Contenting hosts no more shall shed the purple flood,  
The winter's snow, the summer's bloom, no more be stained with blood.  
No more the news of battle shall tender bosoms thrill  
With fear, lest its dread carnage has wrought their loved ones ill.  
Drawn by the soul's deep terror, pale fear a specter sees,  
A soldier bleeding, dying, beneath the forest trees;  
A face too well remembered in that dark hour of gloom,  
Shall they never more behold it on earth this side the tomb?  
And oft that vision proved but true; but time has yet a balm  
That yet the wounded spirit shall gently soothe and calm,  
When they with pride remember the brave ones who have died  
In the cause of truth and freedom borne down by war's fierce tide.

Of course we all echo his hopes, and take comfort from his very sanguine assurances. Some men there are who can not stomach the advance of public opinion with reference to the rights of that sweet morsel of humanity—woman. The writer of our next selection apparently is "on the fence" on this subject; yet take his *dicta* one way, *i. e.*, by reading the first and third lines of each verse together, he seems an earnest champion of the "softer" sex; while by reading him direct, he would appear the "perversest" of celibates.

That man must lead a happy life  
Who's free from matrimonial charms;  
Who is directed by a wife,  
Is sure to suffer for his pains.

Adam could find no solid peace  
When Eve was given for a mate;  
Until he saw a woman's face,  
Adam enjoyed a happy state.

In every female face appear  
Hypocrisy, deceit, and pride;  
Truth, trust, and confidence sincere  
Aren't known in woman to reside.

What tongue is able to unfold  
The falsehoods that in woman dwell;  
The worth in woman we behold  
Is almost imperceptible.

A scrap headed "Mutabile Semper," which, literally rendered into scientific parlance, would mean Continuity very small, evinces the reign of frenzy ecstatic in the author's soul.

Guided by passion, not by reason,  
Is this feverish heart of mine;  
All she wraps in fire consuming,  
I within my heart enshrine.

Changing, changing, ever changing;  
I am like the restless sea.  
Tossing, tossing, never ceasing,  
In my struggle to be free.

Hopes I cherish now so fondly,  
Friends the dearest of the dear,  
Soon are lost, yes, lost, forgotten,  
In my wild and mad career.

Certainly from this confession there is not much "method in his madness." We would recommend a strait-jacket and a little sorrel grass.

Thought! oh, thou mysterious essence, if such thou be,  
Who hath comprehended thy mine? or examined thee  
literally?

Surely none of the sages who have gone before,  
Or we would have seen their record  
If I put forth my hand to take thee, thou wilt elude the grasp.

Prehension is not adapted to thy nature.  
The hand, however well educated, can not take hold of thee;

Or if I attempt by gentler means the sense of touch to try,  
I feel in vain.

Surely by this no knowledge of thee can we ever gain;  
Mine eyes hath never seen thee.

Thou hast never come within the range of my vision  
(only thy effects);  
Thou canst not be magnified, though the most powerful  
optical instruments be used.

The telescope for this might as well not be;  
With all the acuteness of my nasal organs, no knowledge  
of thy odor hath been revealed.  
To taste thee my palate hath never tried,



For this would fail, as others  
have done, to test thy  
qualities.  
The ear is quick and powerful  
to receive impressions  
from without,  
But upon my auditory thou  
hast never played.  
Then if through the five senses  
I gain no knowledge of  
thee,  
How do I know thou hast a  
being?

Thus soars M. M. amid  
the misty heights of meta-  
physical inspiration. How  
sublime his figure! how  
profound his logic! espe-  
cially the nos(e)ological  
part! Strange he did not  
"smell a mice!"

E. J. waxes eloquent on  
"Home," and doubtless  
enjoys a good share of  
Inhabiteness and of the  
social organs generally:

Our "Home" is all the world  
to us,  
No matter where it lies—  
If under Africa's burning sun,  
Or Greenland's clouded skies.

We love our Home, our native  
land;  
Where'er we chance to roam,  
We think upon our youthful  
hopes,  
We look toward our Home.

We would fain give  
more selections from the  
still replete "treasury," but the JOURNAL'S  
columns are already crowded. However, be-  
fore we consign the unnoticed to the oblivion  
of our waste basket, we would ask their au-  
thors' pardon, and would also humbly express  
the hope that by this overt act of destruction  
we do not withhold from the world of thought  
and action any element or influence which  
might conduce to its intellectual illumination.

### THE BEAVER ILLUSTRATED.\*

The Beaver belongs to the same family with the muskrat, and, like the latter, is amphibious. Indeed, these two species are so nearly alike, that a beaver seems to be only a muskrat enormously enlarged. The body of the Beaver is thick, heavy, and squat; about two feet and a half long; weighing, when full grown, from sixty to eighty pounds. The tail is the most notable part of the animal. It measures from ten to twelve inches in length, and from three to four and a half inches in breadth. It is oval in shape, but flattened on the upper and under sides, and is covered with a species of hairy scales, which are set upon a thick, dusky skin. It is believed by trappers who have diligently watched the ways of this animal that it uses its tail as a spade or trowel in working mud and sand. This member also answers the purpose of a prop, to help the animal stand erect while at work. It serves as both rudder and oar in swimming, being turned under the body at a right angle, and swung from side to side with great rapidity and power, the operation being like the sculling of a boat.

Beavers are not gregarious in summer, but become so at the approach of winter, when they build their huts and dams and gather their stores of food. Their huts are built first, generally in September, and are much like those of the muskrat, but larger and stronger. They

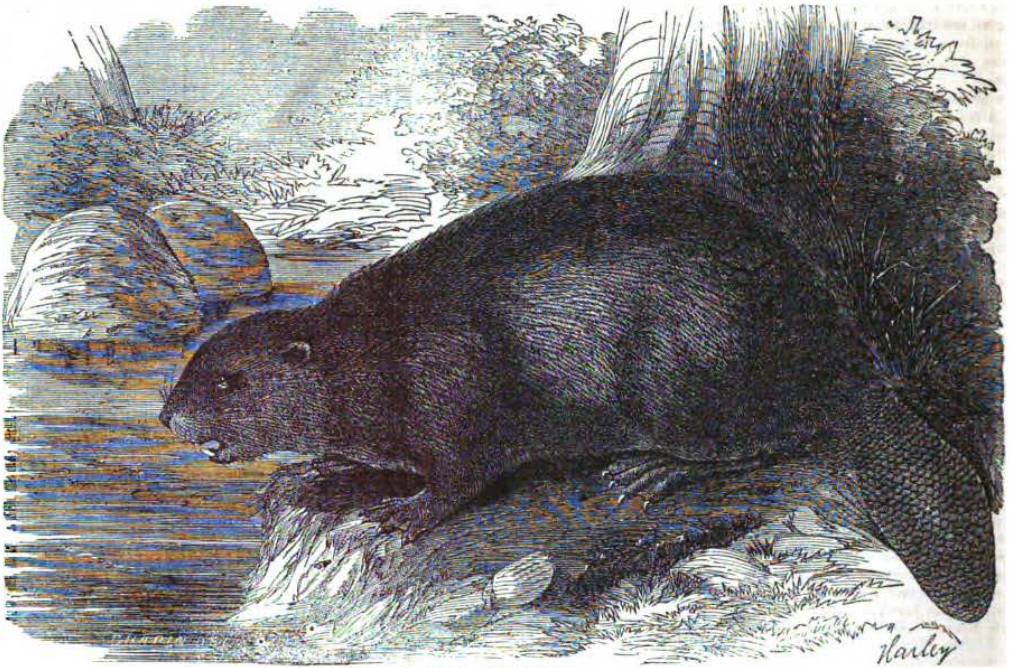
rise out of the water, and have their entrances at the bottom. They are made to hold ten or twelve animals each. Some Beavers live on the banks of large rivers and lakes, and, having of course plenty of water, do not build dams, but have their holes in the banks, with their entrances under water, and their huts in front of them. These are called Bank Beavers, though they differ in nothing from their dam-building brethren. Those that live on small streams, where there is not water enough to surround their huts and protect their stores from freezing in winter, build dams to raise the water and create ponds suitable for their purpose. They commence by cutting down with their teeth trees of all sizes, from those of ten inches in diameter to the smallest brushwood. These are cut into pieces suitable for transportation by a single animal, and then are conveyed to the place chosen for a dam, the Beaver laying one paw over the timber, as he drags it along with his teeth. The smaller materials, such as mud, sticks, and stones, are carried between one of the fore-paws and the chin. The dams differ in shape according to the nature of the stream where they are built. In streams where the current is rapid or powerful, the dams are built with a convex curve up-stream, which strengthens them against the floods and the ordinary constant pressure of the stream. In streams where the water has but little motion, the dams are built straight across; and sometimes they have been observed with a curve down-stream. No special order or method is observed in building the dams, except that the work is carried on with a regular sweep, and all the parts are made of equal strength. They are frequently six or eight feet high, and from ten to thirty rods in length. The trees, resting on the bottom, are so mixed and filled in with mud, sticks, stones, leaves, and grass, that very little water escapes, except by running over the top; and the height is so uniform that the water drips evenly from one end to the other. After the dams are built, but before they are frozen over, the Beavers lay in their winter stores, which consist of the bark of the willow, aspen, poplar, birch, and alder. They fell these trees with their teeth, cut them up into short sections, and sink them in the water near their huts. In the winter, when their ponds are frozen over, they enter the water by the holes at the bottom of their huts, collect these sunken trees and take them to their dwellings, as they require them for food. The breeding season of the Beaver commences in April or May, and

they have from two to four young ones at a birth. The young remain with their parents for three years. In the fourth year they start a new colony, and commence breeding, the parents assisting in building the new dam. This is probably the reason why so many dams are built one above another on the same stream. Several can frequently be seen from a single point, and they are generally so arranged that the water from one dam sets back to the next above.

The houses of the Beaver are built of the same materials as their dams. They are proportioned in size to the number of their inhabitants, which seldom exceed four old and six or eight young ones, though more than double that number have sometimes been found. Hearne, in his narrative of explorations in the Hudson's Bay country nearly a hundred years ago, relates an instance where the Indians of his party killed twelve old Beaver and twenty-five young and half-grown ones out of one house; and it was found, on examination, that several others had escaped. This house, however, was a very large one, and had near a dozen apartments under one roof, which, with two or three exceptions, had no communication with each other, except by water, and were probably occupied by separate families. In the spring, Beavers leave their houses and roam about during the summer. On their return in the autumn, they repair their habitations for winter use. This is done by covering the outside with fresh mud. This operation is not finished until the frost has become pretty severe, as by this means the surface soon freezes as hard as stone, and prevents their great enemy, the wolverine, from disturbing them during the winter.

The food of the Beaver, besides the bark of the several kinds of trees I have mentioned, consists chiefly, in winter, of a large kind of root, somewhat resembling a cabbage-stalk, that grows at the bottom of lakes and rivers. In summer, they vary their diet by eating various kinds of herbage, and such berries as grow near their haunts.

Beavers are found in the northern parts of America, Europe, and Asia. They are generally supposed to belong to one species. They are most abundant on this continent. Within a recent period, Beavers were abundant in all the Northern, Middle, and Western States of the Union, as the large number of their dams, and the beautiful "beaver meadows" caused by the filling up of their ponds with alluvial matter, sufficiently indicate.



THE BEAVER.

\* From "The Trapper's Guide;" a Manual of Instructions for Capturing all kinds of Fur-Bearing Animals, and Curing their Skins. By S. NEWHOUSE. A new edition, published by the Oneida Community and by Oakley & Mason, Octavo, pp. 315, with many engraved illustrations. Price, \$1 50. May be had at this office.



But they retire at the approach of man; and the gradual clearing up and cultivation of the soil has driven them nearly all from the country. In the upper and lower provinces of Canada, however, they are still found in abundance.

There are several methods of taking Beaver in steel-traps. A few of the most successful I will endeavor to describe.

A full-grown family of Beavers, as I have said before, consists of the parents (male and female), their three-year-old offspring, the two-year-olds, and the yearlings,—four generations of four different sizes, occupying one hut, and doing business in one pond. When a trapper comes upon such a pond, or one that he has reason to believe is inhabited by a large number of Beavers, his object should be to take them all; and, in order to do this, he must conduct his operations so that when one Beaver is caught, it will not have opportunity to alarm the rest; for otherwise the whole family may leave for parts unknown. His care should be directed therefore to two points, namely, first, to the setting of his traps in such a way as to take each Beaver while alone; and, secondly, to arrangements for drowning them as speedily as possible after they are taken. To secure the first point, he should not set his traps very near the dwelling of the Beavers, but should select places at some distance up the pond on some point or neck of land projecting into the stream, where the animals will pass and repass, but where each will be most likely to be alone. The trap should be set close to the shore, about three inches under water, and should be carefully secreted by a covering of some soft substance that will not interfere with its springing. For bait, a small portion of beaver-castor (a milky secretion found in glands near the testicles of the male Beaver) may be left on the bank, near the trap.

If the trapper's approach was made by land, all foot-prints should be erased by drenching with water. To secure the second point, the chain of the trap should be attached to a sliding-pole, which will lead the captured Beaver into deep water and drown him.

Beavers are sometimes taken by breaking away their dam, two inches below the surface, in one or two places, and setting traps in the breaches. They keep sentinels who examine their dams every night, and the least break is soon detected and put under repair; so that, with traps properly set, some of the Beavers will be likely to be taken while at work at this business. But, as the whole family is summoned out when a breach is considered dangerous, and as in any case several Beavers are likely to be engaged in a work of repair, the capture of one is almost sure to frighten away the rest, for which reason this method of capture should be generally discarded as impolitic.

The surest way of taking Beaver is by trapping in winter in the following manner: When their ponds are frozen over, make a hole in the ice about three feet across, near the shore and near a hut. Cut a tree of birch, poplar, or alder, about two inches in diameter; press the top together and shove the whole under the ice in such a direction that the Beavers will be likely to pass and repass it in going to and from their house. The butt of the tree should be fastened at the shore under the ice. Directly under the butt, about ten or twelve inches below, a platform should be prepared by driving stakes, or by any other means that is convenient, on which the trap should be set. The chain ring should be attached as before to a dry sliding-pole. After the trap is set and secured, the hole in the ice should be filled up with snow and allowed to freeze. The Beaver, passing the newly-cut tree and discovering its freshness, will proceed toward the butt for the purpose of securing the whole for food, and, in gnawing it off near the shore over the trap, will be likely to be taken. The reason why the sliding-pole should be dry is, that if it is green, the remaining Beavers will be likely to gnaw it off and take it home with them, trap, Beaver, and all, for the sake of the bark.

**A LESSON FOR GRUMBLERS.**—"I never complained of my condition," said Sadi, a Persian poet, "but once, when my feet were bare and I had not money to buy shoes; but shortly after I met a man without feet, and I became contented with my lot."

## FROM THE WEST. OUR ST. LOUIS CORRESPONDENCE.

I HAVE been reading a capital number of the *AMERICAN PHRENOLOGICAL JOURNAL*.

I wish your *JOURNAL* was read in every family in the United States. It is the science of common sense applied to the conduct of human life. Without being technically a phrenologist, I have often wished that the broad principles, the practical deductions, and plain teachings of phrenological publications might be taught more frequently in our educational establishments and in our pulpits.

If the sermons that we hear had less intangible talk in them and more substantial and practical instruction, I think men's souls and bodies would be better off. If one sermon a Sabbath, where two are preached, could be given to plain, common-sense teaching, on the principles which your *JOURNAL* and books have made popular for the last quarter of a century, there would be more morality and obedience to moral and physical laws in the nation, and more happiness in our homes. Without professing to be a religious publication, I have thought that the *JOURNAL* has contributed not a little to teaching obedience to the physical and spiritual laws of our nature. I most heartily wish you success in the great work which all academic and collegiate studies propose, but do not always accomplish, of teaching man something of himself.

Ever since I was a student at Cambridge, and strolled into your rooms in New York many years ago, I have kept an interest in, and a sort of acquaintance with, your movements; and here, in the Far West, beyond the Mississippi, I send you a word of greeting and fellowship, and hope that you will show "Life Illustrated" in many of our homes on the prairies. But I must tell you something about St. Louis and Missouri. It will interest a vast number of your readers who live on the Atlantic slopes, and who may think of following the course of empire that westward takes its way. A native of New England, I long to have New England men come to the fair and fertile fields of Missouri and help us to develop the unequalled wealth and resources of this most magnificent country. Let Eastern people recall the fertile valleys of their own States, the Connecticut, Hudson, Mohawk, Susquehanna, and Ohio, and think how rich they are, and teeming with wealth and population! Let them remember that much of that wealth, those fine cities, and all the arts of civilization and science are the fruits of efforts made chiefly in the last half century. Then let them consider the vast valley of the Missouri, which lies between the Mississippi and the Missouri, and contemplate that magnificent region through which the H. and St. Jo. R.R. runs, and think what it will be in a few years, when the land has the culture of free men—how it will grow in value, and make fortunes, as well as homes, towns, and cities!

Let Eastern populations think of these things, and now enter at the right time into this splendid domain. Land is cheap here now, and is offered on most advantageous terms. Now is the time to get cheap homes and secure a fortune for yourselves and children. Nothing in the historical progress of other nations in population and wealth can compare with the just anticipations which are certain to be realized in respect to this magnificent region. It will be netted all over with a vast system of railways. It has thousands of miles of river navigation. Its capacity of sustaining a great population cheaply must attract to it not only those from Europe but also from Eastern States.

The political power of the Union will center in this great valley. The very magnitude of the features of the country, its magnificent lakes, and rivers, and broad prairies, give a noble tone and character to the people, which, with the dash and energy of Western life, will result in the production of a splendid future, such as no other portion of our country can hope to have. Where, now, land is cheap, thriving cities and large towns in a few years will stand.

### SAINT LOUIS MATTERS.

The growth of St. Louis is really wonderful. It seems but a few years ago since it had only the population of some of your larger towns in New York, or some 15,000

inhabitants; but now it has a population of 235,000. It is a solid city, built of brick and stone. My business recently led me to investigate the statistics of the city, and as a matter of interest I will give you some of the items. There are over 100 churches in the city, 92 of which are Catholic. There are about 100 educational establishments, from the primary school to the higher departments of the university, including collegiate, medical, and law schools. At the Washington University of St. Louis as thorough a classical education may be obtained by the student as at Harvard College. This institution has cost, with its polytechnic department and buildings, nearly a million of dollars. It is liberal, and free from sectarian prejudice; and when it is two centuries old, it will be one of the grandest institutions of the nation. There are 18,242 structures, with an assessed valuation of some \$28,000,000 dollars, but whose real valuation is probably nearer \$75,000,000. There were over 1,200 new buildings erected in St. Louis in 1867. There are 311 mills and manufactories here, to say nothing of the 40 breweries, which last year made a barrel of beer for every man, woman, and child in St. Louis.

Among the manufactured products we notice those of sixteen million pounds of soap, four million pounds of candy, and eighteen million pounds of sugar, besides 581,180 gallons of syrup—treacle—and 160,400 gallons of castor oil. We manufactured about fifty million dollars' worth of goods last year, all told, and bought and sold between two and three hundred million dollars' worth. St. Louis covers an area of sixteen square miles.

Like the man who thanked the Lord that religion was cheap, we offer the same thanks for horse-car conveniences, for we can travel seven miles for 5 cents. Indeed, we have one line that extends twelve or thirteen miles north and south, running a long way through streets filled with blocks of buildings.

Untraveled Eastern people have no idea of the growth of this region west of the Mississippi. Towns and cities rise almost as if by magic. An emigration of the enterprising, self-reliant, and strong every year is passing the Mississippi, and spreading over this fertile region. "Westward the course of empire takes its way."

### LET THEM COME.

There are thousands of people fighting the battle of life in your Eastern cities and in Europe who ought to come West. If all things favor, they manage to worry through the winter without actual pauperism and suffering. There are a hundred thousand in the city of New York who have no business to be there at all, because they could do so much better for themselves out here in this new country. I do not own an acre of land, and have nothing to sell, but I would like to tell the thousands that read your *JOURNAL* of the several hundred thousand acres of choice and fertile lands open for settlement in this State of Missouri. The Hannibal and St. Jo. R.R. Co. has, for example, on each side of their road, all the way from Quincy and Hannibal to St. Joseph, crossing the entire State for 200 miles, about half a million acres of excellent lands in a charming climate, on the purchase of which they willingly grant to the settler a credit of two or ten years. Those desiring to know more about them might write to the Land Commissioner, Geo. S. Harris, Hannibal, Mo.

Slavery, that cursed the State, is removed. Freedom sings her songs upon our prairies. Missouri now ranks, with all her mineral wealth and possibilities, as one of the leading States of the great valley of the Mississippi.

MARTIN W. WILLIS.

**RENTS in New York have reached a height which is little else than "excruciating."** The Bostonians complain grievously of the exorbitant demands of landlords in their city. If the following announcements, clipped from a Boston paper, are to be credited, things there have reached "a pretty pass."

"TO LET"—One roost on the rail recently put up at Bantamville, in the building formerly occupied by Henry Powle. Price \$350 per annum, and taxes. Apply to A. Rubster, on the premises.

"RARE CHANCE."—The subscriber, having recently introduced steam-heating apparatus into his house, has no further need for his splendid and commodious ash-hole, which has been cleared out utterly regardless of dirt and expense, and will now be leased to a few single gentlemen, who desire lodgings in a quiet and retired situation. Terms made known on application. Geo. Gripe, 34 Bullion Avenue."



## "What They Say."

Here we give space for readers to express, briefly, their views on various topics not provided for in other departments. Statements and opinions—not discussions—will be in order. Be brief.

### ARE YOU A ROMANIST?

A "subscriber" objects to our publishing Roman Catholics and others, not of his or our own faith. He inquires if we are "wavering" in our convictions, or if we are already committed to the Pope? Why not charge us with Judaism, Mormonism, or Paganism? We simply proposed to show up, in a proper spirit—*i. e.*, truthfully—all the principal creeds and religions in this country. Does this imply that we endorse them? May we not describe a heathen without ourselves becoming one? Why not credit us with the design of trying to convert them to our faith? If we are right and they in error, is it not our duty to try to bring them to the truth as we understand it? Aye, verily. And who knows how much may be accomplished by these religious exhibitions? Let us have "light, light, more light." There is no cause for fear in knowledge and truth; we would first enlighten, and then bring all mankind to the worship of the true God. But we foresaw this; we know how bigoted, narrow-minded, and prejudiced some folks are. We have been charged with political partisanship, after publishing sketches of politicians, as though we were not above party—and we expected to be classed with Presbyterians, Baptists, Methodists, Unitarians, Universalists, Swedenborgians, Hebrews, and Roman Catholics. But we can stand it. Calling us Jews or Gentiles does not make us one or the other, any more than calling us a Mohammedan would make us a Turk.

A boy put this puzzling question to his wise progenitor: "Grandpa, calling the tail a leg, how many legs would the calf have?" Five, was the unscientific answer, which the more philosophical boy instantly corrected by replying: "No, sir, calling the tail a leg don't make it a leg." So, calling us this, that, or the other don't make us what we are not.

Our object is to let all the world see just exactly where they stand, not only on the question of religion, but on all questions. When we know each other better—as we may—we shall be able to account for personal peculiarities, and not crucify each other for differences in opinion. We look at mankind from a scientific standpoint. With Christ for our example, the Ten Commandments and the Lord's Prayer for our guide, we hope to prove useful to our fellows, and acceptable to Him who judges all men.

There is one God, but many worshippers. The principles of Christianity are as broad and as comprehensive as the globe. Indeed, they may be likened to an orange in their wholeness and oneness. But we finite beings divide the orange into little sections, and claim perfection for our particular piece; we know it is good—we know it is orange; but we are not willing to concede that our neighbor's piece, section, or creed is as good as our own. Our particular mode of worship is simply a matter of education. And if one mode is better than another—having more vital truth in it—that is the sort which will in time absorb others. If Christianity is an improvement on Judaism, it will prevail. If Protestantism is better than Roman Catholicism, it will prevail. If

Paganism has in it more of truth than other systems, that will prevail.

We see, or think we see, a steady progress in knowledge, in science, and in human development from the beginning of the race. And we now look for a steady—and more rapid than ever before—dissemination and acceptance of Christianity. So far it answers every desire or need in the moral nature of man. It is in perfect keeping with all we know of science. It reaches, in its comprehensiveness, into the realms of faith and spirituality, vastly beyond the reach of reason or sense. It reconciles us to all the duties and trials of life; it resigns us to death. There is nothing in life or death, nothing present or to come, that it does not recognize and prepare us to meet. In a word, it is the culmination of all knowledge, all science, all philosophy, all that is human and divine. Let us accept it. Let us live and die by it.

**VEGETARIANS.**—The following explains itself.

S. R. WELLS, EDITOR.—*Dear Sir:* A few vegetarians have formed a colony at this place, and desire to receive additions to their number. If you will give the few accompanying lines a place in your PHRENOLOGICAL JOURNAL, you will greatly oblige us, and we hope benefit others. Very respectfully yours, MRS. E. L. BONNELL.

(Here are the "lines," which tell the story. We are not advised as to the price of lots, how to reach the place, etc., but all this will be communicated on application to the lady.—*Ed.*)

### HEALTH COLONIZATION.

Would any reader like to know Where vegetarians may go, That mind and body sound may be? Let all such join our colony.

The water here is soft and pure, The soil is good, the fruit crops sure; A healthy climate, all will say; Pray come and buy without delay.

Come, if to only make a call; Here's land for sale, enough for all; In quantities both large and small, And near the "Tract" of Dr. Trail.

To Waller, then, you all must come, Who'd make with us, your future home; Or if you choose to write a line, An answer back you'll get in time.

MRS. E. L. BONNELL, Waller, Ross Co., Ohio.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**MAN: WHERE, WHENCE, AND WHY?** Being a Glance at Man in his Natural History Relations. By David Fiske, LL.D. First American Edition. New York: Moorhead, Simpson & Bond. Cloth, \$1.50. Address this office.

The important questions which constitute the title of this volume receive from the author the cool consideration of an earnest laborer in purely scientific realms. What natural history has to offer in the way of presumptive testimony to the origin of man, he briefly sets before the reader. He would stimulate the movement of inquiry which now has assumed a somewhat definite character in the minds of the thoughtful. "Man's Where, Whence, and Whither," he says in the Preface, "are inseparably linked together, and there can be no intelligent appreciation of the one without a competent knowledge of the others; no successful dealing with one problem unless studied in connection with the other problems that arise from a philosophical consideration of the whole question of man's place in nature." A sum-

mary of the table of contents must suffice our readers. First comes the Introduction, considering the nature and importance of the inquiry. Next, Man: Where? his zoological, geographical, ethnological, and functional relations. Next, Man: Whence? comprising his historical, geological, and genetic relations, and lastly, Man: Whither? his progressive relations, and the practical bearings of the inferences drawn from the argument.

**CHRISTIAN SEPARATION FROM THE WORLD:** its Philosophy, Obligation, and Extent, considered with special reference to Popular Amusements. By Rev. S. H. Platt. With introductory letter by Rev. T. L. Cuyler. 12mo, pp. 62. Price, paper, 25 cents; muslin, 35 cents. Address the author, 39 Fleet Street, Brooklyn, N. Y.

An earnest appeal in behalf of wayward young men who see no wrong in games of chance and in worldly amusements. According to Mr. Platt, the Christian separation from the world, which is enjoined by the Gospel, excludes, first, all forms of business or pleasure that involve a perpetration of moral wrong, such as smuggling, selling liquor as a beverage, gambling, lottery-dealing, cock, dog, and prize-fighting; selling confectionery, soda-water, and tobacco on the Sabbath (even from drug stores), and all games of chance of whatever description. From the above, it will be inferred that the author has drawn the lines sharply, and gives no license to the wayward. A perusal of the book will strengthen the weak and confirm the strong. It will also serve as a warning to the wicked. Read it.

**THE GOSPEL IN THE TREES:** with Pulpit Opinions on Common Things. By Alexander Clark. Philadelphia: J. W. Daughaday & Co. Cloth. Price, \$1.50.

This professedly religious book—a volume of sermons certainly must be religious—is something unique in its way. It is replete with the sap of a healthy theology, and as vigorous as the well-grown cedar of Libanus. Here are moral truths extracted from trees, as refreshing as the shady grove in midsummer, and as agreeable to the unperverted appetite as the fruit of the apple or the olive. We will confess to a little general prejudice to volumes of sermons, and we fear this feeling is shared by many reviewers of books, but Mr. Clark's "Gospel in the Trees" disarms our prejudice in the outset. We are fond of the apple; we revere that noble growth of our American soil, and what is said in the first discourse on the apple-tree commands our approval. So, too, the cedar, the olive, the myrtle, the willow, and the palm, each are the subjects of separate discourses which contain much practical religious and scientific instruction.

Besides, in "Pulpit Opinions on Common Things," those familiar enough incidents, Rain, Snow, and Hail, receive such interesting consideration as leads us to respect and admire them more than we have been accustomed to admire them hitherto.

The Dress is the subject of another most impressive discourse; and in those which close the volume, "Every-Day Glory," "One and Forever," "Two Worlds Made One," there is food for the earnest religious heart which will cheer and invigorate it. Mr. Clark has seized a most felicitous series of subjects for religious analysis, and his book deserves a liberal sale. It is spirited and vivacious, yet candid, earnest, and admonitory; instructive and even entertaining, yet fervent with spiritual truth.

**FOUL PLAY. A Novel.** By Charles Reade and Dion Boucicault, with Illustrations by George Du Maurier. Boston: Ticknor & Fields. Price, 75 cents.

The interest with which this production of the combined brains of two well-known writers has been received while published in a serial form, has induced its appearance in the present complete volume. It is romance with some sprinklings of probability.

**LINDA TRESSSELL. A Tale.** By the author of "Nina Balatka, the Story of a Maiden of Prague." Price in paper, 38 cents.

**ALL FOR GREED. A Novel.** By the Baroness Blazo de Berry. Price, 38 cents.

The above works from the press of Messrs. Little & Gay, of Boston, formerly ran through the pages of that excellent eclectic, *Little's Living Age*. They are esteemed worthy of separate covers.

**DOUBLY FALSE.** By Mrs. Ann S. Stephens. Author of "Fashion and Famine," etc. Philadelphia: T. B. Peterson & Brothers. Price, \$1.75.

Mrs. Stephens is an expert novelist. She knows much of the inner and outer life of humanity. In reading her works one would think her experience had been involved in the meshes she so ingeniously weaves. "Doubly False" is deeply criminal, yet not too deeply so for real life. The spoiler and the spoiled are the themes she has chosen to describe, and her vivid pen has done the work with a forceful emphasis.

**THE ADVENTURES OF OLIVER TWIST;** also "Pictures from Italy," and "American Notes" for General Circulation. By Charles Dickens. With Ten Illustrations. Boston: Ticknor & Fields. Price, \$1.50.

This is a cheap volume of the tasteful Charles Dickens' Edition. The publishers certainly do the liberal thing for the reading public in this edition. The fearful scenes of Oliver Twist, the sprightly delineations of Italian life, and the semi-epic sketches of America, constitute a plethoric little volume, yet printed in good type and on excellent paper.

**HOLIDAYS AT ROSELANDS.**—A Sequel to Elsie Dinmore. New York: M. W. Dodd. Price, \$1.25.

The carefully-written story of Elsie Dinmore has its counterpart in "Holidays at Roselands." No book can be more acceptable to the healthy juvenile mind. The moral principles inculcated are excellent and the style exceedingly attractive. Elsie's joys and sorrows, excepting a little exaggeration, are described with life-like accuracy; besides, the story loses nothing by its connection with the sunny South and slavery.

**GOING TO JERICO; or, Sketches of Travel in Spain and the East.** By John Franklin Swift. New York and San Francisco: A. Roman & Co. Price, \$1.75.

An exceedingly pleasant book this for one to read; having enough of detail to stamp it with the character of a volume of travels, and enough of sprightly incident to render it agreeable.

The portraits of Spanish and Egyptian life are frank and natural; there is evidently no attempt on the part of the writer to tickle the credulity of his readers with the creations of his imagination. The wonders of the grand old lands in the East are recited in an appreciative and impressive style, yet without any attempt at grandiloquence. Mr. Swift's book is adapted to instruct as well as entertain the general reader.

**THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE.** Monthly, \$5 a year. W. H. Bidwell & Co., Publishers, 108 Fulton Street, New York.

The value of this standard monthly may be inferred when we state that it has reached its sixty-third volume without a break! Besides the best current English serial literature, the *Eclectic* gives frequent fine steel-plate engravings, of a high order of merit.

**THE FARM AND GARDEN** is an unpretending monthly of 32 octavo pages, at \$1 a year, published by James R. Jacobs & Co., in Clinton, S. C.

We are glad to notice every attempt to improve the agriculture of the South. Hitherto, journals of this class have not been largely patronized, but now, more than formerly, they will be needed. The agricultural resources of the South have scarcely been touched. Let knowledge go forth; then let the plow and the hoe do their work.

**THE LADIES' REPOSITORY:** a Universalist Monthly Magazine for the Home Circle. Large octavo. Terms, \$2 50 a year. Universalist Publishing House, 37 Cornhill, Boston.

This magazine now enters upon its fortieth volume. It occupies the same relation to the religious society it represents that the *Ladies' Repository* of Cincinnati occupies in relation to the Methodist Church in America. It has been edited—we think is still edited—by Mrs. Hanford, a lady of high natural ability and liberal education. Among its contributors are some of the best writers of the Universalist denomination.

**ALDEANE. A Novel.** By Laura Preston, author of "In Bonds," etc. New York and San Francisco: A. Roman & Co. Price, \$1 75.

This is a strong story of Southern life as it was before the extinction of slavery. What a fruitful topic for the novelist is offered in the late dispensation of American slavery! The theme of sensationalism in literature can be approximated without exhausting it.

**THE SPANISH GIPSY. A Poem.** By George Eliot, author of "Adam Bede." Boston: Ticknor and Fields. Price, \$1 50.

This is a very successful attempt to produce in English the cadence of Spanish verse. The plot is most romantic, becoming the scene of its supposed action; and the time—most fertile of pathetic tale—when the Moors were being exterminated from the peninsula. A Spanish grandee loves a beautiful maiden; their marriage-day is fixed; but just before it dawns, a gipsy chief escaped from the captivity which the Spanish law imposed upon his race, appears before the lady and claims her as his child, many years before lost from his hand. She yields to his authority and leaves the palace of the Spaniard to share her wandering father's lot.

On his return from an expedition against the Moors, expecting to take his bride, the nobleman is deeply grieved by her flight. A few loving words, written in the hurry of Fedalma's departure, explain all. He follows the gipsy band, discovers Fedalma, and having no other alternative in his great passion, he joins the company, relinquishing his titles and name. Soon afterward, discovering that the Zinzalo chief had pledged his men to aid the Moors, and had in a sudden attack slain several Spanish noblemen, the new proselyte in anger stabs the chief to the heart and abjures his new relation. He is permitted to leave the camp, and afterward explains his brief

apostasy by a pilgrimage to Rome. On his way thither he visits the African coast, where Fedalma, as successor of her father, has retired with her band. Their meeting and farewell is depicted in affecting terms, and closes the poem. This work merits the approval of the most critical for its true poetic sentiment and excellence of metrical construction.

#### THE BOOK OF EVERGREENS.

A Practical Treatise on the Conifers, or Cone-bearing Plants. By Josiah Hoopes. Member of the Academy of Natural Sciences of Philadelphia. New York: Orange Judd & Co. Cloth. Price, \$3.

So important a plan has the evergreen family held in the estimation of horticulturists for its ornamental uses, that we wonder that no special treatise had not long ago been written on it. However, the niche is filled at last by Mr. Hoopes' work. Though more particularly adapted to the instruction of American gardeners, it is fruitful in suggestion to those of other nations whose ornamental horticulture is practiced.

The volume is equally adapted to the experienced man and the novice, such terms being used as render the different species of Conifers easily understood by all. A work of 433 pages, it covers about all the known species of evergreens, giving practical directions on the propagation and growth of each. To the botanist it offers an extensive field for investigation in one of the most interesting of the vegetable families. The illustrations are numerous and beautiful.

#### BOOK OF SUMMER RESORTS.

explaining Where to Find Them, How to Find Them, and their especial advantages, with details of Time-Tables and Prices. A complete Guide for the Summer Tourist, with maps and illustrations. Compiled by Charles H. Sweetser. Author of the "Guide to the Northwest," and Editor of the New York Evening Mail. New York: Evening Mail office.

Now that we are in the high tide of summer, when our cities smoke, fume, and swelter under the fiery sun, the very mention of a book like the above is refreshing. A summer resort at this season means retirement from the dust and sweat of business, rambles by the cool water side, or in the grateful forest shade, delightful baths in the crested sea-waves, noontide dreams on the vine-embowered veranda. Mr. Sweetser's book supplies a want experienced by all tourists who would visit those places which offer the strongest rural attractions. He has appreciated the practical "issues" of summer trips and "stays," and furnished those important items which touch the pocket as well as the eyes and palate. All the important places within ready reach of New York are described with reference to hotel accommodations, scenery, and general advantages. The advice with respect to round trips is valuable, as well as the interesting items of geographical and historical information given in connection with many places that are as famed for their past as for their present. The volume is conveniently bound for the pocket, and should meet with the approbation of the traveling public.

#### BARBARY RUDGE AND HARD TIMES.

By Charles Dickens. With Ten Illustrations. Boston: Ticknor and Fields. Price, \$1 50.

"Here's variety enough for any man." Two of Dickens' stories in one volume!—The Charles Dickens Edition, too! In the first, low, rough life is depicted in all its vividness; in the second, want, sorrow, and suffering form the plot.

#### THE ELEMENTS OF AGRICULTURE.

A Book for Young Farmers. By George E. Waring, Jr. Second and revised edition. 12mo. pp. 254. Price, post-paid, by return mail, \$1 25. May be had at this office.

We have here one of the best works yet published on agriculture in America. It is simple, yet scientific; it is practical, though profound. All the different soils and fertilizers are described, and their constituents plainly stated. The varieties of farm crops, together with their cultivation, are described at some length. All the processes and advantages of thorough under-draining are given. Various agricultural implements are also described, and almost everything the young farmer needs to know in regard to the treatment of soils, the uses of fertilizers, the nature of seeds and plants, are given in the plainest language. We think a universal distribution of this work throughout our country would be a great public benefit. Our only object in recommending it so highly and urging it upon our people, is for the good it is well calculated to do in the line of agriculture.

#### WHAT SHALL WE EAT? A

Manual for Housekeepers, comprising a "Bill of Fare for Breakfast, Dinner, and Tea" for every day in the year, with an Appendix containing Recipes for Pickles and Sauces. 12mo. pp. 134, fancy muslin. Price, \$1. New York: G. P. Putnam & Son.

We are not favored with the name of the author, but the names of the publishers are a guarantee that this new cookery book is not all trash. Not being experimental cooks, and wife not having tested the merits of the work, we can say little more than to express our belief that young housekeepers all, and some elderly ones, may find it to their interest to read this book. It is not like the one we ourselves publish, devoted to the herbivorous, granivorous, and vegetarian interests; but this recommends a mixed diet of fish, flesh, and fowl; or we should say, gives explicit directions for their preparation for the table, rather than recommends any particular diet.

We copy a single paragraph. In reference to a good breakfast the author says: "In a chilly climate like America, wine is a mistake, even with French cookery; if strong, it diminishes business quickness; if weak, it imparts no warmth," etc. Farther on: "Fruit is a good digester, so is cranberry jam." But if we were to commence making quotations, we should not know where to stop. The book is handsomely gotten up, as are all those with the Messrs. Putnam's imprint.

#### EXCELSIOR MONTHLY MAGAZINE.

devoted to the Elevation of the Race. Large 8vo. pp. 40. Terms, \$2 50 a year. New York: Oimsted & Welwood.

A handsome initial number, on good type, clean white paper, and very well printed. What amount of talent and enterprise may be put into the work we have no means of judging; but if kept up to the standard of this first number, it will be both cheap and good.

#### THE WORKSHOP. A Monthly

Journal devoted to Progress of the Useful Arts. Edited by Prof. W. Baumer, J. Schnorr, and others. E. Steiger, New York, Publisher. \$5 40 a year; 50 cents specimen numbers.

No. 4 of this richly illustrated monthly is before us, and well maintains the high excellence exhibited by the first issue. The designs for carving are both practical and beautiful, and the accompanying letter-press is instructive.

#### FIVE HUNDRED AND SEVEN

MECHANICAL MOVEMENTS, embracing all those which are most important \* \* \* and including many Movements never before published, and several which have only recently come into use. By Henry T. Brown, Editor of the "American Artisan." New York: Published by Brown, Coombs & Co. Cloth. Price, \$1 15.

A most suggestive and useful little book. The desire its perusal begets in us is to try our hand—mind—at invention; and we verily believe this interesting work will stimulate many readers, young and old, to the study of mechanical principles, and serve to set the world ahead in this direction. Give a copy to your boys; set them to whittling, boring, drilling, hammering, and inventing. It will prove most interesting and useful. We commend the enterprising publishers for the very handsome manner in which they have brought out the book.

#### ILLUMINATED TEMPERANCE

CARDS. A new series of Ten Lithograph Temperance Cards, with Short Verses, beautifully illustrated, and printed in gold, admirably adapted to Children Sunday Schools, Brides of Hope, and other Juvenile Temperance Organizations. They are the most attractive little Cards of the kind ever published, and should be placed in the hands of every child in the land. Price, 40 cents per pack of ten cards, in neat envelope; \$4 per dozen packs. Address, J. N. Stearns, 172 William St., New York, or this office.

These beautiful little "tokens" will encourage the recipients to keep their pledges and live temperate lives. Circulate them.

#### THE USE OF TOBACCO, and

the Evil, Physical, Mental, Moral, and Social, resulting therefrom. By John H. Griscom, M.D. 18mo. pp. 37. Muslin, 50 cents; paper, 25 cents. New York: G. P. Putnam & Son.

Another blast against the weed. Dr. Griscom is an old practitioner of many years' standing in New York—twenty years in the New York Hospital—and his large practice among the victims of the habit enables him to speak understandingly on this subject. Our own views are already well known, having published, a few years ago, prize essays, for which hundreds of dollars were paid to the writers, and of which many thousands of copies were circulated. Still, the habit seems to be increasing; and though not discouraged, knowing ourselves to be in the right, we rejoice at every new effort in the direction of enlightening the public mind on the subject. The little book may be wisely placed in the hands of those not yet contaminated, who will inevitably be more or less tempted. When, for instance, many of the clergy and prominent statesmen, and nearly all politicians, and certain distinguished generals indulge in the weed, it is not surprising that green boys, who are ambitious to become men, should fall into the same nasty ways. Buy the little book, and distribute it where it may do good, and save the otherwise poor weak "perverts."

#### "THE GOOD MAN'S LEGACY,"

a sermon by Dr. Samuel Osgood, occasioned by the death of Dr. Richard Rothe, of Heidelberg, has been published by S. R. Wells, of this city. Of Dr. Rothe some account was given not long since in this Journal. He was one of the most able thinkers of modern Germany, and such was the geniality of his spirit and the beauty of his life, that he was, like Dr. Arnold, of Rugby, beloved and revered by men of all varieties of religious belief. His great work, "Theological Ethics," is made by Dr. Osgood the subject of a brief but satisfactory analysis.—*Evening Post.*

**THE LAW OF HUMAN INCREASE:** or, Population based on Physiology and Psychology. By Nathan Allen, A. M., M. D., Lowell, Mass. New York: supplied by S. R. Wells, 389 Broadway.

This pamphlet is ably written, and must attract a good deal of attention among thinkers. The author attempts to show why the native population of some portions of the United States is falling off, and why the descendants of large families have comparatively few children. The law of temperament is also explained as affecting this question. Evidently a change must take place in the physical training and condition of the American people, if they would not be supplanted by the fresh importations from abroad. The treatise may be ordered from this office. Price, 50 cts.

**THE RESOURCES OF MISSOURI.** By Sylvester Waterhouse, of St. Louis, Mo. Octavo pamphlet. Pp. 64. Price, 50 cents. Address the author.

A brief statement of the agricultural, mineral, and other resources of one of the most promising States in the Union.

Messrs. Santee & Wheat, of Rolla, Mo., have also published a small pamphlet with map, all about Missouri, sent gratis, on receipt of stamps.

**NEW MUSIC.**—Messrs. Root & Cady, of Chicago, send us the following: "L'Opera dans le Salon," a brilliant series of fantasias for the piano, by Robert Goldbeck, of which "Un Ballo in Maschera" and "Ernani" are delightful exponents. Price, 60 cents each. "The Spring at the Foot of the Hill," song and chorus, by J. P. Webster. 50 cents.

**TO MR. FREDERICK BLUME,** of New York, we make acknowledgment for, "The Excelsior Music Book," for all single instruments, No. 22. Price, 15 cents. "Viviani's Silver Trumpets," a march. Price, 40 cents. "Champagne Charlie," a gallop, from the Musical Casket. 20 cents. "Say to Him," from Offenbach's La Grande Duchesse. 40 cents. "Viennese Sugar-Plums," by Johann Strauss. 40 cents.

**GOOD NEWS.** "A CHEERFUL CHRISTIANITY" is a "ROBUST FAITH."—The prospectus for a new monthly magazine is issued by Messrs. WYNKOOP & SON, 108 Fulton Street, New York, announcing a new magazine with these features, a "Cheerful Christianity" and a "Robust Faith." We like this. It evinces life, vigor, and spiritual vitality. The world will have no more long-faced, down-cast, desponding, dyspeptic, cold, repulsive, dead religion. It wants, demands, and must have the kind which animates, encourages, lifts up, and begets hope, courage, and a spirit to do the will of God. The Church is to be made radiant with joyous godliness, and not sepulchral with fear, sadness, and sorrow. The new magazine will represent the Reformed (the word "Dutch" is omitted) Church, and will be published at \$2 50 a year. Specimen numbers supplied at 20 cents. We predict—as we heartily wish—the best success for "Good News."

**THE AMERICAN STOCK JOURNAL,** one of the most enterprising of our rural monthlies, has been removed from Gum Tree to Parkersburg, Chester County, Pa. Persons interested in the improvement of our domestic animals should read this excellent journal. Messrs. BOWEN & Co. are the publishers, and the terms are only \$1 a year.

**A PRACTICAL GRAMMAR OF THE HEBREW LANGUAGE,** for Schools and Colleges. By B. Felsenthal, Ph. D. Cloth, \$1 15.

The following publications have been recently received from Messrs. T. B. Peterson & Brothers, of Philadelphia:

**WRACK OF THE GOLDEN MARY.** By Charles Dickens. Paper. Price, 25 cts.

**THE PIC-NIC PAPERS.** Complete. By Charles Dickens. Paper. Price, 50 cts.

**PERILS OF ENGLISH PRISONERS.** By Charles Dickens. Price, 25 cts.

**A HOUSE TO LET.** By Charles Dickens. Price, 25 cts.

**FEVERIL OF THE PEAK.** By Sir Walter Scott. Complete in one volume. Price, 20 cts.

**QUENTIN DURWARD.** By Sir Walter Scott. Price, 20 cts.

**FORTUNES OF NIGEL.** By Sir Walter Scott. Price, 20 cts.

**ST. ROMAN'S WELL.** By Sir Walter Scott. Price, 20 cts.

**THE GREAT IMPEACHMENT** and Trial of Andrew Johnson, President of the United States. Illustrated with portraits of the principal personages interested in its management. Price, 50 cents.

**TOURISTS' GUIDE TO THE UPPER MISSISSIPPI RIVER.** By J. Disternell.—A very handy pocket compilation, with maps, railways, tables of distances, hotels, etc.; is handsomely got up, in flexible covers, and sells at 75 cents. It is the promise or outline of something great, which must speedily follow, to supply the wants of tourists in that enchanting country.

**STEREOSCOPIC VIEWS OF FREE'S GLEN,** at Watkins, N. Y. Mr. G. F. Gates publishes a series of the most remarkable views of this wonderfully romantic place, consisting of rocky arcades, galleries, and grottoes; amphitheatres, and subterranean passages; the grandness and magnificence of which are said to be beyond description. There are twenty-four mounted views, and they sell at \$5 for the set.

**GRANT AND COLFAX.** Messrs. T. B. Peterson & Brother, Philadelphia, are publishing in several styles of binding the lives of these candidates for Presidential honors. Of course, many sweet words are said—as in all partisan biographies—and must prove encouraging to young Americans who aspire to positions of usefulness and honor. Paper, 75 cents; cloth, \$1. For sale here and everywhere.

**PART XIII. (May) of "ROULEDGE'S ILLUSTRATED HISTORY OF MAN,** in all Countries of the World," is at hand. The Camma, the Mpongivé, the Fane, with very interesting narratives of elephant and gorilla hunting, the Krumen, and the Fantu, are among the African tribes described and illustrated. This elaborate work is indispensable to the ethnologist.

**NEW MUSIC.**—We acknowledge the receipt of the following pieces of new music from Mr. FREDERICK BLUME, No. 1125 Broadway, New York: "Champagne Charlie," Galop; "La Grande Duchesse," Waltz; "Sword of my Father," song from the Grande Duchesse. 30 cents each. Send stamp to Mr. Blume for catalogue of popular music, with prices.

**FAMILY PRAYERS FOR FOUR WEEKS.** Edited by John Hall, D. D. Cloth, \$1 15.

**THE MECHANICS TOOL-BOOK;** with Practical Directions for the Use of Machinists, Iron-Workers, etc. By W. B. Harrison. Illustrated. Cloth, \$3 75.

**SUNDAY-SCHOOL HANDBOOK:** a Compendium for Pastors, Superintendents, Teachers, etc. By E. House. Cloth, \$1 50.

## To our Correspondents.

**A CHANGE OF HEART.**—Can a child be so brought up and trained by virtuous parents as to make its change of heart or conversion unnecessary? or, in other words, is that the religion of nature?

Ans. Man is endowed by the Creator with faculties which render him a religious being; he may, therefore, be said to inherit a disposition to worship. Aside from our phrenological deductions, we find all mankind, no matter how barbarous or how low in the scale of development, with some form of religion. Indeed, there are no tribes on the face of the earth without it. Even the South Sea Island cannibals, the Hottentots, and the Esquimaux are religious. Is not this evidence enough? Looked at from a phrenological point of view, we find all men—save idiots—with the organs of Veneration, Hope, Spirituality, and Conscientiousness—organs not to be found in any other created being. Nor are there any other beings on earth who recognize a God. Man alone is blessed with faculties which take cognizance of a supreme creative power. So far, then, it must be conceded that man is religious by nature. But natural religion, which may be the miserable superstition of the heathen, or the cold, lifeless philosophy of the skeptic, is very different from the revealed religion of the Scriptures and the living, spiritual religion of Christ. And now to the question. No; a child may be ever so perfect in organization, have all the organs of body and faculties of mind, and yet need the regenerating influences of the Holy Ghost—a change of heart—in order to become a child of grace, "joint heir with Christ," who lived and died as an example for us. Man has a threefold nature, namely, the animal, the intellectual, and the spiritual. Without conversion or a "change of heart" he remains on a plane below the highest. By a "change of heart" he becomes, as it were, spiritually illuminated, and awakened to a higher sense than intellect or reason can ever reach. He becomes *en rapport* with angels and with God. Yet this conversion or spiritual illumination is not abnormal or miraculous; it is simply the earnest aspiration of the soul for its Father and its God, and the reception of the truth by the spiritual faculty; it is the coming home of the soul to its spiritual fountain, the triumph of the religious feelings over the sensual and animal. It is natural, and yet supernatural. It is the thing man was made to do, yet which he is too strongly inclined not to do, without the illuminating grace of God and his truth. Yet this grace and truth are his by birthright as a son of God; and when, like the prodigal, he resolves to "arise and go to his Father," lo! He meets him half way and gives him the "renewing of his mind" by the Divine Spirit, and then he is "born again," "created anew in Christ Jesus."

**SPIRITUALISM.**—Is modern Spiritualism in harmony with the Bible? Ans. There are several kinds of Spiritualists. Some claim to be religious, and to accept Christ in an orthodox way; others—and we think the majority—regard the Bible as of less authority than their own teachings and philosophy; and the religious world regards them as heterodox, if not infidel. Suppose you examine both the Bible and Spiritualism, and so find out for yourself whether or not they harmonize.

**TRAVELERS' GUIDE-BOOKS.**—In Europe, travelers are furnished with guide-books for city and country, with every species of detailed information needed by a stranger. What can be more complete than the plump and portable volumes, Guide-Books of Scotland, of Ireland, of England, etc., and so of the German States? In America we have nothing so perfect. Here are the titles, with prices, of the best we have. And they all need revising every year, to keep pace with the changes and improvements constantly taking place.

**HAND-BOOK OF AMERICAN TRAVEL;** being a Guide, by Railway, Steamboat, and Stage, to the Cities, Towns, Battle-Fields, Waterfalls, Mountains, Rivers, Lakes, Hunting and Fishing Grounds, Watering Places, Summer Resorts, and all Scenes and Objects of Importance and Interest in the United States and British Provinces. Edited by Edward H. Hall. Accompanied by Maps of all parts of the country, and the principal Rivers. Limp cloth. \$4.

**HAND-BOOK OF NORTHERN TRAVEL:** containing an account of the principal Watering Places and Summer Resorts, including Niagara Falls, White Mountain, Lake Superior, etc. Illustrated with Maps. 1 vol., 12mo. Limp cloth. \$3.

**SOUTHERN HAND-BOOK OF TRAVEL:** containing a complete account of all the Cities and Towns in the Southern States. Illustrated with Maps. 1 vol., 12mo. Limp cloth. \$3.

**BACON'S DESCRIPTIVE HAND-BOOK OF AMERICA,** containing valuable Historical, Geographical, and Statistical Information. With colored Maps. London Edition. 12mo. \$3 25.

Beside these, which we can send by post, there are Railway Guides, which may be obtained at all the stations. What we really need is a series of handy guide-books for the East, the West, the North, and the South. Who will get them up?

**ADVICE AND LONG LIFE WANTED.**—For the stamps inclosed will you please send two of your illustrated catalogues; also, some good advice that would insure a long, happy, and healthful life in this world and an eternal life in the world to come? I am only fifteen, and from the surrounding circumstances am apt to think impious thoughts. I sometimes feel so wicked that I feel almost like giving up in despair; then, at other times, I am encouraged. May God help you to give me good advice from your abundant knowledge and experience.

Have the parents of this youth performed their whole duty to him in the way of fitting him to resist the temptations that beset all boys and girls? If so, would he come to us with appeals for help? Alas! we fear too many parents permit their children to grow up in such total ignorance that they fall an easy prey to passion, appetite, avarice, the quacks, and other "besetting sine." Let them consider their duty and do it. We wrote the young man after inferring what were his needs.

**MAY WOMEN TALK IN PUBLIC?**—Do you think it proper for a young woman to speak publicly in evening meetings? I am tremblingly trusting in my heavenly Father; I attend the Congregationalist Church, and I have a few times "stood up for Jesus;" and since some of the world's people have told me that they do not think it is proper, and I do think that some professed Christians have that opinion, I should be very happy to hear your opinion. I know of no greater cross than to speak in public, but I do think it strengthens me. It makes me feel, in my heart, nearer to God.

Ans. This is simply a matter of church etiquette. In Methodist, Baptist, and Quaker meetings, women speak when the spirit moves them to do so. But it is not customary in Catholic, Episcopalian, Presbyterian, and some other bodies. Each must judge as to what is best or right in the matter, and act in accordance with the will of Him to whom all must give account. We think in this case you are right.



## Publisher's Department.

### 730—OUR POST-OFFICE BOX

730.—In future it will be safer for us, and more convenient for the postmaster, if correspondents will add our Post-office Box to our address, thus:

S. R. WELLS,  
P. O. Box 730,  
399 Broadway, New York.

By observing this request it will expedite the delivery of letters and prevent accidents. If "private," say so.

We have occupied the same box many years, and hope to occupy it many more.

It is curious to notice the numerous errors committed by our fifty thousand correspondents, who write from all over the world. For example, letters continue to reach us addressed to Fowler & Wells, Phrenologists, Clinton Hall, 131 Nassau street, New York, where we held forth twenty years ago; Fowler & Wells, Phrenologists, at 808 Broadway, New York, which we vacated several years ago. Others address us, Wells & Fowler, Phrenologists, New York; S. R. Fowler & Wells, PHRENOLOGY JOURNAL; L. S. Wells & Fowler, PHRENOLOGICAL JOURNAL Office, New York; Wells & Co., New York; Phrenology Publishers, Broadway, N. Y.; Office Phrenological Cabinet, New York; PHRENOLOGICAL JOURNAL Office, New York; Publishers of "New Phrenology," New York; and so to an indefinite extent in variation. But if the words Phrenology or Phrenologist appear on the envelope, there is little doubt as to where the letter is to be sent. We are addressed in this way to Boston, Philadelphia, Chicago, London, Liverpool, etc., and after weeks and months' delay the letters are finally sent to 399 Broadway, New York. One letter, posted for us at Mexico, New York County, N. Y., was first sent to Mexico, thence to China, India, England, and, after nearly two years' pilgrimage around the world, was safely delivered to us in New York, with its inclosure, subscription money for the PHRENOLOGICAL JOURNAL. This error was caused by the post-office clerk putting the letter into the wrong bag.

Box 730, New York, will, we trust, catch all letters intended for this office.

"WILL IT PAY?"—There are several persons engaged in selling "New Phrenology"—\$5—who do nothing else. Others sell the "Hand-Book—How to Write, How to Talk, How to Believe, and How to do Business"—\$3 25—exclusively. Still others confine their efforts to our People's Pictorial Edition of "Eop's Fables"—\$1—and its companion volume, Pope's "Essay on Man"—\$1. Others take a general assortment, comprising all the books in our list, and sell without restriction as to territory. Each of these is well. One can do better with one thing; another, with something different, according to taste or inclination.

"New Phrenology" is regarded by many as a *luxury*, and is prized according-

ly, while the Hand Book is looked upon as a *necessity*. And they go well together. But all our publications have "utility" for their motto, hence their popularity among the self-relying and self-helpful people. Encouragement is a prominent characteristic in our books, and the reader is "fired up" with energy to do something in the world worthy of himself.

Yes, it will "pay" to sell good books—it will pay the seller, and the buyer. Hence we advise men and women, not now profitably occupied, to try this new work. Teachers and students, during vacations, may make a good thing of it. The harvest will soon be over, and "something to do" will be sought by many. This is an open, an available field to the active, enterprising, reformatory men and women. "It will pay."

"ON TRIAL." SHORT TERM CLUBS.—We are now giving *ten copies of the JOURNAL six months* for \$10. The object is to permit the friends of the cause to place the JOURNAL in the hands of many who have not hitherto been readers. Volume 48 commenced with the July number, and terminates with the December number, running half a year, in clubs of ten, at only a dollar each! Quite a number of short term, "trial" clubs are coming in. It is believed that these trial subscribers, when once interested in the study, will continue it. Friends may greatly advance the good work by getting their neighbors, shopmates, or fellow-students to join them even in a half year's club.

BACK NUMBERS.—To those who wish, we can furnish a few complete sets of this JOURNAL, in numbers, from January to July—Volume 47—at the regular subscription price, viz., \$1 50. New subscribers who care to have the JOURNAL nicely bound in yearly volumes will be glad to avail themselves of this opportunity.

"NEWSMEN HAVE IT"—Not.—Several correspondents write us complaining that they can not procure the JOURNAL from newsmen; that the answer is of late, "All sold!" Now this is not our fault—nor is the newsmen "to blame." He orders as many as he expects to sell. When the demand increases—sensibly—he orders more. If it falls off, he "cuts down his orders." He can not afford to carry a quantity of "dead stock." We may suggest a remedy, namely, that the "would-be constant reader" *subscribe*. He may do it direct to this office, or he may request the newsmen to serve him *regularly*. In either case there would be no disappointment.

THE PRESIDENTIAL CANDIDATES.—It was our wish to present all the candidates, with the platforms of each, in this month's number. But we were obliged to go to press before the Democratic Convention had been held. We shall try to serve them all up in the September number, with portraits and succinct sketches, phrenological and biographical.

We are not *partisan*, further than great principles require; nor do we open this journal to mere party politics. We believe in freedom and self-government; in liberty for all; education for all; equal rights for all. But our readers know this already. Let us wait and take a look at the candidates—those who would be our servants, or our rulers, and *choose* whom we'll have.

ANOTHER PORTRAIT OF GRANT.—The new lithograph of General Grant, published by Messrs. Fabronius, Gurney & Son, is an admirable monochro-

matic portrait. The pose is easy, and the expression much softer than most of the many lithographs now on sale of the popular candidate for the Presidency. Mr. Fabronius' rendering on the stone is faithful to the fine imperial photograph from which he copied. The portrait is for sale at this office. Price, \$2.

## General Items.

GOOD PUMPS.—We do not now refer to those human "pumps" who exhaust your patience by their pertinacious and inexhaustible mental suction—who ask more questions in a moment than you can answer in an hour—who are human "vampires," and as difficult to shake off as a "horse leech;" but we refer to the excellent water pump—one of which we have in use—and will easily throw water four stories high by a little hand-work, which gives one the best bodily exercise, and is double acting; said to be anti-freezing, and is manufactured by Messrs. J. D. West & Co., of this city. It is claimed to be one of the best in use. The makers have received medals and testimonials from various sources.

THE MISSOURI MAMMOTH BLACKBERRY.—Messrs. Thompson & Myers, of Brookfield, Linn County, Mo., announce the largest variety yet produced. They sell plants at \$40 a hundred. They send descriptive circulars on receipt of stamp.

A COLLEGE FOR BOTH SEXES.—In our advertising department will be found a brief circular of Urbana (Ohio) University—an institution in which a liberal education may be obtained by American youth of both sexes. A regular college course can there be pursued by young ladies as well as by young gentlemen, with equal advantages as to graduating. The standard of scholarship aimed at is high and meritorious.

GIVE GOOD BOOKS TO BAD MEN.—A worthy New Yorker, on looking into one of our State prisons, found the inmates in a worse condition than is generally supposed. Besides being over-worked—earning for the State several thousands of dollars more than their entire expenses—they are kept on poor food, are poorly clad, and not properly bathed, aired, or instructed. Indeed, this visitor was most profoundly impressed that the poor criminals were being fitted for a life lower than ever by the treatment received while in prison. He found the prisoners almost destitute of good books, with mind and morals sluggish and low. Little or no attention is given to their education, and in years of confinement they lose what little they had previously acquired. We will not now specify the particular prison referred to, but shall venture to call the attention of the proper authorities to this inexcusable, nay, this *wicked* neglect.

To correct the evil, in at least one respect, this generous citizen gave an order at once for the worth of one hundred and fifty dollars in good books, to be carefully selected for the use of the prison-bound unfortunate—a donation, we might say, to the State, which we filled.

One object of imprisonment is *correction*, and "correction" implies improvement. It is possible to work, whip, and punish one's life out of him when we have him within high walls and iron gates. But is it humane? Is it wise? Is it Christian? Would it not be every way better

to put the prisoner in the way of penitence and pardon? If he be so changed, so educated, and so improved as to become self-regulating and self-supporting, we have made a citizen instead of developing a demon. In short, is it not the duty of the more fortunate to render such aid as they may to improve the criminal? Let us see to it that our prisons, asylums, hospitals, and reformatories are made what they profess to be—schools and training academies instead of places of methodical torture.

COPY YOUR LETTERS.—In all commercial houses large and expensive copying presses are used. Indeed, they are considered indispensable. But many persons not so situated that they can have the use of such a "press," may, nevertheless, wish to retain copies of their MS., and yet not be able to afford time to write out a duplicate copy. For the use of this class, and for those who are on the wing, traveling much of the time, a most convenient invention has been made for the purpose. It is called *Hon's Patent Portable India Rubber Copying Press*, and it is advertised on one of the margins of the JOURNAL cover. We have seen the work it performs, and believe it will prove a real convenience to those using it.

SOMETHING SWEET.—This term—sweet—is often applied to flowers, fruits, babies, kisses, sweethearts, and so forth. We use the term according to its proper meaning when we apply it to the article sent us by our friend and patron, Mr. H. E. SIMON, of Bloom, Ohio. It came in a nice little box, all the way by express, and it was real, *sweet* MAPLE SUGAR. Wife and the girls speak well of that young man, and one of them wonders if he is married!

STRAWBERRIES AND CREAM.—We had our annual present in the joyous month of June, namely, a basket of the most beautiful, and, at the same time, the most delicious, strawberries we have ever seen, from the grounds of our excellent friend, Mr. George H. Hite, of Morrisania, Westchester Co., New York. Mr. Hite grows several varieties of the choicest sorts, seedlings of his own originating. The variety before us has been tested for four years. It is a pistillate, and the flavor much like that of the celebrated Hovey. It is large and very prolific. It is also a very hardy plant. Mr. H. has sold a few thousand plants during the past year.

We are promised from this artist-fruit-culturist an essay on the strawberry, either for publication in the PHRENOLOGICAL JOURNAL, or in pamphlet form. That Mr. H. understands the production of fruits and plants in their highest degree of perfection, we think can be made evident to all who examine his theory and observe his practice. But more on this subject at another time. Our month waters as we recall the luxury of the delicious and healthful fruit.

C. O. D. COLLECT ON DELIVERY.—The plan usually adopted by our book agents, who buy to sell again, is to remit a P. O. order or a bank check, say 25 per cent. of the amount in advance, and then, on receipt of the books, pay the balance to the express company, taking their receipt for the same. By this mode both the agent and the principal are sure of immediate attention and no risks. We now send out packages every day by all the express companies connecting with New York.

**MR. F. T. PERRIS**, merchant, of the house of George Cronyn & Co., of Salt Lake City, places us under obligations for a very beautiful specimen of petrified wood—pine—out of a tree more than one hundred feet long, obtained in the celebrated Weber Valley, in Utah Territory. The petrification is one of the most perfect specimens we have ever seen, and will form a part of our large collection of curiosities.

**THE NEW YORK MEDICAL COLLEGE FOR WOMEN.**—We congratulate the lady managers on their recent great achievements. It shows that well-directed efforts, combined with pluck and perseverance, can do. They have recently purchased a property in the heart of this city worth *forty thousand dollars*, which is to be the local habitation of the College. Till now it has been a portable concern, working in hired halls without any fixed home of its own. In future it will lift up its dignified head and stand erect and on a level with the best State institutions.

The splendid mansion on the corner of Twelfth Street and Second Avenue, built for Mr. McVaine, is now the settled headquarters of our lady students—the aspiring followers of "Esculapius." Here learned professors will teach Anatomy, Physiology, Chemistry, the Theory and Practice of Medicine, and all that is taught in the best medical schools. The next term commences Monday, Nov. 2d, and continues twenty weeks.

Announcements are now ready, giving full particulars as to time, terms, and conditions. These announcements will be freely sent to all who wish to participate as students, donors, or helpers, on receipt of two or three stamps with which to prepay postage. For these and for other information address the Dean, any of the Lady Managers, or Mrs. Charlotte F. Wells, Secretary, Box 730, New York.

It is now confidently believed that the good work will steadily progress; that donations from our liberal-hearted citizens will permanently endow chairs and professorships, furnish all the necessary apparatus for the laboratories, etc., to place the College at once on a perfectly independent footing. Here is a chance for our rich men to place their name on the roll of honor and philanthropy.

**THE STIMPSON STEEL PEN** is enjoying a great run just now; having been very extensively advertised, "everybody" wants to try it. That it has real merits we do believe, and that it will secure for itself general adoption we have no doubt. With the fountain holder, it serves to economize time, and prevents those breaks in mental action caused by frequent "dipping." Several sorts are made of different degrees of fineness, and every one's hand may therefore be suited.

**MUSIC TEACHING.**—The time was when instrumental music was regarded as a special accomplishment. There were comparatively few who mastered it. But the time now is when a knowledge of music is, or should be, a part of every one's education. We refer to the younger portion of society, who have all the facilities within easy reach. The piano, melodeon, organ, or harp is a part of the household furniture of all who can afford one or the other, and vocal music is now everywhere taught, in every church, every Sunday-school, and—it should be—in every common school. Indeed, music in one or more of its various forms enters into every private or public entertainment; and what is there in the whole realm of mental expression more

universally acceptable than this? We grant there is a difference in the ability to learn, as well as in the ability to perform. But all who are not imbecile, or who have not some constitutional infirmity, may learn music as well as they can learn to read or to talk. One will surpass another in skill as in other things; but all well-organized girls and boys may learn and *should* learn music. One of our most capable and successful private teachers is Mrs. Mary Marcus, 745 Eighth Avenue, New York. This lady is a thorough classical scholar, and *earns* the reputation she enjoys.

**HOMEOPATHIC MUTUAL LIFE INSURANCE COMPANY**, 231 Broadway, New York. D. D. T. Marshall, President; James Cushing, Jr., Vice-President; Elizar Wright, Consulting Actuary; Edward A. Stansbury, Secretary; A. Halsey Plummer, Assistant Secretary; Stewart L. Woodford, Counsel; A. Cooke Hall, M.D., Medical Director; E. M. Kellogg, M.D., J. W. Mitchell, M.D., Medical Examiners.

Is it a fact that those who are treated homeopathically can be safely insured at a lower rate than those treated by other methods?

This is what the company claim. If any of our readers are curious to look into the matter, they may obtain full particulars by addressing J. W. Mitchell, M.D., as above, who will send the printed documents.

**THE WALTER GRAPE** is now being offered to the public for the first time. Its merits have been thoroughly tested, and we believe it has been proved to be one of the best varieties. It is a cross with the Delaware and Diana. Both of these are native, and hardy as well as good varieties; and the **WALTER** is claimed to be very much superior to either of them. In size and flavor it is said to resemble the Catawba, and ripen earlier than the Hartford Prolific, which makes it now the earliest good variety known. It contains sugar enough to preserve it, and will retain in any dry situation indoors or on the vines. It has not been known to mildew, or the fruit to rot. It was originated by Mr. Caywood, of the firm of Ferris & Caywood, Poughkeepsie, N. Y., with whom we have now made arrangements for offering the **WALTER** as premium to clubs for the **PHRENOLOGICAL JOURNAL**. We offer their different numbers at the following rates:

For 5 new subscribers, at \$3 each, one \$5 **Walter** grapevine.

For 10 new subscribers, at \$3 each, one \$10, one \$5, and one \$3 vine.

For 20 new subscribers, at \$3 each, one \$10, two \$5, two \$4, and two \$3 vines.

For 25 new subscribers, at \$3 each, two \$10, two \$5, two \$4, and two \$3 vines, or any combination of vines to the same amount.

All packages are put up in a careful manner, and forwarded by express direct from the nurseries, and orders are to be filled from there in the order in which they are received. Those sending clubs at once may hope to receive their vines in time to plant this autumn. Others will be furnished next season. Neighbors and friends, by clubbing together, can have the **JOURNAL**, and at the same time secure the introduction of the **Walter** in their vicinity. A complete description will be found in the **JOURNAL** for October, 1867, or a circular will be sent by mail on receipt of stamps. This offer is very liberal, and we believe that many of our subscribers will be glad to avail themselves of this opportunity.

N. B.—The offer in the July number is withdrawn, and *this* is substituted. Address this office.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**MRS. E. DE LA VERGNE, M.D.**, 325 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**INSTITUTE of Practical Civil Engineering, Surveying, and Drawing**, at Tolleston, Ind. For Circular, address A. VANDER NAILLEN.

**ADVERTISE! ADVERTISE!!** The *Carrier Dote*, or Mecklenburg Female College Magazine, is offered to you as an advertising medium. It is a Quarterly Magazine of 48 pages, elegantly printed on fine paper, and issued from Charlotte, N. C., at the low rate of \$1 per annum, in advance.

It goes to the following States of the Union, viz.: Iowa, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Texas, Tennessee, Kentucky, and Illinois.

It goes into the hands of that very class of persons whom advertisers wish to reach. Its principal circulation is in the Southern States. Rates moderate.

For further information in regard to the Magazine, or in regard to Mecklenburg Female College, send \$1 for one year's subscription to the *Carrier Dote*, or simply correspond with the undersigned, REV. A. G. STACY, 2t, Charlotte, N. C.

**DR. JENKINS' HYGIENIC INSTITUTION**, Binghamton, affords the best facilities for the treatment of all forms of chronic diseases. A few hygienic boarders can be accommodated. Special treatment given to ladies by Mrs. Jenkins. Address E. S. JENKINS, M.D., or MRS. L. A. JENKINS, M.D., Binghamton, N. Y.

**SPURZHEIM.**—Photographs from Lizar's superb engraving of Spurzheim, from an original drawing by Madame Spurzheim. A magnificent head and face, 4-4 size, \$1; "carte-de-visite" style, 50 cents.

S. R. WELLS, 389 Broadway, New York, or JOHN S. D. BRISTOL, Detroit, Mich.

**MUSIC—VOCAL AND INSTRUMENTAL.**—The undersigned will instruct individuals or classes by the month or the quarter, on favorable terms, at their own residences. She refers to Rev. Dr. G. J. Geer, of St. Timothy's Church, New York. Address MRS. MARY MARCUS, 745 Eighth Avenue, bet. 51st and 52d streets, New York.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

### Chickering & Sons'

AMERICAN PIANOS,

GRANDS, SQUARES, AND UPRIGHTS.

Messrs. C. & Sons were awarded at the Paris Exposition the **FIRST GRAND PRIZE**—the Legion of Honor and a Grand Gold Medal—making sixty-three **FIRST PRIZES** during the past forty-five years.

WAREHOUSES,

5t, 652 BROADWAY.

### A Practical Homeopathic

TREATISE on the Diseases of Women and Children, intended for Intelligent Heads of Families and Students in Medicine. By HENRY MINTON, M.D. Price, cloth, \$3; sheep, \$4. Sent by mail, post-paid, by S. R. WELLS, 389 Broadway, New York.

### Education and Health.

**DANSVILLE SEMINARY**, Dansville, Livingston Co., N. Y.

H. R. SANDFORD, A.M., Principal.

Fall Term commences August 24, 1868.

By its healthy location, fine buildings, thorough course of study, and able faculty, this Institution offers superior educational advantages.

The Seminary is located within a few rods of Dr. Jas. C. Jackson's celebrated Water-Cure, "Our Home on the Hillside," the lectures of which students can attend, and thus, while pursuing their studies, acquire a knowledge of the Laws of Health.

Board and Tuition at reasonable rates.

Address the Principal.

### Architecture and Building.

The Carpenter and Joiner and Element of Hand-Railing. With thirty-two Plates. By Robert Kiddell. Just issued. \$7.

**THE CARPENTER'S NEW GUIDE**, A Complete Book of Lines for Carpentry and Joinery, and containing a great variety of original Designs, and the Theory and Practice of Stair-Building, including some observations and calculations on the Strength of Timber. By Peter Nicholson. Carefully and thoroughly revised. Sixteenth Edition. \$5.

**THE REDUIMENTS OF ARCHITECTURE AND BUILDING**, for the use of Architects, Builders, Draughtsmen, etc. Edited by John Bullock. \$3 50.

**THE BUILDER'S POCKET COMPANION**, containing the Elements of Building, Surveying, and Architecture. By A. C. Smeaton. \$1 50.

**HINTS TO YOUNG ARCHITECTS**, and to Persons about Building in the Country. Edited by A. J. Downing. \$2.

**HOME FOR ALL**, The Gravel Wall, a New, Cheap, and Superior Mode of Building. With Engravings. \$1 50.

**WOODWARD'S COUNTRY HOMES**, \$1 50. **THE HOUSE**, A Pocket Manual of Rural Architecture; or, How to Build Country Houses and Out-Buildings. 75 cents. Sent by mail, post-paid, on receipt of price, by S. R. WELLS, 389 Broadway, New York.

**A New Work on the Use of Tobacco**, and the Evils, Physical, Mental, Moral, and Social, resulting therefrom. By Dr. John H. Griscom. Paper, 25 cts.; miscin, 50 cents.

**WORKS ON TOBACCO**, showing its Effects on Body and Mind, by several distinguished authors, with instructions for overcoming the habit. Price, \$1 50.

**THE USE OF TOBACCO; its Physical, Intellectual, and Moral Effects on the Human System**. By Dr. Alcott. Prices, 25 cents. Sent by mail, post-paid, by S. R. WELLS, Publisher, 389 Broadway, New York. Aug., 2t.

**"American School Institute,"** a Reliable Educational Bureau, Founded 1855.

1. To aid all who seek well-qualified teachers.
2. To represent teachers who desire positions.
3. To give parents information of good schools.
4. To sell, rent, and exchange school properties.

J. W. SCHERMERHORN, Actuary.  
M. J. YOUNG, Secretary.

14 Bond St., New York.

**"THE RIGHT TEACHER FOR THE RIGHT PLACE."**  
Thirteen years' trial has proved the "AMER. SCHOOL INST." a useful and efficient auxiliary in the educational machinery of our country. Its patrons and friends are among the first educational and business men.

Principals, School Officers, and others, should examine the "Teachers' Bulletin" whenever they want teachers.

Those who seek positions should have the "Application Form."

**TESTIMONY.**  
"I know the 'AMER. SCHOOL INST.' to be possessed of the most reliable and extended facilities."—Rev. C. V. SPAR, *Principal Young Ladies' Institute, Pittsfield, Mass.*  
"The benefits of a 'division of labor' are happily conceived and admirably realized in the 'AMER. SCHOOL INST.'"—E. W. G. TYLEN, *Ontario Female Seminary, N. Y.*

"Experience has taught me that I may safely rely upon it when I want teachers."—Rev. J. H. BRAKELEY, *Bordentown Female College, New Jersey.*

I commend it to the entire confidence of all."—Rev. D. C. VAN NORMAN, LL.D., *New York.*

"The business of the Institute is systematically conducted. The proprietors are liberally educated, and otherwise eminently qualified for their duties."—O. R. WILKIN, *Alexander Institute, White Plains, N. Y.*

"Having tried the 'AMER. SCHOOL INST.' I regard it a most desirable medium for supplying our schools and seminaries with the best teachers, and for representing well-qualified teachers who wish employment. All who are seeking teachers will find a wide range from which to select, with an assurance that in stating character and qualifications there is no 'humbug,' and there can be no mistake. Teachers will find situations for which they may otherwise may seek in vain. The highly respectable character of those who conduct the Institute insure fair dealing, with kind and polite treatment."—Rev. E. E. S. STRAW, *Principal Albany Female Academy, New York.*

"The most remarkable exponent of what method may accomplish, is that system of educational tactics, as conducted and developed by the 'AMER. SCHOOL INST.' Here is a set of gentlemen who keep posted on the entire educational wants of the country. Every department, high or low, comes within the plan. The apparatus, the literature, the wants and resources of education, are tabulated in a *Bureau of Educational Statistics*."

"Mark the value of such knowledge. In a time consideration, what saving! Instead of schools being closed or suffered to decline until the right man turns up, one is provided whose calibre is known." "The right man in the right place." The loss of time, misdirection of talent, imposition by unprofessional charity, each in itself a small misfortune to patron or pupil, are happily avoided."—Rev. SAMUEL LOCKWOOD, *Keypoint, N. J.*

## The Masonic Harmonia;

A COLLECTION OF MUSIC,

ORIGINAL AND SELECTED,

For the use of the

MASONIC FRATERNITY.

BY HENRY STEPHEN CUTLER,

Doctor in Music, Director of the Cecilia

Choir, New York.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecile Lodge, No. 563, city of New York.

Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of

Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO.,

432 Broome Street, New York.

## The Bartram & Fanton

Elastic Stitch Sewing-Machines. For Family and Manufacturing Purposes.

This Machine was awarded First Premium, American Institute, Prize Medal, Paris Exposition. Principal Office and Salesroom, at Madame Demorest's Emporium of Fashions, No. 838 Broadway, New York.

The Manufacturers of the above Machine believe that, after a careful and thorough examination as to the merits and qualifications of the different kinds of Machines adapted to Family Sewing, they have overcome the faults and imperfections of the many now in the market. The BARTRAM & FANTON MACHINES are pronounced by connoisseurs to be better designed, better finished, more accurate and reliable, with a greater capacity for performing all kinds of Family Sewing than any other Machine ever before offered to the public; and are so perfect and simple in their construction that a novice can operate them with perfect success.

Our examination of our Machines will convince you that we have produced the *ne plus ultra* SEWING-MACHINE.

This Machine uses but one thread, and that directly from the original spool, making a beautiful stitch, and locking the thread firmly at every stitch. The work requires no fancy, and no special skill, and no extra machinery that is necessary to operate a two-third machine, which is an important desideratum to all operators.

The design of the BARTRAM & FANTON MACHINES is different from all others. It is so constructed that it is impossible for a lady to soil the work or dress while operating it, or become entangled in the machinery. It will sew equally as well upon one kind of fabric as another, from the finest muslin to the heaviest woolen.

This Machine will make Button-Holes upon thin fabrics, and finish them off completely, which no other machine can accomplish. It has also an attachment for making eyelet-holes.

Each Machine is provided with Castors, and can be readily moved from place to place, yet stand perfectly firm when in use. It will also embroider, *lucks, quilts, cords, bind, gather, fell, ruffles, braids, and hem, etc.*

Each Machine is provided with a button-hole attachment, gauge, screw-driver, wrench, oil-can, three-quarter do. needles, etc., and perfect instructions imparted to all purchasers of Machines *free of charge*. Price, \$20.

Every Machine is warranted for one year. Each Machine is so constructed that an attachment for Fancy Embroidery and Eyelet-Holes, Button-Holes, etc., will fit it.

Reliable agents in every city and town. Illustrated circulars mailed free on application.

## "For Summer Travel and Summer Rest."

THE GOSPEL IN THE TREES.

A book of Opinions on Common Things, Illustrative of Religious Experience and Christian Work.

By ALEXANDER CLARK, A.M.  
12mo. 305 pages, beautifully printed on tinted paper, and bound in gift back and beveled boards. Price, post-paid, \$1 50.

The charms of imagination are enlisted in the service of conscience, and the familiar ideas of the Bible are here clothed with new freshness and power.—*New York Tribune*.

One of the most charming books we have read for many a day, brimful of the choicest fruits of mental and religious culture.—*Pittsburgh Evening Chronicle*.

The sermons all read well, and no single extract will give a fair example of Mr. Clark's power as a writer.—*Philadelphia Independent*.

The author is a liberal-minded and large-hearted Methodist minister, and wields a practical pen.—*Advance*, Chicago.

A comely volume, designed to pour evangelical truth through the channels of nature.—*Congregationalist*.

We add this to the list of good books. It was worth making; it is worth using.—*Northwestern Christian Advocate*.

Its internal garbure is an index to its internal goodness and grace.—*Sluvenville (O.) Herald*.

J. W. DAUGHADAY & CO., Publishers,

294 Walnut Street, Philadelphia, Pa.

Sent by mail, post-paid, by S. R. WELLS,

289 Broadway, New York, Agent for all of the publications of J. W. Daughaday & Co.

## Urbana University.

URBANA, CHAMPAIGN CO., OHIO.

(A NEW CHURCH INSTITUTION.)

The Sixteenth Annual Session of this Institution will open on the *First Wednesday* in September, 1868.

The *Collegiate Institute*—a Department for girls only—situated in an opposite part of the city, will likewise begin its annual session at the same time.

Persons wishing further information will address the undersigned,

ALONZO PHELPS,  
Urbana, Ohio.  
(By Order of the Board.)

## Eclectic Magazine

OF FOREIGN LITERATURE.

NOW IS THE TIME TO SUBSCRIBE.

New Volume (the 8th, new Series) begins July, 1868.

CONTENTS OF THE NUMBER:

EMBELLISHMENT.

"THE BLACK BRUNSWICKER."

I. Westminster Abbey.

—London Review.

II. Popular Exposition of Microscopy.

—London Eclectic.

III. The Science of War.

—Dublin University.

IV. The Holy Land.

—Dublin University.

V. St. George and the Dragon.

—Bentley's Magazine.

VI. M. Rouher, Minister of France.

—Leisure Hour.

VII. Singular Fulfillment of a Prediction.

—Popular Journal.

VIII. The Education of Women.

—Macmillan's Magazine.

IX. Imposture and Credulity.

—Dublin University.

X. Ideal Women.—Saturday Review.

—Popular Science Review.

XI. Ventilation and Ventilators.

—Saturday Review.

XII. Spring Days.—Leisure Hour.

—Saturday Review.

XIII. American Letters from Europe.

—Saturday Review.

XIV. The Night-Wanderer of an Afghan Fort.—Blackwood's Magazine.

—Chambers' Journal.

XV. A Night in the Tombs.

—Chambers' Journal.

XVI. The Blockade; an Episode of the End of the Empire. Concluded.—Translated from the French for the Eclectic.

—Chambers' Journal.

XVII. Writing-Machines for the Blind.

—Chambers' Journal.

XVIII. Poetry.

—Chambers' Journal.

XIX. Notes on Books.

—Chambers' Journal.

XX. Science.

—Chambers' Journal.

XXI. Varieties.

Every new subscriber to THE ECLECTIC,

sending \$5 in advance, will receive either

of the beautiful chromos: "Peaches," size

9 x 11, or "Piper and Nut-Crackers," size

7 x 8.

TERMS OF THE ECLECTIC:

Single copies, 45 cents; one copy, one

year, \$5; two copies, one year, \$9; five

copies, one year, \$20. THE ECLECTIC (\$5

a year), and THE PHRENOLOGICAL JOURNAL

(\$3 per year to one address), \$6.

Address, E. R. PELTON, Publisher,

108 Fulton Street, New York.

•

## The Trapper's Guide; a

Manual of Instructions for Capturing all

kinds of Fur-bearing Animals, and Curing

the Skins; with Observations on the Fur

Trade, Hints on Life in the Woods, and

Narratives of Trapping and Hunting Ex-

ursions. By S. Newhouse, and other

Trappers and Sportsmen. Second Edition,

with new Narratives and Illustrations.

Valuable as a work on Natural History.

The numerous illustrations are accurate

and beautiful. Price by mail, post-paid,

\$1 50. Address,

S. R. WELLS, 389 Broadway, New York.

•

A Manual of Instruction in

the Art of Wood Engraving: with a

description of the necessary Tools and

Apparatus, and concise directions for their

use; explanation of the terms used, and

the methods employed for producing the

various classes of Wood Engravings. By

S. E. Fuller, with Illustrations by the

author. Price 50 cents, sent by mail, post-

paid, by

S. R. WELLS, Publisher,

389 Broadway, New York.

2t.

## Eclectic Medical College of

PENNSYLVANIA.

This College Holds Three Sessions each

Year.

The First Session commences October

8th, and continues until the end of January.

The Second Session, commencing Feb.

1st, continues until the beginning of May.

The Third Session continues through the

summer months.

It has an able corps of twelve Professors,

and every department of Medicine and

Surgery is thoroughly taught.

FACULTY OF THE COLLEGE.

Joseph Sites, M.D., Prof. of Obstetrics and

Diseases of Women and Children.

Henry Hollembaek, M.D., Prof. of Materia

Medica and Pharmacy.

Joseph P. Fittler, M.D., Prof. of Chemistry

and Toxicology.

John Buchanan, M.D., Prof. of Surgery and

Institute of Medicine.

William Clark, M.D., Prof. of Practice of

Medicine.

Edward Down, M.D., Prof. of Descriptive

and Comparative Anatomy.

Emil Querner, M.D., Prof. of Physiology

and Microscopy.

Lewis A. Hall, M.D., Prof. of Diseases of

the Nervous System.

A. Rittenhouse, M.D., Prof. of Special

Pathology and Diagnosis.

J. V. Lewis, LL.D., Lecturer on Medical

Jurispudence.

James Corran, M.A., M.D., Demonstrator

of Anatomy.

L. D. McMichael, M.D., Demonstrator of

Surgical Anatomy.

Splendid Hospital and Clinical Instruc-

tion is afforded. Free tickets to all our

City Hospitals are provided. Dissecting

material abundant.

Perpetual Scholarships are sold for \$60;

no other expenses.

For particulars, address JOSEPH SITES,

M.D., Dean, Sixth and Callowhill Streets,

Philadelphia, Pa.

## THE ECLECTIC MEDICAL

JOURNAL OF PENNSYLVANIA. Published

Monthly. 48 Pages. Price \$2 per annum.

The most original and progressive Medi-

cal Journal in the United States. All arti-

cles original and thoroughly practical.

Splendid inducements to subscribers for

1868. Premium engravings, valued at \$3,

given to each subscriber. Specimen copy

sent free.

Address, JOHN BUCHANAN, 227 North

Twelfth Street, Philadelphia, Pa.

## Davies & Kent, Printers,

Stereotypers, and Electrotypers, No. 183

William Street (cor. of Spruce), New York.

Note. Circular, Bill-Head, and Card

Printing neatly and promptly executed.

## Patent Offices.—Inventors

who wish to take out Letters Patent are

advised to counsel with MUNY & CO.

Editors of the *Scientific American*, who

have prosecuted claims before the Patent

Office for over Twenty Years. Their

American and European Patent Agency is

the most extensive in the world. Charges

less than any other reliable agency. A

Pamphlet, containing full instructions to

inventors, is sent gratis.

A handsome Bound Volume, con-

taining 150 Mechanical Engravings, and

the United States Census by Counties,

with Hints and Receipts for Mechanics,

mailed on receipt of 25 cents. Address

MUNY & CO.

37 Park Row, New York.

June 3t

•

The Practical Farmer and

RURAL ADVERTISER. Monthly Periodical

of 16 quarto pages. Now in its fifth year

of publication. \$1 per annum, payable in

advance. Sample copies supplied on ap-

plication.



### American Artisan and Patent Record.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of inventors, and protecting the rights of Patentes.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many of the ablest writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 50 in advance. Single copies, by mail, six months, \$1 25 in advance.

The publishers of the *American Artisan* also extend to all Patent Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees." Address

BROWN, COOMBS & CO.,  
Proprietors of the *American Artisan*,  
Mch. U. No. 189 Broadway, New York.

### Watson's Manual of Calisthenics.

contains a complete course of physical exercises, WITHOUT APPARATUS. It has all needful directions, rules, and explanations, with sections on phonetics and respiration. The exercises are arranged in accordance with well-known principles of anatomy, physiology, and hygiene. They have been thoroughly tested, securing the happiest results. These exercises, practiced habitually and energetically, can not fail to yield grace, agility, suppleness, a ready hand, as well as robust health, and power of endurance. Almost any school-room or parlor will suffice for the exercises. For those who use the piano to enliven the exercises, there is music, prepared by the best masters.

The book is richly illustrated; is printed on superior paper, and bound in best style. A reviewer writes: "This is the most elaborate and satisfactory attempt yet made to apply practically to educational purposes the great truths of physiology, relating to physical culture and training. To those in authority it is a positive duty to promote the circulation of this book by every means in their power. All who have the physical welfare of the human race at heart, and understand how powerless the intellect is to contend against the burden of a feeble frame, are equally interested in its teachings, and answerable, each in his own sphere, however small it be, for the consequences of neglecting them." Sent by mail for \$1.

J. W. SCHERMERHORN & CO., Publishers, 14 Bond Street, New York. 2t.

### Hall's Great Geological Chart.

Size 6 ft. 6 in. by 5 ft., finely engraved and colored, exhibits the order of successive strata of rocks and the characteristic fossils which have given the key to this arrangement. It gives the appearance of a section were made from the surface toward the center of the earth, exposing the edges of the different layers. It is, in fact, such representation as may be seen in the banks of many rivers, as the Niagara, or in high rocky cliffs of lake or ocean shores, only it is much more extended.

This beautiful Chart was prepared by Professor Hall, that it might render a study so delightful in itself, and so practically useful, more extensively introduced, and more easily understood.

Only a limited number were produced from the lithographic stones. The subscribers have for sale a few of them, fresh and perfect.

Price, Mounted on Cloth and Rollers, \$18; wholesale price to Teachers, \$12. Key to Hall's Geological Chart, \$1.

J. W. SCHERMERHORN & CO., 14 Bond Street, New York. July 2t.



### Doty's Washing Machine, lately much improved—and the new Universal Clothes Wringer,

improved with *Roswell's Patent Double Cog-wheels*, and the *Patent Stop*, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save *their cost twice a year*, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty, we feel that we are masters of the position."—*Rev. Bishop Scott, M. E. Church.*

"It is worth one dollar a week in any family."—*N. Y. Tribune.*

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention of your excellent wringer."—*Rev. Theodore L. Cuyler.*

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—*New York Observer.*

"I heartily commend it to economists of time, money, and contentment."—*Rev. Dr. Bellows.*

"They save three-fourths of the labor and time, and pay for themselves, both in money and contentment."—*New Orleans Picayune.*

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a year's use, is thought more of to-day than ever, and would not be parted with under any circumstances."—*Solon Robinson.*

#### PRICES.

Send the retail price, Washer, \$14, extra Wringer, \$9, and we will forward either or both machines, free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, Gen. Agent,  
1t. 32 Cortland Street, New York.

### Secret Art of Catching Fish

In any water as fast as you can pull them out, and no humbug. Sent for 20 cents, by Julius Rising, Southwick, Mass. 1t.

### \$10 to \$20 a Day, Sure, and no money required in advance.

Agents wanted everywhere, male or female, to sell our *Patent Everlasting White Wire Clothes Lines*. Address the AMERICAN WIRE CO., 75 William Street, New York, or 16 Dearborn Street, Chicago. 1t.

### Edward O. Jenkins, Steam

Book and Job Printer, and Stereotyper, No. 20 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

### Cheapest Bookstore in the

WORLD.—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROTHERS, 113 Nassau Street, New York.

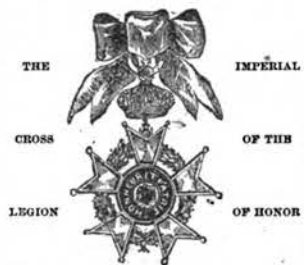
**Good Books by Mail.—Any** Book, Magazine, or Newspaper, no matter where or by whom published, may be ordered at Publisher's prices, from S. R. WELLS, 389 Broadway, New York

**WANTED—AGENTS—** \$75 to \$300 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid, and embroider in a most superior or manner. Price, only \$18. Fully warranted for five years.

We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay Agents from \$75 to \$300 per month and expenses, or a commission from which twice that amount can be made.—Address SECOMB & CO., PITTSBURGH, PA., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

### THE VERY HIGHEST PRIZE.



Was conferred on the Representative of the

GROVER & BAKER

SEWING MACHINES

At the EXPOSITION UNIVERSELLE, PARIS, 1867.

Salesrooms,  
3t. 495 BROADWAY, NEW YORK.

### Low Priced List.

BOOKS BY POST AT HALF PRICE! We have a few copies or remnants of editions which we will sell at *one half the regular prices* at this office, and simply adding postage when sent by mail. This offer will hold good during the present month, or till all shall be sold. The books will be sent, postage prepaid by us, on receipt of the smallest price named.

THE PHILOSOPHY OF SACRED HISTORY Considered in Relation to Human Aliment and the Wines of Scripture. By Sylvester Graham. Regular price, \$3; present, \$1 75.

THE POWER OF KINDNESS; Inculcating the Principles of Benevolence and Love. 75 cents. By first post, 40 cents.

FAMILIAR LESSONS ON ASTRONOMY. Designed for Children and Youth, in Schools and Families. \$1 50. Now 75 cents.

ILLUSTRATED BOTANY. With more than One Hundred Engravings, with a Floral Dictionary or Language of Flowers. \$1 50. Now only 87 cents.

THE FAMILY DENTIST; a popular Treatise on the Teeth, with various Recipes for their Preservation. \$1 50. 87 cents.

THE PHYSIOLOGY OF DIGESTION, with Experiments on the Gastric Juice. By Wm. Beaumont, Surgeon in U. S. Army. Very scarce. \$1 50. Now 87 cents.

HYDROPATHY FOR THE PEOPLE. With plain observations on Drugs, Diet, Water, Air, and Exercise. With Notes and Observations by R. T. Trail. 1 50. 87 cents.

THE WATER-CURE MANUAL. The various Modes of Bathing Illustrated, and Curative Effects of Water Treatment given. \$1 50. Now only 87 cents.

THE WATER-CURE IN AMERICA. Over Three Hundred Cases of various Diseases Treated with Water. \$1 75. 87 cents.

DR. ALCOCK ON THE USE OF TOBACCO. 25 cents. By post, 15 cents.

THE PHILOSOPHY OF MEMORISM. By Dr. Dods. 50 cents. 30 cents.

SCIENCE OF THE SOUL, Physiologically and Philosophically considered. By Dr. Haddock. 60 cents. Only 30 cents.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY; being a Course of Twelve Lectures. By Dr. Dods. \$1 50. 87 cents.

CHEMISTRY and its applications to Physiology, Agriculture, and Commerce. By Prof. Liebig. 50 cents. 30 cents.

THE PRACTICE OF WATER-CURE, with Evidence of its Efficacy and Safety. By Drs. Wilson and Gully. 50 cents. We send a copy for 30 cents.

ERRORS IN THE PRACTICE OF WATER-CURE. By J. H. Kausse. Retail 50 cents. Now 30 cents.

INTRODUCTION TO THE PRACTICE OF WATER-CURE. 25 cents, for 15 cents.

PHILOSOPHY OF THE WATER-CURE. A Development of the True Principles of Health and Longevity. By John Balburnie, M.D. 50 cents, for 30 cents.

THE PRINCIPLES OF HYDROPATHY; being a plain familiar Exposition of the Principles of the Water-Cure System. By D. A. Harsha. 25 cents, for 15 cents.

ACCIDENTS AND EMERGENCIES. Illustrated. 25 cents, for 15 cents.

THE CHOLERA; its Causes, Prevention, and Cure; with all Bowel Complaints; showing the inefficacy of the Drug-Treatment and the superiority of the Water-Cure. 50 cents, for 30 cents.

CURIOSITIES OF COMMON WATER, to which are added some Rules for Preserving Health by a Proper Course of Diet. 50 cents, for 30 cents.

EXPERIENCE IN WATER-CURE. A familiar Exposition of the Principles and Results of Water-Treatment. 50 cents, for 30 cents.

It is not probable that other editions of these works will ever be printed. Those who wish copies should order them at once.

We can also send a few copies of the following, by mail, at reduced prices. Some of them are a little shop-worn, but many of them are entirely fresh.

BEECHER'S RELIGIOUS TRAINING OF CHILDREN, in the School, the Family, and the Church. Retail \$1 75, for \$1 25.

AN APPEAL TO THE PEOPLE, in Behalf of their Rights as Authenticated Interpreters of the Bible. By C. E. Beecher. Retail \$1 50, for \$1 13.

SIGNS OF THE TIMES; the Dangers to Religious Liberty in the Present State of the World. By Bunsen. Retail \$1 50, for \$1 13.

THE RESULTS OF SLAVERY. By Cochlin. Retail \$1 50, for \$1 13.

THE LAST YEARS OF HENRY CLAY. By C. Colton. Retail \$2 75, for \$1 75.

QUESTIONS TO MARSH'S ECCLESIASTICAL HISTORY. Retail 75 cents, for 50 cents.

PHYSIOLOGY OF THE OPERA. Retail 50 cents, for 40 cents.

NAPOLEON III. IN ITALY, and other Poems. By E. B. Browning. 75 cents, for 50 cents.

WESTWARD EMPIRE; or, the great Drama of Human Progress. By E. L. Magoon. Retail \$1 50, for \$1 13.

CLARA; or, Slave Life in Europe. A novel. \$1 50, for \$1 13.

SOCIAL RELATIONS IN OUR SOUTHERN STATES. By D. R. Hundley. \$1 50, for \$1 13.

SPIRITUAL PROGRESS; or, Instructions in the Divine Life of the Soul. Retail \$1 50, for \$1 13.

PASTORAL REMINISCENCES. By S. R. Kalkoff. \$1 50, for \$1 13.

THE ENGLISH LANGUAGE IN ITS ELEMENTS AND FORMS, for Schools and Families. By W. C. Fowler. \$2 00, for \$1 50.

Address  
S. R. WELLS, 389 Broadway, New York.

**J. B. Lippincott & Co.**

HAVE JUST ISSUED

**THE AUTOBIOGRAPHY OF DR. BENJAMIN FRANKLIN.**

The first and only complete Edition of Franklin's Memoirs. Printed from the original MS. With Notes and an Introduction. Edited by the Hon. John Bigelow, late Minister of the United States to France. With Portrait. Large 12mo. Toned paper. Fine cloth, beveled boards. \$2 50.

This work is illustrated by a superb *Line Engraving*, from the pastel portrait by Duplessis, in Mr. Bigelow's possession.

**MAN'S ORIGIN AND DESTINY.**

Sketched from the Platform of the Sciences. In a Course of Lectures delivered before the Lowell Institute, in Boston, in the winter of 1865-6. By J. P. Lesley, Member of the National Academy of the United States, Secretary of the American Philosophical Society. With Illustrations. 1 vol., crown 8vo. Cloth. \$4.

**MASONIC BIOGRAPHY AND DICTIONARY**

Comprising the History of Ancient Masonry, Antiquity of Masonry, Written and Unwritten Law, Derivation and Definition of Masonic Terms, Biographies of Eminent Masons, Statistics, List of all Lodges in the United States, etc. Compiled by Augustus Row, K. T. 12mo. Tinted paper. Fine cloth. \$3.

**DAISY.**

A Sequel to "Melbourne House." By the Author of "The Wide, Wide World," "Queechy," etc. 12mo. Cloth. \$2.

**MORTE D'ARTHUR.**

Sir Thomas Malory's Book of King Arthur and his Noble Knights of the Round Table. The original Edition of Caxton revised for modern use, with an Introduction by Sir Edward Strachey, Bart. THE GLOBE EDITION. Square 12mo. Tinted paper. Cloth. \$1 75.

**VOL. I. OF LIPPINCOTT'S MAGAZINE OF LITERATURE, SCIENCE, AND EDUCATION.**

Containing a Serial Novel; numerous entertaining Tales and Sketches; papers on Finance, Science, and Education; Poetry; Miscellanies; Reviews, etc., etc. By Eminent Writers. Large 8vo., 680 pages. Printed on toned paper. Fine cloth. \$2 50.

**LIVES OF THE ENGLISH CARDINALS.**

Including Historical Notices of the Papal Court, from Nicholas Breakspere (Pope Adrian IV.) to Thomas Wolsey, Cardinal Legate. By Folkestone Williams, author of "The Court and Times of James I.," etc. 2 vols. 8vo. Cloth. \$12.

**OLD DECCAN DAYS; OR, HINDOO FAIRY LEGENDS CURRENT IN SOUTHERN INDIA.**

Collected from Oral Tradition. By M. Frere. With an Introduction and Notes by Sir Bartle Frere. Illustrated. 16mo. Tinted paper. Fine cloth. \$1 50.

**HISTORY OF CIVILIZATION IN THE FIFTH CENTURY.**

Translated, by permission, from the French of A. Fred. Ozanam, late Professor of French Literature in the Faculty of Letters at Paris. By A. C. Glyn, B.A. 2 vols., 12mo. Cloth. \$3 50. (Second Importation.)

Our Publications are for Sale by Booksellers generally, or will be sent by mail, postage free, on receipt of price, by J. B. LIPPINCOTT & CO., Publishers, 715 & 717 Market Street, Philadelphia.

ESTABLISHED 1861.

**THE GREAT AMERICAN TEA COMPANY**

RECEIVE THEIR TEAS BY THE CARGO

FROM THE BEST TEA DISTRICTS OF

CHINA AND JAPAN,

AND SELL THEM IN QUANTITIES TO SUIT CUSTOMERS

AT CARGO PRICES.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

**PRICE LIST OF TEAS.**

OOLONG (Black), 70c., 80c., 90c., best \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best \$1 30 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN 90c., \$1, \$1 10, best \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best \$1 50 per lb.

**COFFEE ROASTED AND GROUND DAILY.**

GROUND COFFEE, 20c., 25c., 30c., 35c., best 40c. per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our FRENCH BREAKFAST AND DINNER COFFEE, which we sell at the low price of 30c. per pound, and warrant to give perfect satisfaction. ROASTED (Unground), 30c., 35c., best 40c. per lb. GREEN (Unroasted), 25c., 30c., 35c., best 35c. per lb.

Parties sending club or other orders for less than \$30, had better send a Post-office draft or money with their orders, to save the expense of collections by Express, but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory, they can be returned, at our expense, within thirty days, and have the money refunded.

N. B.—Inhabitants of villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffee about one-third (besides the Express charges), by sending directly to "The Great American Tea Company."

BEWARE of all concerns that advertise themselves as branches of our Establishment, or copy our name either wholly or in part, as they are *bogus* or *imitations*. We have no branches, and do not, in any case, authorize the use of our name.

POST-OFFICE orders and drafts made payable to the order of "The Great American Tea Company." Direct letters and orders (as below, no more, no less).

**GREAT AMERICAN TEA COMPANY.**

Nos. 31 and 33 Vesey Street, New York.

Post Office Box 5,643, New York City.

**WEST'S IMPROVED PUMP.**

Anti-freezing and Double-acting. The best in use. We do know that the West Pump is all that any man ever requires, being economical, desirable, and efficient.—N. Y. Tribune.

SANCHO-PANZA WIND-MILL. Self-regulating, Self-adjusting, and Self-oiling. The latest and best.

It is very strongly built, is cheap, and always under perfect control.—Scientific American.

OTIS' PATENT LIGHTNING RODS. Of Copper or Galvanized Iron. The only perfect insulation in America.

"I would recommend to the public the use of the Otis' Patent Lightning Conductors."—Hon. HORACE MANN.

Agents wanted everywhere, with exclusive right. J. D. WEST, & CO., No. 40 Cortlandt St., N. Y.

**WORKS ON MAN.—For New**

Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**JENKINS' VEST-POCKET LEX-**

ICON. An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Monies, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York. tf.

**All interested in School**

Furniture should have knowledge of the great advantages of the  
**NEW AMERICAN SCHOOL DESKS AND SETTES.**

GEORGE MUNGER'S PATENTS.

I. THEIR COMFORT—being "constructed on Physiological Principles."

II. THE FOLDING SEAT, with its varied advantages.

III. THE DOVE-TAILED JOINING OF THE WOOD AND IRON, securing firmness, and preventing warping and checking.

IV. CHEAPNESS OF TRANSPORTATION—being readily and securely packed flat, as ordinary freight.

V. IN APPEARANCE they rival all other School Furniture now known. And they cost no more than the cheapest styles.

Send for Illustrated Description. Also a List of Articles for Every School.

J. W. SCHEMERHORN & CO., Manufacturers, 14 Bond Street, New York. 2t.

**Electro Vital—Dr. Jerome**

Kimber's Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER.

tf. 478 Broadway, New York.

**Our Gymnastic Apparatus**

is made of well-seasoned wood, varnished and polished. Dumb-bells and Indian Clubs are made of maple, beech, or birch; Wands of white ash; Hand-rings of cherry, birch, or mahogany.

There are four sizes of Dumb-bells—Nos. 1 and 2 are intended for boys and girls; No. 3 for women and youth; No. 4 for men. Price, per pair, of Nos. 1 and 2, 50 cents; of Nos. 3 and 4, 75 cents.

Two sizes of Hand-rings—No. 1 is for boys and girls; No. 2 for men and women. Per pair, 75 cents.

There are eight sizes of Indian Clubs—four of long clubs, and four of short ones. Nos. 1 and 2 are for women and youth; Nos. 3 and 4 for men. Price of Clubs, per pair, \$1 75 to \$6.

The Wand is seven-eighths inch in diameter. Price 30 cents; with metallic balls, 75 cents.

J. W. SCHEMERHORN & CO., Manufacturers, 14 Bond St., New York.

4t

**New Music.**

**The Eye that Brightens when I Come.** By Godfrey. Composer of "Glean" and "Mabel" Waltzes. 30cts.

**For Flute or Violin.** 15cts.

**Live in My Heart and Pay No Rent.** A Characteristic Irish Song. 30c.

For Violin, 15cts.

**Paulling Hard Against the Stream.** An excellent Song, with good Motto. 30c.

For Violin, 15cts.

**Dream of the Ball.** New Waltzes, by Godfrey. 40cts.

For Violin, 15cts.

**Wiener Bon-Bons.** New Waltzes, by Strauss. 40cts.

For Violin, 15cts.

**Golden Secret.** New Waltz, by Siedle. 30cts.

**Hill-Side.** New Galop, by Beyer. 35cts.

Very brilliant.

**The Grande Duchesse of Gerolstein.** All the principal melodies of this popular opera, among which are—

**The Sword of my Father.** 40cts.

For Violin, 15cts.

**Say to Him.** 40cts.

For Violin, 15cts.

**Song of the Letters.** 50cts.

For Violin, 15cts.

**Sabre Galop.** 35cts.

For Violin, 15cts.

**Feather Ball Galop.** 35cts.

SHEET MUSIC, and MUSIC BOOKS, and INSTRUCTION BOOKS for all Musical Instruments, sent BY MAIL, free of postage, to ANY ADDRESS IN THE UNITED STATES, on receipt of the marked price. FREDERICK BLUME, Publisher, 1135 Broadway, New York, second door above 11th Street. Branch, 306 Bowery. 1t.

## GOING AND GROWING.

MOTION is the first principle of life; stagnation, the prime element of death, moral, mental, and physical. The veins, the nerves, the tissues of the human body, are instinct with animation, every function performing its part properly when in perfect health. To be alive is to be in motion. Only the dead tree gives no response to the quickening influences of returning spring; only the dead limb, the useless appendage of the body, refuses to perform its required office.

But it is not living, simply, to be alive; there must be visible growth, an effort to attain to the full stature of a man; and this is not to be accomplished by standing still. It is through intercourse with each other that we obtain a knowledge of human nature, and not by close application to books; and practical Christianity is the surest evidence of a "growth in grace."

Going in the right way, a man becomes daily stronger, better, more like his Master. The mind also is enlarged and improved by travel. Take a man out of his study, and start him off where his books are the "running brooks," and if there is anything in him he will



FIG. 1.

develop more in one month, and feel himself altogether stronger, than if he had digested all the books that were published during that time. Let a farmer leave his agricultural pursuits for awhile, and mingle in scenes outside his own territorial possessions, and he will begin growing at a rate very far in advance of his corn or potatoes, and in a different way from onions or cabbages. His neighbor may be just as good a farmer, his corn and potatoes and grain may yield as large a profit, but if he does not move out of his place, he grows only like a vegetable, and is a poor, tasteless affair at the best.

We have often spoken together of the excellent qualities of a mutual friend, and remarked it was a pity he couldn't leave his business long enough to travel; it would be such an advantage to him. The opportunity came, and although he only went as far as Nebraska, and was absent but a fortnight, the effect upon him was similar to that produced by the Turkish bath. He had used his eyes; studied the people; viewed the country; and shaken the dust off his garments, so that he came out altogether a new man.

It so naturally follows, that the more we

know, the more we want to know, that you have only to give some people a start in life, and they are bound to keep on going. Planets that give out any luster are the planets that are in motion; and it is a pleasant thought that



FIG. 2.

even in a mundane sphere it is possible to attain to a splendor of growth that shall illuminate the pathway of those who shall come after us.

One day in winter a little fellow started from the corner of the street with a small-



FIG. 3.

sized snowball; he rolled it over and over, and before he got to the next corner it was more than he could manage, and he had to leave it. I am sure he learned a valuable lesson just there, that will be in his mind long after that mammoth snowball has melted away.



FIG. 4.

There's nothing like travel for taking the "warp" out of a man, and letting light into dark places; so if you are depressed in mind or body, sick of yourself and everybody else, "stand not upon the order of your going, but go at once."

VIRGINIA VARLEY.

## HATS À LA MODE.

HERE are specimens of ladies' hats according to the latest prescriptions of the mode. Verily, not one of them is serviceable to the maiden who would sport amid rural scenes in the laughing summer sunshine and avoid that "horrid" disfigurement, *tan*. We are, however, inclined to think that a little application of sun-ray to the pallid cheeks of our city belles would be a vast improvement. When on the beach, or in the meadow, girls, do not fear to face the sun in all his glory. Leave your parasols at home; get healthy, brown faces and peach-tinted cheeks; then you will have no need of Madame —'s cosmetics and beautifiers; you will possess the genuine and inestimable "bloom of youth." If you must wear these little restricted patches of hats, do as we suggest. We have less objection to these little hats than to the thoughtless little heads they are intended to cover. It is not the natural hair that is in the way of a phrenological examination, but the great heaps of artificial wadding, piled on simply to make a show, that we object to. When, O when will ladies dress their hair in a neat, clean, and healthful manner? But let us see what our neighbor, Mr. Terry, 409 Broadway, who brings out these new styles, has to say for them.

LA BELLE HELENE—Fig. 1.—Fine white Leghorn, crown low, sloping to the back. Trimmed with white velvet twist band, and a nestling of oak-leaves and acorns. The brim is peculiar, being longer in front, sloping gracefully over the forehead.

THE NILSSON—Fig. 2—is of white English milan, the



FIG. 5.

brim rolled and set close to the crown near the top, on the left side, the crown tapering very much, and small, flat top. The trimmings of white velvet, roll band and sprigs of daisies. White ribbon bow and streamers.

THE WHITE FAWN—Fig. 3—is of drab dunstable, taper crown, and long curled brim, faced with satin of same shade as hat. A gathering of raspberries vining around the crown completes the trimming.

THE UNION SQUARE HAT—Fig. 4.—Of English dunstable, brim faced with silk. Silk band and streamers. This hat is the gem of the season. It is in white drab and brown straw, and trimmed in the different colors according.

THE CAPE MAY—Fig. 5.—A straw of China pearl with an apology of a crown, and broad, sloping brim, trimmed with black velvet and streamers. Daisies are appointed in the squares.

Now, Mr. Terry, please let us have something seemly and sensible for the masculine gender. You fix up the hats, and we will fix up the heads!

## THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

Is devoted to **The Science of Man**, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in **Choosing a Pursuit**, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 50 cents. Now is the time to subscribe. A new volume began with the July number. Supplied by Booksellers and News-men everywhere.

SAMUEL R. WELLS, EDITOR, 389 Broadway, N. Y.

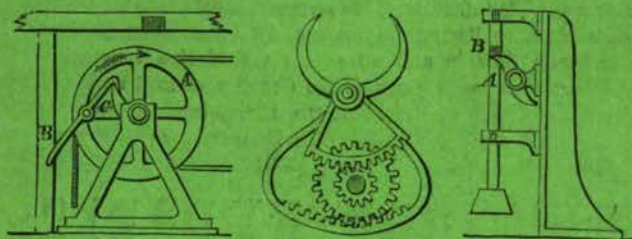


LOGGY, always Open and Free. Examinations of ladies and gentlemen daily. Ladies in attendance.



**Colgate & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are **SUPERIOR** in all the requisites of **GOOD TOILET SOAPS**, and consequently have become the **STANDARD** among Dealers and Consumers. Sold East and West, North and South.

—NOW READY—  
**FIVE HUNDRED AND SEVEN**



## MECHANICAL MOVEMENTS

EMBRACING ALL THOSE WHICH ARE MOST IMPORTANT IN

**Dynamics, Hydraulics, Hydrostatics, Pneumatics, Steam Engines, Mill and other Gearing, Horology, Presses and Miscellaneous Machinery; including many movements never before published, and several which have only recently come into use.**

By **HENRY T. BROWN,**

Editor of the "**American Artisan.**"

This table of "**MECHANICAL MOVEMENTS,**" which has appeared in the pages of the several volumes of the **AMERICAN ARTISAN,** is the **largest and most comprehensive ever published.** It will be issued in book form, with the engravings and letter-press arranged in an **ENTIRELY NOVEL MANNER,** affording great convenience for reference; and it will be found invaluable to the Engineer, the Machinist, the Draughtsman, the Inventor, the Student of Mechanics, and to Manufacturers and Artisans generally.

PRICE ONE DOLLAR; SENT BY MAIL FOR 15 CENTS EXTRA.

**BROWN, COOMBS & CO.**

Publishers of the "**AMERICAN ARTISAN,**"

No. 189 BROADWAY, NEW YORK

The American News Company, New York, are Agents for the Trade.

## AMPHION :

**A Collection of Four, Five, and Six-Part Songs,**  
FOR MALE VOICES, ORIGINAL AND SELECTED.

Words chiefly by **H. A. Clarke.** Music Selected and Arranged by **J. E. Gould,** Editors of "**The Opera Chorus Book,**" "**Sacred Chorus Book,**" etc. Complete in five books—Piano Score Separate Vocal Parts, each \$1 25. Piano Score, \$2. Mailed, post-paid. **Oliver Ditson & Co.,** Publishers 277 Washington Street, Boston. **Chas H Ditson & Co.,** 711 Broadway, New York.

### THE WEBER



## PIANOFORTES.

Are pronounced by the Musical Profession, the Conservatory of New York,

**The Best Pianofortes Manufactured,**

*Because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.*

A Descriptive Circular sent on application, WAREHOUSES, 429 Broome St., N. Y.



### CHASE'S Improved

Dollar Microscope,

Pat. July 10, 1866.

ADAPTED TO

All trades and professions: counterfeit money, cloth, seed. Sent post paid on receipt of \$1, by **S. R. WELLS,** 289 Broadway, N. Y.



## THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER FOR BOYS AND GIRLS ever published in literature.

It is edited by **ALFRED L. SEWELL,** and **EMILY HUNTINGTON MILLER.**

Volumes begin July or January. Back No. supplied. Terms, One Dollar a year; Sample copy ten cents.

**GREAT INDUCEMENTS** are offered to those who wish to raise clubs. Address, **ALFRED L. SEWELL,** Publisher, CHICAGO, ILL.

### ECLECTIC

## Medical Institute,

CINCINNATI, OHIO.

Two Seasons yearly, commencing in October and February.

Makes provision for a thorough Medical Education by Scholarship without the necessity of office pupilage.

### FOR ANNOUNCEMENT.

Catalogue of Eclectic Books and specimen Numbers of "**Eclectic Medical Journal.**"

Address,

**JOHN M. SCUDDER, M.D.,**  
Cincinnati, Ohio.



### WHEELER & WILSON

825 BROADWAY,  
NEW YORK.

MAKING

FOR FAMILIES

AND MANUFACTURERS.

**1,000 BUTTON-HOLES A DAY**



**AGENTS WANTED!**  
A this Wonderful Book Endorsed by 400,000 persons. Bells at sight to be Classed. Terms to Agents and subscribers presented. A copy given, any person who will procure a good Agent. Address **J. W. GOODE,** 148 Lake Street, Chicago, Or, 57 Park Row, N. York.

## SOMETHING NEW

**Sewing Machines within the Reach of All.**

A First Class Machine that sews with both single and double thread, and makes ten (10) varieties of stitches. Very simple in construction, durable and easily operated. Will Hem, Fold, Tuck, Bind, Braid, Cord, Seam (with out basting) and for Embroidery can be excelled by none. Sold at prices lower than ever before offered.

CALL AND EXAMINE

**WAGNER MANUFACTURING Co.**

No. 825 Broadway.

## PATENT OFFICES.

**INVENTORS** who wish to take out Letters Patent are advised to counsel with **MUNN & CO.,** Editors of the *Scientific American*, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A Pamphlet containing full Instructions to Inventors, is sent gratis. A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address,

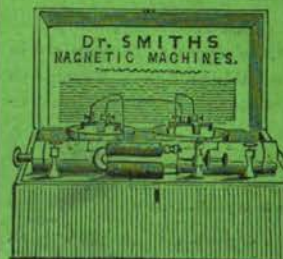
**MUNN & CO.,**

Aug. 31.

37 Park Row, New York

## ELECTRO-MAGNETIC MACHINES

FOR MEDICAL PURPOSES.



The only Electro-Medical Apparatus having strong direct current, as well as a weak and current. A direct current without interval in a medical point of view is of no value at all. The direct current at its negative pole, powerfully tonic and contractive, while at its positive pole it is diametrically the reverse.

It draws all metallic poisons from the human system at its negative pole, and when a tonic contractive action is required, as in hemorrhage and other relaxed conditions of the body, the capillaries at once, stops the effusion of blood and gives vigor to the system.

This machine is universally recommended by all leading physicians throughout the United States and Canada, as having double the magnetic power of any other machine.

It is self operating and is in a most portable black walnut case. Price with single cup battery \$18; double cup \$20. Send for circular.

Address, **CHARLES F. SMITH,**

Son of the late Dr. Samuel B. Smith,

309 Broadway, New York

**American Watches.**—"The best in the World." For sale at Waltham Factory prices by **T. E. FENNELL & CO.,** 189 Broadway, N. Y. Established 20 years. Price List sent on application.

Digitized by Google

HARVARD UNIVERSITY







# HOMŒOPATHIC MUTUAL LIFE INSURANCE CO.,

No. 231 Broadway, New-York.

This company insures all good Lives at

**LOWER RATES THAN ANY OTHER NEW YORK COMPANY,**

And makes a deduction from those rates to

**PERSONS USING THE HOMŒOPATHIC PRACTICE.**

Females insured without additional rates.

D. D. T. MARSHALL, President.  
ELIZUR WRIGHT, Consulting Actuary.  
A. HALSEY PLUMMER, Asst. Secretary.

JAMES CUSHING, Jr., Vice-President.  
EDWARD A. STANSBURY, Secretary.  
STEWART L. WOODFORD, Counsel.

**MEDICAL EXAMINERS.**

E. M. KELLOGG, M. D.,

J. W. MITCHELL, M. D.

**AGENTS & SOLICITORS WANTED. SEND FOR DOCUMENTS.**

## HURD & HOUGHTON,

NEW YORK,

WILL PUBLISH AUGUST 15th.

**1. Life in the Argentine Republic in the days of THE TYRANTS:** or, Civilization and Barbarism. From the Spanish of D. F. Sarmiento, LL.D., Minister Plenipotentiary from the Argentine Republic to the United States. With a Biographical Sketch by Mrs. Horace Mann, and a Portrait. In one volume, crown 8vo. Price, \$2.00.

\*A book pronounced by the *Revue des Deux Mondes* "instructive as history, interesting as a romance, brilliant with imagery and coloring." The work is now for the first time published in English and supplies a needed place in literature as an exposition of Government and society in South America. The sketch is drawn mainly from Senator Sarmiento's papers, and is a lively narrative of the romantic life led by one who is now regarded as among the foremost statesmen of South America.

SEPTEMBER FIFTH.

**2. Reminiscences of European Travel.**

By Andrew P. Peabody, D. D., LL.D., Preacher to Harvard University, and Plummer Professor of Christian Morals. In one volume, 16mo. Price \$1.50.

\*Dr. Peabody carried to Europe a mind trained to just observation, and the material which he brought back is consequently valuable and is presented in a most pleasant fashion. The book is never dull and is especially free from the guide book flavor.

**3. Fior D'Aliza.** BY ALPHONSE DE LAMARTINE. Translated from the French by George Perry. In one volume, 16mo. Price \$1.25.

A pretty story of Italian peasant life, which Lamartine apologizes for not having cast in poetry, so poetic is it in character.

LATELY PUBLISHED.

**4. Life, Letters, and Posthumous Works of FREDERIKA BREMER.** Edited by her Sister, Charlotte Bremer. Translated from the Swedish by Freda Milow. In one volume, crown 8vo. Price \$2.00.

Nothing we have ever read has so carried us into the heart of the Northland. . . . You live in the Swedish family. You make the acquaintance of the Swedish peasant. You sit down at their feasts. You look on at Christmas festivities. In short the whole of their life passes before you, in pleasant panorama from the cradle to the grave. On the whole, we have rarely read a more charming story than the biography.—*N.Y. Independent*

**5. The Game of Croquet.** Its Appointments and Laws. With descriptive illustrations. By R. Fellow. A new edition, enlarged and corrected. In one volume, crown 8vo. Paper, 25 cents; cloth, 50 cents.

A new edition, improved and enlarged, presenting the mode of playing the game most in vogue in England.

**FRESH & TRUTHFUL.**—Highly recommended by the leading Journals of all denominations.

## THE GOSPEL IN THE TREE

By ALEXANDER CLARK, A. M., (Editor our *School-day Visitor*.)

350 Pages, 42mo. gilt back, \$1.50.

This volume, on a general theme somewhat novel and in its treatment special topics, "original and natural," has elicited universal commendation from the Press and Pulpit. The publishers gratefully acknowledge the favor with which the book has been received. Upon application, they furnish, post-paid, to agents wishing to sell, or to individuals wishing to

## THE GOSPEL IN THE TREES,

A handsome four-page CIRCULAR, containing opinions from the prominent periodicals, including *The N. Y. Independent*, *The N. Y. Tribune*, *The Theological Journal*, *The Advocate*, *The Congregationalist*, *The National Baptist*, *The Christian Advance*, *Zion's Herald*, *The Methodist Recorder*, *The Morning Star*, and nearly all the principal religious and secular Papers and Magazines of the day; and from distinguished Divines, among whom are Pres. Mahan, of Adrian College, the Rev. M. W. Jacobus, D.D., LL.D., Author of "Notes on the Gospels," Dr. N. C. Hurt, President of Ohio Female College, Cincinnati, Dr. Watson, Rector of the Church of the Atonement, Philadelphia, Dr. T. H. Stockton, late Chaplain to House of Representatives, etc., etc.

The book is a model of typographical neatness and beauty, and aside from its inherent worth, is an ornament to any center-table or library, and is entirely appropriate for a present in any season. It is printed on heavy, tinted paper, from clear open type, and bound in a very substantial manner. Sabbath School teachers this work has peculiar interest, as suggestive of illustrations of Scripture truths from the common things in Nature.

Sent, Post-paid, in strong wrappers, to any address, on receipt of the price by the Publishers.

J. W. DAUGHADAY & Co.,

424 Walnut Street, Philadelphia

Or, S. R. WELLS, 389 BROADWAY, N. Y.

## THE REVOLUTION

THE ORGAN OF

The National Party of New America.

BASED ON

**Principle, not Policy; Justice, not Favors.—Men—their rights and nothing more; Women—their rights and nothing less.**

THE REVOLUTION is the only Political Journal in the nation that demands the **universal Suffrage for Women** in the re-constitution; that demands of Congress at this time to secure a Republic as form of Government to every State in the Union; that demands such an Amendment of the Federal Constitution as shall prohibit the States, North as well as South from disfranchising any of their own citizens. But as the Laborer can never reap the full results of his industry, even with the ballot in his hand, until the people have more enlightened views on political economy and wider for their protection, **The Revolution** will also discuss the interests of CAPITAL and LABOUR, FINANCE and TRADE. While **The Revolution** is not the organ of any existing Association, Sect or Party, it is the Medium for the discussion of every advanced connected with Social, Moral and Political progress. **The Revolution** is published every Thursday, at 37 Park Row (Room 2) New York.

ELIZABETH CADY STANTON, Editor.  
PARKER PILLSBURY,

SUSAN B. ANTHONY, Proprietor.

Terms, \$2 per year in advance. Five names (\$10) entitle the sender to one copy.

R. J. JOHNSON, Postmaster.

## Superior Imitation Gold Hunting Watches

THE OROIDE WATCH FACTORY.



OROIDE CASES, a newly discovered position, known only to ourselves, produce gold in appearance, keeping its color as worn, and as well finished as the best ones. These watches are in hunting cases at our own Factory, from the best material, the latest and most approved styles are made, and well-finished, with a view to the results in regard to wear and time. For appearance, durability, and time, they have been equalled by watches costing five times as much. Each one warranted by special titrate to keep accurate time. Price \$15. Gentlemen's and Ladies' sixes. For this sum any one can have an excellent watch, equal in appearance, and as good for time, gold—costing \$150. Also, Oroide Cases as well made as those of gold, from \$12 to \$20 sent to any part of the United States by express. Money need not be sent with order, as the bills can be paid when the goods are delivered by the express. Customers must pay ALL the express charges.

C. E. COLLINS & Co., 37 and 39 Nassau St., New York. Opposite P. O. (np st)

TO CLUBS—Where SIX WATCHES are ordered at one time, we will send EXTRA WATCH making SEVEN WATCHES FOR NINE DOLLARS.

CAUTION. Since our Oroide Watches have attained such a high reputation and demand for them has greatly increased, many persons are offering common and worthless watches for sale, representing them to be Oroide Watches, in some instances stating they are our Agents. We will state most positively that we employ no Agents, and that one else does or can make Oroide; consequently these representations are false. The true Oroide Watches can only be obtained by ordering directly from us.

## MEDICAL ELECTRICITY: embracing ELECTRO-Physiology and ELECTRICITY as a Therapeutic

Chief reference to practical medicine; showing the most approved Apparatus, Methods and Rules for the Medical Use of Electricity in the Treatment of Nervous Diseases. By A. C. GARRATT, M.D. Revised and Illustrated. Price post-paid \$3.50. Address S. R. WELLS, 389 Broadway, N.Y.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



MUEL R. WELLS, EDITOR.]

NEW YORK, SEPTEMBER, 1868.

[Vol. 48.—No. 3. WHOLE No. 357.]

ished on the First of each Month, at \$3 a year, by  
Edmon, S. R. WELLS, 380 Broadway, New York.

## Contents.

PAGE	PAGE
Burlingame..... 81	Does he Drink?..... 98
Anthropology..... 82	The Education of Criminals.. 99
Are the Yankees? and..... 84	The Candidates for the Presi-
..... 85	dency and Vice-Presidency. 100
..... 87	Our Winter Class..... 102
..... 88	Flat Justitia..... 103
..... 89	A Key Thought..... 103
..... 90	Cattle Shows..... 104
..... 91	Our Daily Lectures..... 104
..... 91	The Development Theory..... 105
..... 91	Intellectual Unfoldings of the
..... 91	Age..... 110
..... 92	Man and Woman Physically.. 110
..... 95	Missouri Mammoth Blackberry 111
..... 96	Personal..... 111
..... 96	"What They Say"..... 112
..... 96	Literary Notices..... 113
..... 97	To Our Correspondents..... 114
..... 98	Publisher's Department..... 114
..... 98	General Items..... 115
..... 98	The Chinese in California..... 120

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

### ANSON BURLINGAME, CHINESE MINISTER PLENIPOOTENTIARY.

THE interest displayed in the remarkable mission which this distinguished American has undertaken in behalf of the Chinese Government is universal; it would therefore be no slight omission did we not present his portrait to our widely disseminated readers.

Mr. Burlingame exhibits temperament—a combination of the Vital and Mental—a condition which produces much vigor of feeling and unusual sprightliness of mind. He is harmoniously developed in body, the recuperative organs furnishing abundant material for the use of his mechanical and nervous forces, so



PORTRAIT OF ANSON BURLINGAME.

that his different powers work with vigor, efficiency, and but little friction.

His social feelings are strong, rendering him genial and friendly, affectionate

and accommodating. The head rises high in the moral region, showing considerable interest in truth, justice, and religion, while at the same time he evidently possesses much pride and staunchness of character, which serve to strengthen and ennoble his manhood.

He has a sharp and practical intellect; readily appreciates the point and utility of whatever is proposed to his judgment, and quickly decides on the merits or demerits of questions. He possesses considerable executive ability by cerebral organization, which his sprightly temperament and positive intellect stimulate to active and prompt demonstration. He is industrious naturally, and at the same time ambitious to accomplish much more than what lies within the province of mediocrity. A good development of Hope inspires much enthusiasm in his nature, and renders him sanguine in expectation and influential with others.

Without the abstract philosophical profundity of the mere theorist, he possesses the practical energy and readiness of the utilitarian, and is the man to appreciate the real character of men and things, and adapt substantial means to the attainment of valuable ends.

He should, in fine, be known for his ambition, independence, resolution, promptness, cheerfulness, industry, warmth of social feeling, practical ability, manliness, and integrity.

#### BIOGRAPHY.

Hon. Anson Burlingame, Minister Plenipotentiary from China, was born at New Berlin, New York, November 14, 1822. While a mere child his father moved to the "Western Reserve," Ohio, and not long afterward to the (then) Territory of Michigan. At the Detroit Academy, and at the branch University of Michigan established in Detroit, young Burlingame found good opportunities for intellectual culture. After completing the collegiate course he entered the Law-school of Harvard, then enriched by the presence and instruction of Judge Story. Having received the Baccalaureate there, he opened an office in Boston in company with Mr. Briggs, and commenced the practice of law.

From the first he displayed much interest in politics; and soon after he had attached himself to the Boston bar, he was sent to the Massachusetts Senate, and subsequently was elected a member of the State Constitutional Convention by the town of Northboro'.

In 1853, being but thirty-one years old, he was elected to represent the district comprising Boston and Cambridge in Congress, and served in that capacity six years. He early acquired

prominence for oratorical ability, and, though one of the youngest members, exercised no little influence in the House of Representatives. He did not speak often; but when he did rise to address the chair, his language was emphatic and directly to the point. Probably his most memorable speech was that made on the occasion of the cowardly assault on Charles Sumner by Preston S. Brooks. Smarting under the wrongs of Massachusetts, he threw down the glove to the pro-slavery men of the South, and declared himself ready to defend freedom of speech and the State he represented on any field they might be assailed. Brooks sent a challenge. Mr. Burlingame accepted, and named a rifle. His father, a pioneer of the Daniel Boone type, though a stern old Puritan, had taught his son to be a "dead shot." The "fire-eater" Brooks was probably aware of this unpleasant fact, and failed to respond.

During the exciting political campaigns of 1856 to 1860 he canvassed the whole country, speaking in almost every State, and addressed many literary societies on the great topics of the day. Mr. Lincoln, shortly after his inaugural, tendered him the mission to Austria. Austria refused to receive him, because he was instrumental in raising the mission to Sardinia from the second to the first class, thus recognizing that great idea of Count Cavour's, "the unification of Italy." This act of Austria might have been questioned; but as the United States had a war at home to settle, it was thought better to transfer Mr. B. to China, and attend to Austria at a more convenient time.

Mr. Burlingame's career as Minister to China is well known. With Sir Frederick Bruce, Mr. Berthene, now at Washington, Mr. Balzerch, the former, and Mr. Vlangally, the present Russian Minister, he laid the foundations of the "co-operative policy" now adopted by their present representatives at Peking. This policy substitutes fair diplomatic action for the old doctrine of force, guarantees the autonomy of China, and proposes co-operation on all material matters in that empire. He made the draft of this co-operative policy, which received the assent of his colleagues as an authoritative history and exposition of it. He drew up an elaborate paper giving a construction of the different treaties upon a great number of hitherto doubtful points. This received the approval of his colleagues.

He was conspicuous for his opposition to the "Concession Doctrine," under which it was proposed by different civilized powers to take concessions of land at the Treaty ports, and which would have led to the disruption of China. Interesting himself in the development of the resources of the Chinese empire, Mr. Burlingame prevailed upon that Government to employ an American geologist, who has demonstrated the existence of vast coal deposits in the northern districts of China. He has been instrumental, also, in furthering the cause of education among the Chinese, so that a college has been opened. The first grant of

a submarine telegraph connecting the Treaty ports from Canton to Tien Tsin was made to Mr. Burlingame; and pursuant to his suggestion, "Wheaton's Elements of International Law" have been translated into Chinese at the expense of the Imperial Government, and has become a national text-book.

Mr. Burlingame has contributed much toward aiding mission effort among the "Celestials," where not many years ago no such enterprise found the slightest sympathy, but rather malicious opposition. Stations are now established on the plains of Mongolia, and are doing a good work with encouraging success.

The most important measure, probably, for the advancement of China in the interests of civilization, and that which has brought our fellow-countryman most conspicuously into notice, is the authoritative mission with which he is now invested, to represent the Chinese Government at the courts of all the Treaty Powers. Sir Rutherford Alcock said: "It is the greatest compliment ever paid to any man, and Mr. Burlingame deserves it."

Mr. Burlingame was on the point of visiting the thirteen Treaty ports, and then returning to the United States. Prince Kung had invited him to a farewell banquet, and during the ceremonies said: "Will your Excellency represent us officially as well as non-officially at the courts of the Treaty Powers?" Mr. Burlingame, supposing it was a graceful Chinese compliment, said that he would represent them unofficially as a friend, and the conversation passed into other channels. He was very much surprised when Mr. Brown, the Chinese secretary of the English Legation, called on him a few days after with a formal proposition from the Prince Regent Kung tendering him the mission. Mr. Burlingame, after very serious consideration and grave consultation with his friends, determined to accept it. He instantly communicated all the facts to his colleagues. They very kindly approved and rejoiced at this progressive step taken by China. Prince Kung came in solemn state to the United States Legation and presented the imperial decree, which bears date November 26, 1867, and is written on heavy yellow parchment, wrapped in yellow brocade satin, the imperial color, and encased in a yellow box. He has given him the title of Ambassador, and clothed him with the most ample powers.

The following interesting paragraphs, taken from a New York paper of June 25th last, are well worth a place in our sketch. They serve to show that China, after all, is not the slow and pent-up nation which she has been so long represented to be.

"Fourteen hundred years ago—it is the recorded evidence of written history—the Buddhist priests of China, representing a civilization and religion young enough to be aggressive, and led by missionary zeal, forced their way into our continent through its northwestern gate—Alaska—and explored intelligently and with tolerable thoroughness the Pacific slope.



"This is history, although Mr. Sumner has not embodied it in his exhaustive oration. Professor Carl Neuman, of Munich, whose name accredits all his statements, while in China, where he spent many years in a study of Chinese antiquities and bibliography, having collected, perhaps, the best China library extant, out of that kingdom, found in the year-books of the empire this fact well established. Those famous volumes have been preserved in that conservative country with marvelous care and accuracy, second only, perhaps, to that with which they were written. This distinguished scholar from these learned the story of the wonderful travels of the fifth century. Impelled by the laudable desire to carry their faith to the ends of the world, the priests of that day ventured the snows of the north and the stormy passage of the Aleutian isles, gained our western shore, and penetrated into Mexico. This was the country which struck them with especial admiration, and of which they have left flowing and impassioned descriptions. They called it the land of Fusung,—fusing being the Chinese name for the maguery or Mexican aloe, the fecund and wondrous tree which furnished the indolent and sensuous natives with shelter, clothing, and drink.

"This marvelous episode of history has passed out of memory, out of common tradition, and had almost been buried in the *debris* of forgotten records,—the pub. docs. of fourteen centuries ago. The time had not yet come,—the religion of the East was broad enough for all the lands. The heart and conscience of the world had not been awakened to the duties and responsibilities of the common brotherhood of race, and the bravery, and devotion, and learning of the old Buddhist priests went for nothing, or at least served only to point an ephemeral tale.

"The intercourse between continent and continent, which the long years have buried in oblivion, is to-day strangely renewed. The embassy headed by Mr. Burlingame is only another page of the bewildering romance, grander than the wildest flights of Oriental fancy, that crowds our swiftly advancing decade. No one can read the report of the banquet just given to the embassy, and the speeches made, as related yesterday, without emotions of intense intellectual excitement. The whole scene is a grand and impressive tribute to our advancing civilization. It tells of a latent strength in our undeveloped catholicity, which is working out for us a future we could not perhaps now even comprehend. And our country leads the van, "foremost in the files of time," and our radical, aggressive, moving party leads the country. *Gloria tibi, Domine.*"

PHRENOLOGY IN THE SCHOOL-ROOM.—A teacher in Pennsylvania says: "During the last five years the science of Phrenology has been of vast service to me. It has rendered the school-room one of the most pleasant of places, and its inmates among the happiest of persons." Every earnest teacher who tests Phrenology thus, will confirm this testimony.

#### PHRENO-ANTHROPOLOGY.

THE possible union of the English Phrenological and Ethnological bodies is now quite a prominent subject of discussion both in London and Edinburgh. In Germany, the "modern" ethnologists have pretty generally accepted the doctrines of Phrenology; but still "that citadel of bigoted prejudices," as a German ethnologist styled the English ethnological world, holds out. Dr. Hunt, a member of the London Anthropological Society, at the last session of that body in 1867, chose to attack the phrenological axiom, that "the brain is the organ of the mind," which he designated as a "gigantic assumption, because we know nothing of mind," and added: "We only know of mental phenomena in connection with the nervous system." In the course of his remarks he also made use of the expression of "the bastard science of Phrenology." His absurdities have, however, been pretty severely refuted by other members of the same body. J. W. Jackson, F.A.S.L., the author of several works on ethno-phrenological subjects—a long-tried, and one of the ablest defenders of Phrenology in the United Kingdom—took up the subject, and at the annual social meeting of the Edinburgh Phrenological Society, on the 21st of October, 1867, delivered a lecture from which we extract the following remarks:

"It is one of the most important events in the history of Phrenology, that it had thus been introduced to the notice of the Anthropological Society of London. He trusted to remove the adverse impression which appeared to exist on this subject. He would not, however, derange the order of the remarks he intended to make on the history and prospects of Phrenology. He would proceed to make a few observations on the errors of their predecessors, and on the manner in which their deficiencies may be supplemented, and add to the list of their discoveries by employment of clearer views and renewed energy. First, it was to be admitted that from the absolutely inductive method in which the several organs now constituting the phrenological chart were discovered, by a most careful comparison of character with cranial contours, extending over many hundred individual instances, it was almost unavoidable that Gall and his immediate followers should be organologists, thus exaggerating the importance of particular organs, regarded separately, and proportionately undervaluing the grander outlines of cranial contour. In accordance with the materialistic spirit of the age in which they lived, they assigned too much importance to quantity while disregarding quality. They continually rang changes on the size of organs and volume of brain, while temperament was spoken of rather incidentally, till at length it came to pass that large heads were regarded practically as the test of superior endowment. Cerebral development was also regarded as almost the sole index of character, and consequently they underestimated the significance of the remaining portions of the organism.

They were but imperfectly aware of the importance of respiration, alimentation, and locomotion to effective cerebration, and hence were not sufficiently careful in their observations on the chest, the abdomen, and the limbs and the extremities. They did not sufficiently understand that the organism is a structure integer, and not a mere congeries of isolated organs and independent functions. These errors marked the progress from ignorance to knowledge. After a pause of nearly a quarter of a century, Phrenology has entered upon its second phase of development, and the original founders of the science have lost much of their hold upon the reverence of the men of the present age. It is now necessary to look to the future rather than to the past, so as to prepare for the demands modern science is likely to make upon the professors of Phrenology. It was necessary to cease being only cerebral physiologists. Physiognomy must be studied, a bipolar relation between head and face being admitted, the functional activity of the former being often predicable from the predominant expression of the latter. Temperament should be studied in connection with anatomy and physiology, to learn their reaction on cerebration. The brain must also be studied pathologically as to quantity, quality, and contour. This would supply a new chapter to medical science, supply the physician with data hitherto unknown, for estimating constitutional tendencies. It was desirable to advance from human to comparative Phrenology by a careful comparison of the brains of brutes with their known habits and instincts. This should extend from the simplest radiate, through the mollusca, articulates, and vertebrata, up to man. The vertebrata would probably be found the most interesting, and among these the mammalia, as nearest to man; but the lower divisions should not be neglected, as in the articulates, for instance, we find the ant and the bee, with whom blind instinct assumes the form of a high intelligence. In such an inquiry it is most important to take into consideration the racial diversities of man, and by a careful comparison of these different types to endeavor to ascertain the conditions which determine their respective places in the scale of rational being. In this phrenologists would be aided by a study of those grander divisions of the nearly allied mammalia, termed by Prof. Owen *Lyncephala* (small brain), such as kangaroo; *Lissencephala* (smooth brain), such as sloth; *Gyrencephala* (convoluted brain), such as the ape, lion, dog, elephant—approaching so nearly, yet differing so from the *Archencephala* (governing brain), whereof the only existing example are the various races of men.

"Without insisting on the truth of a suggestion already familiar to some present, that man, as the aerial type of these quadrupedal mammalia, must ultimately produce profoundly correlative orders, species, and genera, whereof existing races and varieties are the germinal beginning; and contemplating the mammal brutes as simply the type of sentient being most nearly allied to man, we may feel sure

that a carefully conducted study of their habits and instincts, as compared with the simplicity or complexity of their cerebral structures, can not fail to throw considerable light on the capabilities of the various races of man. The speaker specially commended for study those animals susceptible of domestication. Their anatomical and physiological specialties should be compared with those of the wild and irclaimable varieties and species; and do these specialties throw any light on corresponding aptitude and inaptitude in their human correlates? From this it would at once be seen what a vast province of inquiry and weighty investigation lies beyond that narrow bound of recognized organology and temperament which phrenologists have been so contentedly studying for the last quarter of a century; that is, since he, whose labors we have now met to commemorate, had passed the meridian of his powers. And here—were George Combe once more among us—clear-headed, vigorous, expansive, and receptive as he was at five-and-thirty, he would be more dissatisfied than any man in this assembly with the fossilized condition of existing Phrenology, and would apply himself with all the vigor, force, and unwearied assiduity of the olden time to enlarge the boundary of this investigation, and to place it abreast with the wide areas and profound views of cotemporary science. And this brings me to our present position and the duties arising from it, more immediately in relation to the recent discussion on physi-anthropology during the last session of the London Anthropological Society of London. This discussion, as already remarked, inaugurates a new era in the history of Phrenology. It places it once more in the list of living sciences, and as a necessary accompaniment of this new position, our time-honored conclusions are questioned and our traditional ideas are disturbed. Some here are very indignant at the intimation that Phrenology is based on unfounded assumptions, derived from the older systems of mental philosophy which preceded it. But contemplated from the stand-point of positivism, such a conclusion is unavoidable. So viewed, Phrenology is still very largely in its metaphysical stage, and would be defined by a rigid follower of Combe as a philosophy rather than a science. Now, it is not necessary to be angry at this. Positivism, which may be defined as induction in its ultimates, was unknown in the earlier days of Mr. Combe, and was, of course, never dreamed of by Gall and Spurzheim. Its severity would have astonished Newton, and probably appalled Bacon himself. It inaugurates the reign of facts as opposed to that of ideas; and, left to itself, would probably en throne the concrete on the ruins of the abstract. In the logic of events, its advent was unavoidable. Its apostles are worthy of all honor, for it is their vocation to work at the foundation of knowledge, to see that these are trustworthy and secure. Their business is to look to the stability of the edifice of science, by the exclusion of all unsound blocks from its struc-

ture, and by insisting on the most rigid adherence to the plan of induction in the process of its edification. Phrenology, subjected to their ordeal, will emerge with its facts confirmed and its hypotheses destroyed.

"Again; some are astonished that our anthropological friends speak of reinvestigating the entire subject of cerebral structure and functions *de novo*, as if nothing certain had yet been ascertained as to the relation of the latter to the former. But why should we be offended at such a proposition which, if honestly carried out, can only eventuate in the establishment, on a still firmer basis, of all those great truths whereof we have been for so many years the despised witnesses? Would any astronomer object to a society of distinguished men determining to repeat the observations and verify the calculations on which his science professes to be based? It is the same with the chemist and the electrician. These gentlemen know that a reinvestigation of their accepted facts could only eventuate in their confirmation. And is there any reason why we should be animated by less confidence, or more alarmed by such iconoclastic zeal on the part of our new converts? If I have interpreted our attitude aright, during the many long years of patient expectation in which we have waited for such an event as the present, we have desired and courted rather than feared a thorough and searching investigation of the facts and principles of Phrenology, feeling assured that in all its main facts and grander conclusions it would emerge unscathed from the process.

"And lastly, some of you seem offended at the contemplated change of terminology, more especially the disuse of the term Phrenology. But on this subject I think we may remain comparatively easy, as, unless our friends the anthropologists succeed in founding an entirely new claim of cerebral physiology, it is not likely they will prevail in imposing a new nomenclature on a province of inquiry where they are as yet utter strangers, and wherein their labors will, as we apprehend, eventuate, not in the discovery of fundamental laws, but in the addition of corroborative and supplementary facts. This, however, is a question the consideration of which may well be postponed to a future occasion, when we as phrenologists shall doubtless be parties to the settlement.

"This brings me to the conclusion of my remarks, and to the object which I consider of more importance than anything else yet touched upon. I allude to the possible union of the phrenologists and anthropologists, if not in one society, then at least as closely allied and intimately associated bodies, avowedly devoted to the same grand object, namely, the Science of Man; pursued, not in the subjection to traditional ideas, but in strict obedience to the teachings of nature. With this science, Phrenology constitutes a most important province; and I trust, therefore, that the day is not far distant when every anthropologist will also be a student of Phrenology, and when, conversely,

every phrenologist will feel an enlightened interest in the progress of anthropology. But it is a step in this direction that we should rejoice at the recent discussion in London, inaugurated by the manly and fearless address of Dr. Hunt, who has doubtless initiated a movement which can not fail to be productive of the most important results to the Science of Man."

## WHO ARE THE YANKEES? AND WHAT?

BY ONE OF THEM.

ABROAD, we are all Yankees. Here, unless we happen to be of the New England type—or rooted and grounded among the granite hills of New Hampshire, a capital place to emigrate from, according to Webster—Daniel Webster—or among the icebergs of Massachusetts, or the lumbering population of Maine, or the natives of Connecticut, Rhode Island or Vermont; we plead not guilty, and vow and protest, if we do not swear outright, that we are not Yankees, no matter what people may say abroad; and that the Yankees—the real genuine Yankees—died in the wool, double twilled, with two knocks in the weaving, are always lying to the North and East of us, wherever we may happen to be found, whether in the Middle, or Southern, or Western States; and generally, wherever you find what passes for a *homogeneous* people—a people, that is, who, if they are not absolutely English, are at least British; being compounded of the English, and Scotch and Welsh and Irish, to begin with, and having scarcely a taint of Italian, or French, or Spanish blood, or a drop of the Swedish, or German or Dutch blood, outside of the larger cities; while, if you but step over the line, into New York, or New Jersey, Delaware, Pennsylvania, or Maryland, you find the Dutch, the Swedish, the German, or the Irish, not only abounding, but predominating; with intermixture, from every nation, kindred, and tongue, not only in the larger cities, and manufacturing towns and marts of trade, but all through the country; and if you wander away to the North, or to the extreme South, you have the French or Spanish populations, and sometimes both, swarming about your way. And yet, we are a homogeneous people. And why? Because we are like no other people on earth, being made up from the odds and ends of all creation—out of New England. Everywhere, from the Canadas to Louisiana and Florida, from far away down East to California, we talk the same language, so as to be understood by everybody belonging to us, which can not be said of any other people; while the stranger who speaks only good English, will find himself all at sea, twenty or thirty miles out of London, whether he journey toward Lancashire and Wales, or into Yorkshire and Northumberland, or along the sea-coast. We read the same books, and have substantially the same religious and political

views and social habits; and the same fixed, unchangeable, self-reliant spirit.

But the *National* Yankee is one thing; the *Sectional* Yankee another. As Americans, we have a character abroad, which does not belong to the *Sectional* Yankee, or New Englander. All our great historical achievements are credited to the Yankees, or to Brother Jonathan, which is the same thing to the multitude. All our doings in science and literature, all our discoveries in government, finance and legislation, all our improvements in war and peace, and all our victories by sea and land, are ascribed to the Yankees. If Mr. Teneyck's horse wins against the field at Newmarket, and he carries off a hundred thousand pounds, more or less, Mr. Teneyck is called a Yankee, and his horse another. If an American yacht outsails a whole fleet, so that some of the most renowned crafts are "*nowhere*," the credit is given, not to America, or Americans, not even to the United States, or New York, but to Yankee-land. This is all wrong, and must be put a stop to. New England has enough to brag of, and enough to justify her imperturbable self-complacency, without being allowed to arrogate for herself the national reputation.

If Powers launches a Greek slave, or Tilton, or Bierstadt, or Church a magnificent picture; if Hackett amazes all our ancient play-goers with his Falstaff, or Miss Cushman, with her Meg Merriles; or if Miss Kellogg astonishes in opera, or a prodigious outcry follows the exhibition of our sewing-machines and reapers and pianos; or if Prescott, or Motley, or Irving or Holmes, or Longfellow, or Whittier, are mentioned, they are always mentioned, not as Americans, except by the reviewers and magazines and newspapers, but as Yankees. Shall this be allowed to continue?

But the real Yankee, the unadulterate live Yankee is a creature by himself, and like no other upon the face of the earth. You find him nowhere out of New England, unless he may have been dislocated by some social convulsion, or driven abroad for awhile by the unappeasable restlessness of his nature, to "seek his fortune," here by hunting whales, and there by chasing buffaloes, here by digging gold in Australia or California, or by opening refreshment rooms on the way to Cairo, or among the Pyramids, or by dipping for oil, far below the deepest foundations of our strength.

Go to the Great West—you know where that is, I hope—and you will see much to remind you of the native Yankee, the drawling and loose-jointed, though active, shrewd, watchful, and quick-witted New Englander; but all these are counterfeit Yankees, Yankees at second-hand, with all their homely proverbs, quaint forms of speech, and whimsical extravagancies, exaggerated and caricatured. Out of New England, but among the diluted New Englanders, you may hear about "greased lightning," and about a politician or a stump orator "slopping over," or "drying up;" but

never within the boundaries of New England, *never*.

When Edward Everett spoke of scattering opinions "broadcast," and the phrase became forthwith a part of our common speech; and when somebody else of a like temper in the North said something about the logic of history, and the logic of events, and all our newspapers and orators and preachers took up the phrase, until they could hardly work out a long paragraph, upon any subject, without introducing their logic of this, and their logic of that, our Western brother would characterize a candidate for public office whom he was "going for"—"first, last, and all the way through"—as "all sorts of a man," and would say of a horse that lagged behind another, that he couldn't *begin* to run with him, or that, like the English yacht already referred to, he was *nowhere*.

"And so," said a Western traveler to one of our long, slab-sided, shiftless-looking lumbermen from Down-East, after they had been talking together awhile, "and so—you are from the East?"

"Rather guess, I am."

"*Why!*—I thought the wise men came from the East."

"*Wal*—an' the further you go west, the more you'll think so, I kind o' consate," said the Down-Easter.

Charles Matthews, although he caricatured our Brother Jonathan without remorse or compunction, and called him, not an American, but a Yankee, had capital notions of the truth, so far as dialect is concerned, or intonation, and his "Uncle Ben," and "I'll thank ye for that air trifle," both adopted from Jarvis, the painter, certainly one of the best story-tellers that ever breathed, were among the richest representations ever offered upon the stage; and yet, when he clothes that Yankee in "striped trousers" and a seal-skin waistcoat, and sets him running about, and shaking hands with everybody he meets on board a crowded steamboat, and makes him say, "I reck'n," "I guess," "I calc-late," he confounds all distinctions, and grossly caricatures. And so with our friend Hackett. Although his Yankee laugh is inimitable—so fat and unctuous—when he draws in a long breath after it, and most of his phraseology is unmatchable, where he gives a Western type of the translated Yankee, in the representation of "Nimrod Wildfire," and "puts it to you, like a gentleman," still, taken as a whole, as the embodiment of character, it is neither national nor sectional, but a gross idealism, like the Englishman's Johnny Crapeau in Hogarth's picture of Calais, or a Frenchman's notion of John Bull, with a monstrous paunch and a red waistcoat, stuffed with *ross-bef*.

And then, too, just call to mind the language that passes current on the stage, or in story books and newspapers, for Yankee speech. He is made to say *haouse*, *raound*, *paound*, etc., etc., as if that were characteristic of a New Englander; when you may traverse the whole

of Massachusetts, New Hampshire, Rhode Island, Connecticut, Vermont, and Maine without hearing the sound referred to, except now and then along the borders of Canada, or among the aboriginal Yankees, who preserve the dialect of their English fathers, from Devonshire and Yorkshire.

And yet, if you will but step over into New York, or into Maryland, even among the fastidious and highly cultivated Baltimoreans, or into New Brunswick and Nova Scotia, you will hear cows called *caous*, pound-cake, *paound-cake*, and as the settled pronunciation of the country. And so too, among the President-makers. Much of their language is pure Yankee, the Yankee of our Revolutionary fathers—*naow* for now, and *haow* for how. So common is this in England, that even Mr. John Stuart Mill never pronounces these and other like words in any other way.

"I all'ys ride with a *trotlin'rein*," said a fashionable young Baltimorean to me one day, at Cambridge, and with such a decidedly nasal twang, that I had no idea what he meant, and supposed, at first, that he was trying his hand upon our provincial Yankee, until he had repeated the phrase two or three times, when I found that he was talking Baltimore, instead of Boston, and only meant that he rode with a trotting rein.

Another peculiarity supposed to be characteristic of the New Englander, or genuine Yankee, is that of dropping the final *g* in such words as going, pudding, moving, etc. Yet, if you wander through Virginia, or Maryland, or parts of New York, including the city itself, or New Jersey or Delaware, you will find the habit almost universal, even among the well bred, the well educated, and the fashionable. Are they all Yankees? They say "good-mornin'," "will you try the puddin'?" and seem to regard it as a downright vulgarity, or at least as pedantry, to sound the *g*. Fifty or sixty years ago, the New Englanders were in that way; but it was never a characteristic—never a distinguishing ear-mark of that people; and is only to be heard now among our backwoodsmen, or the old-fashioned of a past generation. But on the stage, and off, and not only over sea, but among ourselves, in the Middle, Southern, and Western States, all these are held to be unquestionable Yankee.

Most of the clumsy, blundering misrepresentations which prevail, however, about our Yankee speech, may be traced to "Sam Slick" and Judge Halliburton, who give us for New Englandisms, the adulterated, or corrupt Yankee of the British Provinces, compounded with extravagant stage Yankee. For example: you never heard a native New Englander—hardly ever a native American—say, I thought as *how*—unless, to be sure, he was a native American, born 'tother side o' the line. Nor will you ever, under any circumstances, hear a native American—a native I mean of the United States, to say nothing of New England—say "I eats," or "I drinks," or



"they eats or drinks," or "I sees," or "they knows," language constantly put into the mouth of a newspaper Yankee, and sometimes of a stage Yankee, though the habit is almost universal in the mother country, among what are called the laboring, or lower classes, and among her expatriated provincials. At the bar of New England you will often hear, and from educated lawyers too, in the examination of witnesses, atrocious barbarisms, like "you was," and "they was," or "was you?" and "was they?" a habit acquired in their youth perhaps, and never entirely overcome by a collegiate education. To be sure, if hard pushed, these gentlemen might plead the example of Duncan's Cicero, or Leland's Demosthenes, for the grammatical propriety of "you was." And by the way—our "Conneticut Yankee," the blue light shingle-weaver, and manufacturer of wooden nutmegs, horn gun-flints, and cuckoo-clocks, with one single exception, that which the late General Humphreys, of merino celebrity, published in a capital farce fifty or sixty years ago, is a monstrous caricature, alike absurd, offensive, and preposterous. Generally speaking, he is made up from the English clown, the Yorkshire peasant, and the Western Buckeye or Hoosier.

Though a close observer, and a faithful delineator on ordinary occasions, and where the subject is familiar, and he is not betrayed into overdoing for the green-room or the omnibus, even Charles Dickens gives for genuine Yankee such forms of speech as the following: "If you are an Englishman," says he, in his "American Notes," "he *expects* that that railroad is pretty much like an English railroad. If you say no, he says *yes* (interrogatively), and asks in what respects they differ. You enumerate the heads of difference one by one, and he says *yes?* still interrogatively, to each. Then he *guesses* that you don't travel faster in England, and on your replying that you do, says *yes*, still interrogatively, and it is quite evident don't believe you."

Now here is the strangest jumble, worse than anything I had to take Mr. Charles Matthews over my knee for, in a London magazine, ever so long ago. The man that *guesses* never *expects* in the way mentioned; and the man that *expects* would consider it as a personal affront, if you should charge him with *guessing*. The native New Englander—the real Yankee—*guesses*; but the Southerner *reckons*, and therefore *expects*. All through Virginia, Ohio, and the West, everybody *reckons*—and all through New England, almost everybody *guesses* or *suspects*.

As well might our friend Boz have put into the mouth of a *native* such a phrase as the following—a phrase that no native American, born within the territory of the United States, ever used, except perhaps on a late occasion, when Mr. N. P. Willis, who had been Anglicised by his first marriage, ventured to introduce it in the hope, may be, of its running like his "upper tandom"—"Robert is a good fellow—is Robert."

And as for the interrogative answer *yes?* which Mr. Dickens has made such account of, not only did he never hear it from the mouth of a New Englander, but never, we may be very sure, from a native American belonging to this great Commonwealth of Empires. It is in fact essentially and characteristically English—and altogether English—like their saying "different *to*" for "different *from*," and so piteously exaggerated by the colonists and provincials of the mother country; like the stammering of their public speakers, a—a—a—and their parliamentary hesitation, aw—aw—aw—that you are generally sure of a running accompaniment from the well bred and fashionable, of *yes? yes, yes?* to everything you say among the Blue-noses, alternating with "*you know*," at every hitch and, with every answer, until you know not what to say, nor which way to look.

Yet more. In Chapter VI. we have the details of a conversation, held by Mr. Dickens with some subordinate of a prison, about the rules of the establishment. "When do the prisoners take exercise?" he asks. "Well, they do without it *pretty much*," is the answer, which would be anything but characteristic, admitting the answer to be faithfully reported. "Do they never walk in the yard?" says Mr. Dickens. "*Considerable seldom*," he would have us believe was the reply. "Sometimes, I suppose?" "Well, it's rare they do." And these are a part of the "American Notes, intended for general circulation," deliberately revised and corrected by the author, after the experience of twenty or twenty-five years. The incidents are undoubtedly American, and the object of the author eminently generous and just, but the language is not, nor in any sense, characteristic of our people. On the contrary, it would seem to have been made up for effect, as funny farces are compounded in the closet.

And again: here we have a sample of what the author heard with his own ears, twenty or twenty-five years ago, and then published to the world, not as a magazine story, not as an allowable romance, but as truthful and characteristic of a people he wanted his fellow-countrymen to be acquainted with; not as the tale of a traveler, but as the conscientious testimony of a witness on his good behavior, if not actually on oath, all which he now reaffirms without misgiving or compunction.

"There is a *clever* town in a *smart* lo-cation," he says, "where he *expects* you *conclude* to stop;" as if any mortal man ever employed such a collocation of words, in all his life, anywhere, as clever, smart, expects, and conclude in a single sentence, and after such a fashion—off the stage, I mean, or out of a newspaper. "*Clever*," when used in the sense referred to, is pure Yankee. "I thank you, sir, I'm cleverly," says "Mr. Richard Beverly," of Marblehead, according to Paul Allen; *smart* is pure Virginia, though used throughout the Carolinas, and over much of the West; a "right smart chance," they say

there, even the best educated, when they desire to recommend a tobacco plantation or a country store; "*expects*," you constantly hear in the South and Southwest, and nowhere else, employed in the sense mentioned, and "*conclude*," only among the native Yankees.

Yet all these ear-marks are crowded together, and sent abroad as so many distinguishing peculiarities of the New Englander. Why, even Yankee Hill, whose representations of the native Yankee are often masterly, though sometimes extravagant, was never guilty of such atrocious antitheses.

Nor is he altogether trustworthy in matters of more importance. He takes too much for granted, and jumps at conclusions, while portraying the "natives." For example, speaking of the factory girls at Lowell, and of their handsome dresses and general appearance, he says they are "not *above* clogs and pattens"—not meaning a pleasantry, but that they wear such encumbrances, and of course are *above* them, at such times. And yet the probability is, that not one girl in a thousand throughout New England ever saw or heard of a clog or patten. For myself, I can safely say that I never saw but one pair in all my life on this side of the Atlantic. English dairy-maids and Scotch lassies may sometimes bring over a pair, being unacquainted with the usages here, but they are soon cast aside, or go into the ash-hole, with dilapidated hoopskirts and unacknowledged brogans.

Let it be understood then, once for all, that the Yankees are New Englanders, and New Englanders only; that their dialect, intonation, and habits of speech are both incommunicable and inimitable—though capable of being counterfeited by such craftsmen as Jarvis, Matthews, Hackett, Hill, and Valentine, so as to deceive the unwary; and that they are as truly characteristic as are the peculiarities of the Scotchman, the Englishman, the Welshman, the Irishman, or the Frenchman; being, moreover, not *national*, but *sectional* or provincial, like those of the Yorkshireman, the Northumbrian, or the Cockney.

That the Yankees are wonderfully "cute"—sagacious, and crafty; honest, as the world goes, though not always overscrupulous in a bargain—and not much more given to stuffing turkeys and geese with pebbles, or leaving the crops in, than the Southern chivalry are to selling heavy logs and large "rocks" for the market price of Sea Island cotton, may as well be acknowledged at once. Their wooden nutmegs, horn gun-flints, and shoe-pegs which they are supposed to sell for the most precious of seeds by the dozen, do not find customers at home—the people are "too far north," as the Yorkshiremen say; and so they are sent South.

Thousands of stories are in circulation, both abroad and at home, about their unprincipled cunning and craftiness; but most of them are extravagant falsehoods, the "weak invention of the enemy." Yet many are true, and sometimes transcendently characteristic. For

ple: one story, well authenticated, runs in this fashion: A "Connetticut" peddler on his way through northern Virginia, and rattling so that his approach was heard far and near, as with the sound of cets or steam-whistles. On reaching the city at Madison Court-House, he lost no time in displaying his "notions," having what he called an assortment of "most everything under the sun." After night-fall, the bar-room and piazza were crowded with planters and lawyers and statesmen—all agents-makers, or embryo Presidents. They set upon our peddler, badgering and plaguing him by turns. But he kept his nerve, and sometimes managed to turn the tables upon his tormentors. At last, one of them took up a handful of dirty cards and asked him what he would charge for one of these Yankee tricks. "Wal! he had 'em of all kinds and for different prices—from two dollars a-dozen—best of 'em cheap enough at five." With the idea, they held a consultation, and finally agreed to "go in for a five," with uproarious laughter.

"Agreed," said the Yankee, holding out his hand and laughing as loud as the best of them; "please pony up—shell out—we never do our business; all cash down."

The money was paid up, and pocketed, and the peddler, with all seriousness, and after turning the cards a few minutes, the Yankee stood up, and stretched himself, and gaped, and then he took a light and disappeared. After waiting awhile, the company began to grow impatient, and asked the landlord to let him know that he'd better hurry up. It was dark and muddy, and some of them had a long way to go.

The landlord went up stairs and found the peddler asleep, or pretending to be asleep, his door locked and the bed pulled up to it. The landlord being indignant, and the company in what they called a *fix*, they went out all together for him to put in an appearance, and show them the trick they had played for "right away." "The trick," said the Yankee from underneath the bed-covers—"don't want another, do ye? Ha!int you'd want the best I know?" This the young men thought was too bad; but such was the laugh was against them, and the gray-headed planters too, they deterred at last to let the fellow off, instead of plaguing him on the spot, or barbecuing him as a runaway slave.

Another story they tell in the region where it is said to have happened, runs thus: Another "Connetticut" Yankee—he must have come of the Connecticut—where babies are born with their eye-teeth cut, went away off the back parts of Pennsylvania, among the honest, credulous, thriving German population, with a wagon load of cuckoo-clocks, which he got rid of at fifteen dollars a-piece, taking a part of his pay in "truck." He wanted the clocks to go for ten years—declaring they didn't turn out good after trial, he would make them good for nothin'. But all

of them stopped, and gave up the ghost within a week or two at farthest.

Next year, having run himself out, and being unable to replenish his stock on tick, he started off with the odds and ends of what he had left, and one cuckoo-clock—one only—and went over the same route, and saw the same people. But how? On reaching the log cabin of the first man he had "shaved," he professed great sorrow for the trouble he had given him, and for the disappointment he had caused; but he had been grossly cheated by the manufacturer, who had fobbed him off with a very inferior article, not worth five dollars; that as soon as he discovered the cheat, he meant to be off without losing a day; but, the weather was bad, the fall rains had set in, and he wanted to have certain improvements introduced, whereby the clocks would be sure to run for a week without winding up, and would be worth at least twenty-five dollars a-piece. Having had enough made to supply his customers along the last year's route, he had now come to take the old affair off their hands, and "seein' 'twas you," would say twenty dollars, for the new clock, and take the old one at the price he had sold it for, in part pay. "Vell now, datsh vat ich call vair, und ich danke Ihnen," said the honest German, and the bargain was clinched.

With that old clock, the unprincipled scamp started off to play the same trick on the second customer—and so on with the third and fourth, until he had gone through the whole—taking care not to return by the same road; pocketing five dollars with every exchange, and getting rid of his haberdashery at his own prices on the way. This story, allowing somewhat for exaggeration, is probably true—true in substance, I mean; but occasionally we get something a little too extravagant for belief, though verified by affidavits. For example, a certain peddler, who had become the pest of a neighborhood, which he had visited year after year, called at the door of a log cabin, where he had always managed to get rid of somethin', and to carry away somethin', however determined the old cornercracker and his family might be, never to have anything more to do with the 'tarnal Yankee or his plaguy wares.

"Anything wanted to-day?" he screams, through an open window, at which he sees a great bouncing girl. "Nothin' to-day," was the reply. But the Yankee persisted, and so did the girl, who finished at last by saying that "Dad was determined never to buy nothin' more—not a copper's worth—of any o' them good-for-nothin', thievin' Yankees," imitating the nasal symphony she supposed to be their characteristic. Still he persisted, offering to show her his treasures, and vowing that he never had such an assortment before, and never such bargains—in fact, he'd got about everything she could ask for.

"Any tin side-saddles?" squeaked a voice from the dark interior.

"Tin side-saddles! O, git aout!" said the Yankee, nodding to a white-haired old man, he had just got a glimpse of—as he sat rubbing

his knees and chuckling to himself near the window—"come to think on't," he added, after a moment's consideration, "I rather guess I've got one left," lugging forth a voluminous tin kitchen as he spoke, which it is said, though I can't quite believe that part of the story, he bought for a side-saddle, and gave to Bouncing Bet for a marriage gift.

Once more—at Norfolk, Virginia, they believe that many years ago, when the yellow fever was raging there, a Yankee sloop arrived with a cargo of coffins—in nests—the inside ones stuffed with onions. That such a story should be told of any people, whether true or false, shows, at least, what they are supposed to be.

[TO BE CONTINUED.]

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.

—Young's Night Thoughts.

## THE VIOLET IN THE SNOW. AN EMBLEM OF FAITH, HOPE, AND CHARITY.

BY REV. T. S. W. MOTT.

'Twas in the spring-time's early day,  
When suns begin to beam  
With fitful warmth, I took my way  
Along a valley stream;  
And as I passed sweet scenes among,  
With pensive steps and slow,  
I saw, where winter lingered long,  
A violet in the snow.

"Sweet, fragile flower! what dost thou there?"  
—'Twas thus my thoughts arose—  
"Why to this cold and biting air  
Thy tender frame expose?  
Why com'st thou thus untimely forth,  
Like smile of joy in woe?  
Thou little spark of life in death!  
Thou violet in the snow!"

The modest flower made no reply,  
But firm upbore her head  
'Midst wind and cold, while in her eye  
I marked a smile which said:  
"Go, ask fair Virtue how she's bright  
Where tears in darkness flow;  
And then thou'lt learn to read aright  
A violet in the snow."

And then I saw the moral here:  
'Tis thus where all is gloom,  
Where naught is left in light to cheer  
Our passage to the tomb;  
Where saddest seem their hearth and home,  
To mortals here below,  
The angel-form of Hope will come,  
Like violets in the snow—

To say a fairer, happier day  
In the dim future lies—  
Our March is passing into May,  
Our April's cloudy skies  
Will soon receive a warmer sun,  
Nor cold winds longer blow,  
Nor streams be seen with ice to run,  
Nor violets in the snow.

The moral yet is clearer now,  
'Tis thus where sorrows fall;  
Where gathering anguish knits the brow,  
And life's worst ills assail;

Where even Hope itself hath fled,  
Sweet Charity will go  
To soothe the heart, and rear the head,  
And dry the tears that flow.

The moral yet is clearer still :  
'Tis thus where darkness lowers  
'Round the tried soul, and doubling ill  
Benumbs her nobler powers,  
That Faith new born will point above,  
And peace serene bestow.  
Speaking of coming life and love,  
Though all around be snow.

Eternal Source of all that's bright,  
And pure, and fair, and brings  
Thy nobler, holier truth to light,  
By means of humbler things !  
Oh, teach my heart to see Thy love,  
Instruct my soul to know  
Thy hand alike in stars above,  
And violets in the snow !

And as I pass life's vale along,  
Oh, lend me still Thy light ;  
Still give me grace to flee the wrong,  
And aye pursue the right ;  
To read some lesson in each flower,  
Each scene where'er I go ;  
In every leaf that decks the bower,  
And violets in the snow !

Long years have passed since then away,  
And joy and grief been mine ;  
I've seen life's fairest flowers decay,  
Youth's warm, bright sun decline ;  
I've wandered on with weary foot,  
Through toil, and pain, and woe ;  
I've loved and lost, but ne'er forgot  
That violet in the snow !

#### INDIVIDUALITY IN RELIGION.

THE Gospel was never designed to be unbibled and made into lettered catalogues of *moods* and *mood notes*. "The letter killeth—the spirit giveth life." The restraints of religion do not lie along the Christian's pathway as so many roseless thorns to pierce and pain us at every step. Christianity does not require us to be forever looking after the faults and failures of others, in order that we may know exactly what things *not* to do. It is not a list of uneasy negatives. It is not a system arranged to push or drive by rearward forces. No man, since grace and truth were revealed in Jesus Christ, was ever scolded or scared any nearer heaven. The thunder of Sinai threatened and made men tremble ; but there is another mount, though not so high and dark and awful, whose summit held a cross, and He who was lifted up thereon *draws* all men unto Him ! The blood of Calvary is greater than the lightning of Sinai. Henceforth love is mightier than precept. Henceforth religious life is not so much a form as a service—a service which is the highest liberty, because it is emancipation in Christ Jesus who makes his followers free indeed.

We are not obliged to pass on in our discipleship with book in hand, or mortal confessor in sight, reading a ceremony, or listening to a sound, or ruminating on the published sins of other people, else we should commit new ones ourselves so rapidly and unexpectedly that the most orthodox creed-arranger would become bewildered in the attempt to classify them. The religion of Christ does not annoy us with

mere formal technicalities. There are no chronometer-gauged exactions to goad us to duty as a miserly creditor's constables dun a poor debtor for dues. No books of faith and service outside the Bible are worthy the permanence of stereotype plates to be printed from. No true man who recognizes his own individual accountability for *deeds done in the body* (not for words pronounced or unpronounced from the creed)—no true man can live in these grand republican years with any ecclesiasticism ahold of him, drilling and driving as a machine. The Scriptures of divine truth do not require that my soul's worship shall be a strict duplicate of the worship of somebody else's soul. Neither is my work to be estimated by the number of chips and shavings at the bench of the robust brother who has double the muscle that God has given to me.

Christianity gets deeper into a man than his clothes or his skin. It does a nobler thing to a man than bow and bend, and halt and turn, and shove him hither and thither in the crooked grooves of some blunderer who lived in the dim ages long before the wood of the cross began to grow. It has a grander mission than merely to take charge of the *seen* and *heard* of a man ; it lodges deep in the inmost soul, and works out from that center, until the world not only sees and hears, but knows and feels, that he "has been with Jesus and learned of Him."

I may subscribe to a system of rules, and be as exact in my observance of them as a clock is in ticking its swinging monotonies all day long and all night through ; and, just like the clock, be only running down the while. The Gospel is a marvel in its freedom from all non-essential sectarianisms which any mimic of a man might observe to the very shadow of a letter without being a spark the brighter or a degree the better for his trouble. It is time the Church had grown out of the childhood ages of the world—time that she waked up in the new morning this side the long night of ritualistic shades and symbols to the light and liberty of the Saviour come and risen. The Christian system, simple but sublime, infused by the impulses of the promised Spirit of all Truth, lifts men out of deep-worn channels, and places them on elevations of light and glory from whence vast and beautiful horizons sweep around, and glowing with living workers for God and man. There is growth from minority to manhood in the Gospel, and equal suffrage for all and forever. ALEXANDER CLARK.

SMILES.—Nothing on earth can smile but human beings. Gems may flash reflected light ; but what is a diamond flash compared with an eye-flash and mirth-flash ! A face that can not smile is like a bud that can not blossom. Laughter is day, and sobriety is night ; a smile is the twilight that hovers gently between both, and is more bewitching than either. It is possible for us all to wear a smile or a frown, at our own option. Either becomes habitual from frequent repetition.

#### LOVE.

Love, transcendent and divine,  
Gleams sweetly in the bread and wine,  
That speak of Christ the crucified,  
Who once for wretched sinners died !

Love, born of God, eternal, true,  
Stands sweetly forth to wondrous view,  
In God the Spirit's work of grace,  
To cleanse, exalt, and save our race !

Love, higher still, beyond degree,  
In God the Father we may see,  
Who gave his Son and Spirit too,  
Rebellious sinners to renew !

Love kindles in the Christian heart,  
And takes a brother's kindly part,  
In every time of sorest need,  
His soul to soothe, his form to feed.

Love, like the gently beaming sun,  
Imparts his grace to every one,  
Producing life and beauty, where,  
Else, all were death and blank despair.

Love bridges o'er the stream of death,  
And makes its passage but a breath,  
To which succeed the choral lays,  
Of bliss on bliss through endless days.

Love shall ascend with Christ the Lord,  
Takes His exceeding great reward ;  
For saints redeemed, a crown of light,  
Celestial brilliant, dazzling bright.

C. WELLINGTON.

#### ABBE FRANZ LISZT, THE CONFESSOR-MUSICIAN.

THIS countenance is indicative of unusual temperamental intensity. The sharp, nervous features are, to be sure, a little modified by their association with the broad cheek-bones and strong jaw of the Hungarian physique, but the extreme delicacy of organization and the fineness of the brain quality are marked. He is in the highest respect sensitive and susceptible to the influences of feeling and emotion. The high and ample forehead denotes intellectual discernment ; the capacious top-head exhibits moral and religious strength ; the side-head, so far as it can be seen, shows a deep sense of the beautiful and awful ; and the social tendencies, apparently, are by no means deficient. If the great breadth of the forehead, just over the superciliary ridge, evinces anything, it certainly shows Tune very large, and developed backward and upward toward Constructiveness and Ideality.

Spirituality is well marked by the broad arch of the top-head. This organ has doubtless exercised a most potent influence on his life,—an influence seemingly antagonistic to the great longings of his ambitious musical and ideal nature ;



and by it may be explained many of his extraordinary acts.

The mouth is an impressive feature in our portrait, indicating force of will and earnestness of purpose, while the symmetrical nose evinces unusual fullness of cerebral development. The Abbé must be a genial, winning priest as he is a fascinating musician.

#### BIOGRAPHY.

Though the Abbé Liszt now lives in the gloom and solitude of a Roman cloister, his genius still pervades the world, and his influence upon the musical life of the present day is probably as great as that of any other living master. "A strange star shone on his birth," says a German biographer, "the comet, which in that year of the world attracted all eyes upward," and disappeared. And such has been Franz Liszt's life. Like a resplendent meteor, he passed on his triumphal musical career, and to-day, as if tired of the world's applause, he seeks the retirement of a monk.

He was born on the 22d of October, 1811, at the little village of Raiding, near Oedenburg, Hungary, a few hours' ride from the Austrian capital of Vienna. At the age of five years he manifested a remarkable aptitude for music, and his father, who was a musician of some repute, carefully instructed his son on the piano-forte. In his ninth year he was taken to play at a public concert in Presburg, where his astonishing musical talent attracted the notice of some Hungarian noblemen, who procured for him the instructions of Karl Czerny and Salieri. For nearly two years he studied very earnestly under these distinguished tutors, and then again made his appearance before a public audience. A German journal thus describes this occasion:

"Franz Liszt was only eleven years of age when, in 1822, his father introduced him, a slender, blonde-haired boy, into one of the most brilliant circles in Vienna, already acquainted with a Mozart. Karl Czerny and Salieri were there; they sat with the boy's father, Adam Liszt, the friend of Haydn, in the neighborhood of the piano-forte, and watched the boy's graceful movements with deepest interest. From the farthest corner of the great hall a lady watched the young



PORTRAIT OF ABBÉ FRANZ LISZT.

musician eagerly as he now advanced to the instrument, and a sad smile flitted over her pale face as she heard the first notes vibrating through the hall. It was a concert piece of Hummel's, wonderfully spirited and vigorously executed; the player was not confused by the brilliant company, but appeared as calm and self-possessed as a pilot on a troubled sea. Not so the lady. She heard the rapturous applause which was given to the young pianist; she noticed the smile that settled upon his countenance as he rested for a moment by his father's side, and felt a conscious pride as she heard the admiration of the audience. \* \* \* Again the boy advanced to the piano; a short childlike bow, and the slender fingers glided in Hummel's H minor concert; the audience was delighted; and that womanly countenance became suffused with a deep blush of joy. For the last time he took his place for a free fantasia. The great hall was as still as a church during prayer, and one scarcely dared even to breathe. The themes were from Mozart and Beethoven, and his fingers moved in a magical, wondrous manner. Over Salieri's

countenance reigned now a proud smile; but the head of the blonde lady had sunk upon her breast, the hot tear-drops rolled down her cheeks, and she wished that no one might see her; her hands were clasped, and a silent, fervent prayer went up from that pure and pious soul for the young musician. So absorbed was she that she did not hear the voice which now startled her: "Madam, your son has played bravely. I am satisfied with him. You will live to delight in him, and may well feel proud of your boy. We will go to him!" The mother of Franz Liszt, for she it was, now arose, placed her hand in the arm of the gloomy-looking man who stood before her, and both walked toward the piano. The assembled people everywhere gave place to them; they did not speak; but every now and then the mother raised her tearful eyes to her conductor in wonder and almost in fear. Finally they came to the young musician.

"Mamma! — you really here—Beethoven!" cried he, blushing and agitated. A moment later the 'star of the evening' was hanging upon the neck of his mother; and the friendly smile of Ludwig van Beethoven was the first genuine laurel which the young musician ever gained."

This was Liszt's first real success. His first musical excursion was made in the following year, accompanied by both his parents. They gave concerts in many of the principal cities of Germany; and in Munich young Franz was greeted as "a second Mozart." These were the words, too, that greeted the slender, boyish form in the gilded salons of the aristocracy of Paris. There he was the subject of the most flattering attention. The Parisian press, without exception, were loud in their praise and prophecies. The concerts which Adam Liszt gave ended in a perfect ovation. But the boy did not become intoxicated by the overwhelming applause; his pious-hearted mother was his constant guardian. The *élite* of Paris could not draw from Franz Liszt his full powers; it was only when he was in his own room, with his own loved mother, that he was seen to perfection. Then his cheeks would glow, his eyes be lit up with joy, the hour and the time would be forgotten, until at last his fingers would drop tired and helpless, and his burning forehead would lay soothed on the shoulders of his mother. She was his idol, and he poured

out his young soul to her. The sudden illness of an only sister called the mother away, and father and son now traveled in the Departments, and crossed over to England, where Franz received the greatest attention.

In 1825 we meet Liszt again in Paris. A short opera, "Don Sancho," was being represented in the theater of the Royal Academy, and met with the greatest applause. The audience cried out the name of the composer, and Franz Liszt, scarcely fifteen years of age, was led forward to make his acknowledgments at the public tribunal.

Soon after this performance new sentiments were awakened; he became gloomy, melancholy, and solitary; he plunged deeply into religious books; the lives of the martyrs and the Confessions of St. Augustine were his constant study. But he still had one friend to whom he wrote out his scruples, his doubts, and his reveries, and she thanked the Lord for such an early transformation, and felt that her prayers were answered when she saw her beloved son resting in the deep shade of a religious establishment.

But even this silent life soon grew irksome, as it did also to her who had first wished it. His still life was suddenly broken. Paganini, the violin-king, was to give his first concert in Paris (1831), and at his first performance young Liszt sat in the far corner of the hall, drinking in the inspiration that he felt; and he returned home with the fixed idea of becoming the Paganini of the piano-forte. Day and night he never wearied in his endeavor to attain his goal.

When he again made his appearance in Paris, it was in a far different style from his former performances. Instead of the aristocratic *salon*, it was now merely a parlor. But it was graced by the ornament of bright intellects. By her own fireside sat the charming Madame Aurora Dudevant (George Sand); in the flickering light could also be seen Alfred de Musset, Jules Sandeau, Alfred de Vigny, the talented painter Delacroix, and sometimes even Victor Hugo was there.

In the company of Madame Dudevant and Adolph Pictet, Liszt, in the following year, spent the most delightful and untroubled portion of his life. Without plan or object they wandered wherever fancy led them, and were everywhere enthusiastically received. Of this period George Sand has written her charming Letters of Travel, and Pictet's Journey to Chamounix is simply an apotheosis of Liszt. Liszt himself has related the impressions of these treasured hours in his Years of Pilgrimage. In the cathedral of Freiburg, the most beautiful women and intellectual men listened to the world-renowned organ controlled by his master hand.

Thalberg appeared in Paris, and broke up the entrancing "dolce far niente" of Liszt, who felt jealous of the new rival whose concerts excited the wonder and praise of all Paris, Liszt presented himself before a public audience, and the *clat* with which the Parisians received

him, showed that his long absence had not diminished their enthusiasm over his music. Mendelssohn himself went to hear him, and wrote: "I have never seen a musician who has the musical sense so entirely at his finger's ends as Liszt has. \* \* \* He possesses a through-and-through musical feeling, the like of which is nowhere to be found." The judgment of the Paris world between the elegant Thalberg and the brilliant Liszt was charmingly expressed by a lady, who, when asked which was the greatest man, said, "Thalberg is the first, but Liszt is the only one."

It was ever a strange feature in Liszt's character that the moment the storm of rapturous applause began to ring about him, his soul would ardently long for solitude. He loved then to disappear suddenly from the theater of his success, and bury himself for months in unbroken stillness. This is the reason that we find him, in 1837, wandering through Italy, to Venice, Genoa, Florence, Rome, and Naples, without any definite object. It was only in the following year that he again appeared in public, at Vienna, when he gave a series of concerts in aid of the sufferers by the great inundation at Pesth. No wonder that his Hungarian countrymen could sing: "Franz Liszt, the people are proud of thee." In the same year he received a deputation of Hungarian noblemen, who invited him to Pesth, where he was received with extraordinary enthusiasm, and presented by the inhabitants with the sword of honor and the right of citizenship. The next few years was a succession of fresh triumphs, and probably no musician in the same space of time received so warm and flattering a welcome wherever he went; and nowhere was his reception warmer than to his own native village of Raiding, whose every inhabitant turned out to greet their "son;" for Franz Liszt never forgot the home of his childhood.

This wandering and apparently restless life may appear strange to us; but in that land of music, the poorest itinerant can travel from one end of the continent to the other with both ease and pleasure, giving his rude concerts at every little village. In a higher degree was this life of Liszt's. The language of Bach, of Handel, of Beethoven could be understood in every land; and it had never found a more eloquent expositor. Franz Liszt gave concerts in Vienna and Prague in 1840, and in St. Petersburg, Moscow, and Riga, in Russia, in the same year. In the summer of 1841 he visited England, returned through Holland and Belgium to Berlin, where he was received as "only his own fatherland" could receive him.

The following year he wandered over nearly the whole of Europe—Russia, France, Spain, Portugal, and Germany. In August, 1845, in company with Spohr, he directed the Beethoven Festival, held in Bonn, on the occasion of the inauguration of a monument to the great master. He visited also Hungary,

Transylvania, Moldavia, Wallachia, Constanti-nople, and Odessa, and tired of glory, voluntarily closed his career as a performer in the zenith of his fame. Then he commenced the second great mission of his life, that of director and composer, and in 1848, accepted an invitation from the Duke of Weimar to assume the conduct of the court concerts there. Henceforth Weimar became the chief musical center for all Europe.

"Who has ever seen Liszt as a conductor must have noticed the enthusiastic power with which he rules the whole orchestral strength as a totality. The accompanying orchestra is an animated body which he permeates and inflames with the inspiration of his own soul," said a critic who had seen him at Weimar. From 1848 to 1861 Weimar was continually crowded during the season by the nobility and talent of Europe. Many took up their residence there permanently. He was the means of bringing many promising young composers to public notice. Richard Wagner owes the success of his chief operas to Liszt's friendship. He taught many young and promising pianists gratuitously, for whose benefit he gave private performances. Here he wrote, in 1852, his "work of love"—a biography of Chopin, the famed Polish pianist and composer (born, 1810, at Zelazowa, near Warsaw; died at Paris, Oct. 14, 1849); the "Gipsies and their Music," in 1859; and contributed many articles on the operas of Wagner and other subjects to the "Neue Zeitschrift für Musik." His compositions, transcriptions, paraphrases, symphonies, organ and piano-forte pieces, sonatas, fantasias, capriccios, reminiscences, concertos, etc., mostly belong to this period of his life, and are very numerous. His most genial beauties are probably found in his "Hungarian Rhapsodies," in the melodies of his home, the songs, the dances and the marches of the Hungarians and the gipsies. The joys and sorrows of his own people, all their feelings and emotions, find echo therein.

Yet Franz Liszt was never happy even amid his most glorious successes. The early impressions fostered by his mother had taken deep root. She was in Paris, but their correspondence was as constant and loving as ever.

Great was the sorrow when, in 1861, Franz Liszt departed from the theater of his grandest success and took his course toward the "Eternal City," to re-enter the cloister.

Four years later, on the 26th of April, 1865, was consecrated, in the chapel of the Vatican, Abbé Liszt. His compositions now partook more of his religious character. He had in earlier years composed several smaller hymns, psalms, and sacred piano-forte and organ pieces. In the summer of 1862 he finished his celebrated opera of the "Holy Elizabeth." Under the roof of the Vatican he completed his opera of "Christ," which was first performed in the service of the mass there. His "Holy Elizabeth" has been performed in most of the chief cities of Europe; and at the Lu-

ther Festival in the Wartburg, in 1867, the composer himself was present as the conductor. That was a grand day for the German musical world.

This was the last appearance of Liszt outside of Rome in his professional capacity. In 1864, he had visited Weimar and Munich, and his own mother in Paris. This was his last visit to her; she died in 1866. Liszt lives now in the cloister of Monte Mario, which he chose as his residence soon after his entry into Rome. Before we close this sketch, let us take a glimpse at the life of the great musician there.

"Forty-four years (1866) have flown since Franz Liszt, the blonde-haired boy, began his brilliant career in Vienna. Again is a concert given by Franz Liszt; again we see him seated at the piano-forte. But instead of a crowded hall, this time there is only a single hearer, an aged countenance—Pio Nono, the Pope of Rome. In an apartment of the Vatican the Abbé Liszt plays before the Pope, and the melancholy eyes of the aged man brighten at the sounds which the earnest man in the dark robes evokes from the strings. \* \* \* In general, Liszt still lives in the cloister of Monte Mario. His intercourse is confined to a few friends, chiefly the high dignitaries of the Church. A near relationship binds him foremost to Cardinal Hohenlohe, with whom he lived, after his consecration, for nearly a year in the Vatican. The Pope himself has shown him many fatherly favors and numerous distinctions, which in former years were mostly given to him only by worldly princes, and as a mark of his highest grace added the brilliancy of his own order to the dark priestly robes of the musician. Sometimes he also visits him in his solitude, in order to listen to the charming productions of his genius, and Liszt usually remains then a long while in the presence of the Pope, who calls him 'his true son,' 'his Palestrina.'"

#### "HONESTY IS THE BEST POLICY."

This old saying, repeated so often by good people, and gaining thereby a kind of sanctity, is, nevertheless, a mischievous one to be floated so freely through the world.

That honesty and policy can have any connection whatever, can hardly be thought of by a right-minded, true-hearted person; and it seems to me a misfortune that the two words were ever linked together. The moment one stops to think of *policy* before doing what seems to him a duty, that moment his *honesty* becomes of a doubtful character.

It is sad to see how people are coaxed into "doing right" and "being good;" sad to hear so many appeals to the selfishness of our nature; sad to know that *policy*, after all, is the secret of much seeming honesty.

I heard a mother say to her little boy one day, "Now, do be a good boy, and you shall have a large piece of maple-sugar." The same

day I heard a minister say to his people, "Follow the course I have marked out to you, and you will not only gain much in this world, but eternal life in the next."

It was policy for the child to put on the appearance of goodness, and he understood it. Many may have thought it policy to be Christians when such inducements were offered.

Dangerous teachers are they, whether mothers or ministers, who teach those under their charge to look out for the gain, the result, of whatever they do. Is it right? is followed too often by that other question, "Is it expedient?" betraying an entire want of confidence in the providence of a loving Father who will ask nothing of His child that is not best for him to do—setting up weak human judgment against His all-wise and just demands. We can not know what is expedient, for the greatest seeming failure has often proved to be the most glorious success. But we can know what is *right*; at least we can know our highest conviction of right, and following that we shall be *true*, and a *true* man is to be honored, though he come far short of absolute truth, for he proves that he is striving after it, and is on the right road toward it.

Oh, mothers, do not offer rewards to your children for being hypocrites! Childhood should be glad and bright and beautiful, and it can never be when so unnatural.

Give to them, abundantly, tender words of sympathy and encouragement. Place in their hands gifts of love and appreciation, but never teach them to think that right doing deserves reward; for they will soon learn to value it according to the pay they get. Let goodness and truth be as natural to them as fragrance is to the flower, just as it ought to be. Do not send them out into the world with such miserable, unreliable guides as "Honesty is the best policy," "The safest way is to do right;" but rather teach them to cast policy away altogether, to forget reward, to feel that

"'Tis perdition to be *safe*,  
When for the truth we ought to die."

"Is it right?" My brother and my sister, when this question comes to you, for it often comes to all, and what is truest and best in you answers, "It is," let no forebodings of the result, no whispers of policy, detain you from obeying unhesitatingly this command of God. Though sacrifice and pain be the result, it will only show that they are needed.

"Is it truth?" If from the deepest consciousness of your soul the decision come, too plain to be misunderstood, that it is truth, then accept and advocate it, though it bear you into places new and strange, though it lead you into the most unpopular church and party, though it take from you friends and bring you enemies; though reproach and poverty and pain come upon you, still be true for the *truth's* sake, and like the noble Luther be too brave to "speak or act against your conscience."

HOPE ARLINGTON.

#### IN VAIN.

O'er the golden prime of morning time,  
To brood in sullen sorrow;  
From coward fears of future years,  
A stream of trouble borrow,  
When the sunny shine of present time  
Foretells a bright to-morrow.

The speeding noon comes all too soon  
To those whose hearts are lightest;  
Soon follow cares, and silver hairs  
O'er heads that now are brightest;  
But youth well sped, rich blessings shed,  
When bright locks change to whitest.

In vain to sigh for days gone by;  
Youth's mantle fits the wearer;  
But work and pray that ev'ry day  
May be to you the bearer  
Of something good of mental food,  
To make the soul grow fairer.

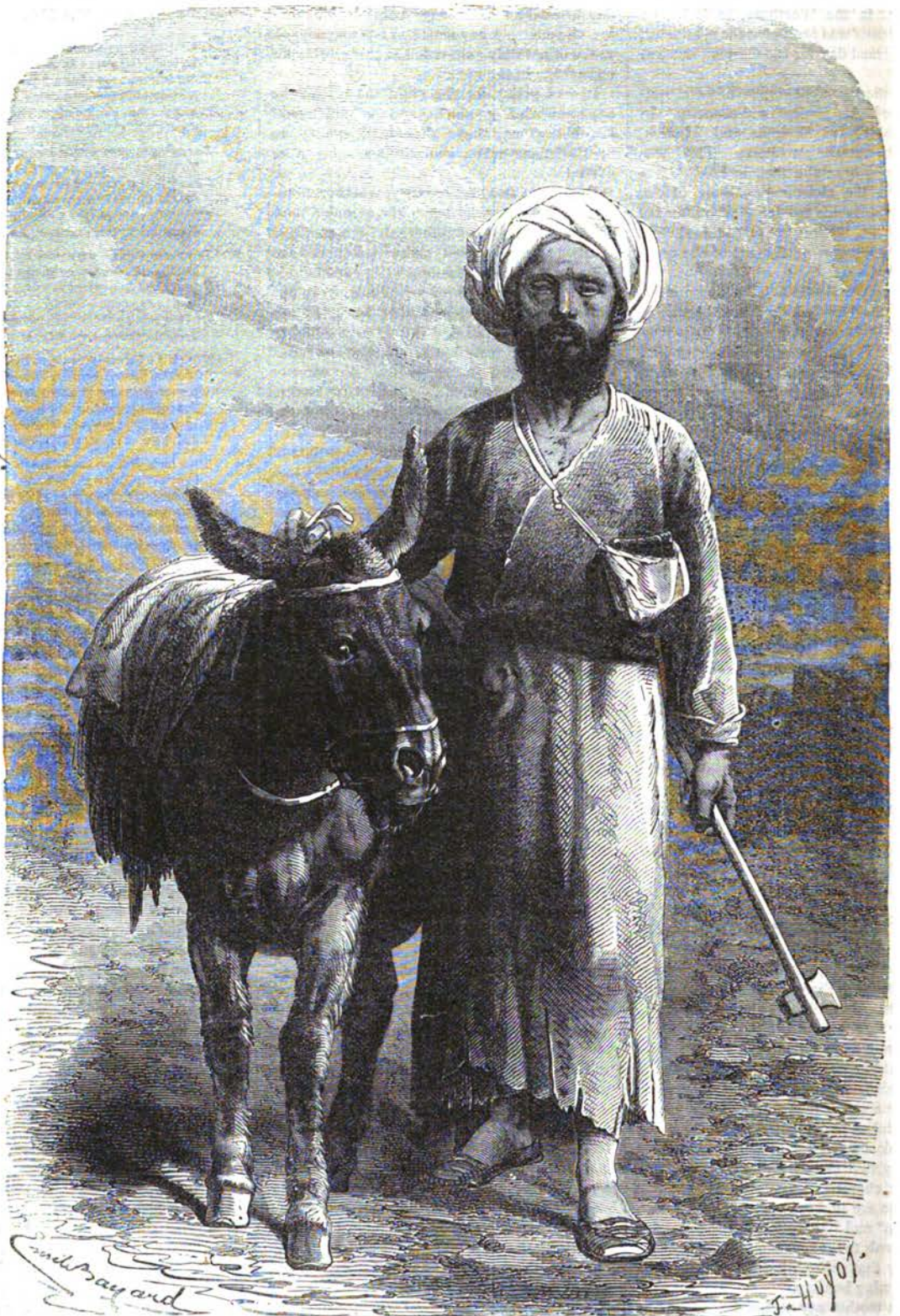
For all the harms of winter storms,  
If we're prepared to greet them  
With strength of nerve that does not swerve,  
But bravely, boldly meet them,  
Will strengthen roots to bear the fruits,  
And he who works shall eat them.

Then look aloft, and see the soft  
Gray light of dawn is nearing,  
And gleaming through the ether blue,  
The promised land appearing,  
When days of youth return in truth,  
In triple brightness cheering.

For God is just, and you may trust,  
Though ne'er his law divining,  
That though dark clouds the sunlight shrouds,  
Each has its silver lining,  
And 'round the wreath of cypress leaf  
The amaranth is twining.

SCIENCE AND SKEPTICISM.—The revelations of science may, and in the nature of things must, often be at variance with popular preconceptions; but variances of this kind need not give rise to hostility, nor preclude conviction. Theologians may be startled by new discoveries in science, just as their predecessors were by the assertions of astronomy; but they are not on that account entitled to accuse men of science of skepticism and infidelity; nor, on the other hand, have men of science any right to retort on theologians the charge of dogmatism and bigotry, because they are not prepared all at once to accept the new deductions. The skeptic and infidel is he who refuses facts and rejects the conclusions of enlightened reason; the dogmatist and bigot is he who, overestimating his own opinions, undervalues those of others and obstinately resists all conviction. What may be accepted by one mind under the bias of early training, may be insufficient to induce belief in another differently trained but equally earnest to arrive at the truth. "To faith," says Bunsen, "it is immaterial whether science discover truth in a spirit of skepticism or belief; and truth has been really found by both courses, but never by dishonesty or sloth." Arguments may prevail; abuse never wins over converts. Bad words never make good arguments; and we may rest assured that he who is in the habit of using them is by no means in a fitting spirit to enter as a worshiper into the great temple of truth. —*Man: Where, Whence, and Whither?*





VAMBÉRY IN HIS DERVISH DISGUISE.

**ARMINIUS VAMBÉRY,**  
THE HUNGARIAN ORIENTALIST.

THE Magyar or Hungarian race has long been a subject of profound investigation by the ethnologists of Europe. Its origin has not yet been exactly ascertained, although it is the generally received opinion that the Magyar is an offshoot from the Turanian stock. Differing in blood from nearly all the rest of Europe, this people exhibit marked peculiarities of mind and mode of life, which indicate both an Asiatic and a nomadic ancestry. The subject of this sketch is considered a good representative of the Magyar type, with some Teutonic elements infused. He early became interested in the endeavor to solve the intricate problem of the original derivation of his race, and he wished, as he said himself, by a practical study of the living languages of the related grades between the Magyars and the Turkish-Tartar tribes of Middle Asia, to trace out this origin. This was the star which led him to the Orient, from Hungary to Constantinople and Mecca; from Teheran, in Persia, across the Turkomanian desert to Khiva, Bokhara, and Samarkand, and even to Afghanistan. The accounts which he has given of his researches while on this journey are treasuries of ethnographical facts in relation to the Middle Asiatic tribes, some of which had never been visited by a European since the days of Marco Polo. Our sketch of himself and his travels must necessarily be very brief.

Arminius Vambéry (Vamberger) was born, in the year 1832, at Duna Szerdahely, a Danubian island belonging to the province of Presburg, Hungary. His ancestors appear originally to have emigrated from Germany, though they had been settled for some time in Hungary. His father, who died when Vambéry was very young, was a common Hungarian peasant, and his mother, a pious Protestant woman, early sent her son to the village school. When fifteen years of age he attended a school in the city of Presburg, where he studied industriously, though in great poverty, and managed to support himself by teaching the Slavic cooks and servants the Hungarian language. His own talent for languages developed very early, and by the time he was seventeen he had acquired, without a teacher, the Latin, Greek, French, Italian, English, Servian, and Croatian languages. He not only acquired them theoretically, but could speak them quite fluently and correctly; and his memory was so retentive that he daily committed six hundred words.

A testimony to his correctness of speech is thus recorded: he had been studying for a short time in a school at Vienna, where he was in very great poverty, when he was obliged to return to Presburg. He had no money with which to pay his fare, but while standing in the railroad depot he courageously spoke to two gentlemen, respecting his situation and need, in such excellent Latin, that

they immediately gave him a sum of money which more than sufficed to procure his passage ticket. His remarkable talent gained for him many friends after this, and in 1854 an office was procured for him in Posego, in Slavonia, whither he traveled on foot; but he did not hold his appointment any longer than consisted with the purpose he had in view of visiting the East.

In order to complete himself for this work, it was necessary that he should become acquainted with the languages, literature, and customs of the Mohammedans, and for that purpose he went to Constantinople. In an incredibly short space of time, his whole stay being little over four years, he had acquired twenty Oriental languages perfectly to his command, even exciting the attention of the sluggish Turks themselves, to whom he could talk like a native. He gained in position among them until he was made private secretary of Fuad Pasha, who gave him a good salary. In this office he had access to the archives of the country, received and answered all the state papers, and copied at his leisure hundreds of the most important historical documents. He forwarded important contributions of these labors to Hungarian, Austrian, and German journals, with which he was in constant correspondence. He called the attention of the Hungarian Academy to the existence of the remainder of the library of King Korrian, and for this and other service he was elected one of its members in 1860. It was through the influence of this Academy that he was enabled to consummate his long-projected travels.

Vambéry left Constantinople mysteriously in the year 1861, and, joining a party of Beggar Monks, proceeded first to Mecca, the shrine of the pilgrim monks, and thence to Teheran, the chief city of Persia. Here he gave himself out to be a pious Mohammedan, calling himself Reschid Effendi, and was soon known as a good friend of the poor and ragged Mecca pilgrims. He introduced many of these to the Turkish consul, procured them assistance, and even kept some at his own expense in order that he might thus more perfectly learn their language. In this manner he became acquainted with a party of pilgrims who were on their homeward journey to Bokhara, and to them he communicated his genuine Islam wish to visit the holy people of Khiva, Bokhara, and Samarkand. The Tartar pilgrims answered, "We are resolved not only to be thy friends, but also thy servants;" and he was received into the caravansary as a fellow-traveler, though they did not know him except as a holy dervish like themselves, for he, too, had been to Mecca the holy.

This caravan was a motley collection. "Some," says he, "rode on mules or camels, but the poor, foot-sores worshipers were very ragged. In my wretched clothing I had considered myself a beggar, but among these people I was a king." The head of the caravan was Hadschi Valal, of Aksu, in Chinese Tar-

tary, priest to the Chinese-Mussulman Government of the same province.

The time occupied in the journey was occasionally enlivened by the pilgrims singing pleasant songs, by relating to each other their adventures. The Hungarian dervish soon made himself friends by his conversations; he understood his audience intuitively, and realized now that he was fairly in the midst of Asiatic life.

The route from Teheran taken by the caravan was eastward, across the borders of Persia, across the Turkomanian Desert to Khiva, the chief city of the Turkomans, known even amid the lawless tribes of that portion of the country as the very seat of cruelty. He relates several appalling instances of judicial cruelty which he himself there witnessed. The present Khan of the province would procure for himself the name of a defender of his religion, and believes that he will acquire it by punishing the smallest offense with the most rigorous severity. The casting of a single glance upon a deeply-veiled woman is enough to bring upon the offender terrible punishment. A man who has committed adultery is hanged, while the woman is buried to the waist, in the neighborhood of the gallows, and then stoned to death by the mob. Scarce a day passed, during Vambéry's stay, that did not witness some poor victim hurried off to the scaffold. "But amid these rough scenes and customs," he remarks, "I have spent in Khiva and its provinces, in my dervish incognito, many of the most beautiful days of my travels."

From Khiva, which lies to the south of the Aral Sea, in Turkistan, the caravan proceeded in a southeasterly direction to Bokhara. Vambéry's mode of traveling was about as our engraving represents him. He had for his own use an ass, upon which he sometimes rode, and also half of a camel, which carried his traveling bag.

The heat, when they were fairly upon the desert, was intense, for it was July. They were obliged to travel six hours every day, besides at night, and the nomad Turkoman robbers constantly annoyed them.

Vambéry mentions a caravan station which they reached on the 4th of July, which bore the very attractive name of Adamkyyrylgan, that is, the place where people die. And truly it was a lifeless waste. As far as the eye could reach, extended an apparently boundless sea of sand, now whirled by the wind into huge rolling waves, and now reflecting the rays of the sun like the zephyr-stirred mirage of a still sea. No bird in the air, no worm or beetle upon the earth, was to be seen, but only traces of extinct life; the whitened bones of men and animals, in great accumulation, served as way-marks to the pilgrim travelers. This desert is very wide, and not a drop of water upon it. Vambéry's party soon felt the need of drink, and the languishing cry, "Water, water," was repeatedly uttered in vain by parched lips. On July 8th, Vambéry had only eight glasses of water in his store, and half of this was de-



voted to a dying fellow-traveler. The caravan can not wait for those to recover who fall sick, else the whole caravan would be lost. As soon as one's strength fails, he is placed on the way-side, a leathern bottle of water and some food are left him; he sees the long lines of the caravan gradually disappear in the far distance, and is left alone to his fate.

The leader of the caravan saw in the distance the signs of an approaching sand-storm, and having announced it, the pilgrims immediately threw themselves upon the sand; the camels instinctively laid themselves down upon their knees, stretched out their long necks, and buried their heads in the sand, while the travelers found what shelter they could behind them. The sand was driven over them with terrific force by the gale, and when it had subsided, the hot sand covered them to the depth of many inches. Toward evening of that day they were gladdened by the sight of a well in the distance; but, to their disappointment, it was found that the water was totally unfit to drink. Vambéry was now quite exhausted; he could not even alight from the camel upon which he had been placed, and his companions laid him down upon the sand. His inside burnt with insufferable heat, and his dizziness completely stupefied him. "I thought," says he, "that the last evening of my life had come." Fortunately, however, his fellow-pilgrims did not desert him. They did not forget his kindness in Teheran.

When he awoke on the morning of the 12th of July, he found himself in the miserable hut of a Persian slave, who refreshed him with milk, while his dark-bearded dervish companions stood around his bed, anxiously awaiting his recovery. Soon he was well again, and all the hardships of the past were forgotten, when, on the next day, they passed across the borders of Bokhara, and two days later entered the city of that name. This was the destination of his fellow-pilgrims, and it was a sad parting to him, for they had been his constant companions for nearly six months, and had stood faithfully by him in his need. "My heart would break," he says, "as the thought came to me that to these, my best friends in the world, whom I had to thank for the preservation of my life, I could not trust the secret of my incognito, but must constantly deceive them."

We have not the space to give in detail his arduous wanderings among the nomad tribes of Middle Asia. He everywhere maintained his dervish disguise, though he was often compelled to change his traveling companions. From Bokhara he first went to Samarkand, once a famous seat of Mohammedan learning, visiting the many and various native tribes on his way. The wandering, plundering Turkomen are set very vividly before our eyes in his descriptions of them; we see them fastening their solitary Persian prisoners to stakes in the lonely desert, and leaving them there to die; or, again, taking them in gangs across the dreary waste, and goading them by the sharp-

pointed spikes of the camel-drivers. Vambéry spent above a year among these people, and thence proceeding south and southwest to Afghanistan, which he describes as being an immense battle-field, ruled by various robber princes, who extorted money from the traveler under every pretext whatever. One stopping-place, Andschy, is thus characteristically described by the proverb: "Andschy has bitter, salt water, burning sand, poisonous flies, and scorpions; commend it not, since it is a picture of the real hell!" Some parts, however, especially the neighborhood of the city of Herat, the capital of a state of that name in Afghanistan, is described as being beautiful naturally, and is compared with a paradise. Herat itself is considered as the "gate of India and Central Asia," and is a place of great political importance. Its narrow, dirty streets are full of ruin, but among its bazaars, its mosques, its caravansaries, and its citadel, Vambéry found opportunities to carefully study the many different races that daily assemble there, from Khiva, Russia, India, Tartary, Turkestan, and Persia.

In this city Vambéry was in absolute want; his money was almost exhausted, and he must sell his faithful ass to get bread, or starve. His attendant, a native of Khiva, named Mollah Sochak, who now lives in Pesth, even went into the street and begged nourishment and materials for fire. In this extremity Vambéry went to the ruling prince, who was a mere boy, being only sixteen years of age, and who had been placed by his father over the conquered province. The young prince reclined upon a chair at the window, and continually amused himself by watching the evolutions of his soldiers in the court-yard, who were drilled after the European fashion, and were even under the command of an English officer. It was here that the following scene occurred as Vambéry made his appearance, showing at the same time the completeness of his disguise and the keenness of the young prince. The latter was surrounded, as usual, by the dignitaries of his court, and his vizier occupied a seat by his side. "The dervish uttered the usual form of greeting as he entered, and then seated himself in front of the young prince. "God, our Lord," said Vambéry, uttering the customary prayer on taking a seat, "let us receive a blessed place, for, truly, Thou art the best giver of quarters." The young prince looked eagerly into the face of the supposed dervish, and ere the latter had uttered "Amen," and composed his beard, sprang up from his seat, and pointing with his finger at Vambéry, half laughingly and half in wonder, exclaimed, "By God, I swear thou art an Englishman!" A loud laugh followed this singular fancy of the young ruler, who now stood by the stranger's side, amused as a child who has made a lucky discovery. "Tell me, he continued, "is it not true thou art an Ingles in disguise?" The dervish replied: "Stop! Thou knowest well the proverb, 'Hé who declares, even in jest, that a believer is an unbeliever, is himself an unbeliever.' Give me, rather, some-

thing for a fatika, wherewith I may continue my journey." The young prince sat down, remarking that he had never seen a Hadschi of Bokhara with such a face, whereupon Vambéry interposed that he was from Stamboul, showed him his passes, and was successful in getting his temporary wants supplied. Vambéry did not forget to write to this clever young Persian after he had returned home, and wished him success on account of his acuteness, and told him that though he was not an Englishman he was at least a European.

On the 10th of October, 1863, Vambéry left Herat in the company of a caravan nearly two thousand strong, and soon reached Mesched, in Persian Chorassan, where he could, now that all his dangers were past, bid farewell to his dervish dress, and once more appear as a European. But he could not part with his ragged old cloak, which had protected him so long; for it contained the results of all his wanderings, had protected him not only from the intense heat of a burning sun, but also from the observation of his companions, for if they had seen him engaged in writing they would have at once suspected his object. He wrote with lead pencil, in the Mongolian language; and when he made out plans and maps of the cities and states through which he passed, he secretly sewed them, together with his notes, into the lining of his cloak, which finally became so heavy that it was almost impossible to walk under its weight, and he constantly feared that its bulk would betray him. He limped, too, in his walk, slightly; but this apparent misfortune was a fortunate thing for him, as the Mohammedans reverence all men who are afflicted with any bodily infirmity.

In the month of June, 1864, Vambéry entered Constantinople, as unexpectedly as he had disappeared. He had long been given up as lost, for he had never dared to write. But his fame had gone long before him, and he was honored with marked attention from the learned and the great of every city through which he passed. In Vienna, the Emperor of Austria was personally introduced to his now distinguished subject, and the chair of the Professorship of Oriental Languages in the University of Pesth was immediately offered to him. This position he accepted, and still holds. He delivered his report before Sir Roderick Murchison and the London Geographical Society, and received marked attention while in England from Palmerston, Russell, and the most eminent scientific men.

The account of his journeyings appeared in the English language in London, in 1864, under the title of "Travels in Central Asia; being the Account of a Journey from Teheran Across the Turkoman Desert on the Eastern Shore of the Caspian, to Khiva, Bokhara, and Samarkand." This was followed by "Sketches of Central Asia; being Additional Chapters of Travels and Adventures, and on the Ethnology of Central Asia." Both these works were written by their author in the English language. We have before us a letter from him ourselves,



and can hardly detect a flaw either in the orthography or in the grammatical construction.

These works have found a warm reception in both England and America. They are thoroughly practical, and full of observations of the greatest value, now that the Eastern question excites so much interest. Among the topics discussed, the following are well worthy of attention: the productive power of the oases of Turkestan; the Turkoman and the slave trade; the inner life of the people of Central Asia; the Mohammedanism of Persia, etc. He tells us that these people are beginning to feel the pressure of the Western world; and their old organization must be broken up by the constant tide of emigration. His sketch of the literature of Bokhara proves that the Asiatic states have experienced a partial civilization.

The most interesting and entertaining part of his works is—a subject which no one is so well qualified to speak as Mr. Vambéry—the ethnography of the various races—the Turanian and Iranian—of Central Asia. There are two other races which he does not fail to discuss—the Anglo-Saxon and the Muscovite, the Briton and the Russian; the one extending its territory northward from the boundaries of India, and the other pushing forward its Cossack hordes across the steppes of Northern Asia southward. Soon they must meet, and the conflict, commenced in the Crimea, will probably have to be settled upon the sandy deserts of Central Asia. Mr. Vambéry says that Russia's progress needs watching.

Mr. Vambéry's last work is published in German, under the title of "Cägataische Sprachstudien" (Leipzig, Brockhaus, 1868). This is a work for which few possess equal qualifications, being a grammar of the language of Turkestan. The work is prefaced with an interesting essay on the distinctive peculiarities of the various dialects of the Turkish language, followed by copious notes and illustrative passages, including selections from the chief Uzbeg writers. The work is receiving great attention at the hands of the German scholars.

"BY FITS AND STARTS."—Spasmodic efforts amount to little or nothing. It is steady application that accomplishes. One may be easily "fired up" to do something, and as suddenly cooled off. The team—of men or horses—that pull together, and pull steadily, will do the work. But those who are always beginning, and never finishing, have more of the spasmodic than of the persevering. Moral: Teach your children to do one thing at a time, and to finish what they begin.

LET our laws and our institutions speak not of white men, not of red men, not of black men, not of men of any complexion; but, like the laws of God, the Ten Commandments, and the Lord's Prayer—let them speak of the people.  
—Horace Mann.

## Our Social Relations.

Domestic happiness, then only bliss  
Of paradise that has survived the fall!  
Then art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—Chapman.

### WHO AM I?

BY MRS. GEORGE WASHINGTON WYLLIS.

Who am I?

What does the PHRENOLOGICAL-JOURNAL-reading public want to know for? What difference does it make who cooks the intellectual omelette down in the editorial kitchen, as long as it is served up hot, smoking, and satisfactory?

There are some people who can't be satisfied unless they know all that there is to be known about everybody and everything. They are perpetually tormenting themselves with trying to ascertain the "reason why" of every occurrence. They never travel without establishing an immediate rapport with the machinery on steamboat and locomotive engine; they can not enjoy a new book unless they know the author's Christian, middle, and surname, and why he wrote it; and exactly how much money he got for it; and why he didn't get a little more; and why it was published by Press & Company, instead of Type & Sons! They pounce, the first thing, on the "Personal" column of the newspaper, and gloat with delight over the impertinent (and too often imaginary) little items that sensational reporters nowadays steal from the very edge of the domestic hearthstone—in short, they go through life one continual interrogation point. You avoid them by instinct, and yet they follow you like your shadow. If you add fuel to the fire of their curiosity by answering their questions, they are only stimulated to fresh investigations. Nobody but a policeman and a "First Lessons in Geography" has any business to ask so many questions.

What are you to do with such people? How can you satisfy them? You may tell a child that it has "two ears and but one mouth," and that its vocation in life is "to be seen and not to be heard;" but it won't do to apply the same charmingly repressive method to the grown-up babies who are unreasonably inquisitive. They are quick to take offense, and eager to imagine slights; and if you once begin to indulge their propensities, you will find your communications gradually enlarging and complicating themselves, after the fashion of that ancient and well-authenticated legend "The House that Jack Built!" When you have told them who you are, what security have you that they won't want to know how old you are, what your complexion is, whether you are tall or short, what church you are in the habit of attending, and what school of medicine you are partial to? Where is the catechism to end? Haven't I as good a right to turn round and ask who *they* are? And don't you think

they would very speedily intimate to me the propriety of minding my own business?

"They like me!" I am much obliged to them, and I fully appreciate their kindness; but just imagine me walking up to the first person on Broadway whose *tout ensemble* impressed me favorably, with "Excuse me, madam, but I like you—who are you?"

Perhaps it's the other way, and they don't like me, a circumstance that has been known to happen, improbable as it may seem. All the more reason that I should have the advantages pertaining to the anonymous state. Borrowing yet a second illustration from the practical aspect of every-day life, what sane individual would walk up to his neighbor and begin, "Sir, I do not like your appearance at all—the cut of your coat and the shape of your whiskers are quite intolerable to me, consequently I insist on knowing who you are, at once, and definitely!"

Don't you see that this delightful frankness wouldn't work well at all in general practice?

Some of my unknown friends want my photograph, too!

Now, of all things stiff, unmeaning, and inflexible, a photograph is the stiffest, most unmeaning, and least flexible. It may look like me, just as a marble statue looks like warm, glowing, living humanity—just as the artificial sparkle of a diamond resembles the free sunshine; but who ever knew the photograph that really gave any correct idea of a person, unless you have beforehand some personal association to vitalize its cold lines and formal, unthinking stare.

No, you can't have my picture, friends! When I am dead and gone, then is quite time to fall back upon photographs. But as long as there is a living, breathing, existing Me, just so long will I protest against being misrepresented by any such painfully correct libels. I am not a celebrity, and don't want to be, and don't pretend to be. And, consequently, I don't fancy the idea of my photograph in an album between Tom Thumb and Ex-President Jefferson Davis. It would certainly take unto itself wings and speed away. That is, it would, if it were anything like me; for I have always had a preference for choosing my own company!

I haven't told you who I am yet, have I? No, I thought not. A woman *can* keep a secret sometimes, even when she is discoursing upon that most delightful and attractive of subjects—herself.

Yes,—wouldn't you like to know? Wouldn't you enjoy canvassing me, and pulling me to pieces, figuratively speaking? Not that you are all so destructively inclined; there are some of you to whose gentle keeping one might safely trust name, fortune, and almost soul! who would be ready to palliate faults, excuse failings, and spread the comprehensive mantle of the sweetest charity over all backslidings. What would young writers do—aye, and old ones, too—if there were not such kindly spirits in the great audience of the public? But there are people enough to whom

the mere fact of authorship is sufficient to rouse all that is belligerent and fault-finding—people who think they *must* criticise every woman who is audacious enough to take up the pen. I can imagine their verdict quite vividly enough without giving it the advantage of reality: "Yes, an old maid, of course; nobody but an old maid would ever write in so exceedingly bitter and prejudiced a vein! A failure, socially speaking, in the great end and aim of a woman's life—matrimony—scarcely ever improves the temper. Bluestockings are almost always old maids!" "Married, is she? Well, they should think that a married woman might have enough to do without turning literary, that is, if she kept her home in decent order and looked after her husband's shirts!" "Old, eh? that juvenility of style is seldom acquired without years of practice!" "Young—what business has *she* to express herself so dogmatically?" "A country girl can certainly have had no great experience; it is the height of impertinence in her to attempt to discuss such social topics!" "A city lady necessarily moves in an artificial atmosphere, and has no means of judging society from an impartial standpoint!"

You see I have read my Esop's Fables—S. R. Wells' Illustrated Edition, page 70, "The Miller, his Son, and their Ass," with six pictures! I know very well that I couldn't please, any more than that respectable old piece of antiquity the Miller, even if I were to try—therefore I don't mean to try!

Here's my platform, since platforms are the fashion just now. I am going to mind my own business, and do the very best I can to instruct, amuse, and perhaps improve a little. If you want to become acquainted with me, why, here I am, most happy to spend a few minutes with you, once a month, under the protecting wing of my good friend the PHRENOLOGICAL JOURNAL. But you mustn't ask too many questions. It is so much easier to express one's mind from behind theegis of the little sanctum in No. 389 Broadway! And every reader of the JOURNAL is my special and confidential friend; taken individually, I'm ready to shake hands with him or her in spirit, at any time they please. I have much kindness and indulgence to thank them for. Nor do I forget the patience with which they have heard me. Now, what else could the most unreasonable and exacting of publics ask for?

Dear me! what a lot of I's there is in this article! but how else can a body excuse a body for not telling everybody else who a body is? (Not an uningenious way of avoiding the obtrusive personal pronoun that!) Egotism can not always be avoided.

Who am I? A faithful reader of the AMERICAN PHRENOLOGICAL JOURNAL; a believer, not in *isms*, but in reforms; one who can sew on buttons and hold a pen with equal dexterity; a devotee of nature, and a *woman*, with all a woman's instincts and impulses. Don't you think you ought to be satisfied with this answer?

### BEAUTIFY YOUR HOMES.

AMERICANS are necessarily utilitarians. In a new country, "use," before ornament, is the order. The various steel traps to catch wolf, bear, and fox are not inlaid with gold, silver, and pearl; nor is the ax, the hoe, or the plow ornamented. The frontiersman wants a rifle that is steady, strong, and true—that will put a bullet where he wants it put; while the more fashionable sportsmen of old settlements uses a polished or gilded gun. So the pioneer wears plain, strong "homespun" instead of silks, satins, and fine laces. But even the trapper, the hunter, and the pioneer farmer may do *something* toward cultivating a taste for the beauties of art and of nature. When locating his humble cabin he may have reference to the landscape, and so placing it that he can have a beautiful view of earth, trees, and sky. He may have evergreens, wild flowers, cascades, and other interesting natural objects. A patch of ground may be set with shrubs and vines, as well as with corn and cabbage; very soon the fragrance of sweet flowers, the charm of hill and dale, and the song of birds will beget a love even for the new home, though it be far, far from the haunts of early childhood. Later, when all the *necessaries* of life have been supplied, when the wants of the body no longer press, *then* we may look still higher for sources of improvement and enjoyment.

Now we come up into the region of ART. We think of architecture, music, painting, sculpture, and such accompaniments as tend to refine, elevate, and beget a higher civilization. Now we patronize those most skilled in the art of beautifying our lawns, our parks, our public buildings, and our private dwellings. Now, such works as were produced by the old masters are readily reproduced by newly invented processes at a very moderate cost—one-tenth of the original—and find their way into our drawing-rooms, libraries, and bed chambers.

Look at those marvels of beauty and cheapness produced by Messrs. Prang & Company of Boston, called "chromos." What can be more attractive, what more refining, than to have the walls of our rooms hung with these beautiful pictures? Money expended in this way will be invested in the means of a higher and constantly growing culture. What more appropriate birth-day present, by a father or mother, to son or daughter, than a choice picture, which would be a joy forever?

We should give more time and means to the cultivation of flowers. Every church—every school-house, seminary, college, hospital, and prison, as well as every dwelling-house, should have a flower garden. The humanizing influence of this could not be computed. It would soften the temper of the hardened, subdue and humanize even the brutal and criminal, and chasten and spiritualize those most favorably organized. Husband, wife, son, or daughter can not more surely win the esteem, the admiration or love of others than by doing all they can to beautify and render home attractive.

### THE VAGABOND-SAGE.

AN old man of very active physiognomy, answering to the name of Jacob Wilnot, was brought before the police court. His clothes looked as though they might have been bought second-handed in his youthful prime, for they had suffered more from the rubs of the world than the proprietor himself.

"What business?"

"None; I'm a traveler."

"A vagabond, perhaps?"

"You are not far wrong. Travelers and vagabonds are about the same thing. The difference is that the latter travel *without* money, the former *without* brains."

"Where have you traveled?"

"All over the continent."

"For what purpose?"

"Observation?"

"What have you observed?"

"A little to commend, much to censure, and a great deal to laugh at."

"Humph! what did you commend?"

"A handsome woman who will stay at home; an eloquent preacher that will preach short sermons; a good writer that will not write too much; and a fool that has sense enough to hold his tongue."

"What do you censure?"

"A man that marries a girl for her fine clothing; a youth who studies medicine while he has the use of his hands; and the people who will elect a drunkard to office."

"What do you laugh at?"

"I laugh at a man who expects his position to command that respect which his personal qualifications and qualities do not merit."

He was dismissed.

FUN AT HOME.—Don't be afraid of a little fun at home, good people! Don't shut up your house lest the sun should fade your carpets; and your hearts, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and perhaps less profitable places. Therefore, let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirit of your children. Half an hour of merriment, round the lamp and firelight of home, blots out the remembrance of many a care and annoyance during the day; and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.

A home with mirth and cheerfulness is one of the dearest of earth's possessions.

**JOHN H. LITTLEFIELD,**  
THE PORTRAIT PAINTER.

THIS gentleman possesses a brain of fine quality, allied with a good degree of the Motive-Mental temperament. It is owing to his inheritance of many constitutional qualities from his mother that we find so much of clearness and delicacy pervading the features. In those traits of character which appertain to social life, to sensitiveness, emotion, and intuition, he, doubtless, represents the feminine more than the masculine. In intellectual apprehension and practical ability he is masculine. The forehead is high and projecting at the eyebrows, indicating a predominance of the perceptive faculties. He appreciates the characteristics, qualities, and peculiarities of substances; is a clear and sharp judge of things, and would be a first-rate critic of property and whatever pertains to art.

His Language is not indicative of much fertility in the expression of thought, but is free and fluent enough to convey his opinions on any subject with which he is acquainted, in a clear and definite manner. He is careful in the selection of words, and very specific in the use of terms. Were he educated or trained for authorship he would exhibit much delicacy of expression and considerable descriptive power, and weave in with the current of his thought many figures of speech and metaphorical allusions. He is by organization adapted to a pursuit at once delicate, artistic, graphic, and practical. He is not philosophical enough to find satisfaction in mere ideas or speculations. His imagination is based upon the real, and finds enjoyment in its refinement and exaltation. Constructiveness is apparently well marked, and allied with Ideality, so that he would be inclined to modify or improve upon his model; for his invention would be exhibited in the alteration or improvement of the designs of others rather than in the production of entirely new devices. In a mechanical line, as an artisan, he would be known for his "finishing touches," for the extra polish, the extra decoration he would give to his work, as well as for the closeness of his imitation of a pattern.



PORTRAIT OF JOHN H. LITTLEFIELD.

He has an ambitious nature; is fond of popularity, but at the same time would shrink from conspicuous undertakings in which there were chances of failure. A slight loss of reputation would be most acutely felt by such an organization as his. He is a little lacking in physical vigor, and should avoid all those exciting and irritating circumstances which wear upon and exhaust the nervous system.

We rarely see one having so sensitive a nature who is so firm, stanch, and steadfast. He is also executive, thorough, and forcible, and with his strong perceptive talent he will bring to bear upon whatever he undertakes the full force of his power in a concentrated manner.

**BIOGRAPHY.**

Mr. Littlefield was born at Cicero, a small town in Onondaga County, N. Y., on the 20th of March, 1835. His father was a native of Vermont, but had settled in Cicero, where he pursued the calling of carriage-making, and into his shop, at the early age of ten years, the subject of our sketch was taken and set to painting work as it came from the wheelwright's hand. In early childhood he had exhibited an aptitude for drawing and coloring, and this aptitude, doubtless, influenced his father in selecting the painting-room for John's sphere of industry. Here he remained steadily employed several years, excepting the winters, during which he attended the village school. These winter intervals of study were appreciated and turned to excellent account in the culture of his intellect. Besides being very fond of reading, he at other seasons devoted much of his leisure to such books as his limit-

ed opportunities brought him in contact with. By the time he was sixteen years of age he had attained to a good degree of skill as a carriage painter, commanding the wages of advanced workmen, and ornamenting and finishing fine vehicles. Thus early he was able to support himself and carry into execution his purposes of self-improvement.

In 1858 he commenced the study of law at Grand Rapids, Michigan, whither his father had removed a few years previous, and after one year's preparation he went to Springfield, Illinois, where he entered the office of "Lincoln and Herndon," the lamented President Lincoln being the senior partner of the firm. In this connection he remained two years; was admitted to practice at the bar, and launched forth into what he conceived would prove his life's business.

Taking some part in political affairs, he felt so much interest in the cause of his late legal principal, that in 1860 we find him "stumping" the State in behalf of the Republican candidates for the Presidency and Vice-Presidency, Abraham Lincoln and Hannibal Hamlin. During this campaign, which was sustained by the Illinois State Executive Committee, Mr. Littlefield is said to have made sixty speeches, the last being delivered in the Springfield "wigwam" on the night before that memorable election which ushered in the great crisis of our national history.

The general depression in business circles which ensued on the breaking out of the war was nowhere more seriously felt than in the legal profession. In the Western States the dearth of clients, especially to young members of the bar, was extreme, so that nearly all who depended on the returns from active practice for their maintenance were obliged to look for employment in other spheres. A large number of young lawyers enlisted and performed good service in the field, as the military records evidence. Mr. Littlefield went to Washington in 1862, and through the influence of President Lincoln obtained a position in the Treasury Department. There he continued until shortly after the lamentable death of his friend. Moved by strong emotions of friendship and regret, and by the prompting of the old aptitude, Mr. Littlefield conceived the idea of representing on canvas the murdered President's death-bed scene. The idea was well carried out; for the "Death-bed of Lincoln" in the original painting, and in the very many engraved copies which have been extensively sold, has been warmly commended for the excellence of the portraiture, the grouping of the figures, and the artistic handling of the whole. When, however, it is known that the artist had never received any instructions in painting, and had never before attempted a work of the kind, his success can not be regarded less than remarkable. Having completed the publication of this picture, he di-



rected his attention to the "coming man," as sagacious politicians term him, General Grant, and produced a portrait which connoisseurs pronounce a most faithful and finely executed likeness. This portrait has been engraved on steel by one of the best artists in America, and though but lately published is commanding a large sale.

Mr. Littlefield has also painted a portrait of President Lincoln, which is now being engraved in pure line, the size of life. Although we have not seen the production, we may infer from the recognized merits of his "Grant," that it will sustain the artist's reputation. Those who have seen the portrait pronounce it a superb work of art. We understand that Mr. Littlefield is now engaged on a full-length portrait of General Grant, which, when completed, will probably be exhibited throughout the country. At a time when so much attention is given by the American mind to politics of a national character, and when the name inscribed on the banner of the dominant party is Grant, the artist, whose career has been briefly sketched, may "stump" as efficiently for that party through the proposed exhibition of his portrait of Grant, as he did in 1860 by personal efforts.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Chalmers.*

My people are destroyed for lack of knowledge.—*Hosea iv. 6.*

## USE LEGS AND HAVE LEGS.

[We think the following excellent article on "Legs" is by Rev. Hugh Stowell Brown, of Liverpool. If not mistaken, it is out of one of his practical week-day evening discourses, such as he delivers before the people. We insert remarks in brackets.—*Ed.*]

"Practice makes perfect." "The used key is always bright." "Drawn wells are seldom dry." The principle expressed by all these maxims is, that the healthy exercise of our faculties of mind and organs of body increases their power. This is true; and it is equally true that if we do not exercise them, their power will decline; for, as "to him that hath shall be given, and he shall have abundance," so "from him that hath not, shall be taken away even that which he hath"—[i. e., we are to make the most of what advantages we have, for personal improvement and for the increase of means, etc.]

"Use legs and have legs." This is a maxim in regard to the muscular system; and without regarding it, no one can increase much in strength and activity. One can lift three hundred pounds with ease, another can scarcely move one hundred; one can run a mile in a few minutes, or walk forty miles a day without fatigue; another is dead beat with a run of a hundred yards, or with a walk of five miles. And, very often, the older man is stronger and more active than the younger,

the smaller than the larger, the heavier than the lighter. Whence this difference in strength and activity, a difference that often amounts to 300 per cent.? Of course, in many cases, and to a great extent, it is to be accounted for by the fact that one man is born with a much better constitution than another; but it is really astonishing to observe in how many instances, and to how great an extent, the difference is explained by the principle of using legs and having legs. Exercise often reverses the original relationship of two men, in the matter of muscular power. He who was originally the weaker becomes the stronger. The disadvantage of a feeble constitution is overcome by exercise, and the advantage of a strong constitution is lost by the neglect of exercise. All do not come into the world with the same physical capacities; but all do not, through life, continue in the same ratio of inequality; and it is the use, or non-use of our powers that effects such alterations in their ratios.

We often speak, with profound pity, of those who have lost the use of their limbs; and by such persons we mean poor creatures who have been paralyzed, so that they can neither run, nor walk, nor stand. But such unfortunate beings are not the only people who have not the use of their limbs. The use of our limbs, their full, perfect use, is what very few of us possess. The probability is that most of us have not more than about one half the use of our limbs. [This is equally true in regard to our mental faculties. If used and educated, we should occupy a much higher plane in the scale of human existence.] Those who are not practiced gymnasts would do well to visit a gymnasium, and witness the feats that are performed there. In the running, the leaping, the jumping, the wrestling, the fencing, the climbing, the lifting of great weights, and throwing of heavy bodies, our non-athletic friends would see what the full use of legs really is; and the sight, without any attempt to perform such wonders, would convince them that, although, happily, not paralyzed, it is absurd to say that they have more than one half the use of their limbs—if, indeed, they have that. [Indolence is the parent of weakness and effeminacy; while energy, resolution, and perseverance build up the one who puts them to use.]

Most persons think that they are what God made them; and they will be startled and shocked to be told that this notion is decidedly doubtful. But it is more than doubtful, it is altogether erroneous; we are not, many of us, what God made us, but what we have made ourselves, through the use, or the non-use of the faculties which He bestowed upon us. It is surely very desirable that we should be, even physically, all that our Creator has rendered us capable of being; therefore let us, by careful culture, make the best use of what power remains to us, and, as far as possible, recover what we have lost. Upon young people especially, let us urge the duty of using legs as the only means of having legs.

## LONGEVITY AND INTELLIGENCE OF ANIMALS.

DR. J. V. C. SMITH read the following interesting paper before the American Institute of Farmers' Club at a recent meeting. He said:

With a considerable degree of accuracy, naturalists have determined the ages of horses, oxen, sheep, goats, asses, mules, cats, dogs, and many others, so long ago, that it would be difficult to refer to those who are entitled to the most distinction for their industrious researches in that relation; and, further, experience of ages has proven the fact that their lives can not be much prolonged beyond the ordinary limit assigned by the laws of nature, with the utmost effort of human ingenuity.

Among men there are individuals whose vital strength carries them further forward in age than others. It is not so frequently the case, however, with the lower animals. Occasionally horses have attained 50 or 60 years. But such instances are extremely rare, and depend more on some original endowment in their organization than from any particular care bestowed upon them with a view to their greater longevity. A white mule in Virginia, belonging to Gen. Leighton, was 85 years old; it lived through three generations, and knew more about the work on the plantation than anybody else.

Dogs can not be kept alive much more than 20 years in any tolerable condition of health. Their vigor wanes; vision becomes exceedingly imperfect; and although the sense of smell is the last of the special senses to fail, if it ever does before death, they are reluctant to move from comfortable quarters, where they sleep most of the time. Dogs understand several languages, such as French, Italian, and Spanish.

A dog on Fifth Avenue, in this city, understands only Italian. It is related that a yoke of oxen was killed in crossing a railroad, because one of them was French and did not understand his English driver. Poultry understand no language disconnected with feeding. Fish will come to feed at the ringing of a dinner-bell.

When the domestic animals become aged—which, with some of them, may be at 20 or 30 years—they lose flesh and strength. It is almost impossible to fatten them thus, as the food seems to be imperfectly digested. At least nutrition is defective, and gradually they have a lethargic appearance, and finally die without the indications of disease. This is a decay of life with them. In all the intermediate periods between youth and middle age, they may fall victims to infectious maladies, injuries from combats, or excesses in gorging themselves after protracted fasts. No other excesses can be laid to the charge of dumb beasts, as they are controlled in other respects by instincts and by times and seasons which do not reduce their physical energies. They violate no laws of organic life, without the exercise of reason, that intellectual man does with all the consequences before him, and reason for a guide.

With this accumulated knowledge respecting animals intimately associated with man, which has the merit of being pretty accurate, it is rather surprising that more exact data have not been established in regard to man himself. If the greatest study of mankind, in Pope's day, was man, it is no less so now, when institutions have grown into public favor that ought to be able to decide upon the probable limits of life with more certainty than has hitherto characterized tables of expectancy, probable longevity, and some other guess-work assumptions in the department of vital statistics.

With the records of centuries, and the collected observations of careful students who have earnestly interrogated nature with a hope of ascertaining how she gauges the lives of males and females, and by what signs the secret may be brought to light that will invariably point to the positive day of death, it is still too much left to conjecture and theoretical speculating.

By referring to Goldsmith's *Natural History*, a work quite obsolete and perhaps out of print, but which, nevertheless, abounds with curious statements, a pretty correct mortality table may be found which chronicles the life-period of animals with which we are most familiar. It is quite evident, in the very constitution of things, long life was never intended for those which multiply rapidly and mature in one, two, or three years. Were they to exist as long as man, the surface of the earth would not accommodate the irresponsible myriads, nor food be produced in sufficient abundance to meet their necessities. It is therefore in accordance with a Divine arrangement, which contemplates the greatest amount of happiness for all, that a law of limitation fixes unalterable boundaries for life in all races, types, and forms of organized beings. To this decree man must submit. With such facts before us—and they have been recognized by learned naturalists for ages—it is strange indeed that it has not yet been ascertained to what length of life our own race may attain. Thomas Parr married at 80 for the first time, and lived to 152 years—left a grandson who died at 124. This demonstrates an actual transmission of vitality; but Henry Jenkins—a still more remarkable example of longevity in modern times—reached the patriarchal age of 169. But this by no means determines the duration of human life. It seems to have been a received opinion in the time of King David, that 70 years was the ordinary measure of human existence. Any years beyond are poetically represented as unsatisfactory and burdened with infirmities. The difference, therefore, between the ages of the patriarchs of the Jewish nation and of men in the most flourishing period of Jewish nationality was very striking. Moses died at 110, and his natural forces, says the chronicle, were not abated.

Hufeland believed the duration of human life might be about 200 years. With an experience of 6,000 years, the problem is still an unsolved one; it has not been determined how long we could live.

We have settled the question respecting the length of life with domestic animals associated with man. Their days are specifically limited. They are quickly developed, and almost as rapidly fall into decay. Man's mission and ultimate destiny are so widely different, the laws governing his organic structure operate in conformity to a higher nature; the corporal lasts longer, that his intellect may be exercised for directing and controlling the mineral, vegetable, and animal kingdoms—he being truly lord of all he surveys.

### DOES HE DRINK?

WHEN riding in Central Park, New York, not long ago, two gentlemen were thrown from a carriage, and one of them—a distinguished politician—was instantly killed! A sensible and sympathizing lady, on hearing of the unfortunate event, instantly inquired, "Had they been drinking?" Yea, verily. They had been "dining and wining." They were imprudent enough to attempt, when in a state of partial inebriation, to drive a span of spirited horses! The wonder is that both horses and men had not been killed.

"DOES HE DRINK?" Then, no matter what accident happens, nobody is surprised. He was expected to come to a bad end. ACCIDENTS are, nine times in ten, the results of drink. The man was tired, or sleepy,—he took a glass, and was run over by a railway train; or he lost his money, his hat, his coat, his boots, or his life.

"He was a promising boy; but, like his father, he took to drink, and was ruined."

He graduated at the head of his class, was an excellent scholar, but, in an evil hour, gave way to his appetite and is now a public pauper.

He was an only son; all the hopes of his fond parents were centered on him; but he became a drunkard, and is lost! lost!! lost!!!

Charlie was a handsome fellow,—popular with all the lads and lasses; but—ah, that fatal "but"—DRINK sent him to an untimely grave, and bowed the heads of his bereaved parents with unutterable sorrow for his heartless conduct and his impenitent folly and sin.

Reader, cast about for a moment, and in your own experience recount the human wrecks which lie stranded on the coast of time! There was handsome William, stately Henry, plucky John, benevolent Jonathan, magnanimous James, noble Abraham, wise Daniel, the kindly Oliver, and numerous others, cut off prematurely by "drink." O God! save us from this destroyer. Frequent accidents must inevitably happen to all who drink alcoholic stimulants. Misfortunes will surely and swiftly follow in the track of dissipation. Calamity awaits the transgressor. "God is not mocked." Little sins of body or mind grow daily, as the weeds, and if not checked in time will choke down the better plant and prevent its maturing. Young man, do you drink?

Ships are lost at sea; steamboats are blown up, or collide on river and lake; horses are killed or crippled; carriages smashed; railway trains thrown off the track; public buildings and private dwellings are burned, and the lives of thousands are sacrificed or jeopardized. Why? By what? Because men give way to a perverted appetite and indulge in that which is an enemy, and *only an enemy* to their bodies and souls. Young man, do you drink?

### THE EDUCATION OF CRIMINALS.

"EVERYWHERE education produces its inevitable effects. One, however, is astonished when it is considered that although thousands of years have passed, man has yet to understand that the discontinuance of prisons depends upon the improvement of schools and the general diffusion of education among people. We know only what we understand. How will you become upright if you have no idea of uprightness; if you are not made to appreciate its graces; if you are not early taught to practice it? It certainly is necessary to take into account the impetuosity of natural propensities. But, indeed, is not this necessity a reason for the better organization of the contest against them, so as to bend them, and to oppose them by the counter-balance of the better sentiments and feelings carefully directed?

"In the houses of detention, in the convict prisons (*bagnes*), how many persons there are who, without a definite character, only owe their fatal errors to lack of instruction, to want of restraint, and to bad examples! The fiercest (*farouches*) prisoners are perhaps more approachable than it is believed. So far as the little which one may have acquired, that would be always something; but he has disregarded intellectual culture too much. And in such a case what could a few pastoral exhortations do which were given at long intervals, without rule and without light? The success of education in the colonies of young offenders should be an admonition. The advantage is but lame; one by it attains only to the pace of a tortoise, and is left even worse off than before; for it can be understood that instruction under such circumstances should be so imparted as not to be the means of torturing unhappy law-breakers, but of reforming them. Appreciating this principle, a leading jurist, M. Edmund Turquet, the imperial prosecutor at Vervins (Aisne, France), instituted a course of lectures for the benefit of the prisoners of that city, and the results thus far have exceeded all expectation. There were at first some unbelieving and obstinate criminals, but soon the enthusiasm of the undertaking, extending in the measure of its progress and of the reformation of opinions, each became enamored with the benefit afforded, and now those prisoners, before so degraded, are equal in advancement to the pupils of the best primary schools."—*Journal de Médecine Mentale*.

### THE CANDIDATES FOR THE PRESIDENCY AND VICE-PRESIDENCY.

It is a fact, that there are "many men of many minds" in this world. Indeed, there are no two persons exactly alike in the whole realm of humanity. As we differ in height, weight, strength, and complexion, so we differ in temperament, talent, capability, culture, taste, and character. To none more than to the phrenologist and physiognomist is the great diversity among mankind more apparent, or the endless shades and phases of human character so clearly seen. Is it surprising, then, that there should be more than a thousand different religious creeds among the millions of mankind, or more than three hundred creeds among Christians? Do not differences of opinion on various questions arise even among brothers and among sisters, not to mention neighbors and nations? Were they not educated together? Then

why do they not take the same view of things? Simply because each looks at a subject through different eyes, or glasses of different shades, or of different degrees of power. If one be hopeful and another desponding; if one be generous and another selfish, there must be a *cause* for it—and that cause may be discovered. It is organic, and inclines to a material manifestation. The action of the mind produces effects on the body. This accounts for the fact, that certain parts, such as the muscles of the arm, become large and strong in the blacksmith; so of the organs of the brain; *use* calls more blood to the part or parts most used, and *growth* is the result. This is as true of the mental faculties as of the physical organs. The best men are but partially developed—none are perfect—no, not one. *All* are susceptible of improvement. Many, by bad associations and bad habits, deteriorate, become perverted, and so become degraded. The "candidates" before us are no exception to the rule. They are as different from each other as others are from them.

A few words more, preliminary. It should be remembered that a good-looking head does not always *insure* a good character, though a good character will, in time, *produce* a good head. Nor does a bad head, *i. e.*, a head less favorably organized, imply a bad character. Men with fine heads sometimes fall, and the worst may be reclaimed. No phrenologist, who is not a pretender, will venture to affirm that one is good or bad; has done or will do certain acts, judged solely by one's phrenology. He may say the developments of one strongly incline him to this or that course of life, temptation, or excess, such as avarice, sensuality, cunning, cruelty, timidity, irritability, superstition, appetite, etc., but he can not say

one is *necessarily* a thief, robber, or murderer. Nor can it be said with certainty, that the character of one must be good or bad, judged by the developments of the brain alone. Nor that one would *certainly* make a good president or a post-master. But we may affirm—our judgment being based on organization—that the natural tendency of *one's* mind is in the direction of truth, justice, and mercy; and that the mind of another naturally tends directly the other way. Thus it will be seen that a naturally good man may become *perverted* from the truth, and that a naturally bad man

may be *converted* to the truth—the one to a downward course, and the other to an upward course of life. But what of the candidates? We range them in the order of their nomination, and remark—

ULYSSES S. GRANT, REPUBLICAN NOMINEE FOR PRESIDENT.

General Grant\* is a well-built man of average stature, with a snug and strong frame, dense and compact



ULYSSES S. GRANT.

muscle, and of fine quality. There is no surplus tissue, nothing out of place, and few, if any, excesses in the general make-up. Heart, stomach, lungs, with a healthy, nervous system, derived, in the main, from a tough, hearty, and long-lived ancestry, he may be pronounced a very good specimen of the average American man. His brain is of good size, in proportion with the body, and it is large in the perceptive, full in the reflective, large in Constructiveness, Human Nature, Cautiousness, Continuity, Secretiveness, Hope, Spirituality, Conscientiousness, Destructiveness, Combativeness, and Benevolence. The social affections are also fully developed. Language, Acquisitiveness, Imitation, and Suavity are but moderately indicated. Approbateness and Self-Esteem are subordinate; but Firmness is decidedly prominent. What is the effect of this combination? First, almost uniform good health; second, strong practical common sense with an intuitive perception of character; knowing at a glance whom to trust. He possesses good mechanical ingenuity, with planning talent, watchfulness, application, policy, prudence, honesty, enterprise, kindness, friendship, and generosity, without much French palaver or make-believe. He is a man of few words and great courage, fortitude, resolution, perseverance, and executiveness. These are some of the leading points in this character. We may add that he is no egotist, no vain boaster, nor will he turn to the right or the left for the love of praise or for the fear of blame. We say nothing of his generalship, and nothing of his—prospective—statesman-

\* Our portraits are not only inferior likenesses, but insignificant works of art. We can say nothing satisfactorily on the physiognomy of our candidates, with such inadequate representations.

ship. The following brief biography must complete our sketch.

Ulysses S. Grant was born at Point Pleasant, Clermont County, Ohio, April 27, 1822. His early ancestors were Scotch, and emigrated to America not long after its settlement by the Puritans. In 1823 his parents removed to Georgetown, Ohio, where he obtained his early education. When seventeen years of age he obtained an appointment to West Point, where he became conspicuous for his courage and manliness, if not for brilliant mental ability. Subsequently to his graduating from West Point, he served in the United States Army in Missouri, Louisiana, Texas, and in Mexico under General Scott. In 1854 he withdrew from military life and engaged in agriculture and other lines of peaceful life. In 1859 he became engaged in the leather trade, and was thus occupied when the civil war commenced. Then



SCHUYLER COLFAX.

General Grant's old military ardor at once hurried him into the ranks of the Union soldiers. He raised a company and went with it to Springfield, Ill., where it was mustered into service. In June, 1861, he was appointed Colonel of the Twenty-first Illinois Volunteers, and immediately went into active operations. His skill and success, during the rapid events of the war in the West, won from the nation promotion after promotion, until in March, 1864, he had obtained the highest position known in the army; and he summed up his brilliant victories by compelling the surrender of General Robert E. Lee, April 9, 1865, and virtually closing a ruinous and fratricidal strife.

SCHUYLER COLFAX, REPUBLICAN NOMINEE FOR VICE-PRESIDENT.

Schuyler Colfax has a very large brain and a very active mental temperament. His body is of average size, well shaped, and if lithe, he is tough, wiry, and enduring. Both he and General Grant derive their leading physiological and mental qualities from their mothers, whom they most resemble. The reflective faculties predominate in Mr. Colfax. He has a large intellectual lobe, and his head is very long and very high. Benevolence, Conscientiousness, Approbateness, Causality, Mirthfulness, and Cautiousness are very large. Secretiveness, Acquisitiveness, and Destructiveness are small. Indeed, the head is narrow at the base, rather than broad, and the leading tendency of his mind is in the direction of intellect and moral sentiment. Language is large; hence he is a fluent speaker and a copious writer. He is youthful, mirthful, genial, familiar, companionable, and popular; is always dignified and manly—not distant or haughty. He is thoroughly self-regulating,



strictly temperate, and in hearty sympathy with all measures for the education, improvement, and elevation of the people. Should he fail to sustain the high position he has attained, or should he fall, it will be from the *per-  
version* of a naturally aspiring and well-disposed nature. He has all the qualities requisite to make him pre-eminently happy, in the social or domestic relations. We see nothing in his organization to prevent him from continuing to rise until he shall have reached the highest position, intellectually, morally, and socially, among men.

Speaker Colfax was born in New York city on the 23d of March, 1823, and is a lineal descendant from General Schuyler and Captain Colfax, both of Revolutionary celebrity. All the academical instruction he was favored with was received before he had reached ten years of age, and that was obtained, chiefly, through his own diligent application. At the age of thirteen he went to Indiana. In one of the towns in that State he entered a printing-office, and continued the pursuit of a printer, with degrees of advancement, until the year 1844, when he became editor and proprietor of the *South Bend Register*. He was then only twenty-one years of age. His paper was a political organ, in the interest of the Whig party, and though commenced with a small circulation and little influence, it steadily grew in popular favor, by reason of its bold avowal of honest sentiments. This paper brought him conspicuously into view among the politicians of Indiana, and his straightforward and consistent course eventually secured for him a considerable reputation.

In 1848 he was appointed a delegate from Indiana to the Whig National Convention, of which he was elected secretary. In 1850 we find him occupying a prominent position in the Indiana Constitutional Convention.

In 1854 Mr. Colfax was elected the representative of his district in the American Congress, and from that time to this has always been returned to his seat in the national assembly.

In Congress the same energy and industry have characterized him which were so prominent in his private life and personal vocation.

He was first elected Speaker of the House of Representatives in 1863, and twice since has been re-elected. He has so discharged the important duties of the Speakership, that he is considered one of the best presiding officers that has ever been called upon to conduct the proceedings of a great body.

In personal appearance Mr. Colfax is of medium height, and solid and compactly built. His hair and whiskers are brown, not a little tinged with gray. His countenance

has a pleasing and frank expression, and evinces the man of substantial endowments.

#### THE REPUBLICAN PLATFORM.

The platform on which the candidates already noticed severally announce themselves to stand, indorses the reconstruction policy of Congress; perceives the necessity of equal suffrage among the loyal men at the South; denounces "all forms of repudiation as a national crime" and a stigma on the national honor; recommends the equalization and reduction of taxation, and the contraction of the

national debt and of the expenses of Government as speedily as is consistent with prudence and honesty; deprecates the "untimely and tragic death of Abraham Lincoln," and regrets the accession of Andrew Johnson to the Presidency; would equally maintain the rights of native and naturalized citizens when in foreign countries; awards especial

honor to soldiers and sailors who contended for the Union in the late war; encourages immigration; declares its sympathy for the oppressed of all nations; offers a cordial and friendly co-operation to all those in the South who, though once in arms against the Government, now honestly unite with it in restoring peace, harmony, and prosperity; and proclaims its recognition of the great principles of the Declaration of Independence "as the true foundation of Democratic government," and hails "with gladness every effort toward making these principles a living reality on every inch of American soil."

HORATIO SEYMOUR, DEMOCRATIC NOMINEE FOR PRESIDENT.

Horatio Seymour has a large-sized brain, something more than twenty-three inches in circumference, with a mixed temperament, in which the vital, motive, and mental are fairly blended, the mental or nervous somewhat predominating. There is no lack of quantity of either bone, muscle, or brain. But what of the quality? Were he sound, or in perfect health, and were the quality equal to the quantity, he would, with his high culture, become a power in the nation. As it is, there is no deficiency of intellectual ability, no lack of knowledge, ambition, love of property or power. But can he endure, or will he break down under care, trials, and hardships? That is an important question on which success or failure, happiness or misery, depend. A front view of this head reveals a very broad brain at the base; the head is wide between the ears, and Acquisitiveness, Destructiveness, and Alimentiveness are conspicuous. A side view shows very large perceptive, with retreating reflectives. Very large Firmness, full Self-Esteem, with less Hope, Spirituality, and Con-

scientiousness. Veneration and Benevolence are fairly indicated, but not large. Cautiousness is full, Secretiveness is large, and so are Comparison and Language.

This combination produces or indicates a strong unyielding will, great love for property and the luxuries of life, a ready perception, a good memory of facts, with less disposition to theorize. His moderate Hope would incline him to form moderate views of future accomplishment, and to make desperate efforts to realize present wishes. There would be little or no penitence or compunction; little faith in the fulfillment of promises. He would seek to obtain his ends by stratagem, management, cunning, and intellectual generalship. He will maneuver with the best and keep his plans well concealed. He is a shrewd politician, a sharp, snug business man, a close economist, an unyielding and unrelenting opponent; he is ambitious, tenacious, fluent, belliger-

ent, secretive, and a "study" for any man. Indeed, he will never be fully known, not even to himself.

Mr. Seymour was born in Pompey, Onondaga County, N. Y., in 1811. Educated for the law, he early attained to eminence in its practice at Utica, but withdrew from it to manage the large estates left by his father and father-in-law. Advocating the principles of the Democratic party from the first, he was in 1841 elected to the State Legislature. There his talents and oratorical ability soon made him conspicuous, and upon his re-election in 1845 he was chosen Speaker of the Assembly.

In 1850 he was the Democratic candidate for Governor of New York, opposed to Washington Hunt who was elected after a close contest. In 1852 he was again nominated for the same office, and was elected. His term of office was chiefly signalized by his "veto" of the "Maine Liquor Law," which coupled with his well-known opposition to restrict by legislation the sale of intoxicating liquors, doubtless led to his defeat in the gubernatorial contest of 1854.

In 1862, having again been nominated, he was elected Governor by over 10,000 majority. He had been from time to time proposed as a candidate for the Presidency by portions of the Democratic party, but without definite result until the recent convention, which, having failed, after several days' sitting, to make choice of a man from the many proposed, unanimously nominated him on the first announcement of his name.

Mr. Seymour is of fine personal appearance and bearing; his manners are those of the finished gentleman. As an orator, he is calm, graceful, and dignified, yet fluent and persuasive. He is the first candidate for the



HORATIO SEYMOUR.



FRANCIS P. BLAIR.

chief executive office in the gift of the people that has not served in some department of the national Government.

FRANCIS P. BLAIR, DEMOCRATIC NOMINEE FOR VICE-PRESIDENT.

One accustomed to observe character from portraits could not go far wrong in judging this man, even from the imperfect representation above. There is a current anecdote to this effect. A gentleman inquired of a rather non-committal old lady what sort of a man Mr. Smith was who lived near by? With the double purpose of being polite and not committing herself, she replied: "Well, sir, I have known him many years, and consider him just about such a kind of a man as one would naturally take him to be." So we may say of the portrait of Mr. Blair. He looks the character he is. In the Bowery nomenclature, he would be pronounced "a bully boy." There are evidences of strength, if not of refinement or delicacy here. We "reckon" he would smash things generally if provoked, and the safest place for the offender would be at a respectful distance. Mr. Blair's safety consists in his living a *strictly* temperate life. Fire him up with bad whisky and foul tobacco, and he would be something like a mad "bull in a china shop." Let us see how he is made up. He has a large bony structure, a strong muscular system, with heart, lungs, and stomach to match. All the animal functions are in working order, and he eats, drinks, and sleeps with hearty relish. So far, there is nothing wanting. The head is big—not disproportioned to the body—and very high in the crown, rendering Self-Esteem, Firmness, and Approbation large. The intellect is strongly marked; he would display much originality and a facile comprehension. He is not without ability to plan and lay out work. Indeed, he would be far more inclined to project new schemes than to execute them. He has more Combativeness—which exhibits itself in talking and writing—than Destructiveness, which gives practical executiveness. Most of his fighting would therefore be done with tongue or pen, rather than by sword. But he will *threaten*. The devotional, the spiritual, the penitential, meek, and the humble sentiments are not prominent. When he submits, it will be under severe pressure. Still, he has qualities not altogether unamiable. As a man of the world, he would be hailed as "a good fellow," and be considered above the average in intelligence. He is generous in giving hospitalities to or receiving them from his chums; is a good liver, and will provide the "luxuries" for his friends. His ability to get money is greater than his power to keep it. We should not select him for a banker, nor for an economist. But he could superintend a plantation, navigate a ship, take charge of a colony of criminals—Van Diemen's Land, for example—or do a hundred other things, where a disposition to be "boss" and take the responsibility is concerned, *providing* others would submit to his rule. Will, strength,

frankness, bluntness, and indifference to praise or blame are among the traits in this character.

Francis P. Blair, Jun., was born at Lexington, Ky., February 19, 1821, was educated at Princeton College, New Jersey, and, removing to St. Louis, adopted the profession of the law. He entered into political life as an advocate of emancipation. In 1848 he sustained Van Buren and the Free Soil party, opposing the extension of slavery into the Territories, and advocating its abolition in Missouri. As an Abolitionist he was elected in 1852 to the Missouri Legislature, and was re-elected in 1854. Two years afterward he took his seat in Congress as a representative from Missouri, and remained in that capacity until the opening of the civil war. He had exhibited much gallantry as a volunteer in the Mexican War, and was moved to again take the sword in behalf of the Union as a Colonel of Volunteers in 1861. He was soon afterward appointed Brigadier-General, and won general favor by his intrepid conduct on the field.

In May, 1863, he commanded a division of M'Pherson's Corps, and was before the close of the year appointed Major-General, when he resigned his seat in the Thirty-eighth Congress. When M'Pherson in 1864 was made commander of the Army of the Tennessee, he was succeeded by General Blair in the command of his corps. This command he held until the close of the war, attending Sherman in his marches from Atlanta to Goldsborough.

In 1866 he was appointed Collector of the Port of St. Louis, and now is brought before the American people as an available man for the party which a few years since owned, no sympathy for him.

#### THE DEMOCRATIC PLATFORM.

Treating this somewhat lengthy declaration of principles in a style of brevity similar to that with which we have disposed of the Republican manifesto, we find it to assert that its framers stand upon the Constitution, recognizing the questions of slavery and secession as settled for all time to come, and demanding that all the States be immediately restored to their rights in the Union; that amnesty be offered "for all past political offenses," and the citizens of the States regulate their elective franchise; that the public debt be paid "as rapidly as practicable," and unless the obligations of the Government expressly state that they are to be paid in coin, they ought to "be paid in the lawful money of the United States;" that every species of property be subject to taxation, including Government securities, and there be one currency for the Government and the people; that the Government be economically administered; the army and navy reduced, the Freedmen's Bureau abolished, the Internal Revenue system simplified and equalized, the credit of the Government maintained, all acts for enrolling the State militia into national forces in time of peace repealed, a tariff upon foreign imports, and "such equal taxation" as will afford incidental protection to domestic manufactures without impairing the revenue be imposed; that abuses and corruption in the administration be rectified and the civil power be exalted over the military, and that the equal rights of naturalized and native citizens to protection at home and abroad be maintained, and the American nationality asserted for the example and encouragement of "people struggling for national integrity, constitutional liberty, and individual rights."

Then follow articles of indictment against the "radical party" for sundry acts in the course of its administration, which are de-

nominated as a "disregard of right, and unparalleled oppression and tyranny."

The platform further demands that the public lands "be distributed as widely as possible among the people," and disposed of only to actual settlers; and declares that Andrew Johnson is "entitled to the gratitude of the whole American people" for the course pursued in his relations with Congress.

#### OUR WINTER CLASS.

THOUGH we have already received many applications for membership in our annual professional class, which commences its session the first Monday in January next, and have responded by sending circulars setting forth an outline of the subjects taught, terms, conditions, etc., we are still receiving letters almost daily on the subject. Those who have a desire to ascertain the particulars relative to the class, should do so at once by sending for the circular entitled "Professional Instruction in Practical Phrenology."

We are making ample preparations to meet the wants of a larger class than we have ever yet had. Our previous students are making for themselves a high mark in the lecturing field. We have letters of encouragement and satisfaction from them, and are beginning to feel assured that this wide field of beneficence is not always to wait for the hand of the harvester. The laborers have, indeed, been few, and are still few, compared with the amount of work to be done. There is a call everywhere for competent phrenologists. We are doing our best to send forth well-instructed men to meet that demand. The list is still open for applicants, and those who have decided positively to be of the class of 1869 will confer a favor by notifying us specifically at an early day.

FIAT JUSTITIA.—A religious cotemporary devoted half a column to the consideration of our August number (which, by the way, was an excellent specimen, take it all through), but displayed an amazing lack of critical acumen, both doctrinal and literary, in its reflections on some of our articles. Passing over its unscientific, unlearned, and very much adulterated remarks on "A Reviewer Reviewed," we would merely call the particular attention of our readers to "Faith in God," which the religious paper's erudite critic terms "a semi-infidel description." Will some candid and discriminating person be kind enough to point out the *infidelity* avowed in that article? We believe it to be a clear, earnest, cogent expression of Christian sentiment. "Poets and Poetry" contains a few fair specimens of versification, but "Mutable Semper" and "Thought" are specified by the above critic as excellent poetry, a declaration sufficient to damage his future hopes as a reviewer of esthetic writing. Ideality, certainly, is not well developed in his cerebrum. Perhaps the spleen of the critic was due to our severe denunciations of the practice of advertising patent medicines by some religious journalists—truly, a sort of "infidel quackery," and from which the aforesaid critic's paper is by no means exempt.

Other religious critics allude in very commendatory terms to our August JOURNAL. Strange that it should have been allowed the above reviewer alone to discover our great weakness!!

## NEW YORK,

SEPTEMBER, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells those of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly, and this is the course I take myself."—*De Fur.*

THE PHRENOLOGICAL JOURNAL AND  
LIFE ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 339 Broadway, New York.

## A KEY THOUGHT.

A "KEY THOUGHT" is one that unlocks shut questions. As a key opens doors, so a key thought opens doors of thought, and enables the thinker to pass on when otherwise he must either stop short or turn back.

The present key thought is this:

*The cause of any national good or evil in the United States is the average character of the people.*

"What is the use of that statement, even if it is true?"

The use of it is, to enable thoughtful people and good citizens to trace out the sources of public and private virtues and vices, excellences and defects. Having done this, they can see just how to use their influence in order to produce reform or improvement.

Some instances will make the case clear. They will be instances wherein improvement is needed—because those naturally attract most attention and are most important for consideration. It must not be supposed that it implies any doubt or discouragement respecting the United States. Nothing human is perfect; our country has its faults, yet, notwithstanding them all, it is the best country in the world to live in, because it offers the best future to the average man. And notwithstanding the partial or temporary defects which will here be noted, it is none the less true that the world at large improves, and that the United States improves, steadily and surely. Hope is wisdom. Progress is a fact. Faith is common sense.

Now for the instances referred to:

1. There is a great deal of wrongdoing and folly in the management of political parties; in obtaining nominations to office; in securing elections;

in making town and city ordinances and State and national laws; in conducting the business of government. In consequence of this state of things, there has arisen what may almost be called a regular professional body of politicians, an undesirable body of men; there has grown up a feeling among many good people that it is hardly respectable to hold office, and at the same time a despondent feeling that nothing can be done about it, and that politics must be allowed to grow worse and worse, without any hindrance from honest men.

Now apply our key thought:

The reason of this trouble is, that the average character of the people is not morally sensitive and self-denying enough to make them clean up our politics and keep them clean. Rather than spend time and labor (which are money) in arguing and negotiating for a good candidate instead of a bad one, many a citizen leaves primary meetings and all the rest of the political machinery to the exclusive management of those whom he knows to be exactly the wrong men. To effect the needed reform would require great labor to begin with, and "eternal vigilance" afterward. The average citizen thinks he is "minding his own business" in thus letting politics alone, and that he is rather meritorious than otherwise in so doing. Far from it. The phrase of "the sovereigns," applied to our voters, is not a mere flattery,—it is a perfectly appropriate descriptive name. Our voters have absolutely unlimited power—the power of a despot; and being, collectively, in the place of the king, they are bound to his duties just as much as they exercise his powers. Thus the citizen who refrains from helping to choose good men for office, violates his duty just as a king would who should neglect to appoint good subordinates, and should give himself up to his private pleasures and the management of his private property.

"Well, perhaps that may be so. But how does your key thought help the evil, after it explains it?"

Let us have another instance or two, and let us state afterward, for all the cases, how the key thought points toward an intelligible remedy.

2. A monstrous quantity of harm, including sickness, death, shortening of

average life, bodily suffering during life, waste and loss of money, vicious and criminal conduct, together with the accruing expenses for courts, jails, hospitals, and workhouses, arises from the use of rum and tobacco.

Apply the key thought:

The reason of this trouble is, that the average character of the people is not (on this point) mentally enlightened enough and morally elevated enough to make them understand this state of things and quit the abuse of stimulants. Vicious and criminal persons are of low organization and crave the excitement of these things, probably to a great extent because they know of nothing better, or are only capable of animal enjoyments. Those of better character and higher station enjoy (or say they do) the delicate flavors of their alcoholics and narcotics, or what they call the stimuli to their mental and social faculties.

3. The country is suffering very widely and very deeply from its recent five years' civil war, whose consequences still weigh us all down. Every citizen feels the heavy load of increased taxes and increased prices. All trades and employments are embarrassed because nobody buys or contracts for anything that he can do without. The great business relations of the Southern half of the country have been exploded as a volcano explodes the business of a region where it breaks out; and a broad, festering, angry margin of bitter quarrels, poverty, suffering, starvation, open violence, secret conspiracy, and all manner of crime, is impeding the return of the country to a condition of social and commercial unity, and is at the same time continuing to embitter the political action of our parties.

Apply the key thought:

The reason of slavery, of the rebellion, of the disorders still trailing after it, of the angry debate over paying the national debt, of the social troubles throughout the South, is one and the same: The average intelligence, benevolence, and sense of justice of the people of the United States have not been and are not of a grade high enough to enable them to deal competently with the case.

Perhaps these are instances enough to show how this key thought may be applied to clear up and simplify the un-



derstanding of questions of this class. Others might easily be proposed, as:

The enormous waste of labor and money involved in our present organization of labor and of household economy.

The deficiency in American literature of writers of large knowledge, high culture, and trained depth and breadth of thought.

And so on. Now, to answer, at once for all, this range of questions, and the objection supposed at the statement of the first one, viz., "How does your key thought help the evil, after it explains it?"

It is clear enough that the understanding of an evil is the very first requisite toward helping it. If you know where the wolf is, you can shoot at it; but to go and fire into the woods generally, is not likely to hit anything in particular. The understanding of the case does not in itself effect the cure, nor even insure the cure; but it shows how to direct the efforts that are made toward the cure.

As the evils here mentioned have been traced to the single common cause and source of defect in average character of people, so it follows that the cure must be by improving that character.

It is not pretended that the mode to be suggested for that improvement has been invented or discovered for the present occasion, or that it is startling, or even particularly promising. All that is attempted is, to give some means for clear thinking on such questions. And if the cure that is to be mentioned be reckoned slow or insufficient, yet (it is believed) it is the only one there is, and therefore should be vigorously engineered by all true-hearted reformers and good citizens.

"You can't teach an old dog new tricks." Grown-up men and women do not change much. Reading, speaking, discussion, organized effort by societies and the like, have some effect, but no decisive effect. The improvement required in the popular average character of the United States can not be effected thoroughly and permanently, except by providing a better generation of citizens to succeed us who are now alive. It is from our characteristic national institutions for moral and mental improvement that the cure must come. In other

words, we must look for real and permanent national progress to

*The free schools and the free churches.*

Suppose a new, earnest, vigorous, systematic, persevering employment of these machineries for the coming ten years. That period will bring into the voting body a full third of new voters. Imagine all these to have imbibed higher views than any preceding generation, of their duties as citizens; of the relative importance of money and virtue; of what real enjoyment is; of the way to handle their own faculties. It is evident that there would necessarily result a higher tone of politics, a wiser ordination of the parts of life, a greater power of harmonious adjustment of internal national polity, more skill in organizing effort and in saving drudgery, more leisure, more wealth, more beauty in character and culture, in short, more happiness.

#### CATTLE SHOWS.

FARMERS throughout the Union are notified to trot out their fancy animals for exhibition. Horses, cattle, sheep, hogs, poultry, fruits, flowers, and every variety of farm and garden produce, will have places, and compete for prizes. There is but one feature connected with these exhibitions which detracts from their usefulness—that is, the low, demoralizing sport of horse-racing. Say what you will of the desirableness of fast horses—and we grant that speed as well as strength has its uses—it would be better for the whole country if the race-course were not opened.

Betting on horse-races is a sort of gambling which opens the gates to other vices, and thousands of the unwary and weak go in thereat. It may be the first step of an otherwise promising young man to a life of vice and crime. Horses are noble animals, contributing largely to the advancement of civilization as well as to our personal comfort; but there are larger interests at stake in our industry, and the horse should not absorb or monopolize our attention.

The farmer who produces the best variety of wheat, corn, potatoes, the best apples, pears, and peaches, strawberries, blackberries, or grapes, is as deserving of our gratitude as he who cultivates the best horses, cattle, and sheep. We oppose every species of gambling, and would not put the temptation in the way of our countrymen. Evidences enough of brutality on the race-course are seen in England, where the thing is patronized by royalty—indeed, by nearly all classes; and "the Derby Day" is almost a national holiday. Let us not follow her bad example, but set her people a better, as we have done in some other things.

Let us encourage the largest exhibition of all

our useful products, and do all we can to improve, from year to year, everything which can be made to minister to the real wants of man. Every State, every county, should have a genuine annual AGRICULTURAL exhibition. Show off your horses among the rest; but dispense with racing, and blessings, without curses, will follow.

#### OUR DAILY LECTURES.

BESIDES occasional lectures before the different literary and other associations in New York city and vicinity, we shall soon resume Daily Lectures in our New Class-Room, 389 Broadway—second floor—so agreeably inaugurated in the month of June last. Among the subjects for elucidation we may name the following:

MAN, made in the Image of God—the distinctively Human Attributes—the Selfish Propensities—the Social Affections—the Moral Sentiments—the Religious Emotions—Morality without Piety—the Relations of Piety and Morality—a Harmonious Moral Character—the Self-Perfecting Faculties—the Artist and the Artisan—the Commercial Faculties—the Aspiring Faculties—Pride of Character, and how it is useful—Vanity, and how to modify and make it a virtue—the Abuses of Pride and Ambition—the Prudential Elements of Character—Rashness or Imprudence, and its results—Fear or Timidity, and how to overcome it—Education, its breadth of signification—Practical Talent, and how to use it—Reasoning Power, and how to cultivate it—Memory, and how to cultivate and retain it—Forgetfulness, and how to overcome it—Imitation, its use and abuse—Fashion, its use and its abuse—the Executive Elements, how to develop and direct them—Appetite, and how to educate and regulate it—Prosperity, and how to acquire and how to use it—Economy, or Saving and Wasting—Parsonomy, Avarice, and Theft, and how to obviate them—"Policy"—Concealment, Deception, Superstition—its causes explained—Faith, and how to cultivate a trusting spirit—Veneration, the spirit of devotion and worship—Integrity—the sense of "right," a part of Human Nature—Depravity, and how it is increased—Moral Improvement, and how promoted—Language, Oratory, and how cultivated—What to do, and how to find it out—Clerks or Assistants, and how to select them—Success in Life, and how to attain it—Notable Men of the Past, their developments—Marked Men of To-day, and why—How to Train and Educate the Young—Self-Improvement, the way to do it—Objections to Phrenology Stated and Answered—Fatalism, Infidelity, Fanaticism—Materialism, and Personal Responsibility—Insanity, and its right treatment—Intemperance, and how to cure it—Comparative Phrenology, Human and Animal Heads—Chain of Gradation in Sentient Beings—Animal Phrenology, and how to read it—How to Judge different Nationalities—Temperament, and how to study it—Combination of the Phrenological Organs—Singular Characters, and why—Physiognomy of the Heavens and the Earth—Natural Language of the Faculties—"Signs of Character," in face, form, and action—Why some Persons Lie and Steal—Hereditary Eccentricities—Partial Idiocy, combined with partial genius—Curiosities of Mental Development—Principles and Proofs of Phrenology—the Errors of Investigators—Superiority of the Phrenological Method of Investigating Mind and Character—the Races, Ethnology—white, black, and red—Body, Mind, Soul, Spirit—Our Beginning and Our End.

The above are among the subjects on which we lecture. Each lecture will be complete in itself, yet one must relate to another. We begin and we end in Anthropology, which includes man's physical, mental, and spiritual state or condition. See daily papers and hand-bills for particulars as to time and terms.

## THE DEVELOPMENT THEORY.

SECOND LECTURE BY DR. THEODORE GILL, OF  
THE SMITHSONIAN INSTITUTE.

## RETROSPECT.

IN appearing before you for the last time, ladies and gentlemen, and in continuation of the subject that engaged our attention on the last evening, it will be necessary to recapitulate some of the propositions then referred to; but I shall have to rely upon your memory to recall much of that which was said on not only that but on previous evenings. In reference to the classification of animals, we took into consideration the conformity to plan of animals now living and in times past, and their various relations as individuals, varieties, species, genera, families, orders, classes, and branches. We found, on examination of the animals of the past, that the same principles which are applicable to the classification of animals now living are also applicable to them. We then took into consideration the rudimentary organs, referring to the fact that in many animals there were rudiments of parts which subserved no evident purpose in the economy of the animal, but which, in animals nearly related to them, were found to be well developed and assuming functional characteristics.

On examining embryology, we found that animals all originate from eggs, which in their earliest condition are similar throughout all of the branches. In their development, we found that they all start from one point and take specific directions; that the representatives of each group, with some limitations, undergo similar changes in development, and that the animals that are lowest in the scale seem to correspond in some manner to a certain stage of the development of animals that are above them in the scale. In considering the facts of the geographical distribution of animals, we found that they are distributed in space and congregated in various assemblages called faunas; that the diversity of species is generally in ratio to the extent of the area inhabited, and that it was also in ratio to the isolation of areas; that intermediate types inhabit different areas, and that when intermediate types do not occur in these times, they did exist in times past. For, in determining the laws of geographical distribution, we are necessarily obliged to take into consideration, not only animals and plants now living, but also all that have lived. We found, also, that the variability of species is more or less in proportion to the extent of the area that they cover; and when we more especially questioned paleontology, we found not only that the same type was apparent in the animals of former days, but that those that are now widely separated were connected by intermediate forms, which combined characters now characteristic of very different groups; and further, that the differentiation of animals now living from those that were, is, in the main, in ratio to their separation in time; and that in differentiation, time and space bear inverse ratios to each other.

I have drawn up a series of propositions embodying these facts presented in the last lecture and in those preceding it; and the inferences or suggestions deducible from these propositions may be regarded as corollaries. Considering them in the order in which we have discussed and expounded them, we have, first, systematic or classificatory zoology. Our studies have furnished us with the basis for these propositions or laws:

## SYSTEMATIC ZOOLOGY.

1. The differences between animals are the resultants of modifications of the same elements common to a few great groups.

In zoology such groups are called branches or sub-kingdoms. In botany, there are no groups with these designations; but the division of the phanerogams and cryptogams may be taken as correspondent to the branches of the animal kingdom.

2. Animals exhibit all degrees of affinity and all degrees of subordination from relationship as individuals upward.

3. Groups widely differentiated, so far as living animals are concerned, are connected by extinct intermediate forms.

These propositions being admitted, and they are tacitly admitted by all competent naturalists, we may embody the inference which follows in a quasi-corollary.

The affinities and subordination of animals and conformity to plan suggest genetic relationship.

That this suggestion is not a mere assumption is evident from the fact that from the very earliest times, and before the relations of animals and conformity to types were known so well as now, that relationship was expressed by the same terms; for the divisions and subdivisions of the realm of organic nature we have borrowed the designations of the social distinctions of mankind—that is, the family, the order, the class, the kingdom, etc.; and there are other but less generally admitted groups that have been named in analogy with the same idea.

## RUDIMENTARY ORGANS.

In connection with the systematic natural history and the consideration of plan, we must consider the subject of rudimentary organs. The results of our examination may be embraced in another proposition.

Elements or organs are developed or exist in a rudimentary condition and are functionless, but represent elements or organs specially functionalized in allied groups.

Of course, this is a fact too obvious to be denied. The statement which might be volunteered, that the presence of such rudiments is in accordance with plan, would furnish no explanation whatever, but would only substitute one fact for another. We are indeed compelled to adopt this corollary.

The presence of rudimentary functionless organs is only explicable by the theory of genetic relationship with animals in which such organs are functionalized.

## EMBRYOLOGY.

Passing now from the consideration of ani-

mals in their general relations to animals in their stages of growth, the facts we have gleaned may be resolved into these propositions:

1. All animals originate from eggs.

This is simply another form of that old adage that has been proverbial from the time of Harvey, "*Omne vivum ex ovo*."

2. All eggs in the beginning are similar.

3. All eggs develop from a common point and in specific directions.

4. The similarity of an adult to an embryo of a higher type is the result of arrest of development at an earlier stage.

But this proposition must be viewed in connection with the facts embodied in another proposition, viz.:

5. The similarity or dissimilarity of the adult to the embryonic condition is partly determined by teleological considerations.

Certainly, in view of these facts, it is permissible to accept this corollary.

The modes of development of animals suggest genetic derivation from few primordial types.

## GEOGRAPHICAL DISTRIBUTION.

Reverting to the relations of animals to space, we may embody the facts gained concerning the geographical distribution of animals under the following propositions:

1. The differentiation of faunas is in ratio to the differentiation of areas.

2. The specialization of faunas is in ratio to the isolation of areas.

3. Intermediate areas are characterized by intermediate types.

4. The variability of forms is (*ceteris paribus*) in ratio to the extent of areas.

5. The types now common to remote areas were formerly existent in intermediate areas.

Against one or more of these laws or propositions objections might be urged; but when we take into consideration the geological as well as geographical relations of the several bodies of land and water, and the indications of the length of time during which those relations have existed, such objections are at least very much weakened; and it must be admitted that they have ever been tacitly recognized and accepted by naturalists in explanation of various anomalies of geographical distribution. It is quite true that if living animals were only considered, there would be found to be glaring discrepancies between facts and the present propositions; we would have exceptions without number to the third proposition—that intermediate areas are characterized by intermediate types. But when, taking a view more comprehensive and complete, we revert to the geological record, a vast number of these objections are nullified at once, and we are perfectly authorized in assuming—and naturalists, before the development theory was as prominent as it now is, constantly worked upon this assumption—that the gaps which exist did not always exist. The evidence which may be brought against the proposition is only of a negative character, and the admission of the propositions suggests to us this corollary:

The relations of animals in space suggest community of origin.

#### GEOLOGICAL DISTRIBUTION.

In geology we will group our facts under four propositions:

1. Groups have had a continuous (*i. e.*, uninterrupted) existence.
2. Groups now distinguished by peculiar characters were preceded by groups more comprehensive, and combining characters non-differentiating and limited to special groups. Such groups are called "synthetic" or "comprehensive" types.
3. The differentiation of living and extinct animals is in ratio to their separation in time.
4. The relations of faunas in time and in space are in inverse ratio to each other.

Against one or more of these propositions objections likewise might be urged, but competent naturalists, whether accepting the development theory or not, would not consider them as unauthorized by facts; and, indeed, some of the most distinguished opponents of the development theory have, in a certain form, not only admitted, but, under different phraseology, urged all of them, and the objections are again, in this case, only negatives. It is true that there are groups whose representatives are separated by more or less wide geological epochs; but I believe I am safe in asserting that there is not one naturalist worthy of the name who would not, without demur, admit that representatives of the group lived in the epochs for which we have found no remains. For example, we have very few remains of mammalia in the older beds, and the older representatives are separated by wide intervals; but who is there that will not admit that the existence of the class has been uninterrupted since its introduction on the globe, and that the absence of representatives is solely due to their mode of life and the obstacles which exist to the preservation of their remains? The evidence against this view is purely negative, and of such a character as to be of the slightest possible value, and which would not be urged by any scientific naturalist as proof against the development theory. We are therefore fully justified in accepting these propositions as the expressions of facts, and as a resultant, or corollary, their deduction.

The relations between animals of the present and the past suggest genetic succession.

In all these propositions you will see that I have been very careful in my presentation of the results. I have never said "these prove," but "these suggest;" and that word is certainly not too strong; I repeat that the propositions themselves are essentially admitted, and naturalists explain anomalies occurring in the several departments under which these propositions are grouped, by referring to the facts which they express. They have never been drawn out exactly in the form in which they are now presented; but they are simply the embodiment of results which have been already attained. I have been extremely careful in eliminating such propositions as might be regarded as exceptional, or against which positive

evidence could be brought; so careful, indeed, that in the case of embryology I have even suppressed the proposition that animals of like type undergo like changes, for the reason that in crustaceans, hydroids, and others, we have several instances of groups and species very closely related in the adult condition, passing through quite different stages of growth. But, *en passant*, I may remark that this is no more inconsistent with the theory of development than with the theory of plan.

#### CONSEQUENCES—SPECIAL CREATION.

Now, let us pause and reflect where we have been brought, if these facts and indications have any meaning, and if so, what that meaning may be. Hitherto we have been dealing with facts, and have traveled in company with advocates and opponents of the development theory. If we now examine these facts with reference to the idea of miraculous intervention or creation, we find no explanation. The utmost that the advocates of a special creation have given in explanation is, that these facts are in accordance with "plan." But what is this plan? It is at most the mere expression of the assemblage and relations of the facts; it is no explanation of the facts themselves. It must be conceded that plan for any wise end must have a purpose; but here we have plan without any evident purpose, for it is not at all obvious what purpose, physiological or otherwise, could be better subserved by this adherence to plan and by these trivial modifications than by the creation of a few special organisms for special ends. We would have, in like manner, imitation without object, and we have this vast amount of unessential modification of the same elements without evident reason, or subservient to any evident advantage. In other words, we have a great and useless expenditure of force and waste of power, and yet one of the beauties of "plan" to some had been the economy of the Creator in the use of means to ends. We should have a series of special creations and subsequent extinctions without apparent aim; such creations to be succeeded by others whose *tout ensemble* would be so little different from the preceding as to suggest no apparent gain. These alone are positive objections to the idea of special creation; for in our arguments in natural theology we assume that the Deity works in a manner analogous to man, without undue expenditure or manifestation of power. The theory of special creation, then, offers us no explanation, or no reason whatever for all these facts. Science demands explanations, and natural explanations, of natural phenomena.

Now we are brought face to face with the alternatives which were presented to us in the beginning of the preceding lecture—whether all the facts of modern science are in accordance with or are opposed to the theory of progressive development. These facts of modern science have been embodied in the propositions submitted. How are the facts in accordance with the development theory? If we assume that all animals have sprung from one or few primordial germs, we should expect to find that they would all exhibit more or less con-

formity to plan; that there would be gradations between them; that as the descendants diverged more and more from the original stock, they would exhibit among themselves proportional differences; and that the earliest in time, or those nearest to the primitive stock, would exhibit less difference, and combine characters distinct in their descendants. All these are found in animals now living, and that have lived in times past. Without repeating the facts that have been already presented, it is enough to say that they are all consistent, and such as would be naturally expected to be found, if all animals had originated in the manner suggested. We have, in all the modern results of science, no facts that militate against the supposition of derivation from a few stocks, but they rather all point in that direction. If, then, we can prove that there is a power of variation inherent in animals, which is analogous to the variations that exist between species and higher groups existent in a state of nature, we shall have the element requisite for the reception of the development theory as a true theory of creation in the highest sense of the word.

#### VARIABILITY OF ANIMALS.

And now we will briefly question nature, to see whether this variability is existent. We have already seen that it is difficult to find marked distinctions between the various assemblages of animals; that the more perfect our acquaintance with any group becomes, the greater we find to be the extent of variation between its individual members, and the more difficult becomes the task of obtaining characters which differentiate trenchantly the more closely allied forms. This is the cause of the discussions that are constantly engaging the attention of naturalists with respect to the value of groups and the importance of characters; and the reason that naturalists who have access to vast materials are generally more prone to reduce the number of species than those who have comparatively limited material. Let us examine now one of the many forms with which man has interfered, and has subdued and brought into a condition of domestication. For this object we may take the group of dogs; and let us recall that this examination has for its view to ascertain whether the differences existing between the various dogs are analogous to, or of the same character as, those differences which we find between wild representatives of the family.

#### WILD CANIDÆ.

Let us take, then, the family of Canidæ and its representatives, existing in a wild condition. To save time and to avoid complication, we will simply consider the forms now living, and not even all of these. This family, Canidæ, is a very natural group, composed of representatives agreeing generally in form, which are all more or less similar to the ordinary type of the dog; and the differences existing between them as to form are less than those which distinguish the different races of dogs. In dentition, they agree as to the number of incisors and canine teeth, as well as in the trenchant teeth and the



premolars. They differ, however, in the number of the posterior or true molar teeth, most having two molar teeth in the upper jaw and three in the lower. The dog, the wolves, and jackals agree as to the dentition; the number of toes—having five in the fore and four in the hind feet, and in all other essential characteristics. Together, they form the genus *canis*. The wild species of this genus are distinguished by very slight differences, incomparably less in appearance than those distinctive of the domesticated races of dogs. The foxes agree with the dogs and their congeners in dentition and the number of toes, but are distinguished by eyes adapted more especially for seeing at night—this adaptation being exhibited in the vertical pupils; with this character is also associated a bushy tail. The foxes are themselves divisible into two genera—*Vulpes* and *Urocyon*—which exhibit osteological characters of greater value than those which exist between the red foxes and the true dogs. Very closely related to the foxes, and especially to some African foxes, is a genus called *Otocyon*, which chiefly differs in having one more posterior molar tooth in each jaw; and there are wild forms, *Cuon* and *Cynalcus*, which are, on the other hand, more nearly related to the dogs, but which are distinguished by the suppression of one or more posterior molars. Such are *Cuon*, which has two posterior molars in each jaw, and *Cynalcus*, which has one posterior molar in the upper and two in the lower jaw. But all these forms we have been considering agree with the dogs in the number of toes, that is, five toes in the fore feet and four in the hind ones. There is, however, a large canine animal found in southern Africa called *Cynhyana*, which exhibits form and dentition like those of the dog, but which depart from all the other representatives of the family in the possession of four toes in the fore feet as well as in the hind ones; and it is a very interesting fact, which, however, I will only thus allude to, that this animal agrees not only in the number of toes, but also in the pattern of coloration with the hyena, which is found associated with it nearly in the same geographical area, and that this similarity is so strong that the animal was at first considered to be one of the hyenas. We find them, in reviewing the distinctive character of the several groups, that these groups differ in dentition, in osteological characters, in the development of the tail—or more especially of the hair of the tail, in the number of toes, and, it may be added, in the pelage or hair generally.

#### DOMESTICATED CANIDÆ.

If we now refer to the *races* of dogs, we shall find that there are very numerous forms, and these we may group with some naturalists in six tribes, viz., the wolf-dogs, including the Esquimaux, Newfoundland, and others; the watch and cattle-dogs; the true hounds, including the bloodhounds, pointers, and setters; the curs, including terriers and the Pariah dogs of the East; the mastiffs, including the bulldogs; and, lastly, the greyhounds. Each of these has numerous varieties. The differences

between the greyhounds and the mastiffs, as well as between those and the other forms, are as great as have been made use of by some naturalists for the generic differentiation of various groups of mammals; and were they existent in a state of nature, it is more than probable that they would have been long ago differentiated as distinct genera. In form, then, we have differences not only as great, but greater, exhibited between derivatives of a generally admitted common stock—at least generic—as between, not only species, but genera, existent in a state of nature. And here it may be advisable to recall that although there are some, but excessively few, naturalists who believe in the creation of our domesticated animals as they now are, and solely for the use of man, almost all admit that they are derivatives of a few primitive forms, which are still existent in a wild condition. In dentition there is comparatively little difference between the races of dogs, but there are forms—how constant I am unable to say—which exhibit deviations from the type. One has one more molar in both the upper and lower jaw than the normal number, and thus resembles *Otocyon*; another at least occasionally exhibits only three premolars in the upper and two in the lower jaw, representing the three posterior of the upper and two posterior of the lower molars of the typical dogs, and in the lower jaw there is one posterior molar. In a Turkish form, one deprived of hair also, we find almost all of the molar teeth to be lost, there being only a premolar above and below. These differences in number are greater than those between any of the wild forms, and it must be recalled that it is in number alone that these essentially differ.

The differences between domestic races are analogous to those between wild ones. But it may be urged that the differences in dentition are only casual, and that they are ever monstrosities. As I hinted, I am unable to say how constant or inconstant to the race they may be, although constancy has been claimed, at least in form. As to the objection of monstrosity, it may be replied that any character which is not normal to a type is, more or less, monstrous for it; but what is monstrous for one group is normal for another. And it is not improbable—I would scarcely dare to use a stronger term—that the deviations from a type exhibiting such excessive differences as to be considered, and properly considered, as monstrosities, may be enabled, after a more or less prolonged strife, to perpetuate themselves; and this may account for the fact that there are so many groups between which there are not more decided gradations or connecting links. I, however, offer this as a bare possibility. The wide external differences between the various *races* presupposes, and is, indeed, the result of corresponding differences in the skeleton. Those differences are, however, differences of degree, but yet quite as great as those which exist between the representatives of any natural genus, although not as great as those which exist between *Urocyon* and *Vulpes*,

yet quite as great as those between *Vulpes* and *Canis*.

In another of the characters enumerated as differentiating the genera and species of wild *Canida*—the tail—it is almost superfluous to remark that we have very wide differences. I need only call to your memory the difference between the tails of the Newfoundland dog and of the greyhound. The ears are also notably different, and, as a contrast, we may cite the ears of the Esquimaux dog and the King Charles spaniel; in the former being moderate and erect, in the latter very largely developed, pendant, and covering the sides, and with the muscles atrophied. In the number of toes we likewise find differences, and recalling the fact that there are five toes to the fore and four to the hind feet of the dogs generally, we may cite as an exception the Lassa variety of the mastiff of Thibet, which exhibits five toes in the hind feet as well as in the fore feet. As to the last character mentioned, the character of the pelage or hair, we have all varieties in texture and development in the races of dogs, from the shaggy coat of the Newfoundland and some of the cur dogs to the thin, appressed coat of the typical greyhounds, and the hairless condition of the Turkish dog. It is then demonstrated that all differences in parts and organs which are met with in a state of nature are susceptible of selection and exaggeration by man.

Now, this power of variation being granted, and divergence taking place in all directions, what bounds are we able to set as to the extent of divergence? Objections have been brought forward against the consideration of animals in a state of domestication, and a comparison of the differences existing between the races and those existing between wild species; but I am unable to appreciate the pertinence of such objections. The fact of the modification of the same elements in the domesticated condition and in the wild condition, is presumptive proof of their being induced by analogous or comparable causes. There are indeed differences between natural and artificial selection, but only as to the objects to be gained. In artificial selection, or selection by man, the object in view is utility to man or subservience to his use; in nature, the object is subservience to the use and good of the animal. Man, however, only avails himself of the variations which nature affords, and does not himself cause variation. He selects, but he selects those, however, which might not, and probably would not, be in most cases selected by nature. It is in this respect that natural and artificial selections chiefly differ.

#### REVERSION TO ORIGINAL FORMS.

It has been urged that as soon as the influence of man is withdrawn, the races which he has cultivated revert to the original condition of the stock whence they descended. Happy in some respects would it be if such were the case; for we should then have the means of deciding, in a very short time, what were the original progenitors of our domesticated forms of animals and plants; as concerning many

forms we are in great doubts as to their origin. Notwithstanding the repeated assertions of many, that domesticated stocks do revert to their original condition so soon, the very fact that we have never been able to ascertain positively the parentage of some of our domesticated animals would serve to show that such reversion does not take place. And there are besides positive proofs against that hypothesis. In illustration, we may allude to the horses and cattle which have been introduced into the Americas. Although horses did exist in the Tertiary period in America, none lived in recent periods until the advent of the Spaniards, who carried them to America. Some of these escaped, and bred, and their progeny increased in vast numbers, especially on the pampas of South America. These, without any interference of man, existing in a wild condition as completely as any of the originally wild animals on the continent, they had all the conditions that would favor reversion to their original stock. It may be even true that the horse on the pampas now exhibits a homogeneous character; and if homogeneity were the test of reversion, it might be impossible to say that that was not a reproduction of the original form. But we have another test for determining the question. On the plains of Asia we have likewise large herds of horses. Call them feral (that is, horses that have escaped from man and propagated), or wild (such as have always existed untamed), as you will, we still have one or several homogeneous races in certain areas. But none of those races agree with the race or races now found on the American plains. If we compare the animal of the Tartarian plain with that of the pampas, we find difference in color as well as in form. The animal of Tartary has a dun color and a barrel-shaped head; that of the South American pampas is of rather a chestnut color, and has a head differing from the Tartarian animal, and is distinguished by other characteristics. Now, if the hypothesis of reversion to the primordial type were true, we should expect to find both of these races exhibiting the same characters.

To account for non-reversion, the argument based upon the influence of climate and external changes which has been brought forward to lessen the weight of this non-reversion is rather an argument in support of the theory of progressive development; for if space is the co-efficient of certain conditions influencing the characteristics of animals, time is another coefficient as valuable. But we must remember the view already referred to, that while man would select animals of certain characteristics, the propagation of those characteristics would not be at all essential to the animal, and might, and doubtless would, in most cases, be rather impediments. In such cases those animals, when the influence and protecting care of man were withdrawn, would either cease to live, or the descendants of such approximating more to the original type, and, consequently, not exhibiting characters thus inconvenient—if I may use this word—would be propagated at the ex-

pense of such as exhibited characters of the immediate progenitor. Animals like the latter, therefore, would very soon die out. This is as might be expected, and is in perfect harmony with the theory of natural selection of Mr. Darwin. And here I may remark that the statements as to reversions of some types are simply absurd. When it is affirmed, for example, that the common domesticated cat, that, becoming feral, it reverts to the type of the common wild cat of Europe or this country, it is evident that an unsupported statement is made, and that the assessor is not acquainted with the fact, that the wild cat and the tame cat belong originally to entirely different species; the tame cat being a descendant of the Egyptian cat, and not of the wild cat of Europe, much less of this country. Many statements have been made as to reversion of animals that will bear the test of criticism as little as does such a statement.

I would again repeat that the difference between natural selection and artificial selection by man, as to time, at least, is one of degree. In nature, the variant forms commingle with the more normal types, and by reason of atavism, the tendency to perpetuate the abnormal form is more or less counterbalanced. In artificial selection, however, the variant form is set aside by man, and its offspring is again selected in ratio to the exhibition of the characters for which the original selection was made, and the aid of man thus rapidly brings into prominence the characters which are desired. Thus a few years enable man to do that which nature, unaided, would require centuries or ages to do.

#### CONDITIONS OF EXISTENCE.

Without further reference to man's influence, and the objects of his selection, we may consider—as we shall be obliged to be brief—those conditions of existence which in a state of nature exercise an influence analogous to that of man. These we may consider under the head of organic and inorganic. Under inorganic, *climates* may be viewed as one of the chief modifying agents. The influence of this agent is exhibited not only in physiological but in structural characteristics. The bulldog, for example, so noted for its fierceness and boldness in the Northern Hemisphere, in the course of a very few generations is said to degenerate in the tropics into a comparatively cowardly, worthless cur. We all know the difference which the covering of dogs and sheep exhibits in cold and warm countries, and some animals are apparently incapable of withstanding transportation from a cold to a warm climate, or the reverse; and others are either incapable of propagating, or their progeny soon die out. Those forms which should be best adapted to climate, or which could best withstand the changes of climate, would be most apt to be perpetuated. *Station* is analogous to climate, and is a name given to the special position with reference to land or water, or the character of either, which an animal in its faunal area may inhabit. Thus a land animal may have an elevated station, living on the high mountains or on the lowland

plains, on a rocky, a sandy, or a marshy surface; and the aquatic animal may inhabit either the fresh or the salt water, and at various depths and at various bottoms in such waters.

Considering the organic conditions of influence, we may, with the excellent Professor Huxley, divide them into the opponents or helpers; and the opponents may again be divided into those which exert an indirect influence, and which may consequently be called rivals, and those which exercise a direct influence, and which may therefore be called enemies. The helpers may likewise be divided into those which exert an indirect and those which exert a direct influence. Now all of these elements, as well as food, which holds an intermediate rank between the organic and inorganic, have to be considered in determining the conditions which may be favorable or otherwise to the existence of an animal.

It may be well to explain how some of these elements, especially the organic, exert an influence. A rival, for example, would be any animal that would be found in the same country, affecting the same climate, and in the same station, and which would prefer the same food. Such would be a rival in a marked degree. An enemy of course would be one that would prey upon such a one, and select it as the special object of its food, or otherwise war against it. The animal, the greater its strength, the better adapted would it be to combat against and outlive its rival, or to escape from and contend with its enemies. In this connection I may refer to the well-known fact of the rats. It is a familiar fact that in earlier times the black rat prevailed over Europe, and also was common in America, and at that time the so-called Norway, or the common brown rat, was not known in these regions; but now the former has become almost exterminated in most regions, and has been entirely replaced by the Norway rat. These are both species of the same genus, and closely related to each other; and in this instance we probably have not only a rival, but also an actual enemy in the Norway rat as compared with the black rat. Species of the same genus may, however, exist in comparative harmony and without much interference; for while the Norway rat thus drives before it the black rat, with it is found associated the common house-mouse in all regions. Although there is some interference of the one with the other, it is slight.

As an illustration of what is meant by helpers, indirect and direct, for the former we may consider food. For example, a carnivorous animal will feed upon a herbivorous one; and the greater the quantity of herbage upon which the herbivorous animal may feed, the more favorable will be the conditions for the existence and multiplication of that herbivorous animal.

Thus the growth of the plant will be an indirect helper of the carnivorous animal. With regard to the direct helper, one of the best instances that has been given is that of the animals which serve as the hosts of the inter-

tinal worms. Man and the hog, for instance, have the joint honor of supporting the tape-worm in its several conditions of existence; and here we have a case which may be aptly brought forward for the benefit of those who are constantly asserting the adaptation of nature with reference to man. If the tape-worm and the various other intestinal worms which use man as their dwelling-place are of any use to him, it has not yet been discovered; but the use of man and the hog to the tape-worm is very obvious. If we accept, then, the special creation and adaptation theory, we must consider that man and the hog were created for the benefit of the tape-worm.

#### EVIDENCE IN FAVOR OF DEVELOPMENT.

We have questioned nature, then, in all her departments, and have found that the answers she has given to our inquiries are in accordance with what we might expect were the development theory true. There is no other explanation for the vast number of facts than the theory of genetic connection of the types living in the past with, at the most, a few primordial forms. All the facts that have been adduced are in conformity with such development. We have on the principle of variability that which would explain how these divergences could take place, and on the principle of atavism we have another agent which serves as a check to variability and which preserves the conformity with type. The two are antagonistic to each other. While atavism is conservative and reproduces as nearly as possible in the descendant likeness to the progenitor, variability contends against it, and diversity of the descendant and progenitor is constantly being effected. In the long run, and in the struggle between these two antagonistic principles, variability gains slowly but surely on its opponent atavism.

It would be easy had we only variability to take into consideration to express in a series of propositions the results of that principle, as, for example:

1. The offspring of animals are more or less unlike those of the parents.
2. Differentiation is indeterminate and tends in all directions.
3. Differentiation from the primitive type progressively increases.
4. Time being a factor, there is no necessary limit to the range and extent of variation.

And such facts would lead us to this deduction:

Forms isolated and non-communicating exhibit in their descendants difference in ratio to time and isolation.

The principle of atavism, however, may be regarded as forbidding the enunciation of those propositions as perfectly correct expressions of natural laws.

With the explanation that in the condition of existence we have the causes which influence natural selection, and that it is the view of natural selection of varieties spontaneously arising that constitutes what is called Darwinism, I must test the argument in order to

be enabled to arrive at the theological consequences of the theory.

#### DEVELOPMENT AND NATURAL THEOLOGY.

The charge of materialism has been brought against this, as it has been by well-meaning but injudicious persons against almost every utterance of science. But is materialism a necessary result of a belief in the development theory? I think not; because it furnishes a clew to the reason why the charge of materialism is so often brought against scientific doctrine. Let me recall the words of a learned divine of the English Church, the Rev. Dr. Frederick Temple, the worthy successor of Arnold of Rugby. He has commented upon and regretted the disposition "to trace the power of God, not in that which is universal, but in that which is individual; not in the laws of nature, but in any apparent interference with those laws; not in the maintenance, but in the creation of the universe." And he who believes in the adherence of Deity to the laws which he has ordained rather than in his interference with and infraction of such laws is forsooth called materialist! The great legislator is distinguished, not by the suitability of the laws which he exacts, but by the infraction of such laws.

I know not how I can better present the anti-materialistic nature of the development theory than in the form of a paraphrase of the arguments of Paley in his *Natural Theology*. That divine, you will remember, takes a watch and considers that its peculiarity and construction exhibit inherent evidence of workmanship and special design on the part of the maker. He enters into a series of arguments in proof thereof. He further takes up the watch and assumes what would be the effect of supposing a power in it of reproducing itself, and what would be the effect of such a discovery on the examiner.

1. "The first effect would be," he says, "to increase his admiration of the contrivance and his conviction of the consummate skill of the contriver.

2. "He would reflect that though the watch before him were in some sense the maker of the watch which was fabricated in the course of its movements, yet it was in a very different sense from that in which a carpenter, for instance, is the maker of a chair.

3. "Though it be now no longer probable that the individual watch which our observer had found was made immediately by the hand of an artificer, yet does not this alteration in any wise affect the influence that an artificer had been originally employed and concerned in the production. The argument from design remains as it was.

4. "Nor is anything gained by running the difficulty farther back, that is, by supposing the watch before us to have been produced from another watch, that from a former, and so on indefinitely. Our going back ever so far brings us no nearer to the least degree of satisfaction upon the subject. Contrivance is still unaccounted for.

5. "Our observer would also reflect that the

maker of the watch before him was in truth and reality the maker of every watch produced from it; there being no difference, except that the latter manifests a more exquisite skill between the making of another watch with his own hands, by the mediation of files, lathes, chisels, etc., and the disposing, fixing, and inserting of these instruments, or of others equivalent to them, in the body of the watch already made in such a manner as to form a new watch in the course of the movements which he had given to the old one. It is only working by one set of tools instead of another."

Now let us apply an analogical mode of reasoning to the development theory.

1. The first effect of our conviction of the truth of the development theory, and that a few primordial types have given birth to all the animals that have existed and do now exist, and that in the beginning provision was made for the adaptation of such primordial animals and their descendants to all the varying conditions of climate, station, and food, would be to increase our admiration of the contrivance and the conviction of the omniscient skill of the contriver.

2. We would reflect that though such animals were, in some sense, the originators of those which sprung from them, that they were not originators as creators.

3. Though it be now no longer probable that the animal forms which we now find were made immediately by a creator, yet does not this in any wise affect the inference that a creator had been originally employed and concerned in their production.

4. Nor is anything gained by running the difficulty farther back, that is, by supposing the animals before us to have been produced from other animals, those from former, and so on indefinitely; our going back ever so far brings us no nearer to the least degree of satisfaction upon the subject.

5. We would also reflect that the creator of the primordial animal was, in truth and reality, the creator of every animal produced from it; there being no difference—except that the latter manifest a more exquisite skill—between the creation of each individual species and the creation of one form which should be generated and propagated by means of the provision of adaptability in the one primordial animal and its descendants. And it may be added, that if ability to create a form capable of reproducing itself is evidence of greater power than the ability to create a form complete in itself, then it must be admitted that the ability to create a form which should be able not only to reproduce itself, but to produce forms capable of adapting themselves to all the varying circumstances which might thereafter arise, is evidence of immeasurably greater power. Indeed, it seems to me that one of the noblest arguments in natural theology might be based upon the development theory. So far from this theory being antagonistic to belief in the Deity and his agency, it rather elevates our conceptions of the Deity, and



omnipotence truly worthy of the name is revealed.

To recur again to Paley's argument, and to that portion in which he demonstrates the watch to be the work of a maker, you may remember that he assumes that an argument might be urged, that the mechanism of the watch was no proof of contrivance, but only a motive to induce the mind to think so, and he expresses the surprise which would be manifested to hear such an argument. With equal surprise would we hear that all the facts that have been made known to us in the various departments of zoology, the development of animals, and their geographical as well as geological distribution, which all point to one result, namely, that all animals have descended from a few primordial forms, is no proof that such was the case, but only a motive to induce the mind to think so. And again, if surprise would be the result of information that the watch was nothing more than the result of the laws of metallic nature, equally meaningless and unsatisfactory is the explanation that all these facts are in accordance with "plan," or the "laws of plan," and involuntarily we may associate such an explanation with the preceding, and connect the plan with some purpose, even if it be to deceive, rather than to entertain the idea of plan without purpose.

It might be expected that, as I have considered the theological aspects of the development theory, I might say something of its relation to the record of Genesis. But the time is too far gone. I would, however, remark that I see no more conflict between the theory of natural selection and the account given of creation in the Bible, than I do between the same account and the theory of special creation, or the facts of zoology, geology, and geographical distribution admitted by all naturalists, whether believers in development or special creation. We may safely leave to the learned divines who have harmonized the truths of science and revealed religion to perform the office in this case, when the truth of the development theory shall be admitted as proved by physical consideration.

Lastly, if we consider the development theory with reference to man himself, so far from being repugnant to our senses or ideas, even admitting our descent from a stock in common with the modern monkeys, does not the thought that we have developed from such an humble origin rather afford us expectations for a more exalted future? for if improvement so great has been possible, what limit shall we assign to future improvement! And may we not with reason hope for descendants of our race in a distant future a condition which shall assimilate them to angels in all except immortality?—for a physical form and immortality are as incompatible with each other as fire and water. I must admit that I can not at all appreciate the reasons for the horror with which many good persons regard their idea of the humble origin supposed. The old adage, that persons like their opposites, and the converse, which I will leave to yourselves to frame,

may help us to understand the sentiment, and still further may we appreciate the reasons therefor in those who insist on believing in the reversion to the original type. But if we acknowledge the differences that do exist between us and the monkeys, and do not insist on reversion, our equanimity need not be disturbed.

### INTELLECTUAL UNFOLDINGS OF THE AGE.

[In a "Master's Oration," with the above title, pronounced at the Fourteenth Commencement of the Waynesburg College, by Mr. J. J. Purman, occurred the following emphatic indorsement of Phrenology.]

PASSING from Biblical criticism to the department of the philosophy of mind, I come to notice another prominent intellectual unfolding of the age. Mental philosophers in our day have cast aside the dictum of Locke, that the human mind at infancy is a sheet of white paper on which circumstances write our future characters. A new philosophy of mind, founded in observation and experiment, and arrived at by a diligent and careful induction of thousands of isolated facts, has been given to the world. This philosophy, which owes its origin to Dr. Gall, a native of Austria, after receiving various inappropriate names, is now well known by the expressive and beautiful name of Phrenology. Discovered and promulgated to the world near the close of the last century, it now stands forth as a prominent fact of this century; and is pre-eminently the psychological interpreter of the age. Founded by Dr. Gall, this science—philosophy, perhaps, I should call it—has been greatly advanced and perfected by Dr. Spurzheim and Messrs. Combe in Europe, and by Dr. Charles Caldwell, Andrew Boardman, and Messrs. Fowler and Wells in America. Like the discoveries of Galileo, Harvey, and Newton, the Gallian philosophy was much at first opposed. The Austrian Government commanded Gall to cease lecturing on Phrenology or leave his native city and country. He chose the latter alternative, and was willing to leave home, friends, and an extensive practice, that he might investigate and teach his new discovery. The public prints treated him and his science with supreme ridicule and contempt. *Blackwood's Magazine* called him "an infernal idiot," and added, that "fool and phrenologist are terms as nearly synonymous as can be found in any language." But like Galileo, before the Roman Inquisition, declaring "the world does move," or Luther before the Diet at Worms, affirming, "I can not act otherwise; God be my help!" so Gall, in the face of vituperation, continued sublimely to assert, "This is truth, though at enmity with the philosophy of ages." And like the doctrines of Galileo and Luther, that of Gall has now, in a great measure, overcome all opposition, and its truths are accepted by every capable and candid man who will give it a careful examination. It would, perhaps, be out of place in this connection to give an exposition of the doc-

trines of Phrenology; besides, it would be insulting to the intelligence of this audience to suppose that they are not informed in the leading truths of the science. But I would respectfully but candidly say to those who are accustomed to scoff at Phrenology: You may laugh, but laughter is not wit; you may shut your eyes, but it will not, therefore, be dark; you may raise clouds of dust, but you will merely obstruct your own vision, not extinguish the radiance of truth. Be candid and generous, therefore, and until you have examined the subject in an adequate manner, acknowledge that on what you have not properly investigated you have no right to decide. And to those who love to follow in the wake of great names, permit me merely to add, that the doctrines of Phrenology are indorsed by no less personages than the Hon. Horace Mann, late President of Antioch College, Ohio, where he introduced it as his text-book on mental science, declaring that it was the "guide of philosophy and the handmaid of Christianity;" and by Henry Ward Beecher, who acknowledges that he has stolen his pulpit thunder from the once despised science of Phrenology. But I am not here to defend this science this evening, and will close this branch of my subject by merely adding, that the discovery of Phrenology as the true science of mental phenomena, is now, and must remain, one of the great, unique, and salient facts in the intellectual unfoldings of the present age.

### Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without indorsing either the opinions or the alleged facts.

#### MAN AND WOMAN PHYSICALLY.

Mrs. ELIZABETH OAKES SMITH says: "The sexes are fully equal in intellect, in moral sense, and even physique (admitting that women are designed to be more delicately organized), taking the stand-point from the best models, which is the true criterion, all others being exceptional."

Mrs. Smith then equates the physiques of the sexes by putting the excess of woman's delicacy—which is only a compensation in her for her want of physicality—equal to man's excess of every physical element above hers.

Delicacy in this connection is very desirable, very pleasant, and charming indeed. In "the best models" it is one of those things truly that gives her form its beauties of grace, its heavenly loveliness, and makes her the admiration of the world. This it is indeed; while, nevertheless, it subtracts—instead of adding more—just so much from her physically, rendering her so much less capable of doing physical things.

Is she, then, in any physical sense man's equal? Can she do physical things as he can? We mean to include the whole range of physical things, from the making and running the steam-engine to the construction and running of the machinery for the manufacture of the finest goods; from the most perfect astronomical telescope to the most discerning microscopic lens; from the most stupendous engineering operations to the most delicate, spirited, and perfect sewing-machines; from Morse's telegraphic utterances to the gentle pippings of the Æolian harp.

Undoubtedly in the purpose and end of her creation her physical form, in its delicacy so exquisite and beautiful, is the very best and most perfect it could be. But



we cheerfully and very delicately submit that the greater woman's delicacy the less her equality of physique with man's, and that this very delicacy of hers is to be regarded as her peculiar, and, to man, most acceptable compensation for her want of physical equality.

The editors of the *Herald of Health* say that "men have a larger osseous and muscular development than women, as lords of the material. She represents the spiritual." Now, this is neither here nor there, though designed as a reply to C. Wellington's statement: "In all orders of animals the females are the smaller and weaker; and, its being so designed, shows their inferiority in physique to be in harmony with the design."

Are men, then, lords of the material? Do you mean, my dear sirs, that they are women's superiors in the material? If so, that is just what we mean. In every physical quality there is *more* in man; he is superior (not to say "lord," rather an objectionable term in this connection) in all material, physical qualities.

Delicacy, then, is not an element of the physical; it is only a compensation for its want; as in the highly delicate steel blade, its delicacy may compensate, and even more than compensate, for its want of materiality.

But, pray, what do they mean when they say that "*she represents the spiritual?*" Has this any pertinency in proof that her physical nature is equal to man's? So does the natural sun represent the "Sun of Righteousness." But does this show, or have any tendency to show, any equality of physique between them?

Does it follow, because woman's physique represents the spiritual, that it is equal to his which represents the eternal, or is equal to his, which is acknowledged in their words above to be decidedly more physical than hers, even as lords of the material?

Are not large developments of bone and muscle in well-organized proportion, as is more generally found in men than women, undeniable proofs of man's superior physical nature? Is there any need, any occasion to deny this most manifest truth to give woman her proper place in any and every relation of life?

He is a *disgrace to her cause* who knows no better than to plead for her elevation on the ground of her *physical* equality with man.

There is no such physical equality designed of God, nor existing on earth, nor will there ever be in any order of beings in the universe.

For the reason, first, 'Tis contrary to the philosophy of things. Now, we begin by the *philosophy of things*, the *common sense of things*.

Consider, then, the sun in relation to the planets. It is the great impartmental body of the solar system. Hence it is a larger, nobler, physical existence than all its planetary system, and *needs to be*, as the grand illuminator and life-inspirer of them all.

Again, consider the Great All-Father of the universe, the impartor of life and being to everything that exists. It is in perfect consonance with reason and philosophy that His spiritual nature should infinitely excel, as it does, every other spiritual existence in the universe. The *giver* of things is greater than the receiver. "It is more blessed to give than to receive."

In harmony, then, with the philosophy of things, as drawn from the analogy of God and his universe, from the sun and his system, from the giver and receiver, Adam, the representative head of our race, should be, as he was, physically his wife's superior. I have no idea that Mrs. Smith, or the editors of the publication mentioned above, in their hearts, question this. Such is God's order of things everywhere, and this order is the certain index of all true philosophy.

For the reason, second, That such physical-equality would be most damaging in every family relation.

There are family quarrels enough now. But let woman be man's equal physically, and she, wanting her delicacy, as in that case she doubtless would be, and family feuds would not only be increased a hundred-fold, but they would be very likely to issue in many a "fierce brawl and deadly combat."

And for the reason, third, Our mutual happiness, peace, and prosperity require that the relations of the physical natures of the sexes should be very much as God designed them; and as they are now, except in cases of perversion, man's physicality is every way superior to woman's. c. w.



THE MISSOURI MAMMOTH BLACKBERRY.

#### THE MISSOURI MAMMOTH BLACKBERRY.

In their circular, the proprietors say: The annexed cut of this new fruit is not a fair average size, as the extreme dry season, last year, at fruiting time, prevented the filling out to the usual size. They were grown without any extra cultivation—no manure of any kind having been used in their production. For ten years the bush has annually borne fruit; entirely withstanding the severest winters, where the mercury several times has sunk to 28° and 30° below zero. This severe cold, with our sudden changes of climate, has never in the least killed the canes of this berry.

The canes are very strong, with mostly five depressions or grooves, running the whole length of the canes—is beset with but few thorns turning downward. The leaf is of a deep green, with finely serrate edges, not as large as most blackberries, but thick and firm. The flowers are all perfect in themselves, require no fertilizing by any other, are large and full, setting a berry for every bloom.

The first ripe fruit was picked four to six days before any were ripe on Wilson's Early, and continued over six weeks in heavy fruiting; assuming almost an ever-bearing form, carrying up the season to peaches. The fruit is of very large size—much larger than Lawton's largest berries; and has few small or imperfect berries. When black it is ripe, and does not turn red after being picked. The berry is very firm and solid, and has no core whatever in the center; is to the blackberry in rich vinous sweetness what the Delaware is to other native grapes. The fruit stands out promptly upon the plant, and when fully ripe, never drops from the stem; as fruit ripening in July, was picked September 28th, protected by netting from the birds. A single plant, the past

season, bore over 500 berries, bending the large stalk almost to the earth. This blackberry has no form or habit of the Dew-berry; is strongly upright, and none of the canes have a tendency to run out on the ground.

The want of a blackberry that is entirely hardy, of large size, good quality, firm flesh, early and continuing long in bearing, a strong grower and productive, has long been felt by the small-fruit grower. That this berry will fill all these points, and give entire satisfaction, the introducers sincerely believe.

The editor of the *Brookfield Gazette* says of it:

"THE MISSOURI MAMMOTH.—This is the name of a most delicious blackberry. Mr. Thompson brought us a sample of these berries, and we can unhesitatingly say that they are the finest we ever saw. This berry is bound to gain public favor. They are a most prolific bearer, and very hardy. It is almost impossible to size them, as they range from the size of a walnut to that of a hen's egg. This is no exaggeration, as those who have seen them can testify to the truth of our assertion."

[We have not seen this berry. We know nothing more of it than is stated above.—Ed. A. P. J.]

A CORRESPONDENT of the *London Telegraph* writes: "The Emperor lately said in the Prince's presence, 'Loo-loo is so small,' whereupon there arose from the surrounding courtiers a chorus in praise of small people of historical fame (see 'Giants and Dwarfs'), and all the little great men renowned in history were cited as parallels for the Prince, who said, 'I do not know if I shall be like these great men in anything else, but you are quite right, I am like them so far, for I am very short.'"

#### PERSONAL.

WILLIAM H. SEWARD, Secretary of State, is said to have dissipated the means provided by his father for his collegiate course in one year after he entered Union College; but that he worked his way through the remaining four years and graduated at the head of his class.

DANIEL PRATT, JR., the "Great American Traveler," recently jumped from a ferry-boat into the East River, waving the national flag as he leaped to his fate. He was rescued, and gave as a reason for his mad act that "the public generally did not appreciate genius."

DR. W. T. G. MORTON, a dentist in Boston, was killed by sun-stroke in the city of New York on Wednesday, the 15th of July.

MR. GOLDWIN SMITH, one of the ripest scholars of England, has definitely accepted the chair of Constitutional History at the Cornell University, in Ithaca, Tompkins Co., N. Y. *The Round Table* says: "It is a rare thing for an Englishman of Mr. Goldwin Smith's position thus to expatriate himself, and it will undoubtedly attract a great deal of comment and speculation. As, however, we are to be the gainers by it, criticism on this side the water is likely only to be favorable."



## "What They Say."

Here we give space for readers to express, briefly, their views on various topics not provided for in other departments. Statements and opinions—not discussions—will be in order. Be brief.

**WHAT PHRENOLOGY HAS DONE FOR ME.**—Language has no power to express, and human understanding fails to appreciate in its entirety, the blessings conveyed by the science of Phrenology to the soul, body, and spirit of the earnest seeker after truth.

For me, it has done much more than I can tell. It has given me broader and more reliable views of life, of individual duty and responsibility. It has made straight and smooth to my feet the paths which before were rough and thorny; has leveled many a lofty eminence which, through the dim haze of unenlightened intelligence, seemed utterly inaccessible.

The numerous paradoxical emotions of my own nature, when viewed by the light of science, blend harmoniously as the various tints of the rainbow.

I am no longer self-deceived, but understand, in some measure, the involuntary prompting to the outward act; thereby being enabled to crush the selfish and unworthy, and cherish that which is just and right.

Then, too, by the light of Phrenology, we are enabled to see much that is praiseworthy, where the superficial observer beholds only selfishness or hypocrisy. How often is a conscientious man accused, and convicted too, so far as external apprehensions go, of the basest motives, while his design is pure and innocent, and the result not understood! Many a man is deemed guilty of sins which his whole being would reject, simply because his outward behavior is the criterion by which he is judged, with no knowledge of the prompting motive which actuates him.

Looking upon these things as I have for a few years, man rises from the mire which seemed about to engulf us all, and exhibits the noble likenesses of his Creator, which exists in him as the germ and prophecy of a better life. In social relations, a correct understanding of the most irritable sensibilities and the peculiarity of mental combinations enable us to shun the quicksands, when we would bend the stubborn will or quiet the impulsive waywardness of an inconsiderate friend. But above all does the mother need the kind and never-failing beams of this serene yet glorious light to shine upon her checkered pathway, to enliven the gloom and soften the glare of ever-varying experience.

Oh, how I have longed to know more, more of this precious truth, as I gaze in the earnest eyes of little immortals, and feel that upon me rests the great responsibility of their welfare in all coming time! While the instruction to be gained from a knowledge of this science is rich and varied, the amusement is actually unlimited. Who that has the slightest smattering of phrenological knowledge, has not at some time been an unobserved observer of the heads and faces around him, and quietly enjoyed the grotesqueness of the scene, the vivid contrasts, and subdued blending of congenial natures?

The JOURNAL has become to me as one of the necessities of life. And why not? for it is full of wholesome and delicious food—such food as will never induce mental dyspepsia, or deprave the mental taste. Let them who would have their

manhood or womanhood purified and ennobled, study faithfully and practically adopt its instruction. A LADY.

**FINDING A SITUATION.**—A correspondent writes from Tennessee as follows: What is the use of Phrenology? Some time since a slender youth called upon a carpenter and inquired if he could give him a situation as an apprentice to his business. On being answered negatively, the son of the farmer for whom the carpenter was erecting a dwelling, who happened to know something of Phrenology, propounded a few questions to the young man. He learned that he was an orphan, was willing to attempt any trade which would promise success, and that his education was limited, being confined to reading and writing. The farmer's son advised the young man to consult a phrenologist who lived not far away, and ascertain from him in what pursuit he could best succeed. The advice was adopted. The phrenologist told him that his constitution was not fitted for farming or mechanician, and advised him to seek a situation on the railroad, as he considered him better suited to that than anything else. He applied to the president of the road, secured a good situation, and is now doing admirably. Yet people inquire, what is the use of Phrenology? It was certainly a God-send to this poor, slender, orphan boy, without home, friends, or business. He might otherwise have adopted a heavy, laborious trade, broken down his constitution, become dispirited and discouraged, and gone to an early grave. He is now in a position to which he is adapted physically and mentally; will improve in health and vigor, and render himself useful, successful, and happy. Phrenology is also of great use to the teacher. One whose business it is to train the mind, can hardly do it successfully without knowing the different faculties and their development in his different pupils. Thus he is enabled to appreciate their capabilities, and can bring out those qualities which are too weak, and regulate those which are too strong. To the minister, Phrenology would be of great use, for he deals with the mind and soul of man; and he who understands human nature best, will know best how to lead the froward back to duty and restrain the impetuous; how to encourage the despondent; how to assure the timid, and how to console the depressed and the bereaved.

Phrenology is also of great use to one as an individual, enabling him to see himself as others see him; to understand his weak points; how to strengthen his strong points, and how to use and regulate them to advantage.

Reader, do you understand Phrenology? If you do, use it for the good of yourself and others, and help to spread a knowledge of it among your neighbors. If you do not understand it, you will be more benefited by spending a few leisure hours in its study than in almost any other branch of knowledge. Those who study human nature through Phrenology and Physiology, lay the basis of sound intelligence, usefulness, health, and happiness.

S. S. C.

**LATE PRESS OPINIONS.**—The newspapers rarely mention the PHRENOLOGICAL JOURNAL without warm expressions of approval.

The *New Hampshire Sentinel*, July 23d, says: "The PHRENOLOGICAL JOURNAL for August is replete with genuine entertainment for the million. Those who have

never looked this magazine over have no idea how much valuable and interesting matter it contains."

The Dundee (N. Y.) *Herald* uses the following emphatic language: "The AMERICAN PHRENOLOGICAL JOURNAL is a favorite journal of those who have seen and read its valuable and highly instructive contents; those who have not, could not make a better investment than to subscribe for it."

The New York *Evening Post* says, in allusion to it: "The PHRENOLOGICAL JOURNAL abounds in useful information. It is steadily and deservedly gaining general favor."

The Guthrie *Vedette* remarks of it: "There are magazines of greater literary pretensions, but none of more real worth. Its aim is not only to interest but to instruct and educate the people in those things where the school and college fail."

### THOUGHTS OF A SUBSCRIBER

—Books.—Give us a house furnished with books rather than costly and elegant furniture—both if you can, but books at any rate. To spend several days in a friend's house hungry for something to read, while treading on costly carpets, sitting on luxurious chairs, sleeping on down, seems as if one was bribing your body for the sake of cheating the mind. A house without books is but poorly furnished. A book is good company; it is full of conversation without loquacity, and patiently hears objections without answering back.

**AN EDUCATED MAN.**—An educated man should know, 1st, what sort of a world he is in—its size—the creatures that live in it, and how; 2d, what the world is made of and what may be made of the world; 3d, where he is going—what is the probability of another state of being—its nature, and the kind of preparation necessary for it; 4th, what is best to be done under the circumstances—what are his faculties—how they can be cultivated to insure him success and happiness, and provide the means and disposition to promote the happiness of others. He who knows these things, and has his will properly subdued in the learning of them, is an educated man; and he who knows them not, is not educated, though he could talk all the tongues of Babel.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**HEADLAND HOME; OR, A SOUL'S PILGRIMAGE.** By Madame de Ledernier. New York: James Miller. 12mo. Cloth, pp. 346. Price, \$1.50.

Between reading and writing nowadays, there seems to be but a brief interval. We mean reading and writing for the public; for several well-known authors, of whom one Dickens is not the least, are as well known for their recreational ability as for their authorship. Madame de Ledernier long ago engaged our notice by reason of her fine elocution, and appreciating the transition already intimated, we have looked for a book from her pen. Now we have it, and it purports to be no dreamy speculation, no chimera, no fancy pent up in ink and gum, but a real life-picture—in short, an autobiography. From earliest childhood she pictures many incidents—the leading, guiding incidents of a life—in a style at once clear, pointed, and earnest enough to be real. There is a sprinkling

of egotism in the narratives which imparts much of a personal character, just as *Æneas*.

"—Magni pars ejus fui!" adds considerable relish to Virgil's history of that gentleman.

The amount of variety which the book affords is considerable, and as many of its most pleasing narratives relate to individuals other than the autobiographical, the reader feels more interest in the plot. The book is handsomely printed and embellished in every respect. A good specimen of book-making.

**THE MINERAL RESOURCES OF THE STATES AND TERRITORIES WEST OF THE ROCKY MOUNTAINS.** Report of J. Ross Browne. And East of the Rocky Mountains, by James W. Taylor. One vol. 8vo, pp. 746. Washington: Government Printing Office.

We are indebted to the politeness of our excellent friend Mr. John T. Hoover, of the United States Survey Office, for a copy of this useful compilation. The document informs the reader where the most important mineral deposits may be found in various parts of the United States.

**THE SOUTHERN RURALIST,** a neat octavo monthly journal for the Farm and Field, is now in its second volume. Published at \$1.50 a year, by H. A. Swasey, M.D., at Zangiahora, La.

After stating something of the modes of farming in England, and of the advantages of climate and soil which the South enjoys over Europe and us, the editor goes on to say, and he is right:

The Northern States of the Union—so called—exhibit to us examples of the advantages of diversified labor, sufficient to convince any one not irrevocably bound to his idols, of the fatal error of the one-crop system. There, notwithstanding their long winters, their short summers, and the thousand minor disadvantages which we in the South know nothing about, they are outstripping us in the race for general and individual prosperity, ton to tone, and for no other reason under heaven than because, as a farming people, they leave no crop uncultivated, no mine unwrought, no mechanic art unpracticed which can in any way conduce to their accumulation of the good things of this world. Hay, grain, and root crops; stock raising, fruit growing, and market gardening; mining, manufactures, and commerce; literature, science, and the fine arts, all are pressed into the service as circumstances, tastes, and capacities may dictate, to make up the grand total of a rapidly increasing prosperity, which has no parallel in the annals of the world!

### THIRD ANNUAL REPORT OF THE

National Temperance Society and Publication House. With an Appendix. New York: National Temperance Society and Publication House.

This interesting pamphlet contains a brief review of the progress of Temperance reform in the United States during the past year; a catalogue of the publications of the Society for the year; a full report of the Third Anniversary, held at Cooper Institute May 18th; a letter addressed to the President of the Society by Hon. E. C. Delavan; an account of what the Temperance people are doing in Europe, and a list of the Life Members.

From the statistics furnished in this report, we learn that the retail sales of liquor in the United States reach in a single year the sum of \$1,488,491,865, very nearly one eighth of the entire annual sales of merchandise, including liquors, by wholesale and retail dealers, auctioneers, and brokers; exceeding the total present value of the railroads in the country, and averaging forty-three dollars for every man, woman, and child of the population. This is startling in the extreme. And, think of the misery and crime purchased at so great a cost!



**A TALE OF TWO CITIES,** and **GREAT EXPECTATIONS.** By Charles Dickens. With twelve illustrations. Boston: Ticknor & Fields. \$1 50.

Printed on clear thick paper, with marginal rulings, excellent illustrations, and neatly bound in dark blue cloth, the Charles Dickens' edition should sell readily. The different volumes are as near alike as a publisher can well make them.

**MARIETTA.** By T. A. Trollope. Author of "Gemma," "Tuscany in 1849," etc. Price, \$1 75 in cloth; or \$1 50 in paper. Philadelphia: T. B. Peterson & Brothers.

Novels which contain glimpses of real life, whether in town or country, amid the romantic fastnesses of the wooded mountains, or on the rolling prairies where human nature becomes conspicuous because of its solitude, are to a greater or less extent instructive to the careful reader. Those which proceed from the pen of a keen observer who makes his personal experience the basis and stimulant of his imagination, usually fall not to entertain and instruct. In "Marietta" we find neat sketches of Italian social life and graphic portrayments of Italian scenery, written as only one who "has been there" could write them. We are not tied to the insipid thread of a commonplace love story from chapter first to *finis*, but are here and there gratified by careful descriptions of peculiarities of character and landscape. The book belongs to the better class of fictitious literature.

**THE SONG CABINET;** a new Singing Book for Schools, Academies, Seminaries, and Singing Classes. By C. G. Allen. New York: Ivison, Phinney, Glagman & Co. Price, 60 cents.

This music book appears to be well adapted to the purposes mentioned in the title. It contains a short preparation for learning the elements of music, besides a large number of songs and hymns. "When the Evening Dews are Falling," "Gently Sighs the Breeze," "The Mountaineer's Song," are among those to which we accord our approving recognition. A cantata, "The School Festival," for School Exhibitions and Concerts, is one of its chief attractions.

**WEBB'S WORD METHOD;** being also a Key to the Dissected Cards. A new method of teaching reading, founded on nature and reason. By A. Russell Webb. Revised Edition. Detroit: E. B. Smith & Co.

This little manual of instruction for children purports to be a thorough revision of work prepared by the author more than twenty years. Its aim is to teach words rather than letters, and so gradually lead a child to read even before it has, as one may say, mastered the alphabet. We read words by their distinguishable forms. Upon this principle Mr. Webb proceeds to develop his system, using because of their convenience "dissected cards" in connection with the book. Each word, especially if used to designate some familiar object, is described,—the object being to impress upon the infant mind the nature and relation of words. The directions for using the "method" and the "cards," if any intelligent teacher should require directions in applying so simple a system, are clear, and at the same time show the utility of the method. It seems to us that this mode of instructing very young children is vastly superior to the old patience-testing and incongruous alphabetic methods.

**GODEY'S LADY'S BOOK** for August comes to us rich in engravings and designs. The pattern department is unusually copious. \$5 a year.

### WEBSTER'S DICTIONARIES.—

The importance of a reliable authority for the orthography and definition of words is not second to any recognized desideratum in the sphere of mental culture. He who would become an accurate scholar in the meaning and relation of words, he who would write and converse gracefully and properly, must assiduously examine the dictionary. Webster's Dictionaries are considered by philologists to be the most reliable for general use. The series of these dictionaries, with the prices for which we can furnish them, postage paid, or by express, is given as follows:

**WEBSTER'S PRIMARY SCHOOL DICTIONARY.** A Pronouncing Dictionary abridged from the complete work, well adapted for a Text-Book. It is illustrated. 75 cents.

**WEBSTER'S COMMON SCHOOL DICTIONARY.** A carefully revised work for school uses. With synonyms and useful tables. It is neatly illustrated, so as to make the meaning of many words clear to the pupil. \$1.

**WEBSTER'S HIGH SCHOOL DICTIONARY.** Abridged from the American Dictionary of Noah Webster, LL.D., with numerous tables, and other useful matter, enlarged and improved, finely illustrated with upward of 300 skillfully engraved woodcuts. \$1 50.

**WEBSTER'S ACADEMIC DICTIONARY,** for Academies and Seminaries. New edition, with valuable additions and improvements. Finely illustrated. \$2 50.

**WEBSTER'S COUNTING HOUSE AND FAMILY DICTIONARY.** New edition. Illustrated. In full conformity with the revised Quarto. This volume comprises a copious and careful selection of English words in actual use at the present day, besides a fund of information for business men; tables relating to money, rates of interest, etc., also copiously illustrated. \$3.

**WEBSTER'S POCKET DICTIONARY.** An abridgment of the American Dictionary, with a list of foreign words, phrases, mottoes, etc., with translations in English. \$1.

**WEBSTER'S ARMY AND NAVY POCKET DICTIONARY.** A comprehensive volume on fine paper, with pictorial illustrations and colored frontispiece, weighing but four ounces (and embracing a complete Pocket Dictionary of our language), a Dictionary of Military and Naval words, Mottoes of the United States, Flags of principal nations illustrated in colors, etc. \$1.

**WEBSTER'S UNABRIDGED DICTIONARY.** New illustrated edition, thoroughly revised and much enlarged. It contains over 8,000 fine engravings. It contains 10,000 words and meanings not in other Dictionaries. Quarto. Sheep. \$12 (by express).

**WEBSTER'S NATIONAL PICTORIAL DICTIONARY,** containing over 600 Pictorial Illustrations. This volume has been prepared on the general principles of the large Dictionary, and with a full use of the materials of that work. It is not designed, however, to take the place of the royal quarto, but to meet the wishes of many who, for convenience or economy, desire a more condensed and less expensive work. Royal octavo. Sheep. \$6 (by express).

**THE SOLDIER'S FRIEND** has a claim on public notice, not only because of the circumstances attending its origin, but on account of the excellence of its character. Its miscellany is of a refined character, while the numerous incidents of the war with which it abounds are both entertaining and instructive. W. O. Bourne, Editor, New York. \$2 a year.

**THE CHURCH UNION** now claims to be the largest weekly religious paper in the world! But, neighbors, is the size of a man's head or of a newspaper the measure of merit or of power? or is it quality, culture, and *what they contain?* A blanket sheet stuffed with quack medicine and other advertisements does not add very much to the merits of a family religious newspaper. But we see how it is. The quacks swindle the public through such papers, get their money, and the "Union" folks feel compelled to thus use the devil to serve the Lord. We do not believe it will prove a good investment. Mr. Beecher's sermons are published in the *Church Union*, and much other readable matter.

**THE NEW ECLECTIC.** A Monthly Magazine of Select Literature. The August number of this new candidate for literary honor contains a copious selection of choice reading. Price, \$4 a year; 40 cents a number. Messrs. Turnbull & Murdoch, editors. New York and Baltimore.

**THE COLLEGE COURANT** of Yale commences its fourth year in an enlarged form. Verily, its promoters are enterprising. We trust that they will not have occasion to regret their expansion. Alumni of Yale, sustain the *Courant*. \$4 a year, published weekly.

**DEMOREST'S MONTHLY MAGAZINE** for August fully maintains its standard as a fashion periodical. It contains, besides, elegantly colored plates, marked patterns for practical adaptation. \$3 a year.

**GOOD NEWS, No. 1,** for July, made a tardy but welcome appearance about the 10th. We do not see why it should not succeed. Its matter is vigorously and hopefully written, and is of the most healthy religious tendency. If it be properly announced, and once gets a fair opening, there can be no doubt about it becoming permanently established. It is a handsome monthly, and only \$2 50 a year. Single numbers may be had for 25 cents. It is clubbed with the *PHRENOLOGICAL JOURNAL* at \$5 for new subscribers.

**MESSRS. C. H. DITSON & CO.** of this city, representing Oliver Ditson & Co., of Boston, send us the following specimens of new music: "When the Vale of Death Appears." Song and chorus. By N. B. Sargent. Price, 25 cents. "The Widow in the Cottage by the Sea-side." A ballad arranged by C. A. White. 30 cents. "People's Song, Campaign Poetry, and Music." By Converse C. G. Collins. 30 cents. "The Rosebud." Nocturne. By J. W. Turner. 30 cents. "La Belle Héloïse." Schottische, arranged for Piano by J. S. Knight. 30 cents. "Orpheus Galop," from Offenbach. Arranged by J. S. Knight. 40 cents.

**THE DRUNKARD'S SONG.** By John Collins. A four-page tract, with two illustrations, depicting the evils—the horrors—of a drunkard's life, has just been printed. It will be furnished here at 34 per thousand. A capital thing for gratuitous distribution by temperance societies. Orders may be addressed to this office.

**OF CHAMBERS' ENCYCLOPEDIA** we have received Part 180 from Messrs. J. B. Lippincott & Co., the American publishers. This work is very near completion, having reached R in the short appendix, which will bring it down to the present time. Price, 25 cents per number.

**PETERSON'S Cheap Publications** for the Million:

**TOM TIDDLE'S GROUND.** By Charles Dickens. Price, 25 cents.

**RED GAUNTLET.** By Sir Walter Scott. Price, 30 cents. T. B. Peterson & Brothers, Philadelphia.

**THE LADY'S FRIEND.** A monthly magazine of Literature and Fashion. Edited by Mrs. Henry Peterson, 319 Walnut Street, Philadelphia, is well arranged and finely illustrated. Price, \$2 50 a year.

**GOOD STORIES.—Part 4** contains: "From Hand to Mouth," "Count Ernest's Home," "Little Peg O'Shaughnessy," "A Shabby Genteel Story;" with illustrations. Price, 50 cents. Ticknor & Fields, Publishers, Boston.

**STEWART'S LITERARY QUARTERLY MAGAZINE** has entered its second volume, and promises to hold on in favor with our Canadian neighbors. Price, in specie, 10 cents a copy. George Stewart, Jr., Editor, St. John, N. B.

## New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**ENGLISH LITERATURE OF THE NINETEENTH CENTURY.** On the Plan of the Author's Compendium of English Literature, and Supplementary to it. For Advanced Classes and Private Reading. By C. D. Cleveland. New Revised and Enlarged Edition. Cloth, \$2 75.

**THE YOUNG MAN'S SETTING OUT IN LIFE.** By W. Guest. Cloth, 35 cents.

**THE EARTH AND ITS INHABITANTS.** Intermediate Geography. Maps and Illustrations. By A. Guyot. Boards, \$1 40.

**AMERICAN AGRICULTURAL ANNUAL, 1868.** Illustrated. Paper, 50 cents.

**LIFE AMONG THE MORMONS, AND A MARCH TO THEIR ZION.** With a Chapter on the Indians of the Plains and Mountains of the West. By an Officer of the U. S. Army. Cloth, \$1 40.

**SOCIAL AND POLITICAL DEPENDENCE OF WOMEN.** By Mrs. J. S. Mill. Paper, 60 cents.

**OLD FRATS AND THE NEW ERA.** By Mrs. Clara Mundt (Louise Mühlbach). Translated from the German by Peter Langley. Illustrated. Paper, \$1 75.

**THE GREAT SOUTHWEST;** or, Plain Guide for Emigrants and Capitalists, embracing a Description of the States of Missouri and Kansas, etc., etc.; with Township Map of Missouri and Kansas. By W. Nicely. Cloth, \$1 50.

**SKETCHES OF CENTRAL ASIA.** Additional Chapters on my Travels, Adventures, and Ethnology of Central Asia. By Arminius Vambéry. Cloth, \$4 25. (London Print.)

**THE LIFE OF GEN. U. S. GRANT.** By J. S. C. Abbott. Portrait and Illustration. Cloth, \$1 75.

**A DISCUSSION ON THE TRINITY,** between Rev. W. B. Beach, of the Christian Denomination, and Rev. Y. Hickey, Presbyterian Minister, Greenville, N. Y. Cloth, 65 cents.

**THE DIVINE TEACHER.** Being the recorded Sayings of our Lord Jesus Christ. Cloth, \$1 75.

**GENE FROM THE SACRED MINE.** 12mo, pp. 194. Cloth, \$2.

**A COMMENTARY ON THE HOLY SCRIPTURES.** By J. P. Lange and others. The Old Testament. Vol. I.: Genesis. With General Theological and Homiletical Introduction to the Old Testament. By J. P. Lange, D.D. Translated from the German, with Additions, by Prof. T. Lewis, LL.D., and A. Gosman, D.D. Cloth, \$5.50.

**LIBERAL VIEWS OF THE MINISTRY IN HARMONY WITH THE BIBLE, PRAYER-BOOK, AND CANON.** By Rev. R. Newton, D.D. Paper, 12 cents.

**MASONIC BIOGRAPHY AND DICTIONARY,** comprising a History of Ancient Masonry, Antiquities of Masonry, etc. By A. Row. Cloth, \$3.40.

**VULGARISMS AND OTHER ERRORS OF SPEECH:** Including a Chapter on Taste, and Examples of Bad Taste. Cloth, \$1.40.

## To our Correspondents.

**QUESTIONS OF "GENERAL INTEREST"** will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be inclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to inclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "BEST THOUGHTS" solicited.

**A PERFECT CHURCH.—Why** is it that there can't be a church or society founded on the broad basis of the law of nature, the law of God, the law of love, and the Christian religion, as taught in the Bible; that will take in every human being for whom Christ died; regard and treat them as human beings; insure to them temporal life, and where all will sacrifice for the good of all, and all do what they are fit for in body and mind?

Such churches or societies, I believe, would do more good than all the Catholic churches, Protestant churches, Freemasons, and Odd Fellows in existence.

I have sent you these questions for the A. P. J. and for your answer, because I doubt whether any other journal would publish them or answer them.

**Ans.** The sigh you utter for perfection in human institutions is as old as human misery and human aspiration. That great object has been the aim of all founders of sects, but so long as men are fallible, churches, constitutions, fraternities, or families will not be organized and conducted on a perfect plan and pattern. If men were perfect they would need no law.

"Those that are well need not a physician, but those that are sick," and the organization of a church presupposes sin, weakness, necessity for help and healing. We know men who avoid membership in the church because the church is so impure and imperfect; because it lacks wisdom, and its acts are in many respects fallible, faulty, and weak; because its members are imperfect; because they stumble and make blunders and mistakes and live far beneath a high standard of moral and religious life.

As we understand it, the church is a moral hospital. It is not intended as a rendezvous of perfected men and women, but it is a company of persons conscious of fallibility and anxious for help, protection, and co-operation. Freemasonry aimed at an organization which should secure to the sick and the distressed, to the stranger and the man in trouble, assistance from the fraternity, and the signs and

pass-words were designed simply as a means of recognition between members of the fraternity. Odd Fellowship is, we suppose, a diluted form of Freemasonry. All colleges have their secret societies, and they all aim to mitigate or palliate the imperfections of mankind. The founder of the Christian religion said, "I come not to call the righteous, but sinners to repentance." Until men become perfect, they will not act perfectly. They require to be so organized into communities and fraternities, that the wise can instruct the ignorant, the strong defend the weak, and that the wisdom and strength of numbers can be made available to individuals. But whoever expects human nature to be perfect this side of the spirit-world will be greatly mistaken. This life is a position in which imperfection, want of harmonious development, partialism, incompleteness, and unripeness constitute the law or rule, and that which approximates to the perfectly harmonious is the exception. Israel had but one Moses, but one Abraham, but one Joseph, and all their wisdom and goodness were required to guide and direct the rest of the people. To be sure, Moses became angry because the people were so faulty and weak and wicked as to set up a golden image and worship it while he was on the mountain; but Moses got over his complaint and went to work afterward, as it behooves us and you, to work and to mitigate the misery, the faults, and weaknesses, bind up the broken hearts of the poor and wicked; and when that which is imperfect shall give place to that which is higher and better, then shall we "see as we are seen, and know as we are known." Then "all tears shall be wiped from off all faces," and God the Father shall be all in all; until then, let us co-ordinate for the aid of the poor, the weak, and the wayward.

**MISSOURI LANDS.—**There are land agents in all the principal towns in the West whose addresses may be obtained through post-masters—providing you send stamps to pay for paper and postage. Mr. F. W. Smith, firm of Smith & Law, of Kirksville, Adair Co., Mo., will give any desired information in regard to lands in Central Northeast Missouri. Write him.

**CONCENTRATION.—**CONTRIVERTY.—I am a minister, thirty-six years old. Why is it that when I sit down for study, very often I can not fasten my mind on the theme I wish to investigate; but my mind will think vigorously on irrelevant subjects; generally contending with some imaginary opponent; and yet I try hard to bring my mind down to the subject in hand. I find less difficulty in this direction when *writing* than when reading, or thinking only.

What is the reason, and the remedy?

**Ans.** Your Continuity is too small, but your Combativeness being strong, when it is excited, tends to centralize your thoughts on the subject in hand.

**BALD HEAD.—**One cause is wearing tight hats. Both felt and fur are too close, and cause the head to sweat; this expands or swells the scalp, loosening the hair at the roots, and it soon begins to fall off. Then "tonics" are applied, followed with heating oils, and other preparations of grease, and finally the scalp becomes diseased, and a head of beautiful hair is destroyed. Remedy: keep the head cool, wear straw hats, keep the scalp clean by using soft water and fine toilet soap; and if any hair dressing be used, a very, very little sweet oil is the least objectionable. Ladies seldom become bald, and they do not wear close hats. Their "beautiful" small bonnets are no obstruction to a free circulation.

**SPIRIT.—**In what part of the human body does the spirit dwell?

**Ans.** You mean soul, mind, conscience, will, or the spiritual nature, we suppose. The brain is supposed to be the seat of thought, of conscience, and of all the mental operations. Nearly every part of the system, however, has been at one time or another supposed to be the location of the soul. The heart, which has enough to do to circulate the blood, has been regarded more generally than any other part except the brain, as the seat of mind and affection; but an idiot sometimes has as large and strong and healthy a heart as any man in the world. The brain being defective, there seems to be little manifestation of any thing but mere animal existence, which seems to indicate that the heart has little to do with mental manifestations, and that the spirit or soul has its seat in the brain.

**WIFE GADDING ABOUT.—**My wife seems much inclined to visit her neighbors, oftener, indeed, than is pleasant to me or convenient for me to accompany her. Ought a wife loving her husband to visit when she has plenty to do at home, and when, by remaining at home, she would add greatly to the comfort and happiness of both? How can I change this order of things, and at the same time convince her that I am not too exacting?

**Ans.** This is a rather large question, unless we can know what kind of people the parties are. She is undoubtedly of a social turn, and her husband, perhaps, is not sufficiently social and companionable to satisfy the claims of her mind. We suggest that the husband spend \$20 a year for newspapers and magazines and for an interest in a good circulating library, and that the time now wasted in gossiping be spent alternately by the wife and husband reading to each other; when she is at work, let the husband read to her evenings; and in less than a year they will have something to talk about and think about which will render it unnecessary for the wife to go abroad for society. Let them make themselves intellectually, and they will become hungry for the reading-hour, and each will learn to feel a new interest in the other. Nothing is better calculated to cement the affection and increase the attachment of husband and wife than reading in conjunction the thoughts of noble minds. There is nothing like having good thoughts in common to keep alive an interest between parties who are living together. Allow us to say, then, to people who have starved, hungry minds, and nothing to feed them, who are living away from society, month after month and year after year, that they do not know how much they fail to enjoy by having no new channels of thought opened constantly by books and newspapers. We are surprised that husbands and wives can sit contentedly when they have no new ideas to feed their minds. It is said that two men of intelligence were once imprisoned for some political offense. The first year they talked about their own personal history; the second year they talked about what they had read, and communicated all they could; the third year they talked over their hopes; and the fourth year they were silent—they had nothing to talk about; and there are ten thousand men and women who have talked themselves out, and as they read nothing, they have nothing but the little gossiping neighborhood to talk about, and many a poor wife goes out from her home to glean a little of the village gossip to keep her mind from drying up. If men would stop using tobacco and drinking whiskey,

and spend some of the money in books, papers, and pictures, they would make their homes intelligent and happy, and would have little occasion to complain of their wives going abroad to gossip, or neglecting their duties at home.

**DEAFNESS.—**What will cure deafness caused by scrofula?

**Ans.** Scrofula might cause deafness in many ways, some of which would be incurable. Little success attends any treatment for deafness. A little warm soap-suds or sweet oil put into the ear may afford temporary relief.

## Publisher's Department.

**TO LECTURERS.—**Besides our very large new pictorial poster, 29 by 43 inches, and more than fifty illustrative engravings, including our largest symbolical head, handsomely printed in colors, we have a second size, 12 by 19, also in colors, and with illustrations, which we call Poster No. 2. This is suitable for a window bill, where the larger one could not be conveniently placed. These are printed in blank, and may be used by lecturers who would attract the public attention. No. 2 may be had for \$3 a hundred. Then we have a four-page 12mo circular, three pages of which are occupied by a statement of the utility of Phrenology, testimonials of all the most distinguished men as to the truth and importance of the science; one page of the four is left blank, on which to print special announcements or programmes for courses of lectures in any given place. This "circular" is used as a "hand-bill" to be left at every house in city or village, notifying parties as to all the particulars connected with the proposed lectures—such as subjects and number of lectures, time and place of holding them, terms of admission, etc. Samples of all these posters and circulars will be sent from this office, post-paid, on receipt of 30 cents. Orders for larger quantities will be promptly filled.

**A CORRECTION.—**Peter Von Cornelius, the eminent artist, died on the 17th of March, 1867, not 1857, as printed in the July number, page 2.

**RECOLLECTIONS OF A BUSY LIFE,** is the title of a book about to appear, by Horace Greeley, of the New York Tribune. It is advertised on another page.

**GETTING READY.—**As soon as the evenings become comfortably cool and somewhat longer, our lecturers will enter the field for the fall and winter campaign. The election should not deter any one from pursuing his high vocation, though the public attention may be divided. We anticipate a "lively time" in all departments. Crops will have been gathered, excursionists and pleasure seekers will have returned to their duties; and all will go about their callings with bodies refreshed and spirits reanimated. We, too, shall come into the work of our choice with energies renewed and zeal rekindled. Book agents, lecturers, examiners, teachers, all will feel the animating influences of a life renewed by the glorious summer sun and the fresh, crisp autumn air. We breathe freer, our blood courses more rapidly through our veins, and our minds keep pace with the new order of things. Let us thank God for the glorious summer and the more glorious autumn.

# General Items.

**THE FAMILY RECORD**—A prospectus of which we printed in our Feb. number—has been published by the author, Dr. Griscom. It is a small quarto of twenty-six pages, including blanks and letter-press. It is claimed, by the author, that it will answer the purpose for which it was gotten up. The prices fixed for it seem very high, if not exorbitant; half a pound, \$2 50; cloth, \$3; and in morocco, \$4. As a fancy article on which no real money valuation can be placed, it may be worth to one much more than to another. When we first announced the work, two dollars was to be its price, but as we afterward declined publishing it, we had nothing to do with determining its price.

**THE ILLINOIS CHERRY STONER.**—Here is a new and useful invention which must have a place by the side of the apple parer, and other household conveniences. But where is Connecticut? Has her mechanical genius departed? This cherry stoner, invented in Illinois, is manufactured by Messrs. Geer & Hutchinson, of Peoria, and sells at \$1 25. The *Scientific American* praises it. The *Chicago Tribune* commends it—and we doubt not it will be adopted by all cherry-growers.

**THE MERCANTILE LIBRARY** OF SAN FRANCISCO report upward of 24,000 volumes, and the institution is in a flourishing condition.

**THE WILMINGTON (Del.) CLASSICAL AND MATHEMATICAL INSTITUTE** opens—fall term—on the 6th of this September. Mr. W. A. Reynolds, Principal; Norman O. Lounsbury, Teacher of Theoretical and Applied Mathematics and Chemistry; Wm. H. Cobb, A.B., of Greek, German, and English; R. Henry Davis, Jr., A.B., of Latin, Mathematics, and English; Jules Macheret, A.M., of the University of France, Teacher of French, and Lewis P. Mercer, Teacher of Elocution and English.

**MIDDLE GEORGIA.**—Having during the last two years contributed to the columns of this JOURNAL several articles on the advantages of Middle Georgia as a field for Northern enterprise, I am still receiving letters of inquiry on the subject addressed to me at my former post-office there. I have not time at command, at present, to answer these letters individually, and wish here merely to say to all my correspondents, that a year's residence among the "Pine Hills" confirmed me in my good opinion of the climate, and satisfied me of the adaptation of the country to fruit culture. The social condition and business prospects of that region are not so good as might be wished, but will doubtless improve whenever the political situation shall become more favorable.

Having removed from Georgia to Florida for reasons entirely personal and of no interest to the public, I very naturally desire to gather around me there, as neighbors and co-workers, as many of the right sort of people as I can, and will therefore cheerfully furnish such information as may be at my command to those who may feel inclined to settle in the "Land of Flowers." My permanent address is Box 148, Jacksonville, Florida; but till Nov. 1st, letters may be directed to me here, care of S. L. Wells, Esq., 289 Broadway.

D. H. JACQUES.  
New York, Aug. 2, 1868.

**CANADA SCHOOLS.**—We have received from a friend in Canada several statistical reports related to the political and educational departments of the New Dominion. The last document, for which he has our thanks, is the "Report of the Superintendent of Education for Lower Canada"—a very comprehensive affair—furnishing the minutest details of the numerous departments of instruction. From it we learn that there are 306,320 pupils in attendance at the schools, which number 3,826, with 4,322 teachers.

**WHAT A CLERGYMAN SAYS:**—"WATERFORD, N. Y., May 1st, 1868. "The A. P. J. is a decided desideratum on my study table. It is one of the richest monthlies I ever read. It is brimful of practical good things—just such a monthly as makes one think, and somehow does one good all over. Success to you."  
—H. C. F."

**FOR 1869.**—Farmers are now preparing their ground for wheat. They break up prairie and summer fallow preparatory to sowing seed. So we are getting matters in our line ready for the coming year. We have the new ANNUAL OF PHRENOLOGY AND PATRISNOLOGY well advanced, and it will be published early in the fall.

Our "Professional" Class in Practical Phrenology, for the winter of 1869, is nearly full, and promises to be larger and better than any previous session. We have a beautiful and convenient class-room connected with our cabinet, in which the lectures and dissections will be given. It is well to have everything ready in time, so that there shall be no delay or drawback. The year to come bids fair to be more prosperous than any other since the war. There will be "lively times" in all departments of business. Lecturers, educators, manufacturers, farmers, railroad men, shippers, and the rest, will all have enough to do. Nothing short of another rebellion or an earthquake will interfere with or prevent the steady and onward course of our country. Let us work and wait.

**IMPOSTORS, SWINDLERS, QUACKS.**—This large class are flourishing "about these days." They fill columns and pages of newspapers with their filthy advertisements, promising to cure "all diseases," and make every one rich who gives them money. It is needless to specify, or to call names, when it is a fact that all the patent medicine venders are impostors. A sweeping statement, but true nevertheless. A few respectable journals now exclude the swindlers, but only a few. Many publishers are poor and ignorant, others are wicked and mercenary, and will print anything for pay. There are weak clergymen who inconsiderately lend their names to help to sell pills, plasters, and medicated sops for a "consideration," in the shape of a few bottles of bitters. Whiskey and tobacco-loving editors write and publish "puffs" for the same, and the public is deceived. REMEDY: Exclude from your houses the entire list of abominations, including the low, vulgar papers that advertise gift concerts, lottery schemes, cheap jewelry, fifty-dollar watches for five dollars, and the entire list of villains who set advertising traps for "indiscreet young men" and unfortunate women. The Anatomical Museum men, Howard Association man, New York Medical University man; all private concerns with big names, and any number of "no-cure-no-pay" hole-in-the-wall establishments along the river and canal

docks, in the slums of cities, such as the La Croix Fanchers, Earls, Freemans, Ryans, O'Briens, Hunters, Nelsons, Richards, Tarrant, Reeves, Learys, Servils, Lewises, Wests, Grindles, Niccolis, Deckers, Seymours, Durants, Thompsons, Powers, Duboys, Kennedys, and the rest, all advertising quacks, who rob and poison the poor victims who fall into their nets. Our duty requires us to expose them, and to warn all to beware!

**A GOOD THING.**—"He who makes two blades of grass grow where but one grew before, is a public benefactor"—so is he, who, by invention or mechanical device, lessens labor, or facilitates its performance. So much, by way of preface, to the introduction of a new article of stationery which will soon be regarded as indispensable to those who write for the press. We refer to the

**NEW STYLES OF WRITING PAPERS, FOR AUTHORS, EDITORS, AND CLERGYMEN.** The inventor of these Papers, long accustomed to write for the press, finding it impossible to procure suitable paper, and a great inconvenience to prepare it; and also observing the difficulties experienced by printers and proof-readers with improperly prepared manuscript, has undertaken (1) to introduce new styles of paper specially adapted to Authors' and Editors' use, and (2) to prepare a set of rules for properly preparing manuscript for the press.

These rules are highly commended by publishers and printers, as they not only give explicit instructions to those who may not be fully acquainted with the requirements of a printing-office, but serve to keep them before the minds of those who appreciate their importance, but neglect their observance. Each box of the Authors' and Contributors' Paper is accompanied by a printed copy of the rules.

Since the manufacture of these Papers has been under consideration, the plan has been submitted to many editors and publishers throughout the country, who have invariably approved of it, and we have been guided by their advice in the size of sheets, width of ruling, etc.

**NO. 1. AUTHORS' MANUSCRIPT.** Size, 8 x 10 inches, with two perforations at the top of the sheet for tying them together in parts or chapters. One of the holes is to be used for the compositors' hook when the copy is set in type. \$3 per ream.

**NO. 2. EDITORS' OR CONTRIBUTORS' MANUSCRIPT.** Size, 5 x 10 inches, with one perforation at the top of the sheet designed for the compositors' hook. The first line of ruling being at a distance from the top and the perforation above it, the liability of having the writing torn and defaced is avoided. \$2 50 per ream.

**NO. 3. SERMON NOTE PAPER.** Size, 5 1/2 x 9, with two perforations at the side of the sheet for strings to pass through the sermon and the eyeleted cover, tying on the back. The cover may be removed and the sermon preserved by tying. One cover accompanies each box of paper. The cover and paper will lie open without rubbing down. \$3 per ream.

The quality of these papers is excellent. They are handsomely ruled—wide lined—and may be ordered in unbroken packages from this Office, to be sent by express, at the above-named prices.

**SAMPLE NUMBERS** of this JOURNAL—of such as we can spare—will be sent to parties wishing to get up clubs, on receipt of stamps with which to prepay postage. Let every neighbor read a copy.

**THE WALTER GRAPE** is now being offered to the public for the first time. Its merits have been thoroughly tested, and we believe it has been proved to be one of the best varieties. It is a cross with the Delaware and Diana. Both of these are native, and hardy as well as good varieties; and the WALTER is claimed to be very much superior to either of them. In size and flavor it is said to resemble the Catawba, and ripen earlier than the Hartford Prolific, which makes it now the earliest good variety known. It contains sugar enough to preserve it, and will raise in any dry situation indoors or on the vines. It has not been known to mildew, or the fruit to rot. It was originated by Mr. CARWOOD, of the firm of Ferris & Caywood, Poughkeepsie, N. Y., with whom we have now made arrangements for offering the WALTER as premium to clubs for the PHRENOLOGICAL JOURNAL. We offer their different numbers at the following rates:

For 5 new subscribers, at \$3 each, one \$5 WALTER grapevine.  
For 10 new subscribers, at \$3 each, one \$10, one \$5, and one \$3 vine.  
For 20 new subscribers, at \$3 each, one \$10, two \$5, two \$4, and two \$3 vines.  
For 25 new subscribers, at \$3 each, two \$10, two \$5, two \$4, and two \$3 vines, or any combination of vines to same amount.

All packages are put up in a careful manner, and forwarded by express direct from the nurseries, and orders are to be filled from there in the order in which they are received. Those sending clubs at once may hope to receive their vines in time to plant this autumn. Others will be furnished next season. Neighbors and friends, by clubbing together, can have the JOURNAL, and at the same time secure the introduction of the WALTER in their vicinity. A complete description will be found in the JOURNAL for October, 1867, or a circular will be sent by mail on receipt of stamps. This offer is very liberal, and we believe that many of our subscribers will be glad to avail themselves of this opportunity.

N. B.—The offer in the July number is withdrawn, and this is substituted. Address this office.

**SLEEP.**—Physicians and philosophers speculate as to the time required for each person to sleep; and as yet no rule has been established. Napoleon said six hours in the twenty-four was enough for him. Others have believed four to be enough. Still others require eight, or more. But our view is this: One may subsist for years on just enough food to keep soul and body together, while a more generous diet would give a more abundant supply of vitality, heat, and life.—Just as a little fuel may be made to keep a fire alive without its giving off much warmth. Inadequate sleep is as bad for the nervous system as inadequate food for the body, although it may not tell so potentially or so soon on the human economy. Children require more sleep than adults; and infants ought to sleep half the time, till three or four years old. They grow and increase their vitality while sleeping; they work it off when awake and in nervous action. It is the height of folly in a mother to permit her child to be disturbed in its sleep for any trivial purpose. Let it sleep and grow all it can. We have too many big-headed, nervous, precocious children. The penalty is, they are cut off in the bud and are consigned to little graves. If we would keep our children with us in this world, we must let them grow and not be in a hurry to educate them into little angels! This is preliminary to a description of a



new invention intended to favor "sweet sleep," by keeping out of our rooms those little pests, mosquitoes. When tired out, and when most in need of perfect rest, the torment of being pierced and bled in every exposed part of the person by those ravenous hordes whose trumpets sound in our ears all the long hours of the night, is not only insufferable, but unnecessary. The cut gives a good outline view of the handy "machine."

Here is what the manufacturers say of it:

This invention is pronounced by competent judges, and those who have tested its merits, to be the simplest and most effective thing of the kind.

It consists of a roller inserted in a groove in transverse rail of upper and

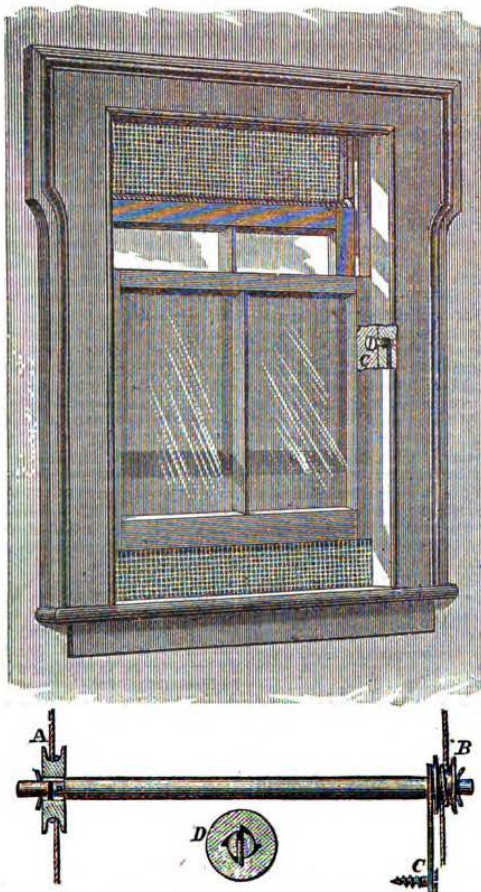
bugs, and mosquitoes, but adds greatly to the comfort of rooms by allowing the upper sash to be lowered and the lower one raised, which is always essential to perfect ventilation. The contrivance is simple, durable, and effective. Its cost is very slight, is easily adjusted, and can be applied to any window, whether actuated by spring or weight.

With this appliance a room can be kept free from insect pests without the costly and smoldering nettings over beds and berths now required, while ample room for the admission and exit of air is afforded.

It will be seen, that while it is adapted to use in hotels and dwellings, it is specially convenient for steamboats, sleeping-cars, etc., adding much to the comfort of the traveling public.

The machine in practical operation can be seen at our office.

Liberal inducements will be afforded to parties desiring to purchase State or County rights, to whom fittings will be furnish-



WARREN'S PATENT AUTOMATIC MOSQUITO BAR. Patented June 30th, 1868.

lower sash. The netting is wound around the roller, one edge being fastened to the frame of the window. On each end of the roller is a pulley, operated by a stationary cord, which is fastened at the top and bottom of the sash on frame. When either sash is closed, no part of the machinery or netting is visible; but when the bottom sash is raised, or the upper sash lowered, the netting fills the space otherwise left open.

For convenience in opening window to adjust outside blinds, the lower edge of netting connected with lower sash is secured by a wire so as to be readily unfastened as desired, and as easily secured again to place.

The chief advantages of this invention may be summed up as follows:

It not only prevents the entrance of flies,

ed at manufacturers' cost price. Address Messrs. WARREN AND CO., 54 Pine Street, New York.

The *Scientific American* says of it: "The contrivance is simple, durable, and effective. It can be applied to any window, whether actuated by spring or weight. Its cost is slight, and its construction does not necessitate the change of appliances according to the season now demanded by the devices in common use."

If the use of this apparatus secures sound and refreshing sleep to a single babe, to an invalid, or to any person even in the best of health, we shall deserve thanks for calling attention to it.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**MRS. E. DE LA VERGNE, M.D.,**  
325 ADELPHI STREET, BROOKLYN.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**INSTITUTE of Practical Civil Engineering, Surveying, and Drawing, at Tolleston, Ind.** For Circular, address A. VANDER NAILLEN.

**ADVERTISE! ADVERTISE!!**  
The *Carrier Dove*, or Mecklenburg Female College Magazine, is offered to you as an advertising medium. It is a Quarterly Magazine of 48 pages, elegantly printed on fine paper, and issued from Charlotte, N. C., at the low rate of \$1 per annum, in advance.

It goes to the following States of the Union, viz.: Iowa, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Texas, Tennessee, Kentucky, and Illinois.

It goes into the hands of that very class of persons whom advertisers wish to reach. Its principal circulation is in the Southern States. Rates moderate.

For further information in regard to the Magazine, or in regard to Mecklenburg Female College, send \$1 for one year's subscription to the *Carrier Dove*, or simply correspond with the undersigned,  
REV. A. G. STACY,  
Charlotte, N. C.

**SPURZHEIM.**—Photographs from Lizar's superb engraving of Spurzheim, from an original drawing by Madame Spurzheim. A magnificent head and face. 4-4 size, \$1; "carte-de-visite" style, 50 cents.

S. R. WELLS, 889 Broadway, New York, or JOHN S. D. BRISTOL, Detroit, Mich.

**MUSIC—VOCAL AND INSTRUMENTAL.**—The undersigned will instruct individuals or classes by the month or the quarter, on favorable terms, at their own residences. She refers to Rev. Dr. G. J. Geer, of St. Timothy's Church, New York. Address MRS. MARY MARCUS, 745 Eighth Avenue, bet. 51st and 52d streets, New York.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 289 Broadway, New York. Agents wanted.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

**Agents Wanted.**—We have four departments in our business:

1. THEOLOGY.
2. BIBLE DEPARTMENT.
3. SUNDAY-SCHOOL DEPARTMENT.
4. Books sold only by AGENTS.

We have just issued a new book, to be sold by Agents only:

**THE ORIGIN, BRANCHES, DEPARTMENT, INSTITUTION, OFFICES, AND MODES OF OPERATION OF THE UNITED STATES GOVERNMENT,** by JUDGE WILLIS, of New York. The *Christian Advocate* and *Journal* New York says: "We give a hearty welcome to the volume here named, and in the name of the American People render thanks to Judge Willis for preparing it." Judge Reynolds, of Brooklyn, says: "he could have had such a book before he had access to large libraries, it would have been a great help to him."

We have never had a book that agent sell so well as this one. For particular address A. TIBBALS & CO., 37 Park Row New York.

## Chickering & Sons'

AMERICAN PIANOS,

GRANDS, SQUARES, AND UPRIGHTS.

Messrs. C. & Sons were awarded at the Paris Exposition the FIRST GRAND PRIZE—the Legion of Honor—and a Grand Gold Medal—making six, three FIRST PREMIUMS during the past forty-five years.

WAREHOUSE,

51. 652 BROADWAY.

## Eastern Hygeian Home

Florence Heights, N. J. *Special Notice.* Having abundant room, very cheap rent, and a corps of Physicians and workers more desirous of curing the sick and teaching the well how to maintain health than to make money by pandering to the ignorance, prejudices, and morbid appetites of the masses of the people,—wishing also to advance the true principles of the Hygienic Medical System (so little understood and so shamefully abused, even by those who profess to keep "Water-Cures" at "Hygienic Institutes"), and to enable the poor as well as the rich to avail themselves of the advantages of the only True Healing Art, as well as to remain with us a sufficient length of time not only to recover health, but to become established in the right manner of living,—the proprietors of the Eastern Hygeian Home are now prepared to receive

ONE HUNDRED NEW PATIENTS, on the following terms, after the payment of the entrance fee of \$5:

- For One Month...One Dollar per day.
- "Two Months...Eighty Cents per day.
- "Three Months...Seventy Cents per day.
- "Four Months...Sixty Cents per day.
- "Five Months...Fifty Cents per day.

This offer, however, is limited to those persons whose net income does not exceed the above rates. It embraces room, board, and all ordinary medical attendance, and will be good to the first hundred applicants.

**HYGIENIC FAMILY SCHOOL.**—We are prepared to receive One Hundred boys and girls for education in the primary branches. They will also be taught the Light Gymnastics, and have the privilege of occasional Lectures on Physiology, Hygiene, and other instructive subjects.

**TERMS.**—\$20 per month, or \$200 per year. Applicants may address EASTERN HYGEIAN HOME, Florence, N. J., or R. TRALL, M.D., No. 95 Sixth Avenue, New York.

**JENKINS' VEST-POCKET LEXICON.**—An English Dictionary of all excellent Familiar Words; including the French, Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; Leather Gilt, 75 cents. Sent post paid. S. R. WELLS, New York.



### "American School Institute," a Reliable Educational Bureau, Founded 1855.

1. To aid all who seek well-qualified teachers.
  2. To represent teachers who desire positions.
  3. To give parents information of good schools.
  4. To sell, rent, and exchange school properties.
- J. W. SCHERMERHORN, Actuary.  
M. J. YOUNG, Secretary.  
14 Bond St., New York.

### "THE RIGHT TEACHER FOR THE RIGHT PLACE."

Thirteen years' trial has proved the "AMERICAN SCHOOL INSTITUTE," a useful and efficient auxiliary in the educational machinery of our country. Its patrons and friends are among the first educational and business men.

- 1. Principals, School Officers, and others, examine the "Teachers Bulletin" whenever they want teachers.
- 2. Those who seek positions should have the "Application Form."

**TESTIMONY.**  
"I know the 'AMERICAN SCHOOL INSTITUTE' to be possessed of the most reliable and extended facilities."—Rev. C. V. SPEAR, *Principal York Ladies Institute, Pittsfield, Mass.*  
"The benefits of a 'division of labor' are happily conceived and admirably realized in the 'AMERICAN SCHOOL INSTITUTE'."—EDWARD G. TYLER, *Ontario Female Seminary, N. Y.*

"Experience has taught me that I may safely rely upon it when I want teachers."—Rev. H. BRACKETT, *Bordenov Female College, New Jersey.*  
"I commend it to the entire confidence of all."—Rev. D. C. VAN NORMAN, LL.D., *New York.*

"The business of the Institute is systematically conducted. The proprietors are liberally educated, and otherwise eminently qualified for their duties."—O. R. WELLS, *Alexander Institute, White Plains, N. Y.*

"Having tried the 'AMERICAN SCHOOL INSTITUTE,' I regard it as the most desirable medium for supplying our schools and seminaries with the best teachers, and for representing well-qualified teachers who wish employment. All who are seeking teachers will find a wide range from which to select, with an assurance that in stating character and qualifications there is no 'humbug,' and there can be no mistake. Teachers will find situations for which they may otherwise seek in vain. The highly respectable character of those who conduct the Institute insure fair dealing, with kind and polite treatment."—Rev. E. B. STEARNS, *Principal Albany Female Academy, New York.*

"The most remarkable exponent of what method may accomplish, is that system of educational tactics, as conducted and developed by the 'AMERICAN SCHOOL INSTITUTE.' Here is a set of gentlemen who keep posted on the entire educational wants of the country. Every department, high or low, comes within the plan. The apparatus, the literature, the wants and resources of education, are tabulated as in a *Bureau of Educational Statistics.*"

"Mark the value of such knowledge. In a *line* consideration, what saving! Instead of schools being closed or suffered to decline until the right man turns up, one is provided whose calibre is known."—The right man in the right place." The loss of time, misdirection of talent, imposition by unprofessional charity, each in itself a small misfortune to patron or pupil, are happily avoided."—Rev. SAMUEL LOCKWOOD, *Keppert, N. J.*

### The Masonic Harmonia;

A COLLECTION OF MUSIC,  
ORIGINAL AND SELECTED,  
For the use of the  
MASONIC FRATERNITY.  
BY HENRY STEPHEN CUTLER,  
Doctor in Music, Director of the Ceciliaan Choir, etc.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecilia Lodge, No. 568, city of New York.  
Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO.,  
432 Broome Street, New York.

### The Celebrated Walter Grape.

MR. S. H. SLAUGHT is our General Salesman, New York city, New Chambers, 17 and 19 Park Row—Powers' Hotel.

"All Walter vines obtained of him will be of the same quality and price as if they had been purchased direct from us."—FERRIS & CAYWOOD.

All orders to be forwarded, are payable in advance. No charges for packing. See price and full description in the August number of the JOURNAL.

Mr. SLAUGHT has also a fine stock of Early Wilson and Kittatiny Blackberries and other Grapevines, and Nursery Stocks, for sale. He is a nurseryman and salesman of good character and reputation.

S. R. WELLS.

### A Practical Homeopathic

TREATISE on the Diseases of Women and Children; intended for Intelligent Heads of Families and Students in Medicine, By HENRY MINTON, M.D. Price, cloth, \$3; sheep, \$4. Sent by mail, post-paid, by S. R. WELLS, 389 Broadway, New York.

### Architecture and Building.

The Carpenter and Joiner and Element of Hand-Railing. With thirty-two Plates. By Robert Riddell. Just issued. \$7.

THE CARPENTER'S NEW GRIDS. A Complete Book of Lines for Carpentry and Joinery, and containing a great variety of original Designs; also the Theory and Practice of Stair-Building, including some observations and calculations on the Strength of Timber. By Peter Nicholson. Carefully and thoroughly revised. Sixteenth Edition. \$5.

THE RUDIMENTS OF ARCHITECTURE AND BUILDING, for the use of Architects, Builders, Draughtsmen, etc. Edited by John Bullock. \$3 50.

THE BUILDER'S POCKET COMPANION, containing the Elements of Building, Surveying, and Architecture. By A. C. Smeaton. \$1 50.

HINTS TO YOUNG ARCHITECTS, and to Persons about Building in the Country. Edited by A. J. Downing. \$2.

HOME FOR ALL. The Gravel Wall, a New, Cheap, and Superior Mode of Building. With Engravings. \$1 50.

WOODWARD'S COUNTRY HOMES. \$1 50.

THE HOUSE. A Pocket Manual of Rural Architecture; or, How to Build Country Houses and Out-Buildings. 75 cents. Sent by mail, post-paid, on receipt of price. S. R. WELLS, 389 Broadway, New York.

### A New Work on the Use of

TOBACCO, and the Evils, Physical, Mental, Moral, and Social, resulting therefrom. By Dr. John H. Griscom. Paper, 25 cents; muslin, 50 cents.

WORKS ON TOBACCO, showing its Effects on Body and Mind, by several distinguished authors, with instructions for overcoming the habit. Price, \$1 50.

THE USE OF TOBACCO; its Physical, Intellectual, and Moral Effects on the Human System. By Dr. Alcott. Price, 25 cents. Sent by mail, post-paid, by S. R. WELLS, Publisher, 389 Broadway, New York. Aug., 2t.

### Eclectic Medical College of

THE CITY OF NEW YORK.—The winter session of the Eclectic Medical College of the City of New York will commence its regular course, October 13th, and continue sixteen weeks. The spring session of fourteen weeks will commence at the close of the winter session.

**FACULTY.**  
Robert S. Newton, M.D., Professor of Operative Surgery and Surgical Diseases; Paul W. Allen, M.D., Professor of Theory and Practice of Medicine; William V. Hadley, M.D., Professor of Materia Medica and Therapeutics; James M. Collins, M.D., Professor of Obstetrics and Diseases of Women and Children; Edwin Freeman, M.D., Professor of Descriptive and Surgical Anatomy; J. M. F. Browne, M.D., Professor of Physiology and Pathology; James Day, M.D., Professor of Chemistry and Pharmacy; Frank Tabor, A.M., Professor of Medical Jurisprudence; John H. Fitch, M.D., Demonstrator of Anatomy.

For particulars, apply to  
PAUL W. ALLEN, M.D., Secretary,  
College Buildings, 223 East Twenty-sixth Street, New York.



### Doty's Washing Machine,

lately much improved—and the new

### Universal Clothes Wringer,

improved with *Roswell's Patent Double Cog-wheels*, and the *Patent Stop*, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty, we feel that we are masters of the position."—Rev. Bishop Scott, *M. E. Church.*  
"It is worth one dollar a week in any family."—N. Y. Tribune.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention of your excellent wringer."—Rev. Theodore L. Cuyler.

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—New York Observer.

"I heartily commend it to economists of time, money, and contentment."—Rev. Dr. Balch.

"They save three-fourths of the labor and time, and pay for themselves, both in money and contentment."—New Orleans Picayune.

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a year's use, is thought more of to-day than ever, and would not be parted with under any circumstances."—Solon Robinson.

### PRICES.

Send the retail price, Washer, \$14, extra Wringer, \$9, and we will forward either or both machines, free of freight, to place where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, Gen. Agent,  
32 Cortland Street, New York.

### Secret Art of Catching Fish

In any water as fast as you can pull them out, and no humbug. Sent for 20 cents, by Julius Rising, Southwick, Mass. 1t.

### \$10 to \$20 a Day, Sure, and

no money required in advance. Agents wanted everywhere, male or female, to sell our *Patent Everlasting White Wire Clothes Lines*. Address the AMERICAN WIRE CO., 75 William Street, New York, or 16 Dearborn Street, Chicago. 1t.

### Edward O. Jenkins, Steam

Book and Job Printer, and Stereotypist, No. 20 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

### Cheapest Bookstore in the

WORLD.—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROTHERS,  
113 Nassau Street, New York.

### The Bartram & Fanton

Elastic Stitch Sewing-MACHINES. For Family and Manufacturing Purposes. This Machine was awarded First Premium, American Institute. Prize Medal, Paris Exposition. Principal Office and Salesroom, at Madame Demorest's Emporium of Fashions, No. 838 Broadway, New York.

The Manufacturers of the above Machine believe that, after a careful and thorough examination as to the merits and qualifications of the different kinds of Machines adapted to Family Sewing, they have overcome the faults and imperfections of the many now in the market. The BARTRAM & FANTON MACHINES are pronounced by connoisseurs to be better designed, better finished, more accurate and reliable, with a greater capacity for performing all kinds of Family Sewing than any other Machine ever before offered to the public; and are so perfect and simple in their construction that a novice can operate them with perfect success.

An examination of our Machines will convince the most skeptical that we have produced the *ne plus ultra*

### SEWING-MACHINE.

This Machine uses but one thread, and that directly from the original spool, making a beautiful stitch, and locking the thread firmly at every stitch. The work requires no fastening off, and dispenses with all the extra machinery that is necessary to operate a two-third machine, which is an important desideratum to all operators.

The design of the BARTRAM & FANTON MACHINE is different from all others. It is so constructed that it is impossible for a lady to soil the work or dress while operating it, or become entangled in the machinery. It will sew equally as well upon one kind of fabric as another, from the finest muslin to the heaviest woolen.

This Machine will make Button-Holes upon thin fabrics, and finish them off complete, which no other machine can accomplish. It has also an attachment for making eyelet-holes.

Each Machine is provided with Castors, and can be readily moved from place to place, yet stand perfectly firm when in use. It will also embroider, *tuck, quilt, cord, bind, gather, fold, ruffle, braid, and hem*, etc., etc.

Each Machine is provided with a button-hole attachment, gauge, screw-driver, wrench, oil-can, three-quarter doz. needles, etc., and perfect instructions imparted to all purchasers of Machines free of charge. Price, \$30.

Every Machine is warranted for one year.

Each Machine is so constructed that an attachment for Fancy Embroidery and Eyelet-Holes, Button-Holes, etc., will fit it.

Reliable agents in every city and town. Illustrated circulars mailed free on application. 5t.

### Urbana University.

URBANA, CHAMPAIGN CO., OHIO.  
(A NEW CHURCH INSTITUTION.)

The Sixteenth Annual Session of this Institution will open on the *First Wednesday* in September, 1868.

The *Collegiate Institute*—a Department for girls only—situated in an opposite part of the city, will likewise begin its annual session at the same time.

Persons wishing further information will address the undersigned,

ALONZO PHELPS,  
Urbana, Ohio.  
(By Order of the Board.)

### A Manual of Instruction in

the Art of Wood Engraving; with a description of the necessary Tools and Apparatus, and concise directions for their use; explanation of the terms used, and the methods employed for producing the various classes of Wood Engravings. By S. E. Fuller. With illustrations by the author. Price 50 cents, sent by mail, post-paid, by S. R. WELLS, Publisher, 389 Broadway, New York.

### Boarding in New York.

Good board and pleasant rooms at 13 and 15 LAIGHT STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such.

MILLER, WOOD & CO.

**"Planchette," the new PARLOR MYSTERY.** The wonderful little automaton that answers questions, "tells fortunes," and even discloses one's very thoughts—perhaps. Full explanation and direction, by which any boy can make it. Also full and simple instructions in Ventri- loquism; How Advertisers are De- frauded; Tricks of the Tea Trade and the Tea Companies; Extemporaneous Preach- ing; Peanut Culture; Home-made Furs; Mechanical Spies; Sewing-Machine Swin- dles; Fish Culture; Japanese Magic; Trick of Aerial Suspension, and of the Human Head Floating in the Air; Treat- ment of Cancer; Art of Judging Horses; A Canine Actor; Choice of Canaries; Bird Taming and Bird Training; Teaching the Dumb to Speak; Authorship as a Universal Accomplishment; Getting Advertising Free; What to do for a Living; Queer Fishes—leaping, climbing, shooting, and talking fishes; How to raise Health and for Athletic Contests; Exposure of Psycho- mancy, or Soul Charming; How People See Ghosts; How to Write Business Let- ters; Bathing, healthful and hurtful; Kalsomining; Queer Surgery; The Kafir Knob-Kerrie; Remedies for Intoxica- tion; Love of the Inventor and the New Channel; Is Salt Poisonous? Artesian Wells; Short-hand Writing Wanted; Maple Sugar Making; Liniments and Pain Paints; Artificial Honey; Rich Men of the World and how they gained their Wealth, includ- ing Bonner, Drew, Vanderbit, Stewar, Jay Cooke, Claflin, etc.; Exposures of Humbugs and Swindles by the Author of the famous book, "Rogues and Rogue- ries." Hints to Young Men who are, or who expect to be in Love, and Hints to Young Ladies who are or who expect to be Fallen in Love With, by Aunt Sue; Useful Arts; Valuable Recipes; Entertaining and Useful Reading for everybody, etc., in *Haney's Journal*, a small but neat and attractive monthly paper, moderately illus- trated.

To any new subscriber sending this month, we will send a whole year for only 25 cents. Single copies of newsmen only. **JESSE HANEY & Co., 119 Nassau Street, New York.**

**Ask for A. A. Constantine's FINE TAR SOAP.** Patented March 12, 1867. Beware of worthless imitations, and see that the name of the inventor and the pat- ent is stamped on each cake. Agents wanted. Sample sent, free of postage, on receipt of 50 cents. Address A. A. CON- STANTINE, 43 Ann Street, New York.

**American Artisan and Pat- ENT RECORD.**—New Series.

The *American Artisan* is now in the fourth year of its publication, is a Weekly Jour- nal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of Inventors, and protecting the rights of Patentes.

Each number contains numerous original engravings and descriptions of new inven- tions, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other use- ful lessons for young artisans; the official list of claims of all Patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is record- ed in familiar language. Twenty-six num- bers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 in advance. Single copies, by mail, 6 months, \$1.25 in advance.

The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Import- ant Information for Inventors and Patent- ees." **BROWN, COOMBS & CO.,**

Proprietors of the *American Artisan*, Mch. 11. No. 189 Broadway, New York.

**Good Books by Mail.**—Any Book, Magazine, or Newspaper, no mat- ter where or by whom published, may be ordered at Publisher's prices, from **S. R. WELLS, 389 Broadway, New York.**

NOW IS THE TIME TO SUBSCRIBE

FOR THE

BEST AND CHEAPEST MAGAZINE PUBLISHED.

**PACKARD'S MONTHLY,**

which has reached its Fourth Number, is already acknowledged one of the leading magazines of the country. It has been more quoted from than any other periodical, having always in employ the best writers of the day, among whom are—

**HORACE GREELEY,**

**JAMES PARTON,**

**OLIVER DYER,**

**REV. J. L. CORNING,**

**ELIHU BURRITT,**

**GEO. W. BUNGAY,**

**CHAS. F. BRIGGS,**

**ALFRED B. STREET,**

**WM. H. BURLEIGH, etc., etc.**

The series of articles by Mr. Dyer, on "The Shady Side of Metropolitan Life," of which two have appeared, entitled,

**"THE WICKEDEST MAN IN NEW YORK,"**

are creating an immense sensation throughout the country, and doing a vast amount of good by quickening the missionary spirit. The next of the series, entitled,

**"THE MAGDALENS OF NEW YORK,**  
Shall they have a chance of Salvation?"

will be the most thrilling and truthful article ever published, throwing a glare of light upon the awful wickedness and degradation of this great city in connection with one of its chief evils.

The back numbers of the magazine can be furnished to a few subscribers. Those who apply first will be first served.

Remember that this live magazine is furnished at the unprecedentedly low rate of

**ONE DOLLAR A YEAR.**

**SINGLE COPIES, FIFTEEN CENTS.**

Address,

*S. R. Wells*

It.

387 Broadway, New York.

**The Trapper's Guide; a Manual of Instructions for Capturing all kinds of Fur-Bearing Animals, and Curing their Skins; with Observations on the Fur-Trade, Hints on Life in the Woods, and Narratives of Trapping and Hunting Ex- cursions.** By S. Newhouse, and other Trappers and Sportsmen. Second Edition, with new Narratives and Illustrations. Valuable as a work on Natural History. The numerous illustrations are accurate and beautiful. Price by mail, post-paid, \$1.50. Address, **S. R. WELLS, 389 Broadway, New York.**

**Davies & Kent, Printers,** Stereotypers, and Electrotypers, No. 183 William Street (cor. of Spruce), New York. Note, Circular, Bill-Head, and Card Printing neatly and promptly executed.

**The Practical Farmer and RURAL ADVERTISER.** A Monthly Periodical of 16 quarto pages. Now in its fifth year of publication. \$1 per annum, payable in advance. Sample copies supplied on ap- plication.

The P. F., though aiming to represent especially the agriculture of this middle section, circulates in every section of the Union; and is recommended to Farmers everywhere as well as to Advertisers, for practical reliable information on every de- partment of Rural Economy. **PASCHELL MORRIS**, editor and proprietor. Office: No. 18 Thirteenth St., above Market St., Philadelphia, Pa. July 11.

**The Best Strawberry for YOUR GARDEN!**

**NAPOLÉON III.,**

Of largest size, highest flavor, and very pro- ductive. "One of the most distinct fruits we know of, and one of the best in many respects."—Thos. Mehan, Ed. *Gardener's Monthly*.

"Superior to all others in flavor, size, and productiveness."—Prof. S. B. Heiges, Sec'y Penn. Fruit-Growers' Society." Illustrated descriptive circular, with tes- timonials, mailed to any address. Price of plants (by mail, postage paid), \$3 per doz. **EDWARD J. EVANS & CO.,** York, Penn. Sept., 21\*

**Our Gymnastic Apparatus** is made of well-seasoned wood, varnished and polished. Dumb-bells and Indian Clubs are made of maple, beech, or birch; Wands of white ash; Hand-rings of cherry, birch, or mahogany.

There are four sizes of Dumb-bells—Nos. 1 and 2 are intended for boys and girls; No. 3 for women and youth; No. 4 for men. Price, per pair, of Nos. 1 and 2, 50 cents; of Nos. 3 and 4, 75 cents.

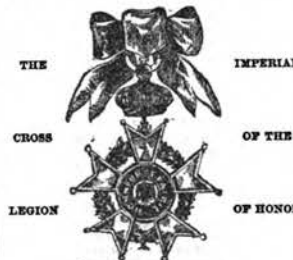
Two sizes of Hand-rings—No. 1 is for boys and girls; No. 2 for men and women. Per pair, 75 cents.

There are eight sizes of Indian Clubs—four of long clubs, and four of short ones. Nos. 1 and 2 are for women and youth; Nos. 3 and 4 for men. Price of Clubs, per pair, \$1.75 to \$6.

The Wand is seven-eighths inch in diam- eter. Price 30 cents; with metallic balls, 75 cents.

**J. W. SCHERMERHORN & CO.,** Manufacturers, 14 Bond St., New York.

**THE VERY HIGHEST PRIZE.**



Was conferred on the Representative of the **GROVER & BAKER SEWING MACHINES**

At the EXPOSITION UNIVERSELLE, PARIS, 1887.

Sale Rooms, 31. 495 BROADWAY, NEW YORK.

Sent post-paid on receipt of price.

**Books Published by**

**S. R. WELLS, 389 Broadway, New York.**

**WORKS ON PHRENOLOGY.**

Annals of Phrenology, 4 years, 1 vol.	\$0 60
Phrenological Journal, a year.....	3 00
Combe's Lectures on Phrenology.....	1 75
Combe's Moral Philosophy, extra.....	1 75
Combe's Constitution of Man.....	1 75
Defence of Phrenology, Proofs.....	1 50
Education Complete. In one vol.....	4 00
Education. By Dr. Spurzheim.....	1 50
Lectures on Mental Science.....	1 50
Memory and Intellect. Their Culture	1 50
New Physiognomy; or, Signs of Char- acter—As manifested through Tem- perament and External Forms, and especially in the Human Face Di- vine. With more than 1,000 Illustra- tions. One vol. In maslin.....	5 00
Heavy calf, with marble edges.....	8 00
Turkey morocco, full gilt, extra.....	10 00
Phrenology Proved. Illustrated.....	1 75
Phrenology and the Scriptures.....	25
Phrenological Guide.....	25
Phrenological Bust (not available).....	1 75
Self-Culture and Perfection.....	1 50
Self-Instruction in Phrenology.....	75
Thoughts on Domestic Life.....	25

**WORKS ON PHYSIOLOGY.**

Alcoholic Controversy. Temperance	50
Physiology of Digestion. Dr. Combe	50
Anatomical Physiological Plates.....	30 00
Combe's Physiology. Illustrated.....	1 75
Family Gymnasium. Illustrated.....	1 75
Family Dentist. Illustrated.....	1 50
Food and Diet. Analysis of every kind	1 75
Fruits and Farinacea, Food of Man.....	1 75
Natural Laws of Man. Spurzheim.....	1 75
Hereditary Descent, its Laws.....	50
Infancy; or, Management of Children	1 50
Philosophy of Sacred History.....	3 50
Physiology, Animal and Mental.....	1 50
Sober and Temperate Life. Cornaro	50
Diseases of Throat and Lungs. Cure	25
Accidents and Emergencies.....	25
Children, in Health and Disease.....	1 75
Consumption, Prevention and Cure.....	1 50
Cook Book—new—Hydrophobic.....	1 50
Domestic Practice of do. do.....	2 00
Family Physician, Hydrophobic.....	4 00
Hydrophobia for the People.....	1 50
Midwifery, Diseases of Women.....	1 75
Practice of Water-Cure.....	50
Philosophy of Water-Cure.....	50
Hydrophobic Encyclopedia. Illustr'd.	4 50
Water-Cure in Chronic Diseases.....	2 00
Water-Cure Manual. Popular.....	3 00
The Science of Human Life.....	3 00
Tea and Coffee. Effects.....	25
Teeth, their Diseases, Management.....	25

**NEW HAND-BOOKS.**

Hand-Book, Home Improvement, How to Write, Talk, Behave, and do Business. 1 vol. complete.....	2 25
Library of Mesmerism and Psychol.	4 00
The Emphatic Diaglott; or, the New Testament in Greek and English.....	4 00
The same, in fine binding.....	5 00

**MISCELLANEOUS WORKS.**

History of a Month of Bread.....	2 00
Pope's Essay on Man, with Notes.....	1 00
Æsop's Fables. Illustrated. Fine.....	1 00
Oratory: Sacred and Secular.....	1 50
Movement-Cure in Consumption.....	30
Aims and Aspirations for Young Women.....	1 25
Chemistry, Applied to Agriculture.....	50
Fruit Culture for the Million.....	1 00
Human Rights. By Judge Hurlbut.....	1 50
Homes for All. Octagon. Gravel Walls	1 50
Hopes and Helps for the Young.....	1 50
Movement-Cure. By Dr. Taylor.....	1 75
Life in the West. By N. C. Mocker.....	2 00
Saving and Wasting. Dime a Day.....	1 50
Three Hours' School a Day.....	1 50
Right Word in the Right Place.....	75
Ways of Life, Right and Wrong Way	1 00
Weaver's Works. Complete. 1 vol.....	3 00
Notes on Beauty, Health, and Vigor.....	1 13
Father Mathew, Portrait & Character	12
Temperance in the American Congress	25
The Gospel among Animals. Osgood	25
The Good Man's Legacy. Dr. Osgood	25
Education of the Heart. Colfax.....	10
Footprints of Life—A Poem (in press)	1 25

**SPECIAL LISTS.**—We have, in addition to the above, all works on Phonography, and a special List of Medical Works, invaluable to those who need them. Lists sent on receipt of stamps.

For wholesale terms to agents please ad- dress **S. R. WELLS, 389 Broadway, N. Y.**



**Eclectic Medical College of**

PENNSYLVANIA.  
This College Holds Three Sessions each Year.

The First Session commences October 8th, and continues until the end of January.  
The Second Session, commencing Feb. 1st, continues until the beginning of May.  
The Third Session continues through the summer months.

It has an able corps of twelve Professors, and every department of Medicine and Surgery is thoroughly taught.

**FACULTY OF THE COLLEGE.**  
Joseph Sites, M.D., Prof. of Obstetrics and Diseases of Women and Children.

Henry Hollenback, M.D., Prof. of Materia Medica and Pharmacy.

Joseph P. Fidler, M.D., Prof. of Chemistry and Toxicology.

John Buchanan, M.D., Prof. of Surgery and Institute of Medicine.

William Clark, M.D., Prof. of Practice of Medicine.

Edward Down, M.D., Prof. of Descriptive and Comparative Anatomy.

Emil Querner, M.D., Prof. of Physiology and Microscopic Anatomy.

Lewis A. Hall, M.D., Prof. of Diseases of the Nervous System.

A. Rittenhouse, M.D., Prof. of Special Pathology and Diagnosis.

J. V. Lewis, LL.D., Lecturer on Medical Jurisprudence.

James Cochran, M.A., M.D., Demonstrator of Anatomy.

L. D. McMichael, M.D., Demonstrator of Surgical Anatomy.

Splendid Hospital and Clinical Instruction is afforded. Free tickets to all our City Hospitals are provided. Dissecting material abundant at a nominal cost.

Perpetual Scholarships are sold for \$60; no other expenses.

For particulars, address JOSEPH SITES, M.D., Dean, Sixth and Callowhill Streets, Philadelphia, Pa.

**THE ECLECTIC MEDICAL**

**JOURNAL OF PENNSYLVANIA.** Published Monthly. 48 Pages. Price \$2 per annum.

The most original and progressive Medical Journal in the United States. All articles original and thoroughly practical.

Splendid inducements to subscribers for 1868. Premium engravings, valued at \$3, given to each subscriber. Specimen copy sent free.

Address, JOHN BUCHANAN, 227 North Twelfth Street, Philadelphia, Pa.

**Hall's Great Geological Chart.**

Size 6 ft. 6 in. by 5 ft., finely engraved and colored, exhibits the order of successive strata of rocks and the characteristic fossils which have given the key to this arrangement.

It gives the appearance if a section were made from the surface toward the center of the earth, exposing the edges of the different layers. It is, in fact, such representation as may be seen in the banks of many rivers, as the Niagara, or in high rocky cliffs of lake or ocean shores, only it is much more extended.

This beautiful Chart was prepared by Professor Hall, that it might render a study so delightful in itself, and so practically useful, more extensively introduced, and more easily understood.

Only a limited number were produced from the lithographic stones. The subscribers have for sale a few of them, fresh and perfect.

Price, Mounted on Cloth and Rollers, \$18; wholesale price to Teachers, \$12. Key to Hall's Geological Chart, \$1.

J. W. SCHERMERHORN & CO., 14 Bond Street, New York. July, 31.

**Electro Vital—Dr. Jerome**

KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater medicinal power of any called magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammett, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER,

478 Broadway, New York.

**The Woman's Medical Col-**

**LEGE OF THE NEW YORK INFIRMARY,** 125 Second Avenue, will open November 2d.

For announcement apply to DR. E. BLACKWELL, Secretary of the Faculty.

ESTABLISHED 1861.

**THE GREAT AMERICAN TEA COMPANY**

RECEIVE THEIR TEAS BY THE CARGO

FROM THE BEST TEA DISTRICTS OF

CHINA AND JAPAN,

AND SELL THEM IN QUANTITIES TO SUIT CUSTOMERS

AT CARGO PRICES.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

**PRICE LIST OF TEAS.**

OOLONG (Black), 70c., 80c., 90c., best \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN 90c., \$1, \$1 10, best \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best \$1 50 per lb.

**COFFEE ROASTED AND GROUND DAILY.**

GROUND COFFEE, 20c., 25c., 30c., best 40c. per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our FRENCH BREAKFAST AND DINNER COFFEE, which we sell at the low price of 30c. per pound, and warrant to give perfect satisfaction. ROASTED (Unground), 30c., 35c., best 40c. per lb. GREEN (Unroasted), 25c., 30c., 35c., best 35c. per lb.

Parties sending club or other orders for less than \$30, had better send a Post-office draft or money with their orders, to save the expense of collections by Express, but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory, they can be returned, at our expense, within thirty days, and have the money refunded.

N. B.—Inhabitants of villages and towns where a large number reside, by clubbing together, can reduce the cost of their Teas and Coffee about one-third (besides the Express charges), by sending directly to "The Great American Tea Company."

CAUTION.—As many parties in this city and elsewhere are imitating our name and manner of doing business, we hope our friends will be particular to address their letters to our principal warehouses, "Nos. 31, 33, 35, & 37 Vesey Street; Post-office Box, 5643, New York City." Attention to this will avoid mistakes.

**Valuable Books for all Times.**

Mrs. Hale's Poetical Quotations.....\$3 50

Life and Speeches of Andrew Johnson. 2 75

Poetry of the War. By Richard Grant White.....1 75

The American Question. By John Bright.....2 50

Russell's Young Ladies' Elocutionary Reader.....1 75

Exhibition Speaker. 2 volumes and supplement.....12 50

Men and Times of the Revolution....1 75

Reid's English Dictionary.....2 00

Younmans' Hand-Book of Household Science.....2 00

Younmans' New Chemistry.....1 75

Lardner's Lectures on Science and Art. 2 volumes.....7 50

Lacon, or Many Things in Few Words. 2 50

Trench on the Study of Words.....1 25

Jefferson's Manual of Parliamentary Rules.....1 25

Flowers of Elocution.....2 00

Man, Moral and Physical.....1 50

The Iron Furnace of Slavery.....1 25

Chambers' Information for the People. 2 volumes.....10 00

Johnson's and Walker's Pronouncing Dictionary.....5 00

Macaulay's History of England. 2 vols. 3 00

S. R. WELLS, 339 Broadway, New York.

**AGENTS WANTED.****Autobiography of Horace**

GREELEY. Publishers' Announcement: The undersigned have nearly ready, and are about to issue, by subscription, Horace Greeley's "Recollections of a Busy Life," in a handsome octavo volume, of over 600 pages, well printed, on fine paper, illustrated with an admirable steel portrait of Mr. Greeley, and with pictures of his various homes, in early and later life, together with a beautiful portrait of Margaret Fuller, engraved by Linton. Originally published in the New York Ledger, these interesting papers have been revised, and in part rewritten, by the author, with much additional matter, concerning Politics, Reconstruction, Jefferson Davis, etc., which make it one of the rarest and most readable books of the day.

Mr. Greeley has said of it: "I shall never write anything else into which I shall put so much of myself, my experiences, notions, convictions, and modes of thought, as these *Recollections*. I give, with small reserve, my mental history."

The book embraces a review of early New England settlement, the author's own youthful life, education, apprenticeship, adventures, professional and political reminiscences, experience in Congress, newspaper life in New York, and much useful talk about farms and farming. It is a peculiarly entertaining and valuable work,—a look behind the scenes during an important period of the country's history.

Price, in extra cloth, \$3 50; in sheep, \$4 50; in half morocco, \$5.

Applications for Agencies received. Exclusive Territory given.

J. B. FOWLER & CO., 164 Nassau St., Printing-House Square, New York.

**A LIBRARY FOR LECTURERS,**

**SPEAKERS, AND OTHERS.**—Every Lawyer, Clergyman, Senator, Congressman, Teacher, Debater, Student, etc., who desires to be informed and posted on the Rules and Regulations which Govern Public Bodies, as well as those who desire the best books on the art of Public Speaking, should provide himself with the following small library:

The Indispensable Hand Book.....\$2 25

The Art of Extempore Speaking.....2 00

The Right Word in the Right Place.....75

The American Debater.....2 00

The Exhibitor's Speaker.....1 50

The Manual of Parliamentary Practice.....1 25

Dwyer on Elocution.....1 00

First Lessons in Composition.....1 25

We will send one copy each by first express on receipt of \$10; or separately, by mail, post-paid, at the prices affixed.

FOWLER AND WELLS, New York.

**New Music.**

**The Eye that Brightens when I Come.** By Godfrey. Composer of "Guarda" and "Mabel" Waltzes.....30cts.

For Flute or Violin, 15cts.

**Live in My Heart and Pay No Rent.** A Characteristic Irish Song.....30c.

For Violin, 15cts.

**Pulling Hard Against the Stream.** An excellent Song, with good Motto.....30c.

For Violin, 15cts.

**Dream of the Ball.** New Waltzes, by Godfrey.....40cts.

For Violin, 15cts.

**Wiener Bon-Bons.** New Waltzes, by Strauss.....40cts.

For Violin, 15cts.

**Golden Secret.** New Waltz, by Siegle.....30cts.

Hill-side. New Galop, by Beyer.....35cts.

Very brilliant.

**The Grande Duchesse of Gerolstein.** All the principal melodies of this popular opera, among which are—

**The Sword of my Father**.....40cts.

For Violin, 15cts.

**Say to Him**.....40cts.

For Violin, 15cts.

**Song of the Letters**.....50cts.

For Violin, 15cts.

**Sabre Galop**.....35cts.

For Violin, 15cts.

**Grande Duchesse Waltzes**.....40cts.

For Violin, 15cts.

**Feather Ball Galop**.....35cts.

SHIRT MUSIC, and MUSIC BOOKS, and INSTRUCTION BOOKS for all Musical Instruments, sent by MAIL, free of postage, to ANY ADDRESS IN THE UNITED STATES, on receipt of the marked price.

FREDERICK BLUME, Publisher, 1135 Broadway, New York, second door above 15th St. Branch, 208 Bowery. If.

**WANTED—AGENTS—**

\$75 to \$300 per month, everywhere, male and female, to introduce the GENUINE IMPROVED

COMMON SENSE FAMILY SEWING MACHINE. This

Machine will stitch, hem, fell, tuck, quilt, cord, blind, braid,

and embroider in a most superior manner. Price, only \$18.

Fully warranted for five years.

We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the

"Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can

not be pulled apart without tearing it. We pay Agents from \$75 to \$300 per month

and expenses, or a commission from which twice that amount can be made. Address

SECOMB & CO., PITTSBURGH, PA., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or

otherwise. Ours is the only genuine and really practical cheap machine manufactured.

St.

**Books by Return Mail.**

Any Book, Map, Chart, Portrait, Album, Magazine, or Paper, sent "by return of

first Post," at Publishers' Prices. All works on Phrenology, Phonography, Hy-

drography, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias,

and on the Natural Sciences. Address S. R. WELLS, No. 339 Broadway, N. Y.

### THE CHINESE IN CALIFORNIA.

The influx of the Chinese to California has been so great during the last five years, that they have begun to exercise no little influence on the political affairs of the "Golden State," and now deserve a more extended notice than we have before thought proper to accord them. It is estimated that there are about 65,000 of those singular people in California, about one seventh of the entire population of the State. The number of women among these is very small comparatively, there being but about 5,000, whose social position is very low and degraded.

Nearly every calling known to Americans has its "Celestial" representative, who for industry and thrift can scarcely be excelled by the enterprising American and European residents of California. We find employed on the Western section of the Union Pacific Railroad upward of 12,000 Chinamen, whose industry has been well spoken of by the managers of the railroad construction. Twelve thousand or more are employed on farms, in gardens, or as house servants. In the last-mentioned capacity, although they insist in doing things in their own fashion, they are highly esteemed. In washing and cooking, while their methods are peculiar, and in many respects most amusing, they can not be surpassed in the excellence of the results produced by the best European domestics. It may be remarked here, that in all the different capacities mentioned, or to be mentioned, the men do the work. Chinamen cook, wash, clean, and perform all the services incident to a household. As domestics, however, they are not altogether reliable, because of one peculiarity—they are fond of change; and when the whim takes them, they will suddenly leave master or mistress, though it may be at a most unfortunate juncture. It is simply, "I go—me no like—say no more—good-bye."

The tobacco business of the Pacific States is almost exclusively in the hands of the Chinese. The enterprise of these people in that line of traffic is evinced by the numbers met with in Northern cities who have their stores or stands in the most frequented thoroughfares.

Of the mechanic class, including those who are regularly engaged, and those who pick up odd jobs and do anything they can find to do, there are probably not less than 10,000. These are chiefly residents of the cities, and are strikingly apt in acquiring a knowledge of a trade. The woolen mills are chiefly stocked with them, and they are also employed to a large extent as laborers on new buildings. In commerce and general trade about 6,000 are engaged, some of whom have accumulated considerable property. As business men, they show much enterprise and tact; in fact, are said to compare well in shrewd bargaining with the proverbial Yankee or the close Dutchman.

Our illustration, fig. 1, represents the well-to-do Chino-Californian merchant. There is in his appearance as much of easy, satisfied com-

fort as can be well represented in an engraving. Fig. 2 represents a younger man, also of the merchant class, but an out-of-door operator. He has to some extent Americanized himself by the adoption of trowsers and blouse.



FIG. 1.—MERCHANT.

The great mass of the ordinary grade of Chinamen is found in the mining districts, where they busy themselves in the "diggings," or "set up" as washermen, gardeners, and ser-



FIG. 2.—BROKER.

vants. Upward of 25,000 are estimated to be thus employed.

There are about 1,000 who practice as physicians. Many of these exhibit much skill in ascertaining the condition of a patient and the

location of an internal disease. In judging the pulse they try both wrists. Their mode of treatment is far inferior to the enlightened medical systems of the present day, yet considering their primitive notions, the "Celestial" physicians do remarkably well.

Society with them is anything but good. They huddle together in very small rooms, the women appearing to be specially related to no particular men. Abroad among the American residents, they preserve a quiet and deferential demeanor. They preserve their national fondness for shows and amusements; in fact, a theater in San Francisco is supported by them.

Some attention is paid to the education of their children in schools, where the English language is the chief element of instruction. There are also several hospitals, under the management of companies or corporations organized for the purpose,—such are the See-Up, the Quy-Sheon-Tong, and the Lack-Sheon companies.

Companies or associations are also formed for taking care of the sick within certain districts of country, and for shipping the dead to their native land.

The custom of sending the dead to China is with the California Chinese a sacred obligation. They believe that, at the resurrection, when Josh comes for their families, they must all be with them to enter the better land, and that those unlucky persons whose bones lie far from their friends are likely to be left behind, the spoil of the evil spirit. Once in three years the remains of the dead are shipped in boxes. Sometimes the collection awaiting transportation amounts to several hundred. It is said that the cost of sending these bodies is nearly one hundred dollars each. Very few women are thus sent back.

They usually have large funerals, on which occasion a feast is spread for the company. Hogs, goats, chickens, cakes, and fruit constitute a variety which is usually well patronized by the sorrowful friends of the departed. A funeral service is performed by a priest, who waves a yellow gourd and chants a dismal dirge. Music of the harsh and noisy national type is also an accompaniment of the service.

It can not be expected that the Chinese will exert much influence on political affairs so long as they so tenaciously cling to the ancient customs and exclusive notions of their native country. As they are, if rightly managed, they may be made conducive to the material growth and prosperity of the Pacific States.

### THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 30 cents. Now is the time to subscribe. A new volume began with the July number. Supplied by Booksellers and News-men everywhere.

SAMUEL R. WELLS, Editor, 389 Broadway, N. Y.



## HARVARD UNIVERSITY



**Colgate & Co.'s Fragrant Toilet Soaps** are prepared by Skilled Workmen from the Best Materials obtainable. They are SUPERIOR in all the requisites of GOOD TOILET SOAPS, and consequently have become the STANDARD among Dealers and Consumers. Sold East and West, North and South.

## AMERICAN JOURNAL of MINING.

**AMERICAN MINERS! MECHANICS!  
Capitalists! Geologists!  
Mineralogists! Metallurgists!  
COAL AND IRON TRADERS!**

New York City is the great money-centre of the Continent, to which flock THOSE NEEDING CAPITAL to develop Mines, and those desirous of INVESTING in legitimate Mining. It is also the focal point of the Railway and Telegraph Systems, and accordingly of American Mining, Milling, Metallurgical, Mineralogical, Mechanical and other News. Hence EVERY AMERICAN directly or indirectly interested in Mining and kindred Professions or pursuits, should subscribe at once to the

### American Journal of Mining,

(ILLUSTRATED), published here EVERY SATURDAY at noon. Since its establishment, March 1866, this Journal has been warmly and frequently praised by the Home and Foreign Press, the Professions, the Trades, and General Public for its reliability, comprehensiveness and infinite superiority in every respect to any other of the kind ever published in America. Send for a specimen copy (free) and judge for yourselves.

Sixteen pages with 39 wide columns of reading matter!

Subscription \$4 per annum.

Address WESTERN & COMPANY,

*Journal of Mining Office,*

No. 37 Park Row, New York City.

Sept. 11

## PATENT OFFICES.

INVENTORS who wish to take out Letters Patent are advised to counsel with **MUNN & CO.**, Editors of the *Scientific American*, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A Pamphlet, containing full instructions to inventors, is sent gratis.

A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address.

**MUNN & CO.,**

37 Park Row, New York.

Aug. 31.

## ECLECTIC

### Medical Institute,

CINCINNATI, OHIO.

Two Seasons yearly, commencing in October and February.

Makes provision for a thorough Medical Education by Scholarship without the necessity of office pupilage.

### FOR ANNOUNCEMENT.

Catalogue of Eclectic Books and specimen Numbers of "Eclectic Medical Journal."

Address,

**JOHN M. SCUDDER, M.D.,**

Sept. 21. x. Cincinnati, Ohio.



AGENTS WANTED for this Wonderful Book. Endorsed by 100,000 persons. Sold at sight to all Classes. Terms to Agents and subscribers unprecedented. A copy given to any person who will procure a good Agent. Address J.W. GOODE & CO. 148 Lake street, Chicago, Or. 57 Park Row, N. York.



## THE WEBER



### PIANOFORTES

Are pronounced by the Musical Profession, the Conservatory of New York.

The Best Pianofortes Manufactured. Because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application. WAREHOUSES, 429 Broome St., N. Y.

"FIGHTING AGAINST WRONG, and for THE GOOD, THE TRUE AND THE BEAUTIFUL." THE

### Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country.

It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied. Terms, One Dollar a year; Sample copy ten cents. GREAT INDUCEMENTS are offered to those who wish to raise clubs.

Address, ALFRED L. SEWELL, Publisher, CHICAGO, ILL.

## SOMETHING NEW.

Sewing Machines within the Reach of All.

A First Class Machine that sows with both single and double thread, and makes ten (10) varieties of stitches. Very simple in construction, durable and easily operated. Will Hem, Fell, Tuck, Bind, Braid, Cord, Seam (with out basting) and for Embroidery can be excelled by none. Sold at prices lower than ever before offered by any first class company.

CALL AND EXAMINE.

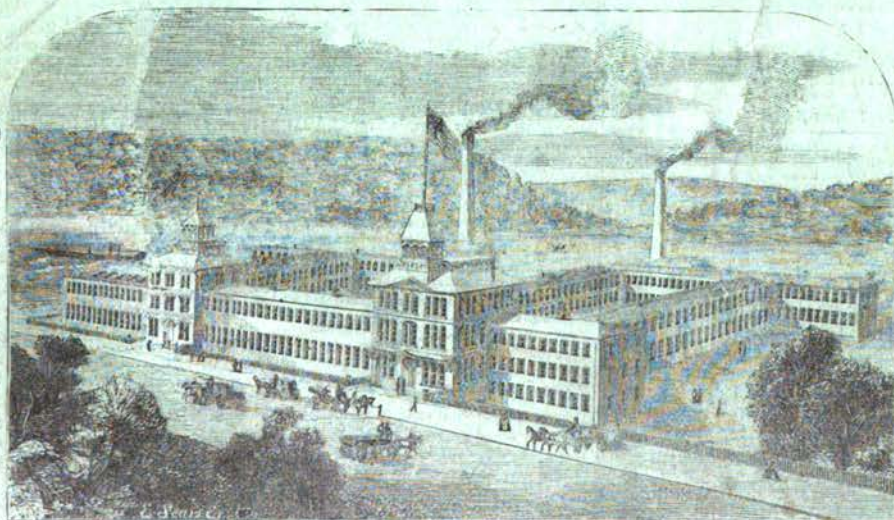
**WAGNER MANUFACTURING Co.**

No. 825 Broadway:

Agents Wanted.

## AMERICAN WALTHAM WATCHES.

Recommended by Railway Engineers, Conductors and Expressmen, the most exacting class of watchwearers, as superior to all others for strength, steadiness, accuracy and durability.



THE AMERICAN WATCH FACTORY AT WALTHAM, MASS.

**American Watches.**—"The best in the World." For sale at Waltham Factory prices by T. B. BYNNER & CO., 189 Broadway, N. Y. Established 20 years. Price List sent on application.

Digitized by Google

Original from HARVARD UNIVERSITY

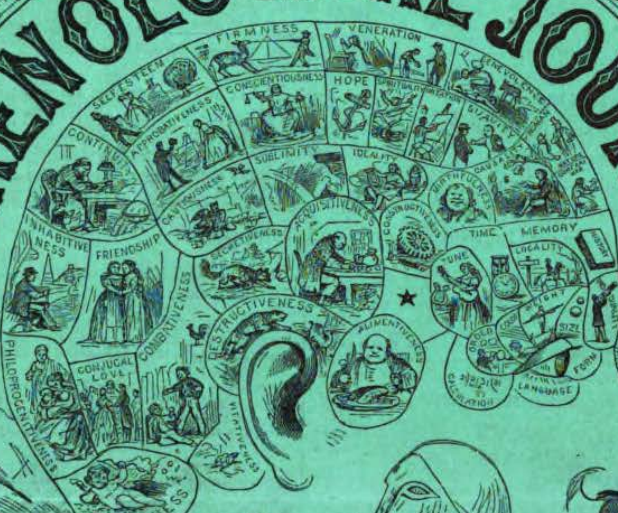
The Best! - The Cheapest!



OCT., No. 4.

VOL. 48.—1866

# PHRENOLOGICAL JOURNAL



NERVOUS.



SANGUINE.



INTELLIGENT.



IDIOT.



BLIQUIS.



LYMPHATIC.



BRUTA.



KNOWING.

*Life Illustrated*



MINERVA.

PSYCHOLOGY.

ETHNOLOGY.

PHYSIOGNOMY.

GRAPHOLOGY.

MONTHLY,  
\$3 a year or 30c. a No.  
S. R. WELLS,  
EDITOR.

## A MONTHLY MAGAZINE.

Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to Reform, Elevate and Improve Mankind socially, Intellectually and Spiritually. Embellished with numerous Portraits from Life, and other Engravings. Published the first of every month.



## SUBSCRIPTION TERMS

For a Single Copy, a year, -  
For Five Copies, a year, -  
For Ten Copies, a year, -  
And an extra Copy to the Agent.  
For Fifteen Copies a year  
and a copy of 'NEW PHYSIOGNOMY'.  
Twenty Copies a year, \$40, a  
"Student's Set," worth \$10.  
Subscriptions will be received for  
or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N.Y.



# THE ROUND TABLE,

A SATURDAY REVIEW OF

## Politics, Finance, Literature, Society and Art

The success of THE ROUND TABLE is now universally acknowledged. Financially it rests on a firmer basis than any American Journal of similar character that has ever been started, while its literary reputation is such that it is recognized both at home and abroad as the highest organ of American culture and critical opinion. Probably no publication in the United States is so widely quoted by the press both of our own and of Foreign nations. The spontaneous encomiums so frequently passed on THE ROUND TABLE by the ablest American and European papers prove that the efforts of publishers to produce a Journal that should worthily represent the intelligence and culture of our country have not been in vain.

The Following are given from among a very large number of equally flattering notices:—

Extract from a letter of the late Fitz-Greene Halleck, dated October 26, 1867.

"I value *The Round Table* very highly indeed. It equals *The London Spectator* and excels *The London Saturday Review*. If persevered in, it will create and command its own public in a short time—a public composed of our most intelligent classes—of those to whom the purely, or rather impurely party newspapers are a nuisance. The two articles first in the number for this week (October 26) are proofs of the correctness of its opinions and of the frank and fearless power of expressing them so honorable to their writers."

Extract from Mr. Fred. S. Cozzens's preface to *Father Tom and the Pope*, second edition p. 12.

"*The Round Table*. . . . a review that has blood and marrow in it, for it does not hesitate to speak right out in a straightforward, manly way, and say 'That is wrong,' when it has reason to say so."

Extract from the proceedings of the Georgia Historical Society, Savannah, May 18, 1868.

"Mr. B. Mallon said that there had been some talk with reference to *The Round Table*, a literary paper published in New-York and some of the members were desirous of having it introduced in the city, and especially among the members of the Society. It was equal to any of the best London publications, and should have a widely extended influence."

"Mr. Lancaster spoke in favor of the journal, as did also Dr. Charters."

"Mr. Mallon offered the following resolution, which met with general approbation:

"Resolved, That we commend to the attention of the members of the Historical Society, and to our citizens generally, *The Round Table*, a weekly paper of a very high literary character, eminently deserving a place in every cultivated family in our city."

"It is the best exponent of cultivated American thought that has yet appeared among the weekly press."—*The Herald*, Cleveland, O.

"*The Round Table* has become such a weekly journal as has been for a long time needed in the United States—a journal which has the genius and learning and brilliancy of the highest order of London weeklies, and which, at the same time, has the spirit and the instincts of America."—*The New-York Times*.

"*The Round Table* has just entered upon a new volume with a steadily increasing subscription list, which is justly the reward of the increasing vigor of its discussions of political, social, and literary topics, and the variety of its miscellany. *The Round Table* has felt its way carefully and successfully to an assured position, and is now giving the reading public of this country the best *Saturday Review* (*mutatis mutandis*) which has ever been published on this side of the water."—*The World*, New York.

"*The Round Table* has a field of its own, and the field it made itself by its dashing way of dealing with men and things, literary, moral, scientific, and indeed with whatever came in its way. All in all, it is the most entertaining weekly printed for well-read, thinking, cultivated people, who care to get under the surface of things and who do thinking on their own account."—*The Times*, Troy, N. Y.

"The only journal which adequately represents American education and culture."—*Imperial Review*, London.

"*The New-York Round Table* is the best literary paper published in the United States. It is independent, outspoken, free from anything like favoritism, and we believe to be inaccessible to corrupt influences."—*Trubner's Literary Record*, London.

"It comes nearer to the standard of excellence attained by the chief London weeklies than the New-York daily press does to that of the leading London dailies. It is characterized by the strongest and freest expressions of truth; commencing without fear on social, political, and moral delinquencies."—*The Anglo-American Times*, London.

"*The Round Table* is edited with an amount of good taste and elegance by no means common in the United States."—*The Bookseller*, London.

"*The Round Table* is making the most praiseworthy efforts to elevate the tone of literary criticism and of independent and healthy writing throughout the States."—*The London Review*.

"*The Round Table* is undeniably the best literary paper in America, and there are few better in Europe. It has all the classic elegance of *The London Athenaeum* and all the critical acumen of *The Saturday Review*, with a wealth of originality, clearness of expression, and pliancy of treatment, to which those periodicals are strangers. It occupies deservedly the highest position in American literature."—*The Leader*, New York.

"This paper combines all the pliancy and variety of the best weeklies with the dignity and learning which belongs to a quarterly review. We have no hesitation in expressing the opinion that it is the best literary paper, in all senses, published in the whole of the United States."—*The Richmond Enquirer*.

"This periodical has by its manly and independent criticism and fearless advocacy of the true as opposed to the false, and realities as opposed to conventional shams, established itself firmly in public opinion as our most successful weekly review."—*The Mercury*, Charleston, S. C.

"*The Round Table* is, beyond all question, the freshest, most vigorous, independent and national journal in this country. Bold in its criticism of art and literature, sound in its ethics, yet fearless in exposing and rebuking both social and literary vices and wrongs, it is read and quoted by the more cultivated classes of America and England, its pages being adorned by contributions from the best writers in both countries. *The Round Table* is in this country what *The Athenaeum* and *Saturday Review* are in the London circles—medium of expression for the most refined literary taste."—*The Virginian*, Norfolk.

"This is beyond comparison, the best literary paper ever printed in America."—*The Herald*, Columbia, Tenn.

### SCALE OF TERMS.

One copy one year, . . . . .	\$6 00	One copy one year, clergymen and teachers . . .	\$4 00
" two years, . . . . .	10 00	No deduction for less than one year.	
" six months, . . . . .	3 50	Five copies, one year . . . . .	22 50

INVARIABLY IN ADVANCE.

The Round Table (\$6) and The Phrenological Journal (\$3) will be sent to one address for \$7 50 a year. Any of the leading literary Papers and Magazines may be had at clubbing rates with THE ROUND TABLE.

Offices of THE ROUND TABLE ASSOCIATION,  
130 and 132 Nassau Street, New York.

MEDICAL ELECTRICITY: embracing ELECTRO-PHYSIOLOGY and ELECTRICITY as a Therapeutic, with special reference to practical Medicine; showing the most approved Apparatus, Methods and Rules, for the Medical Uses of Electricity in the Treatment of Nervous Diseases. By A. C. GARRATT, M.D. Revised and Illustrated. Price post-paid \$6.50. Address S. R. WELLS, 389 Broadway, N.Y.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, Editor.]

NEW YORK, OCTOBER, 1868.

[Vol. 48.—No. 4. WHOLE No. 358.

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

	PAGE		PAGE
Charles Darwin.....	121	An American Dress.....	135
Vanity vs. Pride.....	123	Silent Teachers.....	136
Who are the Yankees? and		Mina Potter.....	136
What?.....	124	Our "Gall".....	139
My Creed.....	126	Madame Arabella Goddard.....	141
Does Affection spring from the		The Use of Discipline.....	142
Heart?.....	126	Drink.....	143
Self-Culture.—No. 2.....	127	Not Going to Smash.....	143
Infidelity.....	128	Working for Money.....	144
"Conscientiousness and its		Geology no Science.....	144
Functions".....	128	Our List of Premiums.....	145
Address to a Jug of Rum.....	128	The Coming Annual.....	145
Alcohol.....	128	For Next Year.....	145
Among the Orange Groves.....	129	John Laird.....	146
How to Travel.....	131	Mr. Mill and Phrenology.....	147
Base-Hall Stained.....	131	The University of Michigan.....	147
The Tukumani Tribes.....	132	What is Genius?.....	148
Gone Before.....	134	The Bible and Nature.....	149
Woman, and the Woman's		Friendship, North and South.....	150
Club.....	134	Extra-Materialism.....	150
An Appeal.....	135	The Cathedral of Charities.....	150

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Fosberg.

### CHARLES DARWIN, THE EMINENT NATURALIST.



PORTRAIT OF CHARLES DARWIN, THE NATURALIST.

hypotheses, substantial premises before ratiocination. He must be one of the hardest of men to influence when one would win him over to a baseless theory or a weak cause. In fine, his appreciation of mere probability is very slight; his organ of mere belief is very weak.

We can not give him credit for much Veneration, Hope, or Spirituality, and his lack of these organs tends to the sharpening of his practical and utilitarian views of things. He is an earnest, bold, and steady worker in whatever field of analytical examination his eminently scientific mind may choose to delve in. Be-

sides, his temperamental intensity stimulating his naturally persistent disposition, leads him to dig to the very bottom of, and thoroughly sift, the subject of his consideration. He aims at the basilar facts of a doctrine, and can not be satisfied of its truth without them.

He is ambitious in no small degree, but it is an ambition *sui generis*; he would please himself by acquiring all the knowledge that is to be had, seen, and known on a subject which has excited in him an active interest. Having satisfied himself, having disposed of his many doubts, he fears not the world's

rejection, though he expects its approval of the results he has procured.

His will-power and executive energy are somewhat stronger than his bodily vitality, although there is a good degree of wiry endurance in his physical constitution; therefore he needs to be watchful lest he should break down from excessive mental application. He should appreciate the utility of moderation if he would be successful to the utmost in his attempts to develop the schemes which may command his study and investigation.

In brief, it may be said that this remarkable man owes his fame to the following conditions: first, a tough, wiry, and enduring physiology; second, a large-sized and active brain, well cultivated by severe discipline and thorough education; third, excellent powers of observation; fourth, untiring application; fifth, immense perseverance. There is industry, quickness of perception, will, push, ambition, and thoroughness; hence, a name, fame, success, fortune.

#### BIOGRAPHY.

CHARLES ROBERT DARWIN, born on the 12th of February, 1809, at Shrewsbury, England, can claim a prominent place among those men of science who have endeavored to solve, though we can not say satisfactorily, the still unsettled question of the origin of species—whether the present vegetable and animal species upon the earth have their origin in as many original types and were created in a manner mysterious in the highest degree, or were gradually developed from a single original individuality or species, whose successive generations gradually assumed new forms and produced more highly developed species. The first view is that generally known as the Biblical one; while the latter, known as the "development theory," has found favor with many modern naturalists. This latter view has been adopted by Darwin, and put forth in several remarkable works; but the theory is not a new one. De Lamarck, in 1809, and Geoffrey St. Hilaire, in 1828, and others, had denied the existence of permanent species, and asserted that organic beings, under the influence of new conditions of life, had gradually merged from one species into another from the earliest geological ages. In illustration, it was said that the neck of an animal, when it was continually necessary to keep it stretched out, would finally become longer; and the result would be, by-and-by, a perfectly new animal species; in such a manner had the giraffe attained to its present long neck, through seeking its sustenance from the branches of the tall palm.

Darwin carried his observations much farther than his predecessors, however; and during a voyage round the world, commenced in 1831,

when he was twenty-two years of age, with Captain Fitzroy, of the "Beagle," he took the opportunity to compare especially the species of vegetable and animal life found on the South Sea islands and on the coast of South America. He brought to the task a thorough scientific education, received in the University of Edinburgh, and subsequently in Christ's College, Cambridge.

Darwin's observations and comparisons during his voyage on the "Beagle" led him to the conclusion, that not only the different flora and fauna stand in a special relation to each other, but that also certain transmutations in animal and vegetable species had taken place in consequence of transplantation and other causes; and that the same process, under similar conditions, must continually be working in other portions of the earth. These phenomena formed the awakening hint for a train of further researches and experiments, in order to endeavor to bring forward proofs for his theory before making it public. It was not until the year 1859 that he considered his system ripe for publication, when "The Origin of Species" made its appearance—a work which created a very general and lasting interest in the public mind. He had corresponded and conferred with naturalists, "fanciers," and breeders, in order to increase his means of observation, and had collected together innumerable facts, upon which he based his reasonings. These were thoroughly elaborated in his work, and the "Darwinian theory" of development at once exerted a powerful influence upon the scientific world. We will give concisely the main points of this theory. They have been already discussed at some length in the published lectures of Dr. Gill, in recent numbers of the JOURNAL.

All living and already extinct organisms, all plants and animals can, according to Darwin's view, be considered as the members of one great family whose branches are connected together by natural descent. He finds the correctness of this view declared in the history of the development of individual organized beings; also in the numerous gaps in the broken series of extinct plants and animals still to be filled out; further, in the peculiar geographical distribution of former and present living related plants and animals in individual portions of our earth; and, finally, in the changes that constantly occur under our own observation among many species of animals and plants, and the so-called "variation process." It is especially in the last relation, through the observations of many naturalists, and through Darwin's more systematically pursued researches, that we are made acquainted with the conditions and influences through which it is asserted nature effects her transformations into ever-new species of plants and animals. And this methodical explanation of the process of transmutation is the essence of the collected theory which, as a whole, is called "Darwinism."

The descendants of a plant or of an animal always differ in individual characteristics as

well from their progenitors as from each other, in a greater or less degree. Such deviations are the more noticeable if these progenitors have been previously transported to new outward conditions of life. Sometimes the change is seen in the form and figure, but first appears in a stronger and sharper degree in the third or a still later generation. On the basis of this phenomenon, descendants with wholly peculiar properties can be produced from seed-plants, according to "selection." If, for example, a plant produces single blossoms which differ from those of the mother-plant in certain peculiarities, it is possible, by using the seeds of such blossoms in transplantation, to produce descendants with exactly the same peculiarities. If we continue this "selection" with plants and animals through a number of generations, we finally produce a variety which differs from its forefathers in essential characteristics. On the continued "selection" from individual species rests, as is well known, the practice of the principle of breeding. From these isolated facts Darwin proceeds to wider observations and results.

The variability of species is a chief assertion of the theory. The deviations from the peculiarities of the organic stem, appearing in plants and animals, have sometimes a special importance for the existence of the new organism; for many deviations give to the cion, under certain relationships, a greater prominence over its parental and related individuals by reason of its existence and capacity for transplantation. For example, a slender frame would serve, under certain outward relations, to reach nourishment-serving booty easier; greater power of rapidity in the feet or wings would aid the flight before enemies; or a special coloring of the surface would render the individual less recognizable by its enemies. In short, the varieties thus made profitable, would, in the "struggle for existence," go through the world much easier; sustain themselves with less trouble; better undergo transplantation, and be better calculated to transmit their profitable characteristics to their progeny in an increased degree over those cions of their progenitors and their generations which have already lost such characteristics. By confining propagation between individuals possessing such peculiarities, those peculiarities may be made permanent, and thus new varieties may be brought into existence. By rejecting or destroying all inferior individuals, and permitting propagation by the superior alone, the offspring attains a higher development. Nature herself chooses the more favored individuals, just as is done in our economy and horticulture by making selection in breeding. Darwin calls this preference of nature "natural selection," and thus expresses it:

"As many more individuals are born than can possibly survive, and as consequently there is a frequently recurring struggle for existence, it follows that any being, if it varies, however slightly, in any manner profitable to itself, under the complex, sometimes varying, conditions of life, will have a better chance of survival."

ing, and thus be naturally selected. From the strong principle of inheritance, any selected variety will tend to propagate its new and modified form."

His theory of the history of living creation may be rendered in the following words: If the outward conditions surrounding an organism be changed, those varieties whose existence are favored by this altered condition, support and extend themselves, while the others pine and disappear. But it is self-evident that an uncommon long period of time is necessary in order to produce, in the descendants, not merely varieties, but perfectly new species through the continual addition of many small deviations from generation to generation. The history of the earth indicates that the period of this development was of vast duration. The influence of the law of transformation upon organic life within this period was exerted in a very gradual way. From the simple groundwork, the cell, the imperfect and lowest organisms of the animal and vegetable kingdom appeared through the changes of posterity. And according to the manifold conditions of life under which these organisms were placed in different localities, by-and-by, the developed form arose. Then, while a greater part of the less favorably formed creatures sank under these changed relations, the more favored, through gradually transforming, descendants proceeded to the highest development. But, Darwin adds, if it has taken hundreds of thousands of years to effect a transformation in species of plants and animals, man must not expect to see the completed work of this law of development in the transmutation of a species effected immediately before his own eyes.

In opposition to this view, Agassiz adduces the fact that the fox and wolf, under all their altered conditions of life, are still the same; and says that the outward circumstances can not therefore be considered as causes of the difference in organized creatures. Many other naturalists oppose Darwin with the theory of the invariability and unchangeability of species.

In order to prove more definitely how far "selection" exerts an influence upon the variation of species, Darwin studied the process by which varieties are produced among domesticated animals and plants. The result of his industry has lately appeared under the title of "The Variation of Animals and Plants under a Condition of Domestication," a work which has created fully as much interest as his earlier one, to which it forms a supplement. If we must concede [it is asserted] that organized beings present varieties in a natural condition; that their organization is, to a certain extent, plastic; and that, as Darwin goes on to prove, many animals and plants have undergone important changes through domestication, and that man himself has developed entirely new, strongly marked, and strictly hereditary races, it must be conceded, further, that *species* can arise also in a natural condition. The question still unsettled, and which Darwin promises to

answer in a future work, is, In what way were these varieties transformed into real species?

Darwin's literary labors, besides his well-known works on species, are quite important. His earlier writings consist of records of his experience, and of the geological and physiological results of his travels and observations. Among these are the "Voyages of a Naturalist," and "Journal of Researches into the Geology and Natural History of the various Countries visited by H. M. S. Beagle," first published, in 1839, as the third part of Fitzroy's account of the voyage around the world made by the "Beagle," and published separately in 1845. In 1840-1845 the geological results of the voyage were published by Owen and others, to which Darwin wrote the Introduction. He wrote numerous papers on the islands of Polynesia and Australia, published in the Proceedings of the London Geological Society. In the sphere of geology he treated of the Formation and Extension of Coral Reefs; then of Examinations on Volcanoes (in 1845), Geological Examinations in South America (1846), and many essays. The results of his most complete experiments and analyses in the botanic sphere are contained in his work on the "Movements of Climbing Plants," but his work of the most extraordinary scientific ability is his "Monograph of the Family Cirripedia," published 1851-4, by the Royal Society of London.

Since 1842, Mr. Darwin has been prevented from the continuous prosecution of his studies by severe bodily affliction, and has repeatedly been compelled to suspend his literary activity. He now resides at his country-seat near Bromley, Kent, amid happy relationship. He married, in 1839, Miss Emma Wedgwood; and now is a county magistrate. Mr. Darwin's reputation is of course very extended; but his influence is probably strongest in Germany, where he has received many honors from the most influential scientific societies. He has also had distinguishing honors conferred upon him by his own countrymen.

**BRIDGING THE GREAT RIVERS.**—It is only within a few years that the project of bridging the Mississippi, or any of the larger tributaries, has been thought at all feasible. But the public have lately acquired a passion for bridges. A bridge over the Ohio was completed a little over a year ago, at Steubenville. A bridge at Wheeling, to connect the Baltimore and Ohio and Central Ohio railways, was built some years ago. A third bridge is under way at Parkersburg, to connect the West Virginia and the Marietta and Cincinnati railroads. A fourth bridge has just been completed at Cincinnati, at a cost of \$1,750,000. A fifth bridge is projected, at Louisville. In addition to those built and projected over the Ohio, the largest tributary of the Mississippi, the great "Father of Waters" itself is to be bridged at Dubuque, Galena, and possibly at St. Louis. We live in a fast age. The people can not wait "to be ferried over the stream," but prefer to walk over it hastily and "dry shod."—*Industrial Gazette.*

## VANITY vs. PRIDE.

THE difference between pride and vanity consists in this, that the former is an extravagant opinion of our own worthiness; the latter is an inordinate desire that others should share that opinion. When we are proud, we think too much of ourselves; when we are vain, we want our neighbor to think too much of us. Pride is the melancholy mood, vanity the playful craziness of self-love run mad. Pride is feared, but scarcely despised by men; vanity is treated with ridicule and contempt, for in pride there is always something strong, and in vanity something weak. The workings of pride, too, are above the reach of vulgar natures; but vanity is easily detected, and there is nothing that pleases a vain creature so much as the opportunity of laughing at another vainer than himself.

It is not wrong nor improper that we should maintain a decent self-respect, and hold a just and true estimate of our powers and capabilities. In like manner, it is not wrong to have a proper deference to the opinion of other men, and a desire to stand well with those among whom we live. The first Christians were advised so to live that they might have a favorable testimony from those who were outside. The desire to please our superiors, neighbors, and friends is a legitimate stimulus to exertion, and we naturally crave the judgment of bystanders on our performances, so that we may correct our faults, if we have not been entirely successful, or, if successful, we may enjoy the meed of approbation to which we feel that we are honestly entitled.

But if the desire for approbation is not kept within bounds, it runs into vanity, and becomes a source of weakness and unhappiness in the soul. The mind gradually loses sight of God, and of the great motive which should guide and sanctify all our actions, namely—the love of God and our eternal salvation. We get to live on human applause, and we do not feel the inward peace and satisfaction that spring from a consciousness of having fulfilled our duty in a proper manner. We become jealous of the success of others, envious of the praise awarded them, and angry at our failure to gratify and astonish our new masters. In this manner the eccentric little passion of vainglory is gradually converted into a scourge that chafes and vexes us continually, by falling upon the raw place of excited and uneasy self-conceit. There is perhaps no passion that so often punishes its own folly as vanity. The stronger it grows, the more certainly is it doomed to disappointment.

Vanity is sometimes supposed to be confined to women and children, to classes of persons, in fact, from which we do not expect proofs of lofty principle and dignified self-command. And yet men are very often as vain of their appearance, and of the impression they produce upon others, as woman is of her beauty, her accomplishments, or her jewelry and costly dresses. Men of rare gifts and distinguished



ability are liable to mar their undeniable merit by exhibitions of almost juvenile vanity. It is a strange and yet a true fact, that even men of genius, men destined to live forever in the literary or military annals of their country, have been noted for affectation and self-conceit,—for demonstrations, in short, that prove the morbid desire to be noticed, admired, and made much of by their fellow-men. How necessary, then, it must be for persons of ordinary virtue and strength to guard against the insidious inroads of this dangerous enemy of spiritual improvement.

It is not necessary to run into eccentricity or rudeness in order to avoid the imputation of vanity. The good Christian is not the man to put on an assumed and forced exterior. He is guileless and unaffected. He is at his ease because he has nothing to conceal. He does not fear the judgments and opinions of the world, nor does he swerve from the path of duty to win its admiration or applause. At the same time, he does not wantonly brave and insult it, for such conduct would turn men away from virtue, rather than draw them gently to its practice.—*Rev. Dr. Cummings.*

## WHO ARE THE YANKEES? AND WHAT?

BY ONE OF THEM.

[CONTINUED FROM SEPTEMBER NUMBER.]

BUT are we to believe that all the Yankees—all the New-Englanders, that is, are of this type? and no better than they should be? Are they not among the hardest and most enterprising people on the face of the earth? What says Edmund Burke? and among the most ingenious, persevering, and successful, in whatever they undertake? Just look at their steady growth, at their prodigious accumulations of wealth and comfort. Read the statistics, the records of the Patent Office, the manufacturing returns, the history of commerce, of the fisheries, of the lumber-trade, of ship building and navigation, and then look about you and see if you can find any other people to be compared with them for energy, thrift, self-reliance, and—self-righteousness. They constantly remind you of the Old Brabanters in their palmiest day, of the unconquerable Swiss, and of Italy when she was crowded with merchant princes and all the rest of the world was tributary to her; of England, after her institutions had taken deep root, and she began to flourish as a manufacturing power; of the Scotch, in their conscientiousness, and zeal, and thrift; being born Franklins most of them, and believing to the last that a penny saved is twopence earned; as they believe in the multiplication table, or the Trinity.

BUT are they, after all, a kind-hearted, religious people? or only Dissenters, Intolerants and Malignants? Look at their churches and their charities. Call to mind what their Revolutionary fathers achieved by land and sea; what they did in the last rebellion—may it be the last!—what they are doing now for the pro-

motion of peace on earth and good-will to man—black or white—bond or free.

"Quite a good-lookin' man," said a large dealer on Kilby Street, in reply to somebody who was recommending a country trader—"but is he pious?"

"None to hurt," was the reply. And the sales were made.

And probably the same thing might be said of most New-Englanders—in business; notwithstanding their alleged bigotry and fanaticism, and their want of charity in matters of opinion, for although not disposed to give all their goods to feed the poor, they are liberal enough in gifts, and their charity is unbounded. Look at the doings of the Sanitary Commission, and at their labors and toils and sufferings for the soldiery.

Or step with me into the Patent Office at Washington, and you will see an amount of evidence absolutely astonishing—evidence of ingenuity and contrivance and foresight, and presumption, which no people on earth could ever hope to match. It were no greater extravagance to say, that, if you will give a native Yankee a jack-knife and a shingle, or a bit of soft pine, you will find that you have set him up in business, and that he will be sure to whittle out a livelihood—cutting his own fodder all the way through; and this too, while others born outside of Yankeedom, are waiting for a chance, or "for something to turn up."

It is generally acknowledged that a real genuine live Yankee can turn his hand to anything, and though a Jack of all trades, he is far from being good at none. Over sea, they understand this, and I myself, have been appealed to on all possible matters; and once I remember, to cure a smoking chimney, by no less a personage than Mr. John Mill, father of John Stuart Mill, and by Mrs. Sarah Austin; as if I were a professional chimney doctor, and the seventh son of a seventh son; and when I suggested a narrowing of the draft, by nailing a strip of zinc over it, which I afterward learned was successful, there was a general outcry of admiration; "but there!" said Mrs. Austin, "what else could we expect? and what did I tell you?" Nor could I persuade them that we Yankees were not intuitive engineers, natural philosophers, or mechanics, though I acknowledged that our whole life was a course of experiment from first to last; and that we are obliged, most of us, to learn a little of everything and make the most of it.

There is another national characteristic, which prevails throughout New England, in most of the Middle States, and occasionally in the South and West. You can hardly find a man who has followed the business of his father, to say nothing of his grandfather, and earlier progenitors; or hardly any man who has followed the same business for any length of time. Our ministers of the Gospel become lawyers—and lawyers preachers, while the bar is constantly replenished by broken merchants, naval officers, like Lord Erskine and Ogden Hoffman, or people who have grown tired of laying

bricks, or shoving the foreplane, and want to ride in a gig and be better dressed, like the professionals—God help them!—or ambitious young men who hope to be provided for at last, by marriage or politics; while you have but to turn your head anywhere, at any time, to find brokers, insurance agents, editors, confectioners, provision-dealers, wholesale merchants and retailers constantly interchanging their business, while in China they never change for a thousand generations, and in England a change of business would always be hurtful, and generally fatal, to a man's character. You may see in the Strand at this moment perhaps, a large sign bearing this inscription—A. B.—Bug Destroyers to Her Majesty, which has been there ever since the days of Queen Anne.

"My dear sir," said I to Jeremy Bentham, one day while he was pool-pooling over the editorials of a paper which a secretary was reading aloud to him—"why do you take the paper? why don't you stop it? Every day you complain of it, and scold about it, and every day you take it in, and have it read to you, as if it were part of your breakfast." "Why do I take it, man alive! why, my father before me took it; and the paper is a property." Of course, there was no more to be said. Being a "property," the subscribers were also a "property," and having been read by the father, how could the son help reading it?

That the Chinese make better fans, and chess men, and perforated spider-net balls, one within another, for doing as their fathers did, and with the same tools, generation after generation; that the Spartans had better shields and spears and other weapons of war, by confining the manufacture to a class by themselves, may be conceded as probable, if not certain. But Colt's revolver and the Springfield, or Enfield rifle would never have been guessed out—or whittled out—by a Lacedemonian or a Chinese.

All our greatest discoveries, all our surprising inventions have been owing to this fact—that no man here is obliged to follow the business of a progenitor, or to stick to any kind of business, pursuit, or profession for life, or after he gets tired of it; that he never loses caste, or character, by a change of occupation, and, at the worst, is only thought rather changeable, or a little too adventurous, or visionary, till he gets established, or, at least, well under way, and then he is greeted on every hand with cheers, and complimented for his enterprise and boldness, and passes for a fellow who knows a thing or two, and has no idea of rusting out, or settling on his lees. Hence failures with us are nothing, and a change of business less than nothing. At my elbow there sits a man who was brought up on a farm—went into the dry goods business—migrated to Baltimore—then took up the trade of smelting iron—failed—came North once more, and went into the Western produce line where he has made a handsome fortune. A little farther off stands another; who thirty years ago kept a small country store, came to Portland, enlarged his business, bought land on the outskirts of the city, established a sugar-house—lost a small

fortune before he succeeded; but persevered nevertheless, until he owns a thirtieth part of the whole city, and is worth millions. Here is another, who was born and bred a retail dry goods shopkeeper; went into the law; became a judge, and now, having returned to the bar, is pursuing his profession—with success; another, who kept a milliner's shop for his wife, entered the profession, became Associate Justice of our Supreme Court, and after awhile withdrew to become our Postmaster, and to follow the law in a somewhat lower sphere. At least five-and-twenty members of the same bar have withdrawn wholly from the profession, and gone into other business, here, as lumber-dealers, or dealers in Western produce, or managing agents of some factory, or building corporation, and there, as bank presidents, or railroad, or insurance agents. And this in large portions of our country, and especially throughout New England, has got to be so common, as to be characteristic. With no other people on earth was it ever so.

Let us now return to the Patent Office at Washington for a few minutes. A large proportion of all these contrivances are of Yankee origin. But, if you examine them, you will be pretty sure to find, *first*, a strange, and often-times an astonishing ignorance of the first principles in mechanics; and of all that has ever been done, or printed, or published, on the object had in view by the inventor; and next, something that no thorough-bred, well-educated mechanic would ever have thought of. Our inventors are constantly undertaking what, if they were better acquainted with first principles, they would be ashamed of. Our greatest discoveries and happiest are the result, not of our learning, nor of our knowledge and scientific attainments, but of our ignorance and presumption. If we knew more, we should venture less. Let us give an illustration. Our card-making machine was taken to Paris. A committee of the Institute was appointed to examine and report. They did so, and reported it was *impossible*. Yet no one pretended to say that it had not done all it had promised. Nevertheless, they being scientific men, *savans*, the machine was declared an impossibility. And so it was to all but the inventor, and to those who believed in him without knowing why, for the same reason that they believed in their own eyes and ears.

Let us now take one of these Yankee adventurers, a born mechanic, a millwright, like Oliver Evans, or an engineer, like Robert Fulton, and put him through. You see him standing on the borders of the great Erie Canal, watching the boats on their way to New York, and wondering why steam is never applied to canal navigation, while it is doing so much for our rivers and seas, doubling and trebling our commercial capital, wherever time is money, and swift exchanges are the measure of profit. Near him loiters a well-dressed, gentlemanly-looking stranger, with whom he enters into conversation. "Why on airth, mister," says the Yankee, "don't they hitch on a steam engine,

to them air boats, and drive her through, at the rate of ten miles an hour, instead of leavin' 'em to plow through, like so many mud turtles?"

Whereupon the polite stranger says, "Oh—ah—a—allow me, my good friend—the fact is a—a—a—that the laws of hydraulics and hydrostatics a—a—a—are all against you;" and then he goes on to give his reasons, having already demonstrated at Liverpool and Bristol, the utter impossibility of ocean navigation by steam—though a Yankee steamer was actually on her way up the Mediterranean before he had got through—the best of which amounts to this, namely, that canal navigation by steam would be an impossibility, because of the *wash* and consequent injury to the walls, if the speed were increased.

"Wal, Mr.—what may I call your name?"

"Lardner, sir, Dr. Lardner—perhaps you may have heard of me in connection with this subject?"

"Can't say I have; but that's no fault o' yourn. My name is Tibbets, Jeremiah C. Tibbets—now, I don't understand anything about your—what d'ye call 'ems—hydro—hydrav—"

"Hydrostatics and hydraulics—the laws that govern fluids."

"Jess so—I see—but I happen to be very busy jess now, and haven't no time to look into the laws you mention, but I'll tell you what I can do, and will do—if I can't cipher, I can whittle her out, and that I will do, afore I'm a month older, hit or miss." And home he goes on a swinging trot, and loses no time in rigging up a bread-tray with a coffee-mill and a chafing-dish perhaps, and launches the "consarn" as he calls it, upon a frog pond just back o' the house. Well, *si muove*, as Galileo said—*it moves*—and that's enough to begin with. And then he goes to work afresh, and builds a covered boat, and puts in a wooden boiler, and a paddle or screw—no matter which, nor whose patent he infringes, and goes round with a hat, and takes out a patent forthwith, or at least lodges a caveat, on tick; and after a while you hear of him, a long way off standing on the bank of a canal, just where he stood a twelvemonth before, when the "*faat idee*" entered his head. Right before him lies a newly finished, handsomely painted canal boat, with a steam boiler, engine, and screw, just beginning to whiten the water, and moving at the rate of say six miles an hour, as he tries to keep up with her on the tow-path. At last he stops all out of breath, and while rubbing his hands and slapping his thighs, he looks up, and sees almost within reach of his arm, that very individual, Dr. Dionysius Lardner, with whom he had the talk already mentioned.

"Wal! I declare!" says our Connecticut Yankee; "if there aint the very gentleman I saw here a twelvemonth ago! Wal, mister—what do you say now? What did I tell ye? I've whittled her out, you see, jess as I told ye I would."

The Doctor is overwhelmed with a astonishment. "Can it be possible!" he exclaims. "Why!—she is making five miles an hour!"

"Nearer six, I should say."

"And what is very strange, instead of increasing the wash, and thereby endangering the walls of the canal, she seems to be lifted out of the water by her increased momentum, so that the wash is actually diminished!"

"Jess so!" says our friend Tibbets.

"But, my dear sir," continues the Doctor, not quite willing to give up, "the law of hydrostatics and hydraulics—a—a—a like that of the Medes and Persians—a—a—which altereth not—is altogether against your theory."

"Theory! I haint got no theory; and I know as little now as I knew when I first saw you, about your hydro—hydrav—"

"Hydrostatics and hydraulics."

"Jess so!—to be sure—and all I can say is, that I have whittled her out, leaving it for others to understand how 'twas done."

"Certainly, my dear sir—a—a—very true, as you say; but the fact is a—a—a that in my calculation, I overlooked one element, or rather did not foresee the result of a new composition of forces, which—a—a—a is now demonstrated by experiment."

"Can't help that," says the Yankee, with a puzzled expression. "All I know is that I have whittled her out, and there she goes!"

Now this I take to be a very fair illustration of our Yankee character. If we knew more, we should undertake less. If the supposititious inventor had known as much as Dr. Lardner, about the laws which govern fluids, he never would have tried to navigate the Erie Canal by steam. With the Yankee, therefore, it is ignorance and self-reliance, or downright headlong presumption that leads to discovery—not scientific research or attainment. He never *invents* a safety lamp, like Sir Humphrey Davy. Hence, most of his wonderful discoveries are accidents.

One of our most ingenious New-Englanders, the late Mr. Perkins of Newburyport, inventor of the nail machine and bank-note engraver, went to London, where, instead of printing bank-notes and transferring plates, he entered into the manufacture of copper cylinders for calico printing with the same machinery, and established a business he had never thought of. And so, too, when he undertook to improve the steam engine, and got so far as to satisfy *himself* that he could throw a ton of metal from Dover to Calais—all he needed being a material of sufficient strength or toughness for the gun—he was not thinking of steam artillery, but of tanning leather by steam, of forcing the tannin through the pores in an exhausted receiver. The steam artillery was an afterthought, and resulted in nothing to his advantage, after the experiment made by Wellington and his whole staff, in Hyde Park, when the heavy bullets rattled against a row of iron targets, like a tropical hail storm in harvest—enough to sweep an army from the field of battle in a few minutes.

Unfortunately, for his reputation, our friend Perkins had overlooked, or misunderstood, some of the plainest laws that govern here; and while he knew too much of some things, which he had thought over and weighed, and meas-

ured for himself and verified, until he was almost afraid to move, he knew too little of the hidden laws that are ever waiting to be found out and dragged forth, under the name of exceptions and anomalies, and ended by sticking fast for life, hitting what he never aimed at, and missing what he had set his heart on.

And so it is with most of our inventions, and with not a few of our improvements in legislation, finance, and war. The Yankees are credited with all that are worth mentioning, as if they had all originated with the New-Englanders. Let them be ascribed to Americans, if you will, to our country at large, and not to a section.

For example. When Scott is ordered to Mexico, he sits down and makes a requisition for troops and supplies and munitions of war on the most economical calculation. The War Department cuts him down, and leaves him to invade a mighty empire, crowded with experienced soldiers, under an excellent leader, when he has to fight his way from Vera Cruz to Mexico, and carry all before him, with only eight thousand men—every battle, after he had cut loose from his supplies, being for life or death, and a single defeat would have been fatal to the expedition, and with Santa Anna's temper, quite certain to result in a general massacre. And when Sherman breaking away from the established rules of war—as some of our inexperienced generals wanted to do at the battle of Germantown, where the whole American army was stopped by Chew's house and a platoon or two of infantry, because it had been a maxim with the great Frederick and Prince Eugene and Marlboro' never to leave a fortified post behind you in an enemy's country—swept over the whole South in a whirlwind of fire, without caring for his base, or even trying to maintain his communications—all these achievements go to the credit of Brother Jonathan over sea—to the *Sectional* Yankee that is, instead of being scored to the *National* Yankee. But enough. As with our soldiers and captains, our discoverers and inventors, so is it with our statesmen and our orators, our poets and our lawgivers. They are all Yankees abroad, and even our sewing machines, our telegraphs, our pianos, our yachts, and our racers, are only *Yankee* wonders—and never *American*. This ought not to be, and must not be. Honor to whom honor is due. Let the Yankees have all they are entitled to—and Americans the rest.

P. S. If our friends over sea have never happened to meet with a live Yankee, unexaggerated, uncaricatured, let them recall Robert Owen of Lanark, the great reformer, with his solemn, quiet enthusiasm, steadfast belief in himself, and lank, wiry, angular build; or Walter Coulson, formerly editor of the *Globe*—either would pass for a native Yankee in the heart of New England. J. N.

To make success sure, base thy efforts on well-ascertained acts, and trust no uncertainty, however flattering.—*Dortney*.

## MY CREED.

BY J. G. WHITTIER.

I hold that Christian grace abounds  
Where charity is seen; that when  
We climb to heaven, 'tis on the rounds  
Of love to men.

I hold all else named ploty  
A selfish scheme, a vain pretense;  
Where center is not, can there be  
Circumference?

This I moreover hold, and dare  
Affirm where'er my rhyme may go:  
Whatever things be sweet or fair,  
Love makes them so;

Whether it be the lullabies  
That charm to rest the nestling bird,  
Or that sweet confidence of sighs,  
And blushes without word;

Whether the dazzling and the flush  
Of softly sumptuous garden bowers,  
Or by some cabin door, or bush  
Of ragged flowers.

'Tis not the wide phylactery,  
Nor stubborn brow, or stated prayers,  
That make us saints; we judge the tree  
By what it bears.

And when a man can live apart  
From work, on theologic trust,  
I know the blood about his heart  
Is dry as dust.

## DOES AFFECTION SPRING FROM THE HEART?

THIS question is propounded by a reader of the JOURNAL. We find in the phraseology of the Scripture, "From the heart proceedeth evil thoughts." The word "heart," as thus used, we do not regard as referring to that physical organ which we call the heart, but as referring to a central source of life from which the thoughts spring—the interior man, the inner sentiments—something more than mere physical organism. For many generations men have spoken of the heart as the seat of *love* and the seat of *hatred*. The Scripture saith, "As he thinketh in his heart, so is he" (Prov. xxiii. 7); so that, in a literal sense, the heart would seem to think as well as to manifest affections. We do not suppose that the heart has any more to do with the affections than do the liver, the lungs, the stomach, or the kidneys. But you will then ask, Why does the Bible use these terms? Permit me to ask another question, Why does the Bible use the term "bowels of mercy?" "His bowels did yearn on his brother" (Gen. xliii. 30); "Bowels yearned on her son" (Job xxx. 27); "My bowels were moved for him" (Cant. v. 4); "My bowels are troubled for him" (Jer. xxxi. 20); "Put on bowels of mercies" (Col. iii. 12). See also Phil. i. 8; Ib. ii. 1; Phila. i. 7; xii. 20; 1 John iii. 17.

The world has at times said that pity came from the bowels; at other times that the heart was the seat of all the affections; and the Scriptural phraseology is, therefore, put in the language of the people, according to their understanding of the subject. Moral truth is

illustrated by the common thoughts and opinions of men, on the same principle that the sun is spoken of as rising and setting, as if the sun, moon, and stars were made solely for this earth. In the Scriptural account of the creation it is said that "God made two great lights;" "And he made the stars also;" and it is spoken of as if they were made especially for this earth. On the same principle it might just as well be said that this earth was made as a resting-place to accommodate a single mustard-seed.

In Scripture times there was no idea entertained by men that the earth was a ball—that it revolved on its axis, or that stars were suns and centers of other systems. It is hardly five hundred years since anybody supposed that one could sail around the world. And in the time of Columbus it was seriously discussed by the wise men of Spain that if, by any means, one should sail over the earth's edge or side, no wind or tide could ever drive him back again, he having sailed down on the west side. But to the point.

Investigations have been made which show that the brain is the seat of all the mental emotions, all the affections and propensities, all the intellectual powers, and all the moral sentiments; and that the organ called the heart simply circulates the blood. When *that* becomes disordered, the intellect, the affections, and the moral sentiments are not at all affected thereby; and the most drivelling idiot and the meanest malefactor may have as fine a development of the heart, and as healthy an organic condition of the heart, as any philosopher or poet in the world. Many a philosopher and many a poet has exemplified all the splendor of intellect and the ripest of affections and sentiments, while the literal heart was seriously diseased, deranged, and finally ended in death; but that fatal disease of the heart existed without clouding the intellect or blunting the affections. If, then, an idiot has a good heart and a poor brain, and the philosopher has a good brain and may have a poor heart, it would seem to indicate that the difference existing between the idiot and the man of talent was in the brain and not in the heart. Let the brain be invaded by inflammation, by congestion, or impaired by a blow, and the most gifted individual is changed into a maniac; the lips of virgin innocence, by reason of such derangement, may utter the most revolting obscenity and the most horrible blasphemy. Let the brain be healed, and the lips of the virtuous then utter only sentiments of purity and religious truth.

If the brain be the organ of mind, it is the organ of all the mental powers, of all that loves and hates, that hopes and fears, that aspires and yearns, that thinks and reasons, that imagines and appreciates. Any part of the system, except the brain, may be diseased without seriously affecting any of the mental forces; but if that be affected, no matter what health and vigor may exist in all the other merely physical organs, the mind staggers, and the manifestation of affection and love is perverted, or, for the time being, obliterated.



## SELF-CULTURE.—No. 2.

BY MRS. LAURA E. LYMAN.

SUPPOSING the student to have laid carefully and well the foundation stones of his structure of education, and become well versed in reading, writing, spelling, grammar, and arithmetic, he naturally aspires to conquer larger domains and make wider acquisitions. The broad fields of literature invite him to enter; the scroll of the mighty past unfolds in lines stretching far back to remote ages. Science crowned with stars beckons him to take her hand; and she will lead him through the heavens above and the earth beneath, revealing to his astonished and delighted vision mysteries and wonders without end. Philosophy with charming voice woos him to walk in the shady groves of the Academy and listen to her cadences,

"—musical as is Apollo's lute."

He will find that of "making books there is no end,"—of reading them there is none. Some things he must be content to be ignorant of.

"Art is long, and time is fleeting."

Suppose he decides upon a course of historical reading. Where shall he begin? In the first place let him have correct general ideas as to the great periods of history, so that when his mind runs back through the records of the past he may pause at certain mile-stones which mark the flow of time. "Blair's Chronology," a little book used in some of our schools, he will find very convenient and valuable for reference. It contains within the compass of a hundred or two small pages a summary of the chief events of history. Let the ten periods into which ancient and modern history are each divided be committed to memory, with the dates of their beginning and end.

Or, the Bible may be used as a standard of chronology; and as from Abraham to Christ the periods of Jewish history naturally divide into five hundred years each, it will be easy to pass from sacred to parallel profane history. Omitting the odd numbers, the chronology of the Old Testament stands thus:

Abraham .....	2000 B.C.
Moses .....	1500 "
Solomon .....	1000 "
2d Temple rebuilt .....	500 "

## BIRTH OF CHRIST.

Between Abraham and Moses come in the splendor of the Egyptian monarchy, and the probable era of the Pyramids. Nearly contemporaneous with Moses was Cecrops, first king of Athens, and Cadmus, who brought letters into Greece. Just before Moses died the Olympic games were founded, which mark an important date in Grecian history. Coming down to Solomon, we pass the Argonautic expedition, 1263 B.C., and the Fall of Troy, 1184 B.C. Homer lived and sung about a hundred years after Solomon. Ahab, king of Israel, and Dido, who founded Carthage, 878 B.C., were contemporaneous. About a hundred years later Hezekiah, king of Judah, Isaiah the prophet, and Romulus, who founded Rome, 753 B.C., were contemporaneous.

Coming down to the destruction of Jerusalem by Nebuchadnezzar, and the Babylonish

Captivity, we are brought to the period of the culminating glory of the Babylonish empire; and near the close of the Captivity we find the star of Darius, king of Media, in the ascendant, and later, that of Cyrus, king of Persia. From the rebuilding of the second temple, the interest of history centers in Greece first, then in Macedon, and then in Rome. At the battle of Marathon, 490 B.C., begins the era of Greek supremacy and splendor. Within a hundred years subsequent live Aristides, Socrates, Herodotus, Pericles, Alcibiades, and Plato. As the star of Grecian glory declines from the zenith, that of Macedon rises. Philip and Alexander reign and conquer, and Macedonia enjoys a brief ascendant. Tyre is destroyed, India invaded, and Alexander dies.

Rome begins to absorb all nations and all interest in herself. The three Punic wars end with the fall of Carthage, 146 B.C. Forty-six years after Julius Cæsar is born, and Rome, under him and his successors, becomes mistress of the world.

Now occurs an event which is destined to revolutionize all history: Christ is born. During the three hundred years succeeding, ten persecutions of Christians occur, resulting in the spread of the new religion, the overthrow of paganism, till, finally, under Constantine, Christianity becomes the official religion of the Roman empire, 325 A.C. Its decline and fall, and the destruction of Rome by the barbarians, mark the close of ancient and the beginning of modern history, 455 A.C.

Reducing this to a chronological table, it would stand thus:

SACRED HISTORY.	COTEMPORANEOUS HISTORY.
B.C.	B.C.
1996 Abraham born.	1856 Kingdom of Argos established.
1706 Israel goes into Egypt.	1550 Cecrops, first king of Athens.
1571 Moses born.	1498 Cadmus brings letters to Greece.
1491 Israel goes out of Egypt.	1458 Olympic Games founded.
1451 Moses dies.	1263 Argonautic Expedition.
1171 Samuel born.	1184 B.C. of Troy.
1000 Dedication of Solomon's Temple.	900 Homer lived.
867 Ahab died.	878 Carthage founded by Dido.
726 Hezekiah reigned and Isaiah prophesied.	753 Rome founded.
588 Destruction of Jerusalem by Nebuchadnezzar.	606 Destruction of Nineveh.
515 2d Temple finished.	594 Solon, Archon of Athens.
367 Malachi prophesied.	569 Cyrus founds the Persian empire.
	510 Rome a republic. The Tarquins expelled.
	490 Battle of Marathon.
	468 Socrates born.
	458 Cincinnatus, Dictator at Rome.
	356 Alexander the Great born.
	146 Carthage falls.
	44 Julius Cæsar assassinated.

Let this or some similar plan of historical reading be pursued, so as not to leave the mind confused with a mass of facts and dates, but enriched with a connected and well-digested knowledge of what it has been studying. The most valuable book of reference in these readings is Lavoisin's Historical Atlas; but it is a rare book, and to be found only in old and large libraries. Let the student have an atlas ever at hand, and fix every geographical point in his memory by constant reference to it. It is an excellent plan, also, to have paper and

pencil close by, and note down prominent events with their dates, and such lessons as seem to be taught by them. Thus only will wisdom result from the knowledge acquired. It is not the number of histories one has read that is to be considered, but rather the amount and value of the information derived from their reading. Do not pass from one chapter to another, or from one book to another, until there is a clear and distinct impression of what you have read left upon your mind. Rehearse to yourself, or note upon paper, the readings of each day, after the manner of a recitation.

In modern history the attention will first be drawn to the incursions and settlements of the barbarous nations that overran Europe. Then the rise and progress of the Saracenic power. This is succeeded by the age of chivalry in Europe, commencing at the battle of Roncesvalles in 778. The rise of Charlemagne and of the Papal power are the next points of interest; and thence we pass to England under Alfred the Great. Shortly after come the Crusades, and the rise of the Turkish power. Here is the middle of the dark ages.

The invention of the printing press, the discovery of America, the revival of learning, the dawn of the Reformation under Luther inaugurate a new era, and history revolves around certain great characters as centers. From this time European history, surveyed from the Christian and Protestant standpoint, may be divided into three periods:

I. Saxon and German nations in the north resist Catholic aggression combined with Spanish and Austrian ambition. This period commences with Charles V. and Luther, and ends with "the Thirty Years' War." The antagonistic spirits are:

Charles V. ....	Luther.
Philip II. ....	Maurice of Saxony.
Grenville. ....	William the Silent.
Alva. ....	vs. Maurice, his son.
Alexander of Parma.	Queen Elizabeth.
Henry of Navarre.	Henry of Navarre.
Wallenstein. ....	Gustavus Adolphus.

RESULTS.—Charles V. flies from Germany. Protestantism becomes national. The Dutch republic rises. The Armada is wrecked, Philip weakened, and Spain becomes insignificant.

II. Catholic aggression combined with French ambition threaten Protestantism. Both again rebuked.

Louis XIV. ....	William of Orange.
Turenne. ....	vs. Marlborough.
Condé. ....	Eugene.

RESULTS.—France defeated. James II. abdicates. England becomes firmly Protestant. Louis leaves France no larger than he found it, and greatly in debt.

III. Infidel France threatens Christendom.

Voltaire. ....	Burke.
Robespierre. ....	Nelson.
Napoleon. ....	vs. Wellington.
	Divine Providence.

RESULTS.—French philosophy repudiated. Napoleon banished to St. Helena. France bound by the Rhine and Pyrenees. Long peace in Europe.

With some such mapping out as this, let readings in modern history be conducted. Thus only will it be made to realize to the student the fine definition of "Philosophy teaching by example."

## INFIDELITY.

In the light, yet not it seeing,  
Blazed on by a hidden sun,  
This the skeptic's mental being—  
He who will the clear truth shun.  
Is there joy in unbellying?  
Is there calm in stern distrust?  
Can one rest while self-deceiving,  
Rest while aiding the unjust?  
No; there is no joy in living  
While uncertain broods the heart;  
Peace, the white-winged, knows no dwelling  
In the soul that doubts apart.  
Be not doubtful, but believing;  
Pillow Faith upon thy breast;  
She will give thee solace, cheering,—  
She confer sweet inner rest. H. S. D.

## "CONSCIENTIOUSNESS AND ITS FUNCTIONS."

No other development of science or human wisdom, brought forth during the past century, has thrown such a flood of light on religion and metaphysics as Phrenology. At first, its teaching was hailed by the enemies of revealed religion as a sure harbinger of the overthrow of Christianity, some Phrenological professors taking special pains to present the two systems in juxtaposition. Latterly a better spirit or understanding seems to prevail, and the new Science of Mind aims to be like most of the others, "a handmaid to religion." This is as it should be. But it is remarkable that the article under the above head, in one of the numbers of the PHRENOLOGICAL JOURNAL, seems to claim *more* authority for revelation than ever justly belonged to it—to wit, that it is practically an "infallible guide."

The article in question is luminous with moral and scientific truth; but is any rule of life, *handed and interpreted by fallible man*, infallible? I think not. The phrases "fallible" and "infallible," as used by theologians, had their origin at the Reformation; the Romanists claiming that grace for the Pope, or the Church; and the Protestants affirming that the Bible authoritatively decided all disputes in religion and morals. In a discussion of mere science and metaphysics, "infallibility" has no place. The author of the article under consideration has handsomely disposed both of "the unerring-guide" and "the fitness-of-things" theories; but he has left the subject in as great uncertainty as before, by predicating the following propositions:

"We have shown that neither metaphysics nor Phrenology can give us an infallible guide for Conscientiousness, and as we can find infallibility in the Word of God, we must necessarily rely upon that for infallibility."

"As to undertaking to alter, amend, or reject any portion of that revelation which our Creator has so kindly bestowed on us, it would be inexcusable to harbor the thought for a moment. What would be the use of the Lord's giving us an infallible standard, if every man could reject, alter, amend, or pervert according to his own views of propriety?"

The appropriate answer to these pretensions of "infallibility" is found in the following conclusive sentence in the same article:

"Why is it, then, if we have an infallible standard in revelation, do we have such a great diversity of opinion as to what is right or wrong?"

But is not "the Word of God an infallible rule in faith and practice," as most Protestant formulas teach? Certainly, so far as the mind of the Spirit has been correctly apprehended and given by the translators, and men embrace it, it is such. But as long as weak, erring man is incapable of fully understanding the truth, and is swayed by passion, prejudice, and ignorance, so long will the Bible fail in practice to be such a rule. It must never be forgotten, moreover, that the essence of all law is in construction or interpretation. A man's conscientious belief, as to religious truth, is in all cases determined by his apprehension of the meaning of the divine authority. Thus the aggregate faculties of man must ever set in judgment as to what is essential truth. This difficulty can never be removed; and thus if Deity Himself were ruling us, in invisible power upon the earth, there is no probability that our wisdom and obedience would be more nearly perfect than they are. Is man, then, left without an authoritative rule, and is he incapable of arriving at a certainty in morals? By no means. *The Word of God as interpreted by the Spirit* (in the mind of its reader) is, in all essentials, sufficient. The Word must be subjected, however, to the crucible of right reason aided as above, and so guided by it we can hardly err. Conscience is a blind instinct, and can only be truly enlightened as above.

The value of Phrenology is largely shown in its demonstrating that every man has a modicum of free-will to improve the faculties given him; or, in other words, a little moral garden, attached to his earthly tenement for his cultivation; beyond that, his endowment and consequent life are determined by the "decrees" of Providence.

If the views here advanced be true, how important it is that the consciences of all should be correctly trained, for "out of the heart [or conscience] are the issues of life!" M. A.

PROPRIETY.—Merriment at a funeral, or in the hour of worship, is not only disgusting, but painfully abhorrent to all our kind and respectful feelings. There is a simple and beautiful propriety, pleasing to all, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being, which all should strive to possess. It is to be neither too gay nor too grave,—too gleesome nor too sad; nor either of these at improper places. It is to be mirthful, without being silly; joyous, without being foolish; sober, without being desponding; to speak plainly, without giving offense; be grave, without casting a shadow over others. In fine, it is to be just what everybody loves and nobody dislikes, and just what makes us and others happy. This is propriety; and those who possess this richest flowering virtue of the soul, which breathes ambrosial sweetness along every walk of life, get the credit of possessing its counterpart, that rare quality of character honored everywhere, humbly christened "common sense," universally acknowledged to be the best of all sense.—*Hopes and Helps.*

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Chambers.*

My people are destroyed for lack of knowledge.—*Isaiah IV. 6.*

## ADDRESS TO A JUG OF RUM.

(FIRST PUBLISHED IN 1815.)

"Hear, only by a cork contriv'd,  
And slender walls of earthen mold,  
In all the pomp of death repose  
The seeds of many a bloody nose;  
The chattering tongue, the horrid oath;  
The first for fighting nothing loth;  
The passions which no word can tame,  
That burst like sulphur into flame;  
The nose carbuncled, glowing red;  
The bloated eye, the broken head;  
The tree that bears a deadly fruit  
Of murder, maiming, and dispute.  
Assaults that innocence assails;  
The images of gloomy jails;  
The giddy thought on mischief bent;  
The midnight hour in riot spent;  
All these within this jug appear,  
And Jack the hangman in the rear."

## ALCOHOL.

ITS EFFECTS ON THE NERVOUS SYSTEM.

THE Greek root of the word intoxicate means poison. Whoever says a man is intoxicated, says he is poisoned. And it is true. Give a part of a glass of ordinary spirits to a child three or four years old, and the child is in twenty minutes in a congestion fit, and probably dies. It operates precisely like strychnine, arsenic, or any other deadly drug. Commence by giving a child a thimbleful at a time, and gradually increase the amount, and you may indurate him so that he will swallow as much at a time as would kill him at first. You may begin with any other poison, and do the same thing. Our physical framework is constructed with reference to this, to enable it to stand a large amount of any deadly substance. There is nothing peculiar in this action of alcohol. There is nothing in this but the universal law that all poisons destroy the susceptibility of the human frame.

Why does a man like to drink liquor? - Not because it has a good taste, but because it exhilarates his nervous system. The man takes his first glass of liquor. It goes to his stomach. Now, there is not a single human stomach, nor that of any animal ever created on this earth, that ever did or can digest a drop of alcohol. The moment it falls into the stomach every vital organ recognizes the presence of a deadly enemy. It is precisely as if a lion were thrown into a cage of tigers, and every tiger were to recognize the lion as his deadly enemy. The stomach can not digest it, and it can not remain. All the organs assist in throwing it off, and that great struggle of every vital organ to rid the stomach of this poison is the very thing which the perverted senses recognize as *exhilaration*! If a man, standing on the moon, could have a telescope of sufficient power to enable him to view

ects on the earth, and could have looked on us during the late civil war, and have seen, dimly through the glass, the movements of immense bodies of men, he would have said, this nation has an immense population; there is a tremendous outpouring of the people; this nation is in a state of extraordinary prosperity." Precisely so the man's sensorial, the point where the nerves of sense concentrate, recognizes, in this desperate effort of the vital organs to get rid of an enemy, a sense of length and exhilaration in place of the languor and feebleness he felt just before. But in a little while, when Nature has, by all her efforts, disposed of this poison, the man sinks down to his former condition, and a great deal below it. Nature has made her superior struggle; she has got rid of the poison; but she has tired herself in the effort. The next time Nature makes the same struggle, she has not the same strength. The second assault does not make the man feel so good. The more a man drinks, the more he has to drink to attain a certain condition. He has to take more and more. Nature turns constantly to get herself of it, and by-and-by becomes tired and gives it up. There are men who are not very perceptibly affected by liquor. It does not make them drunk. It does not hurt them, they say. But it does hurt them. I never knew a man who drank a good deal without becoming intoxicated, whom liquor did not kill fast. And for physiological reasons. A man will take poison, it is better to get rid of it than to keep it in the system. Drunkenness is one of God's infinite mercies, sent to help poor, mistaken, human beings to get rid of the consequences of their iniquity. What we should do depends largely upon what we are able to do. It is not easy to fly the face of public opinion. Laws will, after a while, be merely a reflection of the moral condition of the people. They will always be a little better, but not much better. If you should say that no one in the country should do a bad thing, it would be useless, because human nature, in the development to which we have reached, would not sustain such a law. Public sentiment is advancing. It does not allow men to make a parade of vices which were once tolerated. The time will come when men will not be licensed to sell alcoholic liquors, when dogshops will be where gambling-houses are now, out of sight.—HORACE GREELEY in *Journal of Health*.

[Yes, public sentiment is advancing. Common schools, Sunday-schools, and other schools are elevating the moral standard of society, and the time is near when, in this country, drunkenness will be regarded with the disgust it deserves. To day, the nations of the earth are suffering from the poisons of alcohol, opium, and tobacco. But, thank God, the better portion—the women—are tolerably free from the disease. It is in them and in the right training of the rising generation that we hope. Let us try to save the children from the poisons.—ED. P. J.]

#### AMONG THE ORANGE GROVES. FLORIDA AS A WINTER RESORT AND AS A HOME.

In addition to its large and increasing influx of permanent settlers, Florida is every winter attracting thousands of health and pleasure seekers from the North, and a great deal of interest attaches to whatever relates to this wonderful semi-tropical region.

Having spent the last winter and the larger portion of the summer here, and fully decided to make it my future home, I will give the reader some facts, mostly the results of my own personal observation and experience, in relation to its climate, soil, and productions. I will leave out of view in this sketch the northern tier of counties bordering on Georgia and Alabama, which partake of the climate and other characteristics of those States, and need not be described here.

Passing south of the thirtieth parallel of latitude, we enter the true Floridian zone. Here the climate assumes an almost tropical character, and the seasons differ radically from those of every other portion of the Union. A trade-wind, an alternate land and sea breeze, a dry and a wet season, and great uniformity of temperature throughout the year, are its prominent characteristics. The Gulf Stream, here flowing close to the coast, brings us the warmth of equatorial seas and the perpetual verdure and bloom of the tropics.

The changes of the seasons, as recognized farther north, are here scarcely perceptible. Even in mid-winter one sees around him only verdure and flowers. Most of the trees are in full leaf; the grass is green and fresh; the fragrant yellow jasmine hangs its wreaths of golden bloom overhead; the houstonia and the violet nestle everywhere underfoot; and a thousand birds warble in the myrtle thickets or among the shining leaves of the live oak and the magnolia.

In fact, of winter, properly speaking, there is none south of Jacksonville. What is called by that name closely resembles that brief season of autumnal relenting known at the North as Indian summer, except that the skies are clearer and bluer. The atmosphere is dry and elastic; very little rain falls; and cloudless days are often continuous for weeks.

The average temperature of January last, on the banks of the St. John's River a few miles south of Jacksonville, was about 70°. February was a little cooler, with some frost and one or two chilly northeast storms. We had also some rough winds from the northwest, which made an overcoat comfortable during a portion of the day. Such weather, however, was the exception, and fine balmy days the rule. Wild flowers could be gathered at any time in the "pine openings," and the songsters of the grove did not forsake us. I have forgotten the average temperature of this month, but think it was about 62°.

One might suppose that where there is no winter, there can properly be no spring; but even in Florida this season brings with it softer airs, and breathes new life into the half-sleep-

ing vegetation of field and forest. The deciduous trees—the hickory, the maple, the sweet gum, the cypress, and the black jack—put on their new robes of fresh verdure, contrasting finely with the darker green of the pine, the live oak, the magnolia, and the orange; and flowers of every hue make gay both open field and shady grove.

The true summer is as brief in Florida as farther north. The continuation of the highest temperature, which is less perceptible here than in the Carolinas or Georgia, is only during one fourth of the year. The remaining three fourths, namely, from September to June, is unlike anything known in northern climates, but resembles spring more than autumn or winter, and the weather during nearly the whole time is incomparably delightful, the only exception being the rough and chilly winds which occasionally blow from the northwest. These are, I presume, the "northerners" of Texas greatly modified and softened by their overland journey southeastward.

The comparative coolness of the summer in Florida, contrary to the commonly received notion, is as marked a characteristic as the mildness of the winter. The thermometer ranges higher in New York or Boston than at St. Augustine or Tampa. The mean average temperature of last June—and June is the hottest month of the year in the South—was 80°; and at New Smyrna, on the Atlantic coast, near the twenty-ninth parallel of latitude, the average temperature of the summer is 82°, and of the whole year 72°. *The nights are invariably cool* in all parts of the State.

The comparative coolness of the summer in Florida, especially on the peninsula, is owing, in a great measure, to its position between two seas. From the east it is fanned by the cool and bracing breezes of the Atlantic, and from the west by the balmy but refreshing airs of the Gulf of Mexico, both of which are distinctly felt at the center of the State, across which they seem to chase each other back and forth.

The rainy season commences about the 1st of July, and continues till the middle of September, during which time it rains more or less nearly every day, but seldom all day. The showers generally commence about one o'clock P.M., and are entirely over before six o'clock. They are accompanied by heavy thunder and the most vivid lightning. The nights and mornings during this season are clear and cool. The remainder of the year, though called the dry season, is not without a moderate quantity of rain. In the latitude of Jacksonville, and farther north, the rainy season is irregular, the tropical influences which cause it being less strongly felt there than farther south.

In reference to the healthfulness of Florida in summer, differences of opinion exist. Careful observation and inquiry lead me to the conclusion, however, that no State in the Union is more healthful. There are unhealthy localities, as in every other extensive region, and, as in all new countries, the opening of the forest and the breaking up of the soil en-



gender more or less malaria and give rise, in constitutions duly prepared, by a bad diet and unhealthful habits generally, for the germination of the seeds of disease, to bilious and remittent fevers; but these, for reasons which I can not now go out of my way to explain, are of the mildest type, and rarely prove fatal. With the exception of these, scarcely any disease exists. The healthfulness of the climate in winter is proverbial.

Some people have an idea that Florida is one great swamp, with here and there a patch of dry land arising, island-like, out of it. Others, on the contrary, picture it as a region of sand-hills and "pine-barrens; while the fact is, it is one of the most beautiful and fertile of all the Southern States, and has less swamp land than almost any other, either North or South.

The lands of Florida are mainly of three kinds—Pine lands, Hammock lands, and Swamp lands. The pine lands are variable in quality, some tracts being very rich and others very poor; but, in the main, they are light, sandy, and only moderately fertile. The forest growth (long leaved pine) is very sparse, and the ground is covered with a luxuriant crop of grass, affording excellent and never-failing pasturage; for the grass of Florida is never killed by winter frosts or seared by summer drouth.

Hammock lands are of two kinds, high and low. High hammocks are formed of fine vegetable mold mixed with a sandy loam and resting on a subsoil of clay, marl, or limestone. They are covered with a heavy growth of live oak, hickory, water oak, sweet gum, magnolia, and other hard-wood trees, and are for general purposes the most desirable lands in Florida, producing all the crops of the country in great abundance and with comparatively little labor. The low hammocks are lower and moister, have a soil of greater tenacity than the high hammocks, and are still more fertile; but some of them require draining, and all are more difficult to clear and break up, which renders them less desirable for a person of moderate capital. Their forest growth is similar to that of the high hammocks, but heavier.

The hammock lands are generally found in small tracts interspersed among the pine lands, and both must generally be bought together. In some parts of the State, however, as for instance in Alachua, Marion, and Hernando counties, they exist in larger bodies.

The swamp lands are intrinsically the most valuable of all, but as they require a heavy outlay of capital in clearing and draining, they are in little demand. Their fertility is unsurpassed if not unequalled, and once thoroughly prepared they produce immense crops. Four hogheads of sugar to the acre, in one instance at least, has been produced on this kind of land (near New Smyrna), while the best lands in Louisiana produce scarcely more than one.

No other State in the Union is susceptible of so great a variety of vegetable productions as Florida. Corn, rye, oats, Irish potatoes, beans, peas, cabbages, turnips—in short, all the common crops of the North—grow here to per-

fection side by side with the sugar-cane, rice, Sea Island cotton, arrow root, cassava, sweet potatoes, indigo, Sisal hemp, benne, and many other tropical and semi-tropical plants. Of fruits, we have the peach, the plum, the persimmon, the pawpaw, the fig, the olive, the guava, the pomegranate, the orange, the lemon, the lime, the banana, and, in the southern portion of the State, the pine-apple and cocoa-nut.

Florida now offers a fine field for Northern enterprise. Men with small means, if they possess pluck, energy, and perseverance, can perhaps do better here than anywhere else. Land is cheap, the climate favorable, there are no long winters to provide for, and the necessities of life are easily produced. On the St. John's River, and especially in the neighborhood of Jacksonville, market gardening is becoming a leading pursuit, the produce being shipped to New York. Fruit growing—peaches, grapes, and oranges—will pay largely, particularly the last named.

Sugar-cane, to which the climate is much better adapted than that of Louisiana, is on the whole the safest if not the most profitable crop, where suitable land can be obtained. It matures here as perfectly as in Cuba, and a plantation requires renewing only once in ten or twelve years, whereas in Louisiana the plant is necessarily treated as an annual. Two hog-heads of sugar to the acre is not an uncommon yield, and this may be greatly increased by manuring and thorough cultivation.

But there are drawbacks here as well as elsewhere, among which are: the lack of the social and educational advantages existing in the older States; the scarcity and untrustworthy character of labor; the high prices of nearly everything except land and lumber, which the new settler is necessitated to buy; and the large admixture of the negro element in the population, and the consequent insecurity of all movable property. This is the most serious obstacle the settler encounters, and is sometimes truly discouraging. Nothing is safe from the thieving propensities of the Freedmen, unless it can be locked up or carefully watched and guarded. I make this statement with regret, but my obligations to those who may look to this article for a trustworthy statement of the disadvantages as well as the advantages of Florida seems to require it. The re-establishment of civil government, and the enforcement of the laws which should follow, will, it is hoped, partially remedy this evil, as well as many others.

The other drawbacks I have mentioned are temporary in their character, and will of course gradually disappear.

Persons going to Florida to look for a farm with the purpose of settling on it at once, can not go too soon after the 1st of October. Preparations for the next season's crops should be commenced in the fall. Families should take a good supply of clothing suitable for the climate, and the necessary furniture and farming implements. Such provisions as will not spoil by keeping may also profitably be purchased at the North. These last remarks may

not apply, however, to persons going from the West by a long overland route, where the expense of transportation would be too great.

Those having merely pleasure in view can of course take their own time, but they will find the autumn a delightful season for excursions, hunting, fishing, etc. Game and fish, and especially the latter, are abundant and excellent everywhere.

Invalids should not delay till too late in the season if they desire to get the full benefit of the climate. Go early in the fall—that is, soon after the 1st of October, if you can. The transition will not then be so great from the coolness of the North to the warmth of the South.

Formerly St. Augustine was almost the only resort of invalids in Florida. The "Ancient City" is still much frequented, but the St. John's country from Jacksonville southward is quite as favorable to health in the winter, and has far greater attractions. It is now getting its full share of visitors. It is decidedly the region for the sportsman, whom a fine steamer will take up the magnificent St. John's River into the depths of the tropical wilderness, where game and fish are so plentiful that the most truthful tales of hunting and fishing there have the air of fables.

Jacksonville, on the St. John's, is the common point of departure for all parts of the State. The fare from New York by steamer, at present, is \$30; by rail a little more, and by sailing vessel much less. The emigrant will do well to look about in the neighborhood of Jacksonville, and consider carefully the advantages and disadvantages of that locality before deciding upon the place for a home. Unimproved land can be had within five miles of town at from \$1 25 to \$20 per acre. The latter price is for land bordering on the river. One mile from the river, equally good land can be bought for \$5 per acre, and perhaps for less. Improved places, with good dwellings, inclosed fields, orange groves, etc., are held at comparatively high figures. Some beautiful places of this sort may be found on the St. John's River.

Jacksonville itself is a beautiful little city of some 6,000 inhabitants, literally embowered in orange groves and evergreen oaks; and, strange to say—it being a Southern city, and the present being "after-the-war"-times—is thriving in business and growing rapidly in extent and population. Northern capital, energy, and enterprise tell the story. A majority of the people, both in the town and in the neighboring country, are from the North and West. We have steamers twice or three times a week between this place and Savannah and Charleston, with the promise of direct steam communication with New York at an early day. With its outlook upon one of the finest rivers in the world—here from one to two miles wide—its delicious climate, and its unsurpassed commercial advantages, the "City of Oaks" is destined to become an important and populous place. Its orange groves, when

loaded with fruit, present a magnificent appearance, some of the trees being perfect pyramids of green and gold.

The hotels of Jacksonville are plain, unpretending houses; but the traveler may count upon a plenty to eat, and a disposition on the part of their proprietors to do the best they can to promote his comfort.

I intended to say something of orange culture—its pleasures and profits—but I have already overrun the space I had allotted to myself and must close, hoping that I have at least imparted some useful information in regard to an interesting and little known region of country.

D. H. JACQUES.

GLEN EVERGREEN (Jacksonville P. O.), FLA.

### HOW TO TRAVEL, BY RAIL, RIVER, OR SEA.

"EXPERIENCE is a good teacher." One who would learn the most of a country through which he is to pass, should *first* read the best guide-books, study the maps, and thus obtain a general outline. Then, when on the ground, personal observation completes the work. A stupid boor may go around the world, by land and sea, and really know very little more than when he started. Why? Because he is ignorant. But if educated, he sees its geology, botany, natural history, and ethnology, and he can *describe* what he sees. A mere vacant looker takes in nothing but vapor and space. Suppose, for example, a stranger wishes to "see the sights" on our noble Hudson, *alias* the North River. If he reads the guide and examines the map he is prepared to appreciate its *historical* interests, which lie thick along its shores, from Staten Island to Troy. Without these aids he will, of course, see stretched out before him some of the most beautiful and sublime scenery in North America. But he may have, at the same time, authentic descriptions of all the celebrated places—such as Forts Washington and Lee, the Palisades, Spuyten Duyvel, Yonkers, Hastings, Tarrytown, Irvington, Dobbs' Ferry, Piermont, Nyack, Sing Sing, Peekskill, West Point, St. Anthony's Nose, Newburg, Poughkeepsie, Catskill, Hudson, Greenbush, and Albany—places familiar enough to Americans, but only heard of by foreigners. Let the same course be pursued in traveling by rail, and one may form a tolerable judgment of the country through which he passes.

**LUGGAGE.**—We prefer this term to that of baggage. Most persons carry too much. It is a great care and a greater incumbrance. Here experience comes in to warn the weak ones. Plan your trip. Fix on the time it will take. Pack only *necessary* garments. Look to comfort rather than to show. Travel by rail or river by day, when you *can*—by night, when you *must*.

**EATING, DRINKING, STUFFING.**—Like children without judgment, for the want of something to do, many who travel eat early, much, often, and stuff all the time. The stomach,

unused to this abuse, gives up in despair, and constipation, dyspepsia, headache, nervousness, and sleeplessness are the penalties for such transgressions. Reader, did you ever ride in a smoking car? Did you ever notice the puddles of tobacco spittle all along between the seats? These are evidences of our taste, culture, refinement, and high civilization! Ladies are said—now and then one—to enjoy the rich perfumes of the fragrant weed, and thus encourage their lovers or husbands to do their best at smoking and spitting. To us, the thing is an unmitigated nuisance.

**POLITENESS.**—A single ticket is construed, by selfish persons, to entitle the holder to a double seat, and on taking possession he proceeds to store his freight, consisting of cane, umbrella, carpet bag, over-coat, shawls, straps, and other rigging. He then seats himself in the middle, and is soon wrapped in the arms of Morpheus, or is absorbed in the last sensation novel. Delicate ladies may pass and re-pass in search of a seat, but our fellow-traveler, or traveling *fellow*, neither sees nor hears them, till the gruff conductor roars out, "Make room there for this lady!" Then, with a groan and a grunt, the "*gentleman*" puts his things under his seat and grudgingly moves along.

**THE WINDOWS.**—Dust, soot, sparks, bad air, wind, or rain are inseparable from railway travel. And no two are agreed as to how we may best avoid the nuisances. One must have the windows open or he suffocates; another must have them shut, or the cinders will put out his eyes; one is gouty, and one is phthisicky; one is corpulent and hot, another is thin and cold. These are some of the *infe-licities* which will, we may hope, be got rid of as we progress in railway improvements. Already splendid and spacious cars are being constructed for the great Pacific Railway, with state-rooms, saloons, kitchens, sleeping berths, and all the necessaries to make a passage as pleasant and as comfortable as a sea voyage in a first-class steamer. Those roads and lines which provide the best accommodations—like the best hotels—will get the most patronage, and the most fame and gratitude.

**AT SEA.**—Here is a place for the largest display of agreeableness. If one is benevolently disposed, and sociable withal, he will become popular with all on board. Music, recitations, speeches, lectures, gymnastic exercises, and indeed anything entertaining, may be indulged in, by passengers and crew, when on the bounding sea. One soon tires of state-room solitude, and remains in the cabin only during meal times and stormy weather. He is out on deck watching the waves, the clouds, the ships when passing, the seagulls when on the coast, porpoises and whales, icebergs, and other objects. If sensible, the passenger will make the acquaintance of old seamen, and learn from them about life at sea. He must keep his conceit and vanity to himself. Modesty and real worth will be seen and appre-

ciated. Keep out of the way of the waiters and sailors. Observe all the rules of the ship, and make no more trouble than is absolutely necessary. If possessed of the right spirit, good motives, good habits, with a hopeful, courageous, trusting nature, one may travel to the ends of the earth without accident, sickness, or loss. But if one *wishes* to be a nuisance—and it comes natural to some—he may easily make himself such, and meet with mishaps and losses on all sides. He who would make a successful voyage or tour must "conform" and bear in mind that tritest of sayings, "When among Romans, do as Romans do."

### BASE-BALL STAINED.

**BASE-BALL** has fallen. Yes, the "national game" has become degraded. It is a pity that our young men can not have a game of an elevated, manly, heroic character! It is a pity that just now, when the good results of base-ball play are beginning to show themselves in the vigorous health and muscular frames of many of its promoters, that it should be made a subject for gambling. At certain match games which were played recently, as we are informed by the daily papers, "large amounts of money changed hands," among the spectators. A noted New York club is said to have "sold" the result of a match by "permitting" their adversaries to outscore them, and that in consequence a great many sanguine betters on the superiority of the New York club lost heavily, having offered large odds. Such nefarious dealings can not but excite the indignation of the honest and the grief of the good. At the race-course, in the "sample room," in the bagnio, where there are a thousand low and groveling incentives to immorality, we expect to find betting, gaming, or swindling; but on the base-ball ground, where muscle meets muscle in friendly controversy, and all the hard knocks are given or intended to be given the senseless, swooping ball, and where the noblest of our youth may engage for healthful pastime—for a pastime it should be always made, and not severe labor, as in too many instances—we expect to find only good-humored emulation among the players, and friendly sympathy among the lookers-on, with nothing of a "fancy" character. If a game like base-ball can not be maintained without impure, coarse, and vicious adjuncts, better that it be at once dropped from the list of social pastimes, lest too many of our youth, from being lovers of healthful muscular activity, become involved in the meshes of vice and moral degradation. "Barked" shins and broken fingers may be easily mended, but a disfigured reputation may never be entirely repaired. Once more, abandon the bat, boys, if you can not keep it pure.

**THE surest road to health, say what they will, Is never to suppose we shall be ill; Most of those evils we poor mortals know, From doctors and imagination flow.**



### THE TURKOMAN TRIBES.

"God created Turkestan and its inhabitants in his wrath," said a native of Central Asia to Arminius Vambéry, the celebrated Hungarian Orientalist; "for as long as the bitter, saline taste of their springs exist, so long will the heart of the Turkoman be full of anger and malice."

This well describes the character of those nomadic tribes inhabiting the portion of Central Asia extending southward from the Caspian Sea to Afghanistan, and from the borders of Persia to Bokhara in the east, whose chief occupation is to descend suddenly, like the sand-storm of their own deserts, upon the cultivated lands of their neighbors, or to attack and plunder the richly-laden caravans as they move across their territory. Attention has lately been directed toward these peculiar people by the researches of Vambéry among them while disguised as a pilgrim dervish, and what he furnishes is, in fact, the only reliable modern source of information that we have upon the subject. Nearly every traveler who had previously ventured into their territory had been mercilessly slaughtered, and Vambéry adopted the only method that could possibly have proved successful.

The Turkoman has played a very important part in Central Asiatic history, and, indeed, in European civilization. He has furnished the foundation upon which the present Turkish empire is built. He forms the Turko-Tartaric branch of the great Turanian race, who, ever since their advent in history, have been occupied in bloody expeditions and terrible conquests. His nature has not changed for a thousand years; he is still the tented barbarian, content to live upon the spoils wrested from his more industrious neighbors; still, in a great measure, "a wild man, his hand is against every man, and consequently every man's hand is against him." His pastime has always been war; his fierce animal nature has never been curbed; he may have been conquered, but civilization has made no impression upon him. He is still content to look with his piercing eyes and immense perceptive across the boundless sand waste, to watch patiently for the wealth-laden caravan, and to indulge his nature in excesses of which he alone is capable. He is still a rude child of nature, gratified with appeasing his own

passions and subject to all his superstitions. He gazes with excited awe at the fata morgana, as it suddenly hangs out its heavenly splendors in the air. In it he sees similitudes of cities, towers, castles, caravans, and horsemen engaged in deadly combat, and gigantic shapes, which disappear and again come forth in other parts of the heavens. This alone strikes him with terror, for he thinks these are the ghosts of murdered victims and ravaged cities still hanging in the aerial regions.



A TURKOMAN CHIEF.

#### HIS CHARACTER—THE ROBBER.

"Robbers" would indeed be the most expressive title which we could apply to the Turkoman. "The life of a Turkoman," says Pritchard, "is passed in the most reckless plunder;" and how could we better describe his race than by presenting the picture of him as he is found—simply as a marauder—making continual descents upon his Persian or Afghanistan neighbors, or robbing the pas-

toral tribes that eke out a scanty subsistence by keeping herds and flocks upon the green oases of the desert. He recognizes the Persian as a lawful slave when he can get him, and it is against this people that his energy is mostly directed; for he knows that he can sell each captive he gets for from twenty to twenty-five pounds sterling. The raids of the Turkomen upon the tents of their unsuspecting enemies are generally made at midnight. They make one, two, or even three assaults, and seldom are repulsed. Indeed, they appear to be as courageous as they are cruel, and it not infrequently happens that a single Turkoman secures as many as four or five prisoners. The terrified Persian will, sometimes, seeing the hopelessness of further resistance, throw himself down upon the ground before his captor and ask for the chains with which to be bound. In 1861 five thousand Turkomans are said to have nearly annihilated a Persian army of twenty-two thousand strong.

When the Turkoman has once secured his prisoner, he has no qualms of conscience in regard to his disposal. If he can not take him along, he drives a stake into the sand and fastens him there to die. But this is too great a loss. If he can not find room for him on the saddle, he drives him before him under the burning sun.

Vambéry relates an instance of the cruelty exercised by these people toward their slaves. In the court-yard of the Khan of Khiva, the capital of the State, he saw three hundred Persian prisoners of war, clothed in rags, and half dead through fear and hunger. They were placed in two divisions; in one, those who had not yet reached forty years of age, and who could be sold, or presented as slaves, and in the other, those who, by reason of their rank as leaders, or of age, had been sentenced to be hanged. The former were fastened together with great iron rings around their necks, in lots of from ten to fifteen, and

were driven off northward to be sold, while the gray-bearded old warriors waited for the executioner. "I saw close beside me," Vambéry says, "eight old men deposited in a row, with their backs upon the sand; their limbs were bound. Presently the executioner came along, and placing his knee upon the breast of each in turn, gouged out both the eyes of his victims, and wiped his blood-stained knife upon the beards of the dying men. The scene



was appalling, as the poor victims, now released from their bonds, groined moaningly around with their hands, attempting vainly to stand, and in their efforts dashing against each other with their eyeless heads!" But these atrocities do not always go unpunished. The reprisals of the Persians are equally as sudden, and hundreds of Turkoman prisoners are yearly brought into Teheran, the capital.

The chief of these Turkoman robbing expeditions is always selected for his cunning and skill; and he is obeyed only so long as he is successful. These nomads themselves will acknowledge no head. "We are a people without a head," they say; "we are all equal; with us is every man a king;" and, accordingly, they have hardly a shadow of government. When not engaged in these pillaging excursions, the Turkoman gives himself up to a merely sensuous life, smoking, and relating his wild and reckless adventures to his friends.

It is during this time, too, that he attends to his devotions, although profit and tradition have far more influence upon him than the Koran. The Persians, too, are followers of Mohammed, but of a different sect, and their mutual hate is perfect. The Turkoman considers the Persian a "heretic," in fact, and therefore feels justified in making him a slave. But Vambéry thought that he would treat his Sunnite neighbors in just the same way. The Afghanistsans are Sunnites, yet he plunders them as often as is convenient. Vambéry once asked a robber, celebrated for his devoutness, how he could sell his religious brother, the Sunnite, as a slave. Has not the "Prophet" ordered that every Mussulman is free? The man answered with indifference: "The Koran, the Book of God, is certainly more noble than man; yet men bought and sold it for pieces of gold. Yea, what wilt thou more? Joseph the son of Jacob was a prophet, and he was sold!" Such is his character in brief!

#### TURKOMAN WOMEN.

Let us turn to the more attractive picture of the young Turkoman woman, as she appears in her native costume. Up to the age of sixteen she is not allowed to work. The period of youth is her holiday; her troubles and privations begin only with marriage. Now, she has almost perfect freedom, and can go from tent to tent, and even to the neighboring tribes, without the least fear of molestation. Her person is

sacred; for the transgression of either sex is followed by immediate punishment. Her dress consists of a red silk skirt, tied around her waist with a silken sash. She wears always a profusion of ornaments—generally of massive silver—bracelets, rings for the neck, ear, and nose, and amulets, which hang down like the badge of a European order. Her skin is exceedingly fair, almost white; her hair is short and thick, and therefore she interweaves with it a long string of goat's hair, which she

#### COURTSHIP AND MARRIAGE.

Courtship and marriage take place at about the age just mentioned. Previous to that period the young girl does not veil her face, and the suitor may gaze upon her just as long as he chooses. All outside matters relating to marriage are "fixed" by her relations or female friends, who arrange the dowry, while the *mollah* seals the contract and appoints a lucky day for the wedding. On that day the tent is made to present an extraordinary clean

appearance, and is decked with carpets, silks, and feathers. The bridegroom usually makes his appearance about mid-day; but if they are both poor he does not come until evening, and no guests are then invited. The mother, sisters, relations, and friends of the bride provide themselves with as many articles of silver as possible; these they place upon three or four camels, with silks and carpets, and, mounting, proceed to the tent of the bride. The men, in the mean time, form two groups; one follows behind the female party, while the other, mounted and armed as if ready for a robbing expedition, precede, riding in full career up to the door of the bride's tent, where they fire off their muskets. Then follow speeches and counter-speeches; the female relatives are determined not to give her up, while the men, on the other hand, are as determined to possess her. But finally she is willingly captured; and the men who have come on foot stand outside the door, holding the corners of a large carpet. The bride is at last brought out, laid gently upon the carpet, and the men then run with their burden in all haste to the camels. Their flight is protected by the mounted horsemen against the female relatives of the bride, who run after the carpet-carriers and assault them with clods of earth. It is understood, among themselves, that as soon as the flying party reach the camels the pursuit shall cease. Then the bride makes her appearance; a woman

attendant immediately covers her face with a veil, and the procession takes its departure for the marriage-tent. If on the road she pass by a dwelling-tent, or meet people, she removes the veil, that they may see her face. Before the marriage-tent the collected crowd cheer and hurrah as loudly as they can, while the children are treated to pastry or other delicacies. Through this assembly the bride is brought into the tent, where she must sit,



TURKOMAN GIRL IN HOLIDAY COSTUME.

profusely ornaments with little silver or glass beads. These, when she walks, make a very pleasant jingle, which always accompanies her. Indeed, a love of this "jingle" appears to be a national failing. Vambéry quaintly remarks that the man, too, is fond of pretty "clatter;" he will either deck his wife or his horse with these little balls, or otherwise rob a Persian slave and decorate him with chains; but "a clatter he must have."



away in the background, with her back to the door, receiving visitors and the greetings that flow in upon her, but only from the women. The men are compelled to stay outside until the feast begins.

In the tent the bride remains for fully two weeks, when she is taken to the tent of the bridegroom's parents, where she remains a year, or even eighteen months, receiving only now and then a visit from her future lord. During this time the parents are responsible in every way for her good conduct. At the expiration of the prescribed period she is transferred, on a richly-ornamented camel, to her husband's tent, where she remains. With the poor there is not so much to do about the matter.

Although polygamy is not very prevalent with the Turkoman, still he can marry more than one wife if he chooses, but properly he should provide a separate tent for each one. However, two wives often do live in the same tent. He also takes the beautiful black-haired Persian slaves that he captures to his home. With the married women the veil is universally worn, and should a stranger pay a visit to the family-tent, he is required always to give notice of his approach at the door, in order that the women may have time to draw their veils down over their faces. She is then expected to wait upon him and offer him food, and speak to him only in a subdued tone. Under this treatment her youthful beauty soon departs. Mr. Fraser, an English writer, says, that in old age "most of them are extremely ugly, haggard, and withered; the elder ones are particularly frightful." He, too, admits their beauty in youth.

#### THEIR RACIAL CHARACTERISTICS.

It is somewhat difficult to determine accurately the characteristic features of the Turkomans considered as a race. The different tribes are undoubtedly of the same origin, but the individual representatives present strong deviations, both in the form of the skull and the features. M. Blocqueville, who was for fourteen months a prisoner among them, describes them as of medium size, being well proportioned, but of no particularly strong muscular development. The skin is white but unhealthy in its appearance; the face is round; the cheek-bones are prominent, and the skull is very broad and thick. The eyes are "almond-shaped," quick and intelligent; the nose is small and slightly turning upward; the hair is of a bronze hue. The pure Tartar physiognomy is only found where the people do not undertake robbing expeditions, and therefore have not introduced the black-haired slaves into their tents. Sir William Burns, an English traveler, was struck with their resemblance to the Tartar features, adding that "the skull of the Turkoman is like to that of a Chinese."

Considered from a phrenological stand-point, he is simply a human animal, energetic, impulsive, and variable; lymphatic in temperament, nevertheless passionate and excitable; and when he is aroused, it is for destruction.

The width of the brain in the basilar region is enormous, and when we consider that Combativeness and Destructiveness constitute this breadth, we are not surprised at his ferocity. He obeys merely the instincts of the animal man. His flat face and snub nose indicate his low and undeveloped intellect, while the flatness of the coronal region declares his want of both the religious and the higher moral sentiments. They have excelled in their courage and cruelty, but never in literature and science. They have conquered, but have always been absorbed by the conquered in the process. But, fortunately, their rude rule is now apparently at an end. The progress of the Russians to the shores of the Caspian Sea has already checked them northward,—the British in India bar their way south. Still, they have the Persians for their eastern neighbors, but their importance as a people is gone. Their occupation as marauders, which they have pursued uninterruptedly since their descent from among the Mongolian tribes of northern China, will probably soon be wrested from them. The civilization of Europe is already drawing its lines more and more closely around them, and they will either have to succumb to its influences or be exterminated in the process of resistance.

[The Turkomans number, it is computed, a million souls. The number of their tents is estimated at two hundred thousand. How many slaves this estimate includes is unknown, but in Khiva, their capital, alone these number forty thousand.]

#### GONE BEFORE.

There's a beautiful face in the silent air,  
Which follows me ever and near,  
With smiling eyes and amber hair,  
With voiceless lips, yet with breath of prayer  
That I feel, but can not hear.

The dimpled hand, and ringlet of gold,  
Lie low in a marble sleep;  
I stretch my arms for the clasp of old,  
But the empty air is strangely cold,  
And my vigil alone I keep.

There's a sinless brow with a radiant crown  
And a cross laid down in the dust;  
There's a smile where never a shade comes now,  
And tears no more from those dear eyes flow,  
So sweet in their innocent trust.

Ah, well! and summer is coming again,  
Singing her same old song;  
But, oh! it sounds like a sob of pain,  
As its floats in the sunshine and the rain,  
O'er hearts of the world's great throng.

There's a beautiful region above the skies,  
And I long to reach its shore,  
For I know I shall find my treasure there,  
The laughing eyes and amber hair  
Of the loved one gone before.

S. A. K.

**FRIENDLY ADVICE.**—There is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self, as the liberty of a friend.—*Bacon.*

## Our Social Relations.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Sweet'n-born, and destined to the skies again.—*Longer.*

### WOMAN, AND THE WOMAN'S CLUB.

BY MRS. GEORGE WASHINGTON WYLLIE.

THE Woman's Club forms just at present a rather prominent topic of discussion. Everybody has something to say for or against it—most generally the latter; and we don't pretend to be any more taciturn than our neighbors.

"A club is no place for women!" Well, then, what sort of a place is it for men? If it is such a very dreadful institution, what do the husbands and fathers and brothers of these presumptuous females mean by their adhesion to "New York," "Century," and "Athenæum" clubs?

Women have ceased to be treated like children—to have knives and scissors taken away from them, lest they should cut their precious fingers—to have their pills administered in sugar-coats, and their bread-and-milk weakened with hot water. If you make a sweeping assertion now, you must give some good, fair, square reason for it. And we have yet to hear the sufficient reason for "putting down" this Woman's Club business.

"Women ought to stay at home." Yes, if they want to become miserable dyspeptic creatures, dwarfed alike in mind and body, getting all their ideas at second-hand, and taking their exercise up and down stairs at the heels of a platoon of babies! Whether is worse for them to promenade Broadway, staring senselessly at the fashions, or to rally round a sort of social center, where they can interchange ideas with others of their own sex, and escape, temporarily at least, from the intolerable monotony of daily household care?

"Women ought to be satisfied with the sphere of home." So they ought. "Man ought to be satisfied with a good dinner;" but, for pity's sake, is he supposed never to want anything more? If a woman can learn to be a better housekeeper, a truer companion, a more intelligent mother, in the atmosphere of a Woman's Club, ought it not to be encouraged?

There is neither sense nor justice in the tirades of the day about "womanly women." A woman, according to our theory, is most womanly when she is most perfectly and completely developed! If you want kitchen girls, say so; if you want housekeepers, nurses, seamstresses, say so; but don't weave such a network of wordy meshes about the simple fact that you want women to wait on you, to minister to your whims, and to be generally subservient to your majesty of manhood! If you are actually so selfish, you have no business to be ashamed of it!

And furthermore, why don't you tell us frankly what you mean by your allusions to "Amazons," "blue-stockings," and "strong-

minded females?" Does the Woman's Club necessarily consist of these elements, and these alone? You see you are talking about what you don't know anything!

"Women don't discuss anything but dress!" As long as dress forms a part of their daily life and duty, it is perfectly proper that it should be discussed. Perpetual motion, the authorship of "Junius," and the election franchise are doubtless very interesting topics, but who expects people to talk about them forever?

If, under the existing *régime*, men are driven to hotel reading-rooms, to the columns of the newspaper, and to lectures, for intellectual companionship, as they say they are, it is high time that Women's Clubs were organized to lay the foundation for a more intelligent womanhood! Why should there not be a place where women can meet to educate their brains as well as their fingers—a place where all the topics of the day can be canvassed—where new books are talked of, as well as new fashions—where the troublesome domestic problems which make housekeeping yet an unresolved science can be thoroughly discussed and united action taken? Croquet and archery are very well in their place, as far as they go, but life is not all play, and something must be done in the dull rainy days that come to us all. There are very few so self-reliant, so all-accomplished, that they can afford to do without the suggestions and aids of a Woman's Club.

It is the novelty of the thing, after all, that makes it obnoxious to men. Once let it be well established—let them see that it works good instead of evil to the women that sit under their hearths and brighten their homes, and they will be as delighted with it as children with a new toy!

What are our female academies, seminaries, and institutes but Women's Clubs? Education does not end when a girl graduates at eighteen; it rather commences. For our part, we bid the new-born institution a hearty and cordial welcome. It has got to weather through the various weaknesses and trials to which all new-born institutions are liable—it must cut its teeth one by one with great tribulation—it must burn its fingers and cut its hands, and have "hairsbreadth 'scapes" just so often, but we hope to live to see it a thriving fact yet!

So, scold away, Messrs. Editors and mankind in general; the Woman's Club will prove itself above all such petty hindrances!

## AN APPEAL.

BY FRANCES L. KNEELER.

FELLOW-MORTALS! do not linger  
Weeping o'er what might have been;  
Progress points with jeweled finger  
To the battles yet to win.

Yes, to-day Life's conflict rages,  
And we need not turn the leaves  
Backward through the book of Ages  
For the lesson that it gives.

There are wrongs that must be righted,  
Even in this land of ours;  
There are other lands benighted,  
Yet to feel Truth's sacred showers.

Let us toil to heal the nations,  
Waiting for the dawning, when  
We shall read in deeds and actions—  
"Peace on earth, good-will to men."

## AN AMERICAN DRESS.

BY JENNY JUNE.

We are not among the advocates of a uniform style of dress for our American women, uniformity being inconsistent with diversity of tastes, ideas, habits, and feelings, and American women are about the last persons in the world to consent to adopt a costume which would give no latitude to taste or fancy.

Gratification of tastes, however, and variety in style, color, and material, are not at all incompatible with the adoption by the majority of the American women of the simple "walking suit," which for the past year has steadily gained ground with all classes of American society. No such desideratum has ever before been achieved in fashion as this simple, convenient, out-door dress proves to be.

In a climate variable; in neighborhoods somewhat unsettled; among women, simple, independent, yet refined and tasteful in their habits, a *ready*, convenient, out-door dress, approximating as closely as possible to that of a man, without being at all masculine, was just what was needed; and that such a boon should have been conferred by fashion, that has had to answer for so many follies and vagaries, seems almost too good to be true. As we have said before, it affords plenty of scope for taste and fancy, but it provides, at the same time, a simple, effective, inexpensive costume, which can be adapted to all the changes of weather and climate with the least possible trouble; and if sensible American women everywhere do not eagerly embrace the opportunity, adopt the "walking dress," and make it a permanent institution, they deserve to be subjected to all the vagaries of unreasonable and capricious French milliners for the rest of their natural lives.

When the walking dress was first introduced it was very short, and properly called the "short" walking dress. To be becoming, it was supposed necessary to make it short and fanciful, pretty for young girls, but entirely unsuited to ladies more advanced and of matronly character.

There was an idea in it, however, and sensible women were not slow to perceive it. Why not cut the plain, gored skirt a few inches longer? Why not complete the suit by a useful, simple *sac*, without the lappets, double skirts, furbelows, and pendants?—and the thing was done.

Now, I am not condemning the ornamental walking dress. I consider a street dress that clears the ground, and that does not require a huge mass of skirts or whalebone to support it, something to be thankful for in itself, and am quite willing that individuals should exercise their own taste, judgment, or want of judgment, in getting it up; but fanciful designs and elaborate trimming require professional aid, besides creating a necessity for continual change and novelty; and what I want to impress most distinctly upon the minds of the intelligent American women who read the

PHRENOLOGICAL JOURNAL, and have other things to do than consulting fashion plates, that in the "walking suit" they have now just what they require,—a complete and convenient dress, which even in the simplest material looks lady-like, and can be rendered, by unanimous consent, superior to any caprice of fashion.

The *sac* should be cut plain, and loose for the sake of convenience, and simplicity in making, and also because it affords the opportunity of putting in a loose lining of flannel to increase the warmth, or of wearing with it a loose flannel *sac* for the same purpose, which can be worn, or not, at pleasure. This is an incalculable advantage in our climate, which changes so suddenly from the heat of the tropics to the freezing temperature of an ice-bound latitude, and which varies so much in the different sections of the same territory.

A sensible out-door dress might endure for all time, or at least for one generation of time; sashes, frills, fringes, bows, cuttings in here, or roundings out there, must necessarily live only the butterfly's life, and die the butterfly's death.

### WHAT THE AMERICAN WALKING DRESS SHOULD BE MADE OF.

One great advantage of the suit is, that it looks well in almost any plain material; but to be serviceable, it ought always to be made of a fabric that will stand exposure, that will either wash or that can be cleaned, and that does not shrink or change color from being "caught" in the rain. Pure mohair alpaca is one of the very best materials for the purpose, but it is not warm enough for winter in a cold climate. Cloth is excellent, however, and there was a ribbed material, speckled like the cloths for men's wear, introduced here last winter, under the name of "Exposition" cloth, which formed a most beautiful and durable winter fabric for suits.

Scotch tweed cloths, all-wool ribbed poplins, and empress cloths are all good for suits, and much cheaper in the long run than light mixtures of cotton and wool, that look shabby after the first month of wear, and scarcely pay for the time and thread used in making them up.

Women to whom utility and economy of time, labor, and money are objects, will find it beneficial to take an idea from the system employed in making clothing for men. Men can not sew, they can not be employed all the time in altering and changing their garments, and they are constantly engaged in active out-door labor. Clothing, therefore, so far as they are concerned, has been reduced to a science. Cloth in winter, linen in summer, are the staples, and serve their purpose exceedingly well.

Now, without reducing ourselves to that absolute standard of usefulness and simplicity, why could not the great body of American women take an idea from it, and endeavor to unite in their out-door dress the advantages



which heretofore men have almost exclusively enjoyed?

One of the difficulties to be met at the outset is the habit which the mass of women have of expending the maximum sum upon their one or two party or handsome dresses, and making anything, old or new, answer for every-day wear, in which, after all, they are seen all the time. I do not mean to be understood here as recommending silks, satins, or velvets for walking dresses, though I have no objections to persons using them who can afford it; but I do counsel those whose means are limited, to care less for the quality of a silk which they only wear once in a while, and more for the real excellence of the dresses they depend upon for active service.

Our national fault in dress, manufactures, and many other things, is a tendency to substitute an imitation for a *real* article, on the plea that it looks "just as well." It may look just as well for a day, or a week, or a month, but its innate meanness and falsity soon betray themselves. It does not last, it does not retain its beauty, and soon loses its use. It would be infinitely better to have paid a little more in the beginning, and had something whose genuine excellence would have made it a beauty and a joy forever.

#### DRESS AND CHANGE OF SEASON.

The main thing, of course, is to secure a material which for winter wear combines in as high a degree as possible lightness and warmth. There is, then, the possibility of lining the *sac* or pelisse with flannel, or of wearing a loose flannel *sac* under the one belonging to the suit. In addition to this, care should be exercised in regard to the underclothing. Women do wear knitted merino vests in winter to a great extent; but instead of their cotton, or cotton-flannel drawers, they might advantageously wear the knitted merino drawers worn by men, which fit so much more closely and hold the warmth so much better than the loose, sometimes half open cotton article.

With a light, warm, all-wool flannel skirt, a "Boulevard" worn over the hoops, added to her substantial walking dress, the most delicate woman would find protection enough even in the coldest weather, and if more were needed for extra cold or storms, the tartan, or waterproof wrap, would abundantly afford it.

I mention the "Boulevard" skirt particularly in this connection, because its simple, gored shape, without plaits, its warmth and lightness, its durability and power of resistance, qualify it eminently for the position of the favorite American winter walking skirt. I have seen the whole process by which they are manufactured, the wool they are made of, the different operations (precisely like those of making felt hats) by which the loose fiber becomes the firm, compact, solid cloth, and I know they are as good as they profess to be.

Furs have grown very expensive of late years, but, excepting the muff, there is no necessity for furs in conjunction with a proper

winter dress, and even this could be made of the same material as the suit, and simply trimmed with fur—an economical idea which fashion sanctions.

#### WINTER WALKING OUTFIT.

A comfortable walking outfit, therefore, for winter wear, would consist of merino vest and drawers, added to the usual chemise, a flannel skirt, a small, covered hoops skirt, a gored "Boulevard" skirt, a dark walking suit, the *sac* or pelisse lined with flannel, and, if liked, bonnet and muff of the same material as the dress, trimmed with narrow bands of fur. The whole suit might, indeed, be trimmed in this way at an exceedingly moderate cost, and would form a complete walking costume, whose good taste and good sense would attract attention even upon Broadway, and commend it to the intelligence and judgment of women everywhere.

The secret of effect in dress lies in preserving the unities. Make the tone of your toilette uniform, especially out of doors, where color and contrast become mixed and confused, but rarely blend happily with their surroundings.

Suppose your walking suit to be of gray, dark green, blue, or brown cloth, choose narrow bordering of fur to match, or gray or black Astrachan, but not bordering of any high color or flimsy stuff, which would cheapen the appearance of your fabric—better have no trimming at all.

A complete winter dress of the kind indicated, underclothing and all, would, if made at home, cost less than fifty dollars.

#### PRESENT FASHIONS.

I have not pretended in this sketch to give the latest fashions, but simply endeavored to unite the prevailing fashions to use and economy.

A more fashionable garment, for instance, this fall than the *sac* will be the pelisse, cut in to the figure, buttoned in a diagonal line down the front and belted in at the waist. It is prettier and more stylish than the loose *sac*, but for that reason would not suit half so many ladies as a plainer design.

An outside garment, fitted to the figure, requires care and skill in making and an elegant person to properly display it. A simpler style was therefore preferred, which every lady who reads these lines can adapt to her own sense of the true, the beautiful, and the useful.

#### SILENT TEACHERS.

"WHAT! another flower, Tom? is not your window-sill full already?"

"They don't eat nor drink, bless 'em, and it does me and my wife good to look at 'em."

It was but a passing bit of conversation that I heard, and yet it set me thinking. The man with the flower-pot in his arm was a rough—no, I shall not say "rough"—he was a sturdy son of toil, and I was amused to hear his fervent blessing on his flowers. His acquaintance, who had expressed surprise at another flower in Tom's possession, had pulled a short

pipe out of his mouth when he spoke; and no doubt his love for tobacco cost him much more than Tom's love of flowers. Then as to the gain. The smoker would gain a dry, hot mouth, a foul breath, yellow teeth, sallow skin, dull eyes, drowsiness, and headache—that's what his pipe would do for him, even if he did not drink. But Tom with the flower would refresh his eyes with its bloom, and his smell with its sweetness, and he would adorn his window with its beauty, and gladden his wife and his children by bringing them such a pretty gift. What innocent delight would they all feel in looking at it! And more than all that, they would learn something from the flower. It would tell them of the wisdom and love of God; how he sent these beautiful flowers into the world to please the eye of man:

"To comfort man, to whisper hope  
Whene'er his faith grows dim,  
For who so careth for the flowers,  
Will much more care for him."

I think flowers teach neatness and order. The wife and children like to have a clean room, so that the flower, in its purity and grace, may not shame them. And then, too, a poor man likes to feel that he has an ornament in his dwelling similar to that which a rich man chooses as the best embellishment of his drawing-room. The cottage and the mansion differ very much in structure and in furniture; not one article of furniture may at all resemble the other, but a pretty flower, carefully watered and tended, often blooms as well in a cottage as in a palace window.—*British Workman*.

#### ELIZA POTTER,

THE UNION NURSE IN SOUTHERN HOSPITALS.

THIS lady is evidently blessed with an excellent constitution and abundant vitality. She ought to live a hundred years, and doubtless would, if she lived in a prudent manner and escaped accidents. She has inherited a good deal of her father's nature—his will-power, courage, energy, and thoroughness, besides considerable ambition, a fair share of pride, a strong will, and a disposition to finish what she begins. She appreciates greatness and eminence; reverences whatever is good, high, and noble.

Hope is not a very strongly marked organ; she depends more on what she can do herself than what can be done for her; and if she makes a promise, generally puts in a condition, "If the weather be favorable," "if my health is good," "if nothing intervene to render it impossible," "I will do so and so if I can;" consequently she is regarded as a woman of her word, for if she fails to accomplish anything, she has always a proviso to help her out. She has a sympathy which

is easily turned to those who are in trouble, and it matters little whether they are of her own nation, or color, or creed, or way of thinking: it is enough for her to know that the child is in danger—she would rescue it first, and ask questions about it afterward.

She is an accurate reader of character; strangers seem luminous or transparent to her; her first judgments of nearly everything are her best, and she generally acts on them. Her percepts are large; her mind takes in all surrounding knowledge and remembers facts, places, faces, and experiences with remarkable clearness. Fortunately she has body enough to support her brain, so that there is a healthy vigor of mental action.

Language is sufficient to enable her to talk and write well. She would have become a good mathematician if properly trained in that direction; she would do well also in business; as a good manager, she is much above the average of women; can influence people; she can bring circumstances into form, so that they will conspire to produce desired results; she has the strong elements which understand conditions, as a machinist understands the wheel within a wheel of his work.

She appreciates property; would enjoy the pursuit of business by which money is made, and she would be able to manage large affairs well, because she has the power of swaying the minds of others, and magnetizing people, as it were. Her social nature is strong; she thinks everything of her friends, and never forgets them. Those qualities which constitute the fond and affectionate mother, the true friend and loving wife, are eminently hers. Being properly mated, she would love her husband better than anybody else; her next strongest love would be for a child; the next for her mother; and the rest of the human race come in in one grand class under the head of benevolence.

She is frank and truthful; some people do not tell lies, but they seldom speak the plain truth; there is a sort of reserve that leads them to hide the facts, but she inclines to utter the truth heartily and earnestly; she does not believe in crooked, disguised statements, but speaks what she thinks and feels, and takes the consequences. She is more cautious in conduct



PORTRAIT OF ELIZA POTTER.

than in speaking. More Secretiveness would be of advantage. Her force of character and perseverance render her earnest, and with her good judgment she is eminently successful in her sphere of activity.

#### BIOGRAPHY.

The heroism, devotion, and self-sacrifice of the loyal women of the South have never been fully appreciated. Many women, in other sections of the country, labored patiently and unremittingly for the soldiers, or contributed and forwarded such hospital stores as they needed; other women watched faithfully and tenderly the fever-stricken or sorely wounded soldier, enduring for his sake the hardships and privations of camp or hospital life, though reared in elegant and luxurious homes; but the loyal Southern women did all this, and in addition encountered, with unflinching spirit, the contempt and abuse of nearly all their previous associates and professed friends, and oftentimes malignant persecution for their unwavering adherence to the national cause. One of the noblest of these heroic spirits is the subject of our sketch.

Mrs. Potter was born in the north of Ireland, of Scottish parents, and came to this country when about thirteen years of age. She married and settled in Charleston before she was fifteen. The early education she had received from her wealthy and intelligent parents, added to much natural quickness of intellect and a sparkling wit, made her one of the most attractive and graceful of the ladies of the Southern metropolis. She was early called to sorrow, and in the very prime of womanhood found herself a widow with a group of young but interesting children looking to her as their only earthly friend and protector. Some years later she was again married, very happily, to Mr. Lorenzo T. Potter, for thirty years past a prominent and wealthy merchant of Charleston, though a native of Providence, R. I. Few families were more pleasantly and delightfully situated than Mr. Potter's prior to the war. Their affection for each other and for

their children was strong and abiding, yet not injudicious; and the younger members of the family grew up amiable, dutiful, and possessed of all those graces which could delight the hearts of their parents. The tastes of all were simple, but their hospitality was boundless, and their piety and large-hearted liberality so well known, that they were universally beloved and honored. Mr. Potter was an enterprising and public-spirited citizen, and to him Charleston was indebted for many public improvements which had facilitated commerce and increased the value of property. So marked had been his efforts for the public good, that he had more than once received the thanks of the municipal government for his services to the city. In his long business career he had been very successful, and at the time of the secession of South Carolina possessed an ample competence. His wife, too, was well known for her personal sympathy with the sick and suffering; in the repeated visitations of yellow fever to which Charleston had been subjected, she had again and again fearlessly braved the pestilence, and remained in the hot and fever-stricken city to minister to those who were smitten by the disease.

When the demagogues of the South resolved upon secession as the remedy for their fancied ills, Charleston was the hot-bed from which the measures of secession first matured; and so rampant were its principles there, that he was a bold man and a brave one who dared to avow his opposition to it. The number of such men in Charleston was very few, but among them none was more decided and outspoken than Mr. Potter. He could not well leave the city, but it was clearly understood from the beginning to the end of the secession movement that he had no sympathy with it, and that he submitted to the rule of the revolutionists only on compulsion. His wife and children were as decided in their loyalty as the husband and father. Mrs. Potter, availing herself of her foreign birth, sought British protection, and avowed herself, for the sake of retaining greater liberty, a subject of Queen Victoria. For a little time after the war commenced, the only service they could render to the Union cause was to bear patiently the taunts of the secessionists, and manifest quietly their regard for the national flag.

But the time came soon for more decided action. In the autumn of 1861 a few sick and wounded Union prisoners reached Charleston. Mrs. Potter at once sought them out and ministered to their necessities, and was gratified to be the means of their restoration to health. A season of family affliction followed, culminating in the death of their eldest daughter, a sweet and devotedly pious young lady, whose loss was deeply felt by the mother, who, in the defection of many professed friends, had felt that she could lean upon this daughter, and confide in her in the time of trial which was coming; but so peaceful and happy was her death, that the parents could only feel that she was taken from the evil to come. Early in June, 1862, occurred the disastrous and ill-

conducted battle of James Island, in which the Union forces lost more than four hundred prisoners, the greater part of them wounded. These were brought into Charleston, and there exposed to much cruelty and indignity. The poor fellows were stripped of their clothing, many of them being left entirely nude, and exposed with their gaping and undressed wounds to the torture of the numberless insects of that semi-tropical climate; the only hospital vouchsafed to them was a filthy negro mart and the negro kitchens adjacent; and they were thrown upon the ground without beds, straw, blankets, or any covering, to suffer, groan, and die; scanty, filthy, and loathsome food and drink were furnished them; the most degraded wretches in the city assigned as nurses to them, and the brutality with which they were treated was almost incredible. The surgeon in charge avowed many times a day his wish that they were all dead, and his determination to finish them as soon as possible, and his assistants and nurses but echoed the sentiment. It was into this den of misery that Mrs. Potter resolved to penetrate, in the hope of being able to do something for the relief of the poor fellows who had so gallantly, yet so unhappily for themselves, fought for their country and their flag. She encountered the most strenuous opposition, both from the military authorities and the surgeon; was at first positively forbidden to attempt to go to the hospital, but by the exercise of a woman's skillful diplomacy, by promises of assistance and bribes, she was at last enabled to enter the so-called hospital. She had provided herself with such cordials, clothing, and other appliances as she could bring in a first visit; and accompanied by her eldest son, a boy of fifteen, she entered the place. Such a scene of wretchedness she had never before witnessed. After ministering to the poor fellows so far as she was allowed, Mrs. Potter applied to the surgeon to be appointed a nurse in this hospital. He at first refused, saying, truly enough, that it was not a fit place for a lady, but finally, on her assuring him that she would require no wages and rations, he consented, though still protesting that the place was not a fit one for her. She entered upon her duties, but was constantly thwarted and harassed by the low creatures who had been employed as nurses. They utterly refused to wash any clothing for the wounded men; and after she had supplied them with beds, bedding, and clothing, she found that in order to retain these for them, she must hire them washed herself. She expended over eleven hundred dollars in this work, and in spite of all obstacles finally succeeded in making this wretched place a more cleanly and better arranged hospital than any in Charleston, the rebel surgeon taking, meantime, all the credit of it to himself. "This," he would say to the medical inspectors, "is the way I keep my hospital." More than once he was censured by the rebel authorities for making the prisoners so comfortable. No Union soldier was suffered to want for anything which Mrs. Potter could obtain, let the cost be

what it might. She procured for them tropical fruits, even when oranges cost ten dollars each in Confederate money, and finally sent her orders to Nassau, New Providence, accompanied by the gold, running the blockade to procure oranges, lemons, and limes for her soldiers. Her bedding, the accumulation of years of the liberal housekeeping of the South, was drawn upon, till it, as well as the contributions of a few friends, was exhausted. Cotton and linen were purchased in quantities, and made up by her own hands and those of her servants, for the wounded prisoners. Those Union soldiers who were fortunate enough to escape from the prisons of Charleston, were aided and sheltered at her home; and one poor fellow for twenty-two months was one of her wards ere he could make good his escape.

Before the wounded prisoners from James' Island could get away or be exchanged, a fresh influx came from other battle-fields and engagements, and with brief intervals of sickness, or the overwhelming grief of the loss of children, she maintained her noble work till the surrender of Charleston, in March, 1865.

In this glorious but trying labor she expended of her own means about twenty thousand dollars in money, besides the liberal contributions from the few loyal citizens, and quantities of family and household stores of her own. Her husband, who was indefatigable in his labors for the Union soldiers, in supplying them with money, in arranging for their exchange, and in visiting them at the other points where they were confined, and in bribing Confederate officers to show them kindness, disbursed more than twice this amount, and periled his life more than once. But the sacrifice of money and of time was of little account (though Mr. Potter's large fortune melted away under the destructive attacks of rebel and Union armies) compared with the constant persecution to which they were both subjected. From the first outbreak of hostilities they were almost wholly isolated, the numerous professed friends of Mrs. Potter shunning her on account of her Unionism, as if her house was infected with the plague. Many ladies (?), and some who afterward professed to have been ardent Unionists during the whole period of the war, carefully drew aside their skirts when they met her, and with nose uplifted, and words and gestures of scorn, proclaimed their hatred and contempt of her. Even the fences and walls of her dwelling were frequently covered at night with obscene and ribald abuse of her for her services to Union soldiers. Twice she was threatened with a summons to the headquarters of Beauregard for "giving aid and comfort to the enemy." Sending her outside the rebel lines was twice discussed, and only negatived because they feared she knew too much, and because the yellow fever being expected, she was known to be too good and fearless a nurse in that terrible scourge to be spared.

But worse than all other trials and persecutions was the death of her eldest son, who had been her attendant and helper in her hospital duties. He was a boy of rare maturity and

judgment, of sweet and patient temper, and of ardent piety. Early in the war he had received from some friend a present of a beautiful Union flag, and as the exhibition of it would only excite malice, he requested his mother to preserve it for him till the time should come when it might again wave over a loyal city. She consented. He was a pupil of the high school of the city, and was expecting to graduate there, and enter college in the ensuing autumn (1863). Some of the boys in the school ascertained that he owned this flag, and demanded that he should surrender it to them, to be trodden on and destroyed. He refused, and they declared that if he did not, they would whip him within an inch of his life. He told his mother of their threats, but expressed his determination to suffer the beating, if need be, but not to give up the flag. She encouraged him to endure, but not to yield. Some two or three weeks later he came home and sent for her to come to his room. His tender flesh had been fearfully lacerated by the cruel blows of the young ruffians, but he uttered no complaint. "I could bear this well enough, mother," he said, "but I can not bear that they should use such abusive language about you as they do." "It does not hurt me, my son," was her reply; "our Master was reviled more bitterly than we are. You, my son, are not the first sufferer for our national flag; but if you can help it, please do not let your father know of this, for he has all he can bear already." "I will not, mother," was the brave reply; "but the boys say they will finish me next time, if I do not give up the flag." "I do not believe they will trouble you again, my son, but we will take what measures we can to prevent it." His vacation was just at hand, and Mrs. Potter endeavored to prevent his being brought in contact with these young ruffians, who were as malignant as their fathers. Three weeks passed, and her son had only to go to the high school building to obtain his diploma, and would not then be exposed further to their attacks. But the young villains were lying in wait for him, and on the porch of the high school building, one of them called his attention to something at a distance, when, by a blow from an unseen hand, he was felled to the ground, and in an almost senseless condition was afterward brought home. The brain was seriously injured, but he was conscious for a time, and with the near prospect of delirium and death, he conversed calmly with his mother of his own hopes and of the future trials to which she would be exposed. He bade her not to be discouraged in laboring for the soldiers, and predicted, with a lofty faith, the glorious termination of the struggle. He was asked if he knew who had struck the fatal blow; he replied that he did, but he preferred not to give his name, and the secret died with him. Typhoid fever set in, and after months of suffering he died. His mother was for a time completely overwhelmed by this terrible stroke, but she roused herself to her work of mercy, and summoning all her strength, left



her sick bed to minister again to the wounded Union prisoners. Her ministrations to the suffering at this time are remembered, by those of them who recovered and were restored to their homes, with the deepest gratitude. Never had she been more faithful in her care for their wants, or more gentle and tender in her inquiries after their spiritual welfare. To the dying she spoke words of comfort and cheer, and received from them messages to their friends at the North, which she transmitted with the most careful promptness whenever opportunity offered. Though a great sorrow lay upon her heart, she avoided weeping in the presence of the wounded men, lest she should depress their spirits. Among the thousands who have been under her care, there are very many who still survive, and to whom her name will ever be precious for her disinterested labors in their behalf. To them in their wretchedness and gloom she seemed an angel of mercy, and under her cheering words and tender care hope revived, and they felt that they were not utterly friendless.

Aside from the perils to which she was exposed by her work for the soldiers, there were others hard to bear, but inevitable in her situation. Their beautiful but unpretending home was situated nearly midway between the two points at which the fire of the Swamp Angel and the other large guns of Gilmore's siege batteries was directed. All their outbuildings were injured, and some of them destroyed by the shells; and during the twenty-two months in which the city was under fire, many a weary night was spent in watching the direction of the shells, and she and her family were distressed by the fear that by some shell striking their house, they might be mangled so as to be unable to aid each other; and they well knew that in such a case they might pass days of agony before any one would come to their relief. But from this calamity God mercifully preserved them.

Mrs. Potter's devotion to the national cause did not cease with the war. To the great majority of Union prisoners dying of wounds or sickness in Southern hospitals, the most distressing thought connected with death was, that they should be forgotten; that in the flush of final victory, all remembrance even of their names, and of the fact that they had laid down their lives for their country, would be effaced. This apprehension Mrs. Potter, with true patriotic feeling, sought to relieve. She promised the dying that they should not be forgotten; that if her life were spared, a monument such as they merited should be erected near the city where they gave up their lives; and that if she died before this could be accomplished, she would leave it as a sacred charge to her children.

Nobly has she striven to fulfill this solemn pledge. Contributing largely from the wreck of her once ample fortune, she has also obtained the contributions of other friends of the noble dead in Charleston, New York, Brooklyn, and elsewhere. She has procured a noble

granite monument, twenty-two and a half feet in height, which in the spring of 1868 was placed in the most conspicuous part of the National Cemetery at Hilton Head, and upon it are inscribed the names and record of three hundred and eleven of the heroic souls who passed from the prison-house of Charleston to their eternal rest, and whose bodies repose in that consecrated place of burial.

In all our records of self-sacrifice by the women of America, we know of none surpassing, in all particulars, the labors which have been briefly chronicled. Yet, with a modesty which is one of the highest attributes of true merit, Mrs. Potter declares that she believes it was mainly selfishness after all. She never could endure the sight of physical suffering without trying to relieve it, and she would have been, she avers, perfectly wretched, if she had not endeavored to make these poor fellows comfortable. We could wish that there were more such selfishness in the world.

### OUR "GAL."

[We find this "good bit" of reading in the *Maryland Farmer*, and transfer it to our columns with the assurance that our domestic readers will thoroughly enjoy it.]

I MUST write it; if nobody ever reads a line of it, I must, while it is all new and fresh in my mind, write out the history of the last two weeks, and the description of "our gal," as Harry calls her.

Our gal first made her appearance in the house two weeks ago last Monday, and I hailed her broad face and stout figure with most hearty welcome. Little did I realize—but to begin at the beginning. I was, I am a very young housekeeper, yet theoretically I do know something of the arts and sciences thereunto appertaining. I was married about two years ago; but we have always boarded until now, and when I started in my pretty house, with two good girls, and everything new, I fancied clock-work would be a mere wandering vagrant compared with the regularity of my proceedings.

"Twas on a Sunday morning," as the song says, that my troubles began. I was dressing for church, when my chamber-maid came up with a rueful countenance.

"If you please, Mrs. Harvey, I'm going."

"Going!" I exclaimed. "Where?"

"To leave, ma'am. Home. I've got a spell of neuralgia coming on, and I'm going home to lay by."

"But you can lie down here if you are sick."

"Well, ma'am, I ain't to say sick, exactly, but I'm fixing for a turn."

"A turn?"

"Yes. I have neuralgia in spells, and I always feel 'em coming."

Words were vain. Go she would, and go she did. I went into the kitchen to explain to the cook that she must do double duty for a time. She was a perfect termagant, and to my utter amazement she wheeled round with the cry—

"Gone! Jane gone! Will you get another girl?"

"Certainly."

"To-day?"

"How can I get a girl on Sunday?"

"And to-morrow is wash day! Well, I'm not going to stay to do all the work. You'll either get another girl early to-morrow or I'll leave!"

"You'll leave now, in the shortest space of time it takes to go from here to the door," cried Harry from the sitting-room, where he had overheard us.

With many insolent speeches she departed, and inconvenient as it was, I was glad to see her go.

Of course there was no church, and I began to get dinner. Harry, like a masculine angel as he was, took off his coat and came down to help me, with an assurance that he actually could not sit still and hear the cook use the tone she did one instant longer. It was a merry day. Harry raked the fire till his glossy brown curls were powdered with gray, which premature sign of age was produced, he assured me, by "care, and not the weight of years." He peeled potatoes so beautifully that they were about as big as bullets, after he had taken off the skin an inch thick all round. Pies were the only article of cookery with which I was particularly acquainted, so I made a meat pie, two apple pies, and short-cake for supper, which we ate with the dinner at six o'clock. It was late enough when we cleared up, but at last all was done but one thing. Harry was in the bath-room refreshing himself, when I discovered that the coal was all gone. I hated to call him down, for he had worked hard all day, so I took the scuttle and went down in the cellar myself, laughing to think how he would scold when he knew it. I am a weak woman, and not very strong, but I filled the big scuttle, and tugging away with both hands, started up stairs.

I was at the top, my labor nearly over, when somehow, I can not tell how, I lost my balance. I reeled over, and the heavy thing came with me, down to the bottom of the stairs. I felt it crushing my foot. I heard Harry's call, and then fainted. I know now, though I did not then, how he lifted me in his strong arms, and carried me up stairs, and the touch of the cold water which he poured over me is the next thing I remember. As soon as I was conscious and able to speak, I let him go for the doctor, lamenting that mother and Lou were both out of town for the summer.

Well, well; it was a weary night; no time to scold, Harry said, so he petted, nursed, and tended me, till my heart ached with its fullness of love and gratitude. Morning found me, my fractured ankle in a box, lying helpless in bed, and Harry promised to send me a girl immediately. So, after this long prelude, I come to "our gal." Oh! I must tell you how Harry made me a slice of buttered toast for breakfast by buttering the bread on both sides and then toasting it.

It was about nine o'clock when my new girl came. Harry had given her a dead-latch key, so she entered and came up to my door. Her

knock was the first peculiarity that startled me one rap, loud as a pistol-shot, and as abrupt.

"Come in!"

With a sweep the door flew back, and in the space stood my new acquisition. Stop a moment! I must describe her. She was very tall, very robust, and very ugly. Her thick hair grew low on her forehead, and her complexion was uniformly red. Her features were very large, and her mouth full of (her only beauty) white, even teeth. Still, the face was far from stupid. The mouth, though large, was flexible and expressive, and the big black eyes promised intelligence. But oh! how can I describe her "ways," as Harry calls them? She stood for an instant perfectly motionless, then she swept down in a low and really not ungraceful courtesy.

"Madam," she said in a deep voice, "your most obedient."

"You are—" I said, questionably—

"Your humble servant."

This was not "getting on" a bit; so I said—

"You are the girl Mr. Harvey sent from the Intelligence Office?"

"I am that woman," she said, with a flourish of her shawl; "and here is my certificate of merit;" and she took a paper from her pocket. Advancing with a long step, a stop, another step and stop, until she reached my bedside, she handed me the paper with a low bow, and then stepping back three steps she stood waiting for me to read it, with hands clasped and drooping, and her head bent as if it were her death-warrant.

It was a well-written, properly-worded note from her former mistress, certifying that she was honest and capable, and I really had no choice but to keep her, so I told her to find her room, lay off her bonnet, and then come to me again. I was half afraid of her. She was not drunk, with those clear black eyes shining so brightly, but her manner actually savored of insanity. However, I was helpless, and then—Harry would come as early as he could, and I could endure to wait.

"Tell me your name," I said, as she came in with the stride and stop.

"My name is Mary," she said, in a tone so deep that it seemed to come from the very toes of her gaiters.

"Well, Mary, first put the room in order before the doctor comes."

Oh, if words could only picture that scene! Fancy this tall, large, ugly woman, armed (I use the word in its full sense) with a duster, charging at the furniture as if she were stabbing her mortal enemy to the heart. She stuck the comb into the brush as if she were saying "Die, traitor!" and piled up the books as if they were fagots for a funeral flame. She gave the curtains a sweep with her hands as if she were putting back tapestry for a royal procession, and dashed the chairs down in their places like a magnificent bandit spurning a tyrant in his power.

But when she came to the invalid she was gentle, almost caressing in her manner, propping me up comfortably, making the bed at once

easy and handsome, and arranging my hair and dress with a perfect perception of my sore condition. And when she dashed out of the room, I forgave the air with which she returned and presented a tray to me for the sake of its contents. Such delicious tea and toast, and such perfection of poached eggs, were an apology for an eccentricity of manner. I was thinking gratefully of my own comfort and watching her hang up my clothes in the closet in her own style, when the door-bell rang. Like lightning she closed the closet door, caught up the tray, and rushed down stairs. From my open door I could hear the following conversation, which I must say rather astonished even me, already prepared for any eccentricity.

Dr. Holbrook was my visitor, and of course his first question was—

"How is Mrs. Harvey this morning?"

In a voice that was the concentrated essence of about one dozen tragedies my extraordinary servant replied—

"What man art thou?"

"Is the woman crazy?" cried the doctor.

"Lay not that flattering unction to your soul!" cried Mary.

"H'm—yes—" said the doctor, musingly; then in his own cheery, brisk tones he added: "you are the new servant, I suppose?"

"Sir, I will serve my mistress till chill death shall part us from each other."

"H'm. Well now, in plain English, go tell her I am here."

"I go, and it is done!" was the reply, and with the slow stride and halt I heard her cross the entry. She was soon at my door. "Madam, the doctor waits!" she said, standing with one arm out in a grand attitude.

"Let him come up," I said, choking with laughter.

She went down again.

"Sir, from my mistress I have lately come, to bid you welcome, and implore you to ascend. She waits within yon chamber for your coming."

Is it to be wondered at that the doctor found his patient in perfect convulsions of laughter, or that he joined her in her merriment?

"Where did you find that treasure?" he asked.

"Harry sent her from the office."

"Stage-struck evidently, though where she picked up the fifth-cut-actress manner remains to be seen."

The professional part of his visit over, the doctor stayed for a chat. We were warmly discussing the news of the day, when—whew! the door flew open, and in stalked Mary, and announced, with a swing of her arm—

"The butcher, madam!"

I saw the doctor's eyes twinkle, but he began to write in his memorandum-book with intense gravity.

"Well, Mary," I said, "he is not waiting?"

"The dinner waits!" she replied. "Shall I prepare the viands as my own judgment shall direct, or will your inclination dictate to me?"

"Cook them as you will, but have a good dinner for Mr. Harvey at two o'clock."

"Between the strokes 'twill wait his appetite." And with another sweeping courtesy she left the room, the door, as usual after her exit, standing wide open.

She was as good as her word. Without any orders from me, she took it for granted that Harry would dine up stairs, and set the table in my room. I was beginning to let my keen sense of the ludicrous triumph over pain and weariness, and I watched her, strangling the laugh till she was down stairs. To see her stab the potatoes and behead the celery was a perfect treat, and the air of a martyr preparing poison, with which she poured out the water, was perfect. Harry was evidently prepared for fun, for he watched her as keenly as I did.

Not one mouthful would she bring to me, till she had made it as dainty as could be; mashing my potatoes with the movement of a saint crushing vipers, and buttering my bread in a manner that fairly transformed the knife into a dagger. Yet the moment she brought it to me, all the affectation dropped, and no mother could have been more naturally tender. Evidently, with all her nonsense, she was kind-hearted.

It took but one day to find we had secured a perfect treasure. Her cooking was exquisite enough for the palate of an epicure; she was neat to a nicety, and I soon found her punctual and trustworthy. Her attentions to myself were touching in their watchful kindness. Sometimes, when the pain was very severe, and I could only lie suffering and helpless, her large hands would smooth my hair softly, and her voice became almost musical in its low murmurings of "Poor child! poor little child!" I think her large, strong frame, and consciousness of physical superiority to me in my tiny form and helpless state, roused all the motherly tenderness in her nature, and she lavished it upon me freely.

I often questioned her about her former places, and discovered to my utter amazement that she never was in a theater, never saw or read a play, and was entirely innocent of novel reading.

I had become so used to her manner, and no longer feared she was insane, when one evening my gravity gave way utterly, and for the first time I laughed in her face. She had been arranging my bed and self for the night, and was just leaving the room, holding in one hand an empty pitcher, and in the other my wrapper. Suddenly a drunken man in the street called out, with a yell that really was startling, though by no means mysterious. Like a flash, Mary struck an attitude. One foot advanced, her body thrown slightly forward, the pitcher held out, and the wrapper waved aloft, she cried out in a voice of perfect terror—

"Gracious heavings! What hideous screams is those?"

Gravity was gone. I fairly screamed with laughter, and her motionless attitude and wondering face only increased the fun.

"Go down, Mary, or you will kill me!" I gasped at last.

To see her brandish a dust-brush would strike terror to the heart of the most daring spider; and no words of mine can describe the frantic energy with which she punches pillows, or the grim satisfaction on her face at the expiring agonies of a spot of dirt she rubs out of existence. The funniest part of all is her perfect unconsciousness of doing anything out of the way.

Harry found out the explanation. She had lived for ten years with a retired actress and actor, who wished to bury the knowledge of their past life, and who never mentioned the stage. Retaining in private life the attitudes and tones of their old profession, they had made it a kind of sport to burlesque the passions they so often imitated, and poor Mary had unconsciously fallen into the habit of copying their peculiarities. When they left for Europe, she found her way into the Intelligence Office, where Harry secured her. Long, long may she remain "Our Gal."

DE MEYER, the pianist, wears exceptionally large and shocking bad hats; and when he lost one in Connecticut, in despair of procuring another of the proper size, his manager telegraphed back to have the missing article forwarded. The answer came back as follows: "Down express train met hat lying on the track two miles east of New Haven. Mistook it for the depot, and ran in. Engineer discovered error, and backed out. Freight train dispatched to remove the establishment, and shall forward it in sections as requested."

#### MADAME ARABELLA GODDARD, THE ENGLISH PIANIST.

As is generally the case with eminent musicians, this lady possesses an admirable physical organization (if the portrait here given be a faithful representation). A large, closely-knit frame, well filled out with elastic tissue, should supply abundantly those mechanical and temperament-

al aids which her vocation requires for its successful prosecution. The motive temperament is well indicated, and ministers its forceful elements to her character and work.

She is evidently a woman of ardent feeling, affection, and sympathy. She is impulsive emotionally, and we doubt not as active and earnest in the accomplishment of whatever she undertakes as she is impulsive.



PORTRAIT OF MADAME ARABELLA GODDARD, THE ENGLISH PIANIST.

Her domestic feelings and inclinations are evidently very influential. Home and its interior ties, friends and personal associations in general, are of great importance to her. The favor and encouragement of those she loves is an earnest of success to her in all of her new undertakings.

She is hopeful and vivacious, yet quite

sensitive to depreciative criticism, although censure stimulates her to more earnest and positive effort to contravene its influence. She has little vanity, and when she would shine she takes care that none of her plumes are borrowed.

#### BIOGRAPHY.

MADAME GODDARD was born at St. Servan, near St. Malo, in France, January 12, 1836. At a very early age she evinced extraordinary musical ability; and when but a little more than four years old she appeared before an audience in a charitable concert at St. Servan, and performed successfully a fantasia on themes from Mozart's Don Juan. Her parents wishing to procure for her the best musical instruction removed to Paris. There she enjoyed the tutorage of Kalkbrenner for four years; after which she accompanied her parents to London, and continued her studies in England under the direction of Mr. Anderson, pianist to the Queen. She also enjoyed the instructions of Herr Kuhe and Thalberg, while those great instrumentalists resided in London. Having finished her pupilage, Madame Goddard made her first public *début*, when about fourteen years of age, in a grand concert at her Majesty's Theater, London, and was received with marked favor as being a piano-forte impresario.

She performs remarkably well at sight, and possesses a retentive memory of whatever musical compositions attract her notice. Her

execution is also brilliant and effective, the most intricate and rapid music being readily mastered by her mobile fingers.

Devoting herself almost entirely to performances in England, where her name is familiar in every household, she has achieved wealth and reputation. Unlike other eminent musicians, she has made no foreign tours, but finds in the land of her adoption all the exercise of her talent in public and private life as she can conveniently respond to.



## NEW YORK, OCTOBER, 1868.

"To I might give a short hint to an impartial writer, it would be to tell him his tale. If he resolved to venture upon the dangerous prospect of telling unbiassed truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Poe.*

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is published monthly at \$5 a year in advance; single numbers, 30 cents. Please address, SAMUEL R. WELLS, 389 Broadway, New York.

### THE USE OF DISCIPLINE.

WE may liken the undisciplined human being to unhewn marble in the quarry; and the disciplined human being to the excavated, chiseled marble polished and set upon a pedestal, where its stately beauty impresses every beholder. Again; these two conditions may be compared to gold in the rough ore, and refined gold, beautifully chased and made useful. It is no less marble or gold in the one case than in the other; the man undisciplined is no less a human being than the most refined and cultivated. Man undisciplined is simply a savage. Man thoroughly disciplined is civilized, and in the way to appreciate all that ennoble his race. Look at nearly half the full-grown men we meet. What great, coarse, awkward, uncouth creatures! See how they shuffle, shuffle, shuffle along in life, instead of walking boldly and uprightly forward! And how untidy they are! Look at their unclean teeth; smell their foul breath! How little above the brute they seem! and yet they were created in the image of God, with immortal souls, capable of culture to any conceivable extent. From lack of discipline, they are only rudimental men. Animals of one species, without reason, moral sense, or religion, are alike; and so far as original organization goes, so is the family of man. Each member has the same number of bones, muscles, nerves, and faculties. They are alike in all the senses, differing only in degree of culture, development, and discipline. But no degree of culture will change the nature or species of brutes such as dogs, horses, and lions; they remain animal only, with limited capacities—instinct without reason—while man is susceptible of almost unlimited culture, development and reach of mind, soul, or spirit. Man's brain is

a house three stories high, while that of the animal is only a basement. But it is DISCIPLINE which calls out, quickens, and develops all his faculties and powers. Without discipline, he is an unwieldy human block; as nature formed him, almost useless. What is it that makes the difference between the teacher and the pupil? It is not size of body, nor necessarily a difference of age; it is not in sense nor in faculty; it is not altogether in temperament; but it is in culture and discipline of the one, and the want of it in the other. It is discipline of the whole mind which enables one person to play on a musical instrument, to invent, imitate, and to do something of everything; and it is the absence of discipline which prevents others from doing precisely the same thing. So in all the various callings, all the professions and pursuits in life.

To illustrate the point still further: Take two boys,—brothers; permit one to grow up without restraint, direction, or discipline, as far too many street boys in our cities and villages are permitted to do, and what is the result? On reaching manhood, he is a coarse, ignorant, selfish, impudent, quarrelsome, obstinate, revengeful loafer. He is notorious only for vagabond proclivities; and if he escapes the jail, prison, and the gallows, he remains on the low plane of his animal propensities, performing some menial service, like cleaning spittoons, living from hand to mouth, and winding up his career "way down below." When he dies, a nuisance is abated. The other, similarly constituted, born of the same parents, under the same circumstances, endowed with similar tendencies and proclivities, if placed under good influence, properly restrained, wisely directed, and well educated, thoroughly disciplined, enjoys in his youth almost a charmed life, and on attaining manhood, at once takes his place among intelligent, respectable, and honorable men; filling his position with credit, living a useful life, and establishing a reputation for justice, kindness, and religion. He is a pillar of strength in goodness. All who know him delight to trust him, and his whole life inclines in the same direction which in early youth he was taught to go. To him life has been active, industrious, earnest, useful, successful. Departing, he is lamented and mourned by all who

knew him. *He* was law-abiding; the other was lawless. The one was a low, scoffing skeptic; the other, a cultivated Christian gentleman. The one complained constantly of his unfortunate lot, charging his destitution and short-comings upon Satan, not seeming to realize that the fault was in great part his own. The other accepted seeming calamities as possible blessings in disguise, remembering that "the Lord chasteneth whom he loveth," thus weaning him from merely worldly affairs and reconciling him to the will of Heaven. We need not pursue the subject further. It must be clear to all that the importance of the most thorough discipline, early and late, can not be overrated or magnified; while the want of it precipitates its miserable victim into the poor-house, the asylum, the prison, and the potter's-field.

MORAL: Parents owe to their children this: if they can bestow neither wealth nor honor, they can at least give them that discipline which is of such incomparable importance. They can teach them self-denial, the regulation of their passions, and habits of industry; they can stimulate their application, and encourage perseverance, economy, kindness, justice, devotion, and good-will. It is not necessary to resort to violence. In such education, kindness with firmness is more potent than chains, locks, or whips. As God is merciful to us; as He chastens us with the rod of His spirit, so parents may chasten their children; and *this* is the kind of correction and the discipline we commend.

### DRINK.

A LATE State Temperance Convention presented in its report the following official records of applications for entry into the Inebriates' Asylum of New York. There has been a newspaper denial of its correctness, but whether or not it was official, we do not know. Here is the statement:

Clergymen.....	39	Physicians.....	226
Judges.....	8	Gentlemen.....	340
Merchants.....	340		

Thirty-nine drunken clergymen! Or even one single drunken clergyman! Of what denominations? Eight drunken judges! Or even one drunken judge! Of what weight would be their or his judgment? Three hundred and forty drunken merchants! Or even one

drunken merchant! Were they liquor dealers? Two hundred and twenty-six drunken physicians! Or even one drunken physician! who have poisoned both their patients and themselves. They administer to the sick, beer, porter, ale, wine, whisky, rum, gin, brandy, and bitters. Two hundred and forty drunken gentlemen! Or one drunken gentleman! We do not believe it. A "gentleman" is not a drunkard; he is simply what he is. But you say when clergymen, physicians, and judges get drunk, why not "gentlemen" also? "Sauce for the goose," etc. Then, is it not notorious that some of our legislators, our representatives, our senators, and even our Presidents, get drunk? Then why may not merchants drink? Why not everybody? Let us see why not. We could give twenty good reasons; but *one* is enough. Because "THE DRUNKARD shall not INHERIT THE KINGDOM OF GOD."\* He is an outcast. He is bad. A fallen human wreck. But he *may* be reclaimed. Aye, so may the dead be raised, and other miracles performed. But it takes more than man to do it. Is it not easier to *prevent* disease and drunkenness than to *cure* it? *Perverted* priests and clergymen call the vile alcoholic mixture "a good creature of God," and drink it. Weak or wicked doctors guzzle it themselves, and give it to their confiding but silly patients, and it only hastens their exit to heaven or to hell.

Our whisky-drinking law *makers* are constantly making law *breakers*. They are a low, bad set, and ought to be hurled from the places they disgrace. It is a crying shame that any other than temperance men should be put in *any* place of trust. Evil, and only evil, comes of liquor-drinking legislators. Think of a drunken Congressman! A drunken President! May God put it into the minds of the people to choose *only* temperance men, honest men, virtuous men, intelligent men, to serve us. If we fail in this we shall have good cause to fear for the perpetuity of our institutions. It is intemperance that is lowering the tone of public morals and corrupting all our legislation. Let us stop it, and pray God that we may save our institutions, our nation, our bodies, and our souls.

\* 1 Cor. vi. 10.

### NOT GOING TO SMASH.

THERE are large numbers of bad men in and out of public offices. Those who are in, desire to remain in; and the "outs" will cry down the Government, cry down the currency, and try to make many simpletons believe that the whole country is going into immediate bankruptcy, unless those in office be turned out and the more hungry ones let in. "Loaves and fishes" are the cause of much political contention. We have seen notorious bullies, boxers, prize-fighters, gamblers, and drunkards elected to offices of honor and trust. We have seen persons without education, without moral principle, without any of the requisite qualifications for statesmanship, made members of our State Legislatures and of our national Congress,—men lawless, dishonest, drunken vagabonds, making laws for American citizens! Can there be any wonder that the course of events will not run smooth? that bribery and corruption may be seen in all departments? We realize and we deplore these facts. We call the attention of well-disposed men, lovers of their country, to contemplate the truth. We ask them, for the sake of our children, our future, and ourselves, that they correct these evils. If we will, we can choose sober, righteous men to serve us. We can choose intelligent, honorable men, moral and religious men. We appeal to no clique, no party, no sect; we appeal to all intelligent, temperate, self-regulating, patriotic, moral and religious citizens. Reader, are *you* of this class? If not, will you not come over on the right side—the side of God and humanity? There are two sides to every question. One side is right, the other wrong. Why not choose the right? Do not tamper with policy or expedients, but stand up for the right, and God will take care of consequences. He was a statesman who said, "I had rather be right than be President." He is a false, bad man who favors injustice, oppression, and the rule of the wicked. Let us vote for those only whom we can trust.

Here is a statement of our finances, which is far more hopeful than has been represented by parties in interest. It is from one of the commercial journals of this city.

#### THE NATIONAL ACCOUNT.

So much has been said and written about the corrupt and extravagant manner in which the Federal Government has been administered during the last year or two, that it is pleasant to meet with facts and figures, from official sources, which must go far to correct erroneous impressions in this connection. In view of the fact that the present Administration has been compelled not only to carry an immense burden bequeathed by the rebellion, but to close up the confused accounts, restore civil order through a vast region devastated and unsettled by the conflict, and repel assaults upon the public credit, we were not prepared for so satisfactory an exhibit of the receipts and expenditures of the Government for the fiscal year just closed, as that furnished by Special Commissioner Wells, of the Treasury Department. From this exhibit we give the more important figures, as follows:

#### RECEIPTS.

The national receipts of revenue, from all sources, for the fiscal year ending June 30, 1868, were substantially as follows:

Customs (gold).....	\$168,500,000
Internal Revenue (currency).....	198,000,000
Miscellaneous (currency).....	47,000,000
Public Lands and Direct Tax (currency)....	2,900,000

Total..... \$406,500,000

#### EXPENDITURES.

The expenditures of the Government on account of interest on the public debt, for the fiscal year ending June 30, 1868, was \$141,685-551 13. The aggregate expenditures of the several departments of the Government for the same period, were \$229,914,874 56, making a total expenditure for the fiscal year, ending June 30, 1868, of \$371,550,235, and leaving an estimated surplus of receipts over expenditures of \$34,749,777.

#### REDUCTION OF TAXATION.

The amount of taxes abated or repealed since the close of the war has been estimated as follows:

By Act of July 13, 1866.....	\$80,000,000
By Act of March 2, 1867.....	40,000,000
By Act of Feb. 3, 1868 (exemption of raw cotton).....	22,762,000
By Act of March 31.....	44,500,000

Total..... \$187,262,000

Since July, 1865, furthermore, the additional tax of 5 per cent. on incomes in excess of 5,000 has been repealed, and the exemption on all incomes has been increased from \$600 to \$1,000. The taxation formerly imposed on the gross receipts accruing from the transportation of merchandise, has also been entirely removed. Co-incident with the above reduction of taxation, or from the 31st of August, 1865, to the 30th of June, 1868, the aggregate of the national indebtedness, including cash in the Treasury, exhibits a reduction, in round numbers, of \$250,000,000. On this statement of the debt, the reduction of the interest, calculated at 6 per centum, would be \$15,000,000 annually.

Thus, heavy as the expenditures have been during the last year, they have not only been met by the ordinary revenues of Government, without a resort to loans, but after somewhat reducing the principal of the debt, an estimated surplus of nearly thirty-five millions of dollars was left. Leaving out the interest on the debt, and the pensions and bounties of soldiers and sailors, which are, as a matter of course, inevitable, the difference between the expenditure of the present administration and that of the peace administration immediately preceding the war, is not proportionately as great as the difference in the population of the country at the two periods, or the changed conditions of the nation would seem to warrant.

Congress might have accomplished something more than it has accomplished, during the last year or two, to relieve the public of burdens which have become extremely onerous; but despite of its shortcomings, we have an abiding faith that wiser counsels will prevail, and that measures based upon honesty and justice will be evoked, after the excitement of the Presidential campaign shall have passed away. There is nothing in our political traditions, or our relations with other nations, which can ever make it necessary to maintain a large and costly military establishment in times of quiet and profound peace; nor is there any reason why, from being a dead weight upon the Government, the Southern States, with no great incumbrances upon them, with their social and labor relations adapting themselves to the emergency, and with a belt of the most productive soil which this continent affords, should not soon contribute their full share to the requirements

of the General Government. And we believe they will, as soon as fierce partisan warfare shall give place to an era of good feeling, thus admitting of the co-operation of Northern capital and labor, which alone are necessary for the development of resources, in order to place the Southern States again firmly on their feet.

### WORKING FOR MONEY.

THE statement that "the laborer is worthy of his hire" is not only trite, but it is also Scriptural; and he who ignores this principle is not only *unwise* but *unjust*. If "the wages of sin is death," the wages of honest toil is bread and life. Money simply represents labor performed, or property of some sort. He who produces nothing and *earns* nothing, does no good in the world; he simply lives on the earnings of others; is worse than a drone in the great human hive. Any institution or order of society which stigmatizes honest labor as degrading, or as something to be avoided, carries its own curse with it. "For this we commanded you, that if any would not work, neither should he eat." So said St. Paul. There are idle and disorderly persons among us who "work not at all, but are busybodies." Such should be exhorted and induced to earn their own living. It is energizing and ennobling to *earn* the wherewith to develop our faculties, clothe our bodies, contribute to the unfortunate, build school-houses, churches, public libraries, industrial institutes, asylums, hospitals, and the like. For every dollar a man invests in any of these he feels the richer in all the attributes of a true and noble manhood. Oh, the blessing of giving! And the way to obtain the blessing is to *earn* it. The poor weak-willed, self-indulgent do-nothings never have anything to give, except what they beg from the more industrious and enterprising. They don't know, poor things, what they were created for. So far, to them, life has been in vain. They wait for some thrifty person to take them up and carry them into sweet Elysian fields, where they may dwell in luxurious idleness. What husbands and fathers, what wives and mothers, such worthless creatures make!

Reader, do you remember the first dime or dollar you ever earned? *Why* do you remember it? Because of the *satisfaction* it produced. *You earned it*. It was the result of your own personal exertion. It was yours, and a part of you. It was your first taste of liberty, independence, power. What a luxury! What a stimulant! How all-engaging! The idea of wealth becomes absorbing. Is there no short road to riches? Tell, O tell me how to make money quickly! Ah, here is the danger. If the parent failed to teach his child something of the true *uses* of money; if he permitted him to become a warped money-lover for its own sake—a money-worshiper—through inordinate acquisitiveness, he will just as certainly become a mean, selfish, sordid miser, a gambler, or a thief! Money is to be desired only as a means, and it is so much better to earn than

to inherit it. "Easily obtained, as easily lost," is the rule.

Begging comes of poverty and low natures. A dignified, manly man "would rather starve than beg," while imported paupers take to begging as ducks take to water. *They are born to it*. It is the result of monarchical institutions, wherein the few own all the land, monopolize all the water, rule and control the labor. It is cruel slavery, under another name—subjects—and produces the "class" denominated peasants.

Here, in America, we grow no human fungus. Those we have are either imported direct, or they are the immediate offspring of such. They compose our whisky rings, our "Dead Rabbits," "Short Boys," "Plug Uglies," and other villainous, vagabond classes. Our dance-houses, streets, poor-houses, and prisons swarm with them. They are human wharf rats, baggage smashers, thieves, burglars, robbers, murderers. They work from compulsion—never from choice. In their own country they were kept at the point of starvation, having no hopeful prospects to encourage them, and they became the poor creatures we see. Here they may earn money, accumulate a competency, and, with industry and "temperate habits," get ahead in the world. And they do. Consider the millions of dollars sent by laborers, from America, to relatives in the "Old Country." Here they can make and save money. Here they can secure houses of their own, and put their children in a way to be educated, elevated, and placed on a rising scale. Let whisky and tobacco alone; buy good books and read them; join a temperance society; come under religious influences; and the course of each one will be "onward and upward."

But there are *higher* considerations than working for money. Riches do *not* secure happiness. He alone grows in the excellences of God's grace who rises above the love of money and develops the higher faculties and sentiments. It is the exercise of these which brings peace. One must be honest, kindly, honorable, forgiving, trusting, and godly if he would stand on the *highest* human plane. Riches, honor, ambition, love of art, poetry, music, home, and even the social affections, must *all* be subordinated to the moral, spiritual, religious sense. It must be God first, humanity next, and worldly affairs last. He who earns or acquires the most money, like the man with the most talents, will be held all the more accountable for its right use. Man may not live to himself alone. Great riches and great talents are great powers, and when rightly used bring happiness to all; but when prostituted to base purposes, only sink their possessor in the esteem of his fellows, and bring ruin on those who participate in their use. The money of the gambler curses all who use it in that way. Our study should be, to know the real value of money, and to use it wisely; to understand our own abilities, and to exercise them for the good of mankind; to learn the laws of our being, and obey them; to find out the will of God, and do it.

### GEOLOGY NO SCIENCE.

THE Rev. Robert Patterson, D.D., is writing a series of articles in the *Family Treasure*—a handsome monthly, published in Cincinnati—on Physiology, Phrenology, Geology, etc., in which he tells his readers what he "doesn't know" and what he "doesn't believe." He takes the *negative* of every question, as naturally as another takes the affirmative. He will not admit anything to be true which *he* doesn't understand. We did this reverend doctor of divinity—some men are woefully misplaced in this world—the honor to show him up in our August number. But here he is again, scolding away as glibly as ever. This time he is after the geologists, with a sharp stick. He says "geological theories can never rise above the rank of notions." Then he goes on to state what *can* not be done, what men *can not* know; as for example, "Geologists have no knowledge of the facts essential to the erection of a science of geology." Again: "The profound ignorance out of whose abysses geological theories arise, is well exhibited by the most learned of the physical geographers, Humboldt." "No materials exist for framing any history of the geological periods." "Geology, as defined by its professors, is a science impossible to short-lived mortals." Yes, but may not the present generation profit by the teachings of those who have gone before? and may not future generations take hold where the present leave off, and thus augment the sum-total of this and other kinds of knowledge? On this very point he says:

This is by no means possible. The co-ordination and comparison of all the facts must be the work of a single mind capacious enough to contain them all. The fair face of nature can not be reflected truly in a mirror composed of a thousand fragments. But the question at present is one of facts, not of future possibilities. Have geologists now any such accumulation of facts as would warrant the construction of the science of the structure of the earth? Have they examined, or even seen the strata whose formations they describe? Is it even possible for mortal man to achieve what they allege their science demands?

Alas! science of such a vast subject is impossible, and our geological authorities ought certainly to acknowledge the impossibility, and refrain from making such enormous demands upon the credulity of the people. They should reflect that common sense [We wonder what *he* means by "common sense"] sees as far into a millstone as philosophy. Its conclusion upon reading the enormous pretensions of geologists, and comparing them with their very slender performances, probably will be, not that geologists have procured a lease of life of antediluvian longevity, nor that they have attained to a systematic omniscience, but that the utmost they can boast is a very superficial second-hand knowledge of a very small part of the earth's surface, and a very cursory glance at a much smaller part of it. This is all that even the first-class geologists—Miller, or Murchison, or Lyell, or Dana, or Agassiz—can produce as the materials for a science; all the rest is mere assumption—scientific poetry, if you will, but not science. Geology would rank well as a department of mythology.

So, down with geology, and up with Patterson. He has smashed all their fine theories, and remains what he is, the iconoclast of the natural sciences.



# OUR LIST OF PREMIUMS.

In addition to a monthly magazine, which is fully worth its price, we now offer to those who send us new subscriptions, valuable and useful premiums. As this JOURNAL is essentially useful and substantial in its general character, so the premiums named are of a useful and substantial sort. Many, to be sure, claim to the character of ornamental, but their decoration is but an attractive accessory to their utility. We offer no worthless frippery—no mean “pinchbeck ware” or “sham silver;” but appreciating more highly the natural tone of our readers, we invite their consideration to a short programme, which is sought to include things adapted to the tastes and wants of every well-ordered household and of every right-minded individual. As regards the liberal terms we make in this “premium business,” we invite comparison with other magazine inducements.

## TABLE OF PREMIUMS.

Names of Articles.	Cash Value.	No. Sub's at \$2 ea.
Piano, Steinway or Weber, 7 octave.	\$650 00	350
Parlor Organ, Mason & Hamlin or Berry, 5 octave.	170 00	100
Choice Library, your selection at publishers' rates.	100 00	70
Metropolitan Organ, Mason & Hamlin, 5 octave.	130 00	60
Gold Hunting-case Watch, American Watch Co.'s best.	125 00	60
Choice Library, your selection.	75 00	50
"Chambers' Encyclopedia, new, 10 vols.	45 00	30
Silver Hunting Watch, American Watch Co.'s best.	60 00	30
Sewing Machine, Weed's new style.	60 00	25
Sewing Machine, Wheeler & Wilson's.	55 00	30
Chest of Tools, 75 pieces.	40 00	25
Library, your choice.	30 00	25
Lange's Commentaries, any 3 vols.	15 00	10
Doty's Washing Machine.	14 00	10
Irving's "Belles Lettres Works," 8 vols.	14 00	9
Rosewood Writing Desk, furnished.	13 00	9
Webster's Illustrated Quarto Dictionary.	12 00	9
Irving's Life of Washington, 5 vols.	12 50	8
Mitchell's General Atlas, folio.	10 00	8
Student's Set of Phren'g Works.	10 00	7
Universal Clothes Wringer.	9 00	7
"Bruen Cloth Plate," for Sewing Machines.	10 00	6
Stereoscope, Rosewood, 12 fine views.	7 00	6
New Physiognomy, Illustrated.	5 00	4
Weaver's Works, in one vol.	3 00	3
Hand-Book—How to Write, Talk, Behave, and Do Business.	2 25	2
Life in the West, new.	2 00	2

Our own books may be substituted in all cases for any other premium, if preferred.

The articles enumerated are the best of their several kinds. The "Belles Lettres" set of Irving comprises "Knickerbocker," "Tales of a Traveler," "Wolfert's Roost," "Crayon Miscellany," "Bracebridge Hall," "Alhambra," "Oliver Goldsmith," "Sketch Book," all elegantly bound.

Persons wishing our own publications instead of the promiscuous choice offered, will be permitted to select for themselves from our latest catalogues. In this connection, we would say that lists of any number of new subscribers exceeding ten will entitle the sender to a liberal selection from our catalogue.

As we offer premiums for new subscribers, it may seem an injustice to present subscribers who may intend to renew their interest, if we do not exhibit some liberality toward them; therefore we say that each present subscriber who sends us a new name with his or her own (inclosing, of course, the requisite \$6), will receive the valuable hand-book, "The Right Word in the Right Place," or the illustrated "Pope's Essay on Man," which sells for \$1. We also offer the same premium to persons who subscribe to the JOURNAL for two years in advance at the regular rate.

In the general competition for premiums, two old subscribers will be counted as one new subscriber, and the premiums awarded accordingly to parties sending us lists at the full rate.

The "New Encyclopedia" (Chambers') offered is a handsome octavo edition, finely illustrated, and beyond peradventure one of the most valuable works of the kind extant.

It is scarcely necessary to say that the pianos and parlor organs on our list are acknowledged among the best manufactured in the world.

The Mason and Hamlin cabinet organ offered as premium No. 2 is a five octave double reed instrument with four stops, having their new and very valuable improvements introduced this season, viz., "Mason & Hamlin's Improved Vox Humana," and "Monroe's Improved Reeds."

The Bruen cloth plate is a valuable contrivance for embroidering on sewing-machines. When attached to Wheeler & Wilson's, it makes the Grover & Baker stitch, a desideratum in embroidery by machine.

Who will have these premiums? They are freely offered to all, and will be promptly sent to the parties entitled to them.

Clubs may be made up of subscribers residing at one or a hundred different post-offices.

REMITTANCES should be made in post-office orders, bank checks, or drafts payable to the order of S. R. WELLS, New York.

## THE COMING ANNUAL.

OUR ANNUAL for 1869 is now in press, and will soon be ready for general circulation. We have striven to make it valuable as an instrument of good by introducing fresh, original articles of a practical bearing on all the leading interests of the times. As our Annuals from year to year have steadily improved in quality and grown in public favor, we have experienced no apprehensions lest our efforts at a still further improvement in that of 1869 should not meet with a cordial welcome and a liberal patronage.

Among the more prominent articles which will enliven its pages are the following: The True Basis of Education found in the Constitution of Man; Eminent American Clergymen, a group of seven, representing as many different denominations; How to Study Faces; Mirthfulness; Food Makes the Man; Temperament in Cattle; The English Minor; Power of Example; Uses of Culture; American Wit; Victor

Cousin, the French Philosopher; Dry Bones; Hepworth Dixon; Wilkie Collins; Rev. Dr. Cummings, the Prophetic Man. The number of illustrations is large, some single articles embodying half a dozen or more illustrations; the portraits, especially, are carefully engraved, and form an important feature in the work. In character, quality and price, we are satisfied the Annual for 1869 will sustain a favorable comparison with any like publication of the day.

## FOR NEXT YEAR!

It seems rather early to put out announcements for the year 1869; but "time flies," and we must fly to keep up. In the present number of the A. P. J. we give a list of PREMIUMS, the value of which will make it worth while to work for them. It has given us real pleasure to send out beautiful pianos, melodeons, sewing machines, and whole libraries of books to all parts of the country.

THE BEST. None but the best articles of their kind are sent; i. e., nothing second-hand, cheap, or inferior is ever sent by us. We aim to secure the best of the kind in every instance.

At first we hesitated about offering watches, fearing we could not secure good time-keepers, and that disappointments would sometimes occur. But we have arranged with the manufacturers; and are enabled to offer two sizes—for gentlemen and for ladies—silver and gold hunting cases of a beautiful pattern, and warranted accurate time-keepers.

Other premiums in the list will be appreciated by those who need them. We frankly admit that our object is to increase the circulation of this JOURNAL. We give the profits in premiums to those who do the work and forward us the subscribers.

THE JOURNAL will be richly worth its full price to every subscriber. It is now a good time to begin to form clubs for 1869. "An early bird," etc., you know.

TRUE NOBLENESS lies in a deep and pure generosity of the soul. Even common humanity pities the wretched. Ordinary attainments in the Christian life may induce men to labor even for the conversion of souls. Such labor may move side by side with many of the elements of littleness. A great sermon may come out of a heart largely swayed by small ambitions, which would redden or pale with pain at another's praise. A deed may be generous only to be called so. A man may be soft and yielding only the better and the more certainly to cover himself with the praise of his friends. True nobleness, in addition to high impulses and breadth of aim, must be unselfish; it must follow in the right cause even where a personal adversary leads; it must be able to smile from the very heart at the success of a rival; it must not feel itself the poorer for another's riches, nor the meaner for another's exaltation. Such generosity is serenity; it is heavenly sweetness; it is at once royal and lowly; it is divine charity, and, therefore, liberty—"the perfect law of liberty" "blessed in its deed."

**JOHN LAIRD,**  
THE BRITISH SHIP-BUILDER.

THE mental-motive temperament predominates in this organization. The body is long and slim, the head and face are the same, and there is evidently more mental activity than physical vitality, a condition likely to render one nervous, restless, and impatient. He is disposed to sympathize more with troubled waters than with those at rest; to stir up and agitate, simply from the love of agitation. There is no peace in that countenance; it is expressive of a hungry, ambitious, excitable mind. He needs, greatly needs, the modifying influences of more physical vitality—a bodily condition more in keeping with the English type.

There is little warmth or geniality here, but much will, temper, and personality; he would be cold and authoritative rather than warm and gentle.

As to his capabilities. So far as management is concerned, there can be no doubt that he would be far more efficient in selfish enterprises than in missionary work, at home or abroad. He looks more like a feelingless schoolmaster than like a statesman, more like one who would seek to realize his own personal desires than to contribute voluntarily to the happiness of others. In short, it is the face of a cold, calculating, criticising, fault-finding, nervous, proud-spirited, willful, and opinionated man. He may be missed—will he be mourned?—when he dies. He would evidently have made a sharp lawyer; something of a soldier; a capital driver or overseer, as he is good at scheming and projecting; but not a popular captain or hotel keeper; not a self-sacrificing friend like John Howard or Father Mathew; not a laborer in the interest of the unfortunate, but one who would turn every opportunity to his own personal advantage. To him, the world is a great goose, made for him to pluck. And he has little or no compunction; we doubt if he ever confesses himself what he evidently is—a miserable sinner.

Such a temperament and disposition needs looking after. Children so constituted are apt to give much trouble by their pesky natures, and it is quite unsafe to leave them unrestrained; they need careful watching, lest they get in-

to mischief and bring trouble upon the entire family.

**BIOGRAPHY.**

Now that the claims of the United States on England, for damages sustained during the war by the operations of rebel privateers alleged to have been built, armed, and equipped in English docks, are being urged, it is proper for us to furnish our readers with some account of the man who was conspicuously connected with the construction of "rebel rams" and ironclads.

John Laird, Esq., the present Member of Parliament for Birkenhead, England, was born in Greenock, Scotland, in the year 1805. He received his education at the Royal Institution, Liverpool, and early devoted himself to commercial pursuits.

John Laird has been connected with steam navigation since 1821, his father having been one of the originators of the St. George's Steam Packet Company and the Dublin Steam Navigation Company, formed at that time. His



PORTRAIT OF JOHN LAIRD.

father, William Laird, commenced the Birkenhead Ironworks in 1824, and the first iron vessel built at these works was in 1829. But iron ship-building did not make any great progress for ten years or more after that date. Shipowners were loth to adopt iron vessels, and great difficulty was experienced in persuading even enterprising men to embark in the then almost new invention. In 1839, however, the English Admiralty ordered the first iron steam vessel for her Majesty's service from Mr. Laird, and since that time iron vessels have grown more and more into favor.

It was at the Birkenhead Ironworks that the first iron vessels for the United States, for the River Indus, for the Nile, Euphrates, Tigris, and other important rivers of the East, were built. The first steam-frigate ever constructed for the British Admiralty was also built there—the Birkenhead, of 1,400 tons and 560 horsepower. From 1829 to the present time, nearly

four hundred vessels, of a total gross tonnage of upward of 150,000 tons, have been constructed at Laird's establishment.

From two to three thousand men are continually employed there, and a large number of vessels are constantly in process of construction. A portion of the immense works are set apart for engine and boiler making, where a large number of marine engines are built, of sizes varying from 80 to 450 horsepower.

The town of Birkenhead, which lies across the River Mersey, opposite Liverpool, of which it is really a suburb, owes much of its prosperity to the success of Mr. Laird as a ship-builder. Birkenhead is to Liverpool what Brooklyn is to New York, and has grown rapidly in extent and population. In 1821 it had a population of only 200; in 1831, 2,569; in 1841, of 8,223; and in 1861, numbered 36,000 inhabitants.

The Birkenhead docks were first projected by William, the father of John Laird, in 1827; but the corporation of Liverpool having purchased all the property, to prevent the carrying out of his plans, no progress was made until 1844, when the commissioners of Birkenhead brought a bill into the English Parliament for constructing docks at Wallasey Pool. Many difficulties attended this scheme, but in 1857 Parliament decided to amalgamate the docks on both sides of the river in one trust, called the Mersey Docks and Harbor Board, giving power to the Government to nominate four members of that board. Mr. J. Laird was the first appointed by Government, and has continued in office since the Act came into force.

The first Act for forming a local body for managing the affairs of Birkenhead was passed in 1833. Mr. J. Laird was one of the commissioners named under that Act, and he has occupied the post of chairman of the commission, with the exception of a very short time, ever since.

Mr. Laird is a Deputy-Lieutenant and magistrate for the county of Chester, a member of the council of the National Rifle Association, and Deputy-Chairman of the County of Chester Rifle Association. He has taken an active part in the volunteer movement since its start in 1859, and has three artillery companies formed among his workmen, consisting of 70 men in each company, or 210 in all, his eldest son and partner, Mr. William Laird, jun., being Captain Commandant.

In 1861, Mr. Laird was elected Member of Parliament for Birkenhead, being the first representative sent from that place to the House of Commons.

**DR. GALL'S WORKS.**—We are receiving many thanks for the suggestion published in the June number relative to the republication of the complete works of the founder of Phrenology—not enough subscribers, however, to warrant the great outlay. It will require at least one thousand subscribers, at \$10 each, to warrant us in undertaking the enterprise.

**MR. MILL AND PHRENOLOGY.**

[We were recently shown a letter addressed by Mr. Andrew Boardman to an English friend who is on intimate terms with John Stuart Mill, from which we have been permitted to extract the following.]

I WATCHED with much interest the struggle to elect Mr. Mill to Parliament, and was gratified at the success which you had so much at heart, for I have for him profound respect, and yet I have not read anything for a long time at which I felt more hurt than I did on reading his contemptuous remarks on Phrenology in his article on the Positive Philosophy of Auguste Comte in the *Westminster Review*. Of course I do not object to Mr. Mill not believing in Phrenology. If it be true, it is to him a misfortune not to know it. My objection is to the tone and spirit of his remarks: "And what *organon* for the study of the moral and intellectual functions does M. Comte offer in lieu of the direct mental observation which he repudiates. We are almost ashamed to say that it is Phrenology." This is very like an invitation by Mr. Mill to his readers to join him in a contemptuous sneer, and coming from such a man will inflict a severe wound on a number of highly intellectual and most sincere men than the attacks of a whole mob of writers such as once howled through *Blackwood's* pages the cry of "infernal idiots."

In his work on Liberty, Mr. Mill says it would be well if one person would honestly point out to another that he thinks him in fault without being considered unmannerly or presuming. Relying on this, I should, if I had the honor of being acquainted with Mr. Mill, be likely to say to him, "Allow me to say to you, that in writing thus of Phrenology you are in fault. I take the liberty of expressing my opinion, that you have never read the works of Gall, for I believe that no such man as you could rise from reading them with any other conviction than that he was a keen and cautious observer, a profound thinker, and an honest, earnest, painstaking man, whose labors and conclusions ought never to be mentioned in any but courteous and respectful language. In the next place, you do not allege or say anything from which it may be inferred that you have investigated the question whether there is such relation between specific mental manifestations and the development of particular parts of the brain as to warrant the belief that the brain is a congeries of organs, each organ having a specific intellectual or emotional function. Now, if you have not made such investigation, can you justify yourself in treating contemptuously the convictions of such men as Gall, Spurzheim, Combe, Broussais, Caldwell, Vimont, Ellis, Hunter, Gregory, Otto, and others, who say they have carefully and laboriously investigated the subject, and have found that such relation does exist. I submit, too, for your consideration, whether, independently of its claims as the true physiology of the brain, a system ought to be so slightly treated of which so high an authority as Archbishop Whately said it 'employs a metaphysical nomenclature far more logical, accurate,

and convenient than Locke, Stewart, and other writers of their schools.' But beyond all this, I must express the conviction, not only that you have not investigated the subject, but that you have not attentively read any work of authority on the subject. I found my conviction on this: You attribute to Phrenology the rejection of the observation of internal consciousness; now, no warrant for such statement can be found in any such work. The necessity of psychological observation is in all such works insisted on in connection with careful observation of the development of the brain. It is the phrenologists' method of discovering and proving the relation between mental manifestation and cerebral development. You have, therefore, committed the grave fault of misrepresenting Phrenology, and then sneering at it. Pray, do you not concede that the brain is the organ of the mind? If so, then are not its organization and mode of action among the most important of problems? and are not those persons who devote themselves in a careful, truth-loving spirit to the solution of those problems worthy of respectful consideration?"

Such would be my language to Mr. Mill if our relations were such as to allow me to address him, and in saying this to him I should have in view but one object, that of leading his own just mind to consider candidly the weight due to what I have said, that the remarks might influence his course for the future.

**THE UNIVERSITY OF MICHIGAN.**

THE UNIVERSITY OF MICHIGAN is situated in Ann Arbor, on the Michigan Central Railway, 37 miles west of Detroit. There are three main Departments of the University, as follows: the Department of Science, Literature, and the Arts; the Department of Medicine and Surgery; the Department of Law.

THE DEPARTMENT OF SCIENCE, LITERATURE, AND THE ARTS is devoted to general instruction and discipline. The studies are arranged so as to constitute six courses of study, as follows: the Classical Course, the First Scientific Course, the Second Scientific Course, the Latin and Scientific Course, the Course in Civil Engineering, the Course in Mining Engineering. The Degrees conferred for these courses respectively are, for the first, A.B.; for the second, third, and fourth, B.S.; for the fifth, C.E.; and for the last, M.E. Students who do not wish to pursue either of the above courses, if they are prepared to enter the University, may pursue selected studies, for such a length of time as they may choose. Those who desire it may pursue a special course in Analytical Chemistry, having regular work in the Laboratory.

THE DEPARTMENT OF MEDICINE AND SURGERY presents all the advantages of a fully furnished and first-class Medical School. The instruction is carried on mostly by lectures, and the students are enabled, by availing themselves of the advantages presented, to compose the theses and pass the examinations which

are to test their scholarship and prove them worthy of graduating as Doctors of Medicine.

THE DEPARTMENT OF LAW presents all the facilities that can be desired in a Law School of the highest character.

The number of students during the year closing July 1st, 1868, was as follows: Department of Science, Literature, and the Arts, 418; Department of Medicine and Surgery, 418; Department of Law, 387. Total, 1,223. The number of graduates during the year was as follows: Bachelor of Arts, 34; Bachelor of Science, 5; Civil Engineer, 11; Mining Engineer, 6; Master of Arts, 14; Master of Science, 2; Doctor of Medicine, 80; Bachelor of Laws, 152. Total, 304.

The fund of the University is derived from the sale of lands granted by Congress to the State for that purpose, from which the salaries of the Professors are paid, and hence the charges made to students are very small. It has an excellent library, a medical museum, a museum of natural history, minerals, geology, and the fine arts,—all accessible to the students.

**EXPENSES.**

The only charges made by the University are: to residents in Michigan, an admission fee of ten dollars; to those who come from other States or countries, an admission fee of twenty-five dollars; and to every student an annual payment of ten dollars. The admission fee is paid but once, and entitles the student to the privileges of permanent membership in any Department of the University.

There are no dormitories and no commons connected with the University. Students obtain board and lodging in private families. Clubs are also formed by which the price of board is much reduced. The usual price paid for board in private families, during the past year, has varied from \$3 to \$6 a week. In the Medical Department a fee of \$5 is assessed for the use of the Dissecting Room to those who avail themselves of its advantages. No graduation fee is required, except \$3 to pay the actual expense of the parchment.

**ADMISSION.**

Each candidate for admission shall exhibit to the Faculty satisfactory evidence of a good moral and intellectual character, a good English education, including a proper knowledge of the English language, and a respectable acquaintance with its literature, and with the art of composition; a fair knowledge of the natural sciences, and at least of the more elementary mathematics, including the chief elements of algebra and geometry, and such a knowledge of the Latin language as will enable him to read current prescriptions, and appreciate the technical language of the natural sciences and of medicine.

**MEDICINE.**

[As to the controversy between the Allopathic and the Homeopathic systems of practice we have nothing to do. Each individual is at liberty to select for himself, when ill, the mode of treatment he prefers. He may indulge in



large doses, little doses, or no doses at all. We are frank to confess we like the latter mode the best. Here is what the Michigan University authorities say for themselves:]

In consequence of an Act of the Legislature of Michigan at its last session, granting aid to the University on the condition that a Professor of Homeopathy should be introduced into the Medical Department, much agitation and annoyance have been experienced by its friends; but the Faculty are now happy to announce to the medical profession and all the friends of legitimate medicine, that the Board of Regents, who control the University, at a recent meeting resolved, with but a single dissenting vote, that under no circumstances should such professor be introduced into the Medical College at Ann Arbor; and the Supreme Court of the State having since decided that all previous action of the Board making provision for the establishment of a School of Homeopathy at another place is not a compliance of the law, and such action thus becoming null and void, the Faculty are enabled to assure the profession that the *Medical Department of the University of Michigan is entirely free from the remotest connection with Homeopathy*—that its curriculum will not be changed, and that it will remain, as heretofore, unaffected by any form of irregular teaching or practice.

[Still, Homeopathy, Hydropathy, Eclecticism, and other schools, have their adherents. In America we have no *established* sect in religion nor in medicine; all sects and all schools are free to worship and to practice as they please.

The Michigan University is doing a grand work for the West, and we wish it the best possible success. Each State throughout the Union should follow this example and establish a University. Those who are influential in this great and good work will deserve well of the present and future generations. New York is justly proud of her EZRA CORNELL, whose name is sure to be numbered among the *BENEFACTORS* of the race. Give Americans education, with which to direct their energy and enterprise, and they will set the world ahead.]

### WHAT IS GENIUS?

BY VIRGINIA MADISON.

In the world's history—through all the six thousand years of its existence—there have been comparatively very few of those singularly precious characters that all men acknowledge great.

Human greatness, humanly considered, is at best but little more than a relative term, and wholly dependent upon relative consideration. Passion and prejudice have very much greater control over the estimate of men and events than reason and judgment.

"Some men are born great; some achieve greatness; And some have greatness thrust upon them," is one of those truisms of Shakespeare which takes in effect the form of a proverb, and if considered proverbial, must give rise to the question, "What is genius?"

Is it talent? Almost every man is possessed of some peculiar talent which, if properly exercised, he may turn to account; and we have the authority of Holy Writ to prove that man

is held responsible for the cultivation and improvement of his talent or talents; but this general bestowal of mental efficiency is not what is usually regarded as genius. It has been said that "genius is labor," by which perhaps is understood the education of the talent which may develop genius. But this interpretation sadly clips the wing of that rare inspiration, whose flight, "like the eagle's," is far above the clouds, and whose eyes are not blinded by gazing on the sun, and puts entirely to flight the almost universally conceded belief, that genius, in the literal and positive acceptation of the term, is an inherent, eccentric, extraordinary excellence bestowed by nature, and intended to illustrate the wisdom of nature's God in his dispositions and dispensations to men.

It is true, genius may exist and fail of recognition, unless to excite ridicule or suspicions of insanity. It may exist undiscovered beneath the veil of modesty or the weight of unfortunate or unhappy circumstances. It may exist and, if unexercised or uncultivated, be as useless for good as the "light under the bushel;" or it may gleam with the fitful and erratic flash of the meteor, and leave no trace by which to mark its track upon the firmament of mind. But where genius is developed with the energy which will break all bonds, it rises upon the mental horizon in planetary splendor, and around its possessor feebler satellites revolve and borrow brightness. Genius, like the comet laughing to scorn the established order of intellectual attainment, sometimes astonishes the earth as it mounts to Fame's zenith, and pales and hides feebler fixed stars in the glorious effulgence with which it sweeps across the firmament. Genius, then, is sometimes greatness, but greatness is not consequently genius.

USE OF THE PERCEPTIVES.—Not long ago the Canal Bank of New Orleans was robbed of \$50,000. The skill and ingenuity of the detectives in discovering the robber was really wonderful. On visiting the bank soon after the robbery, they judged that the thief must be a tall man with long arms, to have taken the money from the spot where it had been deposited; and on a minute examination of the lower edge of the railing, upon which he must have stepped, they discovered the imprint of a tack. Hence they argued that the man evidently had worn a machine-made shoe or boot, as in these a steel tack or rivet is always driven about the center or just beyond the shank. The detectives immediately devoted themselves to the study of feet, hoping to catch a glimpse of a sole of a boot with a protruding tack. They sought long and vainly. At length one day in the City Hotel they observed a large man sitting in the reading-room with one foot on his knee, and endeavoring to bend down a tack in his boot with his pen-knife. He was tall, long-armed, and a tack protruded from his boot! It was but the work of a moment to arrest the man. He turned pale, and being taken to the police-office confessed his guilt.

### FALLING ASLEEP.

BY MRS. WILKINSON.

WATCHING shadows coming, going,  
Deeper here, and yonder thinner,  
Softly creeping  
As they go—  
Fitting, creeping  
To and fro  
O'er the pale light's ghostly glimmer,  
To and fro,  
To and fro,  
Like the toiling of the spinner.  
Weird-like visions, how we see them!  
Half-forgotten yesterdays  
Passing, pause,  
And pass again;  
Come and go,  
And come again  
In a pale and dreamy haze,  
Less and less,  
Less and less,  
Swallowed up in nothingness!

### CALIFORNIA "SOME PUMPKINS."

We always liked California—her soft climate and rich soil; her cattle and horses; her rocks, ravines, big trees, and waterfalls! Her gold is rich; her silver is bright, and her grain is good. Now that we of the East are about to become near neighbors with her of the West, we are ready to sing praises to her mountains, and to her men, women, and children. Why not?

There, roses bloom in the open air at all seasons; grapes, oranges, figs, and olives grow in profusion, and all the products of the temperate zone are raised in crops scarcely paralleled elsewhere. The Sierra Nevada contains some of the finest scenery in the world, and the admirers of the Alps will soon be rushing westward to behold Mount Shasta, 14,440 feet high, and towering 7,000 feet above surrounding peaks, making as striking an object as the Matterhorn at Zermatt, which is about the same altitude and rises but 4,000 feet above the range about it. But in these American Alps, Mount Whitney equals in height Mont Blanc, lifting itself 15,000 feet, while it is surrounded by one hundred peaks, all above 13,000! And what can Europe show by the side of the Yo Semite Valley, with its perpendicular walls of 4,400 feet? In this grand range are the deposits of gold which have already yielded \$850,000,000. But gold is not now the chief product of California, the yield being at present but \$25,000,000 per year, which was equaled in value last year by the wheat crop, the exported surplus of which amounted to \$13,000,000! The wool clip, too, amounted to 9,500,000 lbs. Mining is no longer the sole or characteristic occupation, but agriculture and manufactures receive equal attention, and the mining itself is carried on in a fixed, scientific manner, so that the State has now a permanent population, and in two years past has added twenty per cent. to its taxable property. In educational and religious respects similar progress is making. There are 238 newspapers and periodicals

published in the State, of which 28 are issued daily, and 7 are in foreign languages, one being in Chinese and one in Russian. San Francisco has now, including a transient population always large, 133,000 inhabitants.

Chicago is no longer on the borders of the West. She must look out for her laurels. Alaska is thawing, China and Japan are opening, San Francisco is rising! Hoorah!

## Communications.

Under this head we publish such voluntary contributions as we deem sufficiently interesting or suggestive to merit a place here, but without incurring either the opinions or the alleged facts.

### THE WANING STAR.

Thou twinkling orb, with ray serene,  
Attendant on the day's decline,  
No more shalt thou in heaven be seen,  
For thou hast ceased at length to shine.

Long time hast thou in glory shone,  
With clear and undiminished light;  
And now the allotted task is done,  
Art passing calmly out of sight.

Yet brighter far than e'er before,  
E'en at the last thou seem'st to burn;  
Ere yet the light thy radii pour,  
Shall to its native Source return.

Adieu! thou fading star, adieu!  
Thou art an emblem of mankind;  
The living soul departs from view,  
And leaves a darkened speck\* behind.

REV. E. B. LATTA.

### THE BIBLE AND NATURE. THEIR INTERPRETATION.

BY W. H. MULLER, M.D.

THE word of revelation and the works of creation are intimately connected, and while the former is opened by spiritual science, or the knowledge of God and the human soul in its relations toward the countless forms of goodness and truth, or of evil and falsity into which it may mold itself, the latter, or the works of creation, are opened by natural science, or the knowledge of all the objects in the natural world, and of the things pertaining to man's merely temporal nature.

But it may be asked, "What constitutes this connection, or in what does it consist?"

To this we reply, that this connection between the book of revelation and the book of creation consists in a similarity or parallelism in the following points, viz.:

The possession of a common origin.

The possession of a common constitution or method of formation.

The possession of a common symbolism which reveals spiritual events in natural or literal objects and events.

First, then, they are connected by a common origin. God is the author of both. Second, they are connected by a common method of construction, each having the same fundamental characteristics; and by this we mean, that when God creates a world, a plant, an animal, or inspires the composition of a written word, each of these different creations being a product of the same Divine Mind must necessarily bear the impress of that single mind; as God can not go contrary to Himself, there must be a unity, a oneness of method, by which any divine work may always be known. Now mind, whether it be divine or human, consists of three fundamental and mental elements, love, wisdom, power; that is, we love, we know, and we do. The human mind can do no less,—God himself can no more. These three prin-

ciples or faculties go to make up that mysterious and wonderful activity we call mind. That this is so, no one can for a moment doubt. Every one loves his life, and the thousand things that minister to his life and enjoyment. Then, out of these manifold loves are born the thoughts. Every one thinks only about that which he loves, or of that which opposes and threatens his love. Next, all the power that he has proceeds as the third element, from his love and his knowledge conjointly. Extinguish one's desire for anything and he ceases to think about it; the knowledge he had concerning it fades out of memory, and no effort is put forth, no power is exerted. Here, then, is the eternal trinity in unity, in things, seen everywhere and in everything, because it exists primarily in God, the source of all existence.

But again; if mind is thus always threefold, it follows that in every product of mind, each of the three principles of which that mind is composed—love, wisdom, power—must show itself in the thing produced. Love seeks some end to be attained (conjunction with its object). It requires knowledge or wisdom to see the means to attain that end, and finally puts forth power to use those means and accomplish its wished-for result. Thus love, wisdom, power, in God or man, go forth from end by means, to result; and in every work also of God or man these three things co-exist, and may be traced.

Now, if God inspires a book, written in human language, or if He creates a world and peoples it with living creatures, these three elements of His own mind, of His own nature, must, it is evident, be stamped upon each and all of these productions, vividly and brightly in proportion to the capacity of the thing produced, to reflect this three-fold origin. For this reason we say that the word of revelation and the works of creation are intimately allied and connected by a common constitution or method of production, which is ever threefold.

A few examples of this great fact can not fail, we think, to render this very plain. Every created thing is threefold, and in this way, viz.:

It has, 1st. Its own peculiar and individual essence, inmost nature, or quality. 2d. It has a peculiar form, that clothes and covers the essence, as the body clothes the soul. 3d. It has a peculiar influence, emanation, or operation, the joint product of its essence and form, and which affects whatever is susceptible to and comes within reach of that influence.

Thus every mineral has its own essence or essential nature. Arsenic has a poisonous soul or essence; this is clothed with the white crystalline form known as arsenic, and when swallowed its influence causes death. Every plant has its essence or interior nature clothed with a form that perfectly corresponds with it. A pine-tree has a different soul or essential nature from that of an apple-tree, and it therefore appears under a different outward form; and the aroma and influence diffused into the surrounding air, and which flows from its peculiar essence and containing structural form, differs also from that of the apple or any other kind of tree. The tea leaf, and coffee berry are striking and familiar examples of remarkable and subtle qualities embodied in vegetable organisms, and producing effects upon the human system. An apple owes its form and tenure, its chemical composition and structure, to the essential quality or essence which resides within it; while its flavor, odor, etc., result from the interior quality and form (*i. e.*, structure) together. If there were no interior apple essence, or quality, or soul (call it what you will), there would be no interior force to attract the particles of air and soil, and mold them into an apple. As the human soul forms around itself the human body, and shapes it in harmony and correspondence with its own character, giving it also all the power to move and act, so every created thing, whether mineral, plant, or animal, has within itself an interior force or energy, invisible and intangible, having its roots in the ever present yet unseen spiritual world, and in God the only fountain of it.

To bring the argument home to himself, the reader may trace this three-fold omnipresence in his own consciousness. Whatever he desires strongly he will think about, and what he thinks much about he will be apt to talk about. This no one will deny. The thoughts, then, are born from the love, and the speech springs from the thoughts; and not only does the speech spring from and

embody the thoughts, but the tone of voice also, in the speech, reveals the earnestness, fear, hope, or other phase of the emotion that sways the mind at the time. Here we have the three elements, the love, the thought, and the speech, the last containing the second, and the second the first, as end, cause, and effect, or essence, form, and act. It is only by the third thing, the speech, or act, that the desire and thoughts accomplish anything. It is only by means of this third, or operative element, which is always the joint product of the essence and form, that these two exert their power.

Now if the Bible is the word of God, if God is its author, must it not of necessity possess and exhibit this same three-fold character? Most assuredly. Could it be of divine origin if it did not possess this three-fold nature? Why do we know that a horse was made by God, and not by man? It is because it is alive, and moves, and does what no man-made automaton could do. It carries the proof of its divine workmanship in itself, and needs not the majority votes of a learned council to settle the fact that it is God-made. If, then, the Bible be of divine origin, it must likewise carry the evidence of this origin within itself, just as the living animal does. This it is found to do most convincingly; and the disclosure of this great fact, and the means of its ample proof, have come at a most opportune period of the world's history, when throughout Christendom men are throwing off the restraints proper to an infantile and immature stage of intellectual life, and refusing to bow blindly to human authority in matters both secular and religious. If the Scriptures, then, be of divine origin, they, just like a mineral, a plant, an animal, a human being, must be of this three-fold nature. They, too, must have an interior essence, an outer form, and a proceeding operation or active influence.

The essence or interior quality and life of the Scriptures is their spiritual sense. Their outer form is the literal sense which clothes and contains the spiritual sense, as the body contains and clothes the soul.

While the effect produced by reading them in a proper frame of mind is, owing to the influence that proceeds from them, to lift the thoughts and feelings from earthly things to heavenly, this influence or operation is as diverse as the characters of those who read them; for the Scriptures are a grand reservoir of spiritual food, adapted to all states and mental conditions; they are like the blood of the body, from whence the most diverse organs and tissues derive their nourishment; or like the common herbage of the earth, from whence the most diverse animals draw their food. This, then, is the argument *a priori* for the three-fold character of the Scriptures.

And we have, meeting and supporting this argument, *a priori*, the argument from experience, or *a posteriori*. We find that theory is verified by fact; for the spiritual sense, within the literal sense of Scripture, has been found to exist, and has been laid open so unobtainably that thousands would as soon deny their own existence as that of this inner meaning of Scripture. To them this spiritual sense thus laid open is its own evidence of its divine origin. It carries the proof of its truth in itself, just as does Euclid's Elements of Geometry. The latter does not rest upon human authority, but forces conviction upon any one who will give its problems the requisite attention; and with regard to the inner sense of Scripture, the case is precisely analogous to all who come to the investigation with unprejudiced minds.

To these arguments from theory and from experience we may add the following consideration, viz.: That if the Scriptures possess no such internal, spiritual sense, and if their sole divinity lie in the literal sense, then we have the undeniable facts—1st. That the statements of this literal sense are often opposed to well-known and firmly established scientific facts. 2d. That it is often in contradiction to itself. 3d. That a very large part of this literal sense is utterly unintelligible. 4th. That if the Bible possess nothing beyond the literal sense, it is, in that case, a so-called divine work, which is without the stamp of divinity. It is a form without an essence—a body without a soul; and when we have comprehended what we can of its literal sense, or surface sense, there is nothing to be looked for beneath it; while in even the humblest plant or animal, the deeper we penetrate from the surface the more multiplied are the wonders that

\* It is stated that a star, after having shone with unusual brilliancy for about an hour, lost its light, and only a darkened speck remained.

reveal themselves to the observer. As he passes from the merely mechanical form and structure of a tree to its physiological, and then to its central, animating principle, he is led at every step to a higher order of phenomena. And if he would show why the vital principle of an apple-tree differs from that of a peach or plum tree, he must look further than its apparent and tangible properties. If, then, to reach the essential nature or very existence and life of a mere plant or animal we must pass through successive outer coverings first, how much more must it be the case with the Word of God, in which the intense brightness of the divine love and wisdom is veiled over by the literal sense, and thus accommodated, as by a cloud, to the feeblest mental eye or understanding, while the interior glory is opened gradually, in proportion as man's capacity to understand or see spiritual things is opened by the avoidance of evil and the cultivation of good affections?

Again; if God is the author, center, and life of the Bible, as is rightly held by all Christians, and if, nevertheless, this divine word has only a literal, outward, or surface sense as is also maintained, with no far richer spiritual sense beneath, then, of course, it is only a hollow shell with not even as much pith and substance within as the leanest garden weed. But how can the popular theology hold God to be the author and center of the Bible, and yet maintain that it has only a literal sense? The two ideas are utterly antagonistic. One of them *must* be surrendered. If God is the author of the Scriptures, they flow from Him as their central life, and He must fill them brimful with Himself. Therefore this literal sense—this literal history of Jewish events, etc., *must* be full of divine things—of divine meaning—that does not appear manifestly in the letter. And therefore, also, just as depth beyond depth of the marvels of the natural creation opens up to the ardent student of nature, in proportion as his intellectual eye is opened by the study and love of nature, so likewise are depths beyond depths of the marvels of revelation—of the world of spiritual things, opened to the spiritually-minded student of the Bible in proportion as his eye for spiritual truth is opened by the *love* of God—or as he approaches the divine center by likeness of character. To all this must be added the fact, that a thousand questions may be asked of the theology that denies an internal sense to the Bible, for which it has not a word of reply; but which are answered in a most wonderful, rational, and perfectly satisfactory manner by that internal sense, the key to unlock which is the law of correspondence between spiritual and natural things.

In its summing up, then, this connection between the Word and the works of God in outward creation is shown as follows:

1st. They are connected through God their common author. 2d. They are connected through the common three-fold structure or constitution which we have described—common to mineral, plant, animal, man himself—and the Scriptures; to everything in the natural or spiritual worlds, and for the sole reason that God, the source and author of all things, is Himself of a three-fold nature, and must of necessity impart this trinity in unity to all His productions. 3d. They are connected by a common symbolizing of spiritual things, by and in natural.

The literal sense of the Bible is but the outward clothing of an inward spiritual sense; so also the outward forms and phenomena of creation, in mineral, plant, or animal, are in like manner only the symbols of more interior qualities; the deepest and most central of which is something spiritual; that is, something in the mind of God or man, of which such mineral, plant, or animal is the material embodiment, and without which spiritual element as its center and very life, it could have no existence. All created things, then, have a spiritual significance, just as the Bible history of Joseph and his brethren, or that of the journeyings and wars of the Israelites, have their spiritual import. Whether we actually behold outward objects and transpiring events, or whether we read of them in a certain order in the Bible, their spiritual import is and must be ever the same, according to the eternal law of correspondence between things of mind and things of matter, or nature. The mountain, river, tree, and horse that help to form the landscape, and that which one contemplates from his

window, have precisely the same symbolical or representative meaning that they have when the words mountain, river, tree, horse are met with in the Bible; and as already stated, the men of ancient times, before the knowledge of correspondence between spiritual and natural things was lost (it is now being restored), could interpret the meaning of every natural object, and profit by the instruction.

Sounds are the souls or inner things of words; ideas are the souls of the sounds; and emotions the souls of ideas. Here are three steps inward from the outer covering—from dead forms of letters and words—to unlock even the literal sense of anything written.

In any product of human skill—a painting, a statue, a work of architecture—whatever its merits, they lie all upon the surface. But in a living man—in an actual landscape—the outer surface is but a covering to countless wonders within. If man has a spiritual nature; if he has spiritual thoughts and affections that are far above his merely natural ones, as heaven is above the earth, then we say he can not stop in the literal sense of Scripture, but must of sheer necessity continue this unlocking process—must continue to pass from lower to higher, from outer to inner revealings of divine truths, just as long as the soul with its affections and intelligence develops upward. This is not theory; it is fact, as solid as mathematics.

### THE BROKEN HARP.

BELOVED harp! what baleful spell  
Has stole away thy magic charm?  
Thou once could'st make this rapt heart swell  
With love and hope and pleasure warm.  
But now, alas! thy living strings  
To my quick touch respond no more;  
This eager hand no music brings  
From thy still chords, so sweet before.

No more awakes thy olden strain.  
The tearful years have snatched away  
The bliss of youth, and ne'er again  
Can I of love or friendship play;  
The smile of joy that, fading, died;  
The dust of hope, that, crumbled, sleeps;  
Their echoes faint in thee abide,  
Nor wake when my hand o'er thee sweeps.

Farewell, sweet harp! Each former thing  
I deemed so fair is ashes now;  
Of mournful themes I can not sing,  
But weep the tears of utter woe.  
Farewell, sweet harp! Now, from thee, too,  
I must forever, ever part:  
Oh, what a world! Adieu, adieu!  
I leave thee with a breaking heart.

BENJAMIN G. RICH.

### FRIENDSHIP, NORTH AND SOUTH.

AMERICUS, GA.

EDITOR OF THE A. P. J.: *Dear Sir and Brother*—You will observe that I address you as Brother. I do not know that we are Brother members of the Church, Brother Sons of Temperance, Brother Odd-Fellows, or Brother Masons; but we are Brother believers in the great and good science of Phrenology, which harmonizes with the Holy Scriptures, and which teaches us to love and do good unto all of our fellow-men.

We of the South and you of the North should all be Brethren, not only in name but in feeling. For four long years we had the spirit of war and of hatred. We should now cultivate the spirit of peace and of brotherly love. I see in a late JOURNAL that you propose "a statesman for President instead of a military man." To which I say Amen. We want now a man for President who is governed by the spirit of Christianity, and whose delight it would be to see our country living in peace and prosperity. Let us all then encourage this spirit, and inculcate it upon the family as the mainspring of its peculiar joys. Let its language be made to old and young "familiar as household words." Teach it to the school, as a lesson never to be unlearned, as an indispensable part of both youthful and manly enjoyment, and as an

important preparation for active life. Urge it upon the Sabbath scholar, and imbue the opening minds of the rising generation with that lovely wisdom whose "ways are ways of pleasantness, and all her paths are peace." Commend it to the neighbor as the secret of happy intercourse with those about him. Cultivate it in the Church as an imperative obligation, and an essential part of its piety and prosperity.

By the employment of these and other means we should *aim steadfastly at the goal of national peace*, and let our sympathies extend so widely as to embrace the globe, and let our views of duty and faith in God animate us to every effort toward abolishing the curse of war.

We should elect for our *rulers and legislators* men who love peace. We should select for our ministers of the Gospel the "peace-maker," for "How beautiful upon the mountains are the feet of him that bringeth good tidings—that *publisheth peace!*" We should subscribe for and encourage newspapers and magazines that are in favor of peace.

If we would avoid contention, let us obey from the heart that "royal law" which will forestall it with holy, tender sympathies. If we would be happy, let us foster those kind dispositions and sweet affections whose absence is misery, but whose presence is delight. These are the dispositions and feelings that I would cherish toward my brethren of the North, and which I would be glad to know prevailed throughout all sections of our great country. May the Lord hasten the time when that angels' song, which was sung at the birth of Jesus, after having been drowned for centuries in the harsh clamors of human strife, be again heard and echoed by every heart: "*Gloria to God in the highest; on earth peace, good-will toward men.*"

FRaternally and truly yours,

ALEXANDER KING.

### EXTRA-MATERIALISM.

THE solemn and dogmatical manner in which the modern German school of materialistic philosophers (so called) assume the non-immortality of mind, on the supposed logical basis that the *observed* forces of nature, inherent in matter—the known co-existing forces necessarily inseparable from matter—are the ultimate cause of all things, without the primal impressment of an intelligent creative cause for the government of those laws controlling matter, is unfortunately gaining many inconsiderate adherents. I say unfortunately, as such dogmatic doctrine needlessly saps, or attempts to destroy, our cherished hopes of a continued and progressive being beyond this life, as well as our happy and rational belief in a re-union of affections formed here; and also exerts a demoralizing influence upon this life in the thus assumed absence of responsibility to a higher Power for acts performed here. Such doctrine also involves that particular mental blankness associated with the idea that there is no intelligent Power above that of arrogant human nature, which, with all other animals, is thus made to appear to be the mere product of material forces, necessarily as unfeeling as they must be blind in action, having no possible design; whereas natural results are all evidently the effects of design.

It seems to be assumed by these modern philosophers that the forces of nature are adequate to the production of all that exists, including mind. As the inevitable results of the inherent attributes of matter, they attribute to heat, light, electricity, actinism, and such other known forces, the sole moving causes, or motive powers, of all grades of mind and forms of matter. These existing powers, in action, we acknowledge as the *direct* medium in aggregation and dissolution of all forms of matter, but not as the ultimate or primal cause of such effects, which necessarily lies in the infinitude of successive causes as well as successive results, immeasurably back of and beyond those immediately detected causes, as they appear to finite comprehension. To every cause there is an antecedent cause, retrospectively repeated, back to the ultimate or primal cause of all, which is doubtless a creative, intelligent, and designing energy, far beyond our ken. We can no more detect the ultimate cause than we can the ultimate results, even in the divisibility of matter; or comprehend unlimited space.

The infinitude of things, as well as of space, can not



be embraced by the finite. Nature to us is seen through the finite comprehension only, and thus we blindly limit the forces in operation to such of them as we can take cognizance of, and, necessarily, those forces and results would appear the same to us as the all effective, whether they were the ultimate and only existing forces, from known causes, or not; whereas, every force must have a cause, and every cause an indefinite number of preceding causes, back of and producing those we take cognizance of. Present science may attribute to fifty original simple elements all present combinations; whereas future science may reduce that number to one half, as the only detected physical origin of all things, as far as scientists can yet foresee. Some of the recently assumed original simple elements are already considered modifications by combination, as ozone is now thought to be a particular electric state of oxygen—the changed estimate of potash, soda, etc.; thus we can neither grasp all the causes or all the results.

While it is incomprehensible that matter is, of itself, adequate to the adaptation to future wants (always preceding) of contemplated existences, as they have relatively come upon the stage of existence in successive developments, it is wholly impossible that such forces, left to the blind, uncalculating action of matter upon matter (so long as the same is undirected), with whatever tangible attributes we may assign them, should produce intelligence, perception, reason, and will. Here we evidently rise to the dignity of the consciousness of a great First Cause, "least understood," the ultimate origin of all—the Great Unknown to finite minds except in our consciousness of his being, and his self-evident attributes of infinite power, wisdom, and beneficence, as displayed in nature.

For finite minds to limit causes to the perceived is, necessarily, presumptuously wrong, as every cause must have had a cause, as far as we can grasp the idea, to infinity; just as we take cognizance of infinite space by overlapping successive boundaries.

Science, too, is not so far advanced, as yet, and probably never will be, when we can say this or that is a simple element, uncombined; any more than we can presume to detect the ultimate atoms of matter; and until we can detect every such atom, in any apparently simple element, we can not say that atoms from another element are not combined with it to form a compound substance.

All such dogmatic attempts are simply audacious, serving only to display our ignorance of the infinite, in extent, divisibility, combination, duration, forces, and their causes, as well as origin of intelligence and its destiny.

It appears to me very evident that all of this new extreme materialism is built on the unreasoning false hypothesis that all things owe their origin to *observed* forces, proceeding from *known* causes, without the intervention or impress of an Intelligent First Cause; thus losing sight of the essential facts, that causes and their forces are not limited to the *observed*, but necessarily are preceded by an indefinite number of operating causes, far beyond our ken, which may thus center in and emanate from the great unknown intelligent First Cause of all, so far as philosophy can detect, and which the apparent forethought in observed phenomena warrant us in maintaining. Thus we may take comfort, that even as these short-sighted extremists acknowledge that all matter and all forces are alike indestructible, we may infer that the comparatively important characteristics of *mind* forces too are indestructible; and not as they assume, in their falsely based edifice, that its greatest ornament, the mind, is a mere function or quality of a part of its furniture, disappearing, or annihilated, with the changed form of such furniture. It is a little singular that in the changed forms of such, *i. e.*, the death and decay of our bodies, while they claim their permanence in some other form and place, the same may not be admitted for the mind force, simply because they choose to style it a mere function of brain, which is a pet hypothesis with them; whereas the only known functions of the brain are to receive and concentrate nerve impressions from the senses, for the use of the mind to weave into tangible expression; thus conclusively evidencing the independent thought of this *master-working mind* upon the body it temporarily occupies.

Some modern phileosophers seriously discuss time and

space in relation to entity or non-entity, subjectively or objectively; as if time, which merely comprehends duration, and space, simply unlimited area, can be thus treated; even to prove that they are not either, is simply sophistry, not rising to the dignity of a semblance of argument.

Everything in life has doubtless resulted from primordial germs, impressed with formulative laws by an intelligent Creator, adequate, in immense lapse of time, to the production of all existing varieties, without the necessity of direct individual creations; thus in the highest degree embracing the Darwinian theory of development, which origin and results no philosophy can galassay.

CHAS. Z. TOWNSEND.

LOCUST VALLEY, QUEENS CO., N. Y.

### "MAN IN THE IMAGE OF GOD."

A WRITER, in the February number of the A. P. J. says it is "infinitely impossible" that man should be "the image of God" in any sense.

In assuming this position he not only condemns Prof. Agassiz, but our standard religious writers. He also disputes our lexicographers!

He bases his argument on two propositions: 1st. "The term 'Image of God' can not consistently be understood as God's spiritual image."

2d. "Image is exclusively a material, or resemblance of material form."

By reasoning from these propositions, he can, doubtless, make the term "Image of God" appear very absurd. But his propositions are sustained neither by fact nor argument.

The second (which we will examine first) is in direct contradiction to the definition given by Webster, viz.: "Image, \* \* \* 7. An idea, a conception, a picture drawn by fancy."

"Imagination, \* \* \* 2. Conception, image in the mind, idea." Who ever saw a "material" idea, or conception; a "material" image in the mind?

By his "exclusively material" definition of image, Mr. T. only confuses the whole subject.

We have to refer only to those religious writers who speak from high authority, to show that his first proposition is equally groundless. He claims that "it is idle for any to assume that the phrase 'Image of God,' has reference to God's spiritual image."

The only reason he gives for his assumption is, "because such perversion of language has no meaning which can elevate it to the modern conception of Deity."

But if our dictionaries are to be regarded, it is not "a perversion of language," but a legitimate expression. The "modern conception of Deity" must be quite heathenish in his estimation, if it can not be elevated above a material image of God, simply the conception of idolaters. We can say with more propriety, that it is idle for any to assume that the passage had reference to the "material" image of God, "as such language" has no meaning which can elevate it to the modern, or even the ancient Jewish "conception of Deity."

But by reference to the passage in Genesis, we find that man was to subdue the earth and "have dominion over every living thing." He was constituted lord of the world. In this sense he could be considered the image of God.

We find in 2 Cor. III. 18, "But we, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord." Does this refer to the "material" or spiritual image of God? And in Col. I. 15, "Who is the image of the invisible God." Must this passage "necessarily" refer to God's "material image?"

Let us notice one more proposition of his. "If God is infinite, and man finite, then God is infinitely beyond man, so that comparison is infinitely impossible." To illustrate, let us apply the proposition to tangible existence. If the sun is, approximately, infinitely superior to the spark of a glow-worm, then comparison between the two is approximately infinitely impossible.

Who does not see that the immense disparity does not in the least affect the possibility of such a comparison?

In conclusion, if Mr. T. supposes that spiritual existences come within the province of "material" science, let him measure, weigh, or calculate the amount of a man's wisdom or happiness by it.

S. D. HARRIS.

### PRESENTIMENT.

I TOUCH the lyre to-day, and, lo,  
The strain it gravely gives me back  
Falls measured on the air, and slow—  
Its notes are all elegiac.

The day without is summer bright,  
The birds sing clear, the flowers are fair;  
But as the darkness is the light,  
When ill lurks in her secret lair.

As if cold metal bound my head,  
And chains my feet forbad to fly,  
I sit within a nameless dread—  
In gloom hangs low my morning sky.

A something fearful 'waits me here;  
To it I haste, though I would stay;  
I feel, but can not see it clear,  
And can not chide my fears away.

MARIE B. L.

### PERSONAL.

WHERE ARE THEY?—Mr. E. D. STARK, once a photographic writer, then lecturer and practical phrenologist, is now settled, and practicing law in Cleveland, Ohio.—Mr. D. G. DENAY, originally from the East, has taken up his abode in Missouri. He continues to lecture and examine at all seasons, except during the summer.—Dr. J. M. WERTING, having acquired a competency lecturing on Physiology and Phrenology, is permanently settled in Syracuse. He owns a block of buildings there, including the largest public hall in the town.—Mr. C. J. HAMILTON, formerly connected with our office, both as reporter and examiner, is largely engaged in real estate and in the practice of law in Chicago. We have heard his name proposed for a seat in the State Legislature. He is every way adapted to the place,—intelligent, honest, temperate, industrious, and enterprising. He is still unmarried,—his only fault.—Mr. JOHN L. CARY is doing a useful work in practical Phrenology at 722 Chestnut Street, Philadelphia.—Mr. D. P. BUTLER, of Boston, has gone into the Lifting Caro, on quite an extensive scale. He is doing nothing in Phrenology at present, and that field is unoccupied.—Mr. C. S. POWERS is at home, in Minnesota. He will probably soon enter upon a fall and winter campaign in the West.

OUR FORMER STUDENTS NOW IN THE FIELD.—We receive encouraging letters, and occasionally visits, from our former students; and we bespeak for them, wherever they may be, the kind consideration of our friends; they are worthy, and will do no discredit to themselves, or to the cause they advocate.

Mr. DUNCAN MACDONALD, of Michigan, writes cheerfully, and is expecting to engage this autumn in the lecturing field. Hitherto he has been quite successful.—Mr. JOSEPH MILLS, of Ohio, writes us that his heart is in the cause, and he aims to place Phrenology on high Christian ground.—Mr. J. C. MERRIFIELD contemplates spending the fall and winter in western Pennsylvania, Ohio, or Canada.—Mr. PRICE, of Iowa, has been laboring in Pennsylvania since last winter, with marked success. He lectures in the Welsh language to his native countrymen, and in English to those who understand English.—Mr. H. W. EVANS, of Pittston, Pa., also a Welshman, has been very successful, especially in presenting Phrenology to Welsh citizens of the States of Pennsylvania and New York.—Mr. PRICE, of Connecticut, contemplates entering the field this autumn for a winter's campaign.—Mr. ATKINS is at present in Michigan, and we hear a good account of him.—Mr. HARTZ, of Pennsylvania, intends to visit some of the Southern States soon, and we wish him much success.—Mr. DONOR, in a recent trip through Connecticut, met with flattering success in most places.—Mr. HUMPHRIES, of South Carolina, will spend the winter in the Southern States. He is well spoken of as a gentleman, and we doubt not he will give a good account of himself wherever he goes.

And so we hear from various members of previous classes, and not only from them, but of them. We trust they will keep as advised as to their location and movements, and we will keep the public advised.

A CHANGE.—The man who now pays the largest income tax in Newburyport, Mass., began life by working in the Newburyport Herald office for two dollars and a half a week.

## "What They Say."

Here we give space for readers to express, briefly, their views on various topics not provided for in other departments. Statements and opinions—not discussions—will be in order. Be brief.

**PROGRESSION.**—Though wars have not yet ceased, we can see the Christianizing and humanizing effects of progress. And we are warranted in supposing that the time will surely come "when the sword shall be beaten into the plowshare, and the spear into the pruning-hook." Indeed, the Holy Scriptures abound with prophecy of that glorious era of universal peace and holiness. There is a superintending Providence, an Omnipresent Activity, which, like the strong undercurrent of a mighty river, is conducting us to the certain issue—the glorious realization of prophetic vision and lofty aspiration. Yes, the doctrine of the millennium, so often, perhaps, misunderstood, is founded on the wisdom of God revealed in the Prophets, and demonstrated by the great law of Universal Progression. All things were made under this law, and are upheld by it. Yes, all things, from the invisible *animalcule* in our food and drink, up to the invisible archangel of the skies, are the subjects of this divine law.

We aver, then, without fear of successful contradiction, that man was not created and placed here simply for trial or probation, but for progression. Probation is incident to the greater law—trial is one of the means of our progress or improvement. God's purpose is not to try a man, to see whether he will do, for this he already knows, but to develop the individual responsibility and capacities of the soul. Man was created for endless progression in the heavens of everlasting love. If we discover that progress is a law of nature, have we any authority for thinking the law will ever become annulled? If not, what endless prospects present themselves to the aspiring soul! The more we unveil the mysteries of nature, the more we discover the germs of good, and the more we feel that our own globe will one day become the abode of divine order, and then will God's will be done on earth as it is in heaven. Will Jesus' prayer ever be answered? We believe it will, for so he teaches us to believe. Let us, then, trust that voice within us, which has ever caused its accents of peace and harmony to be heard in the midst of those appalling disorders and that frightful amount of misery which man's ignorance has realized all over the globe. The vivifying unbeam, the smiling sky, the limpid brook, the verdant turf, the perfume of flowers—all the infinite and unceasing kindnesses of Nature, deny that horrible malediction which desponding man has imagined weighs upon his terrestrial and celestial abodes. How can we help to bring on this good time? "By resolving to do nothing against, but everything for the kingdom of heaven on earth. Happiness for all being the object, let every action during the day spring from such well-conceived and well-developed thoughts as lead to its attainment. In the evening retire—at peace with yourself—at peace with the divine principles of universal love and wisdom. Be instructed by the past, and by all it has brought you. Be thankful for the present, and for all its blessings. Be hopeful for the future, and for all it promises to bring you. Observe these rules, and the harmonies and the angels of Father-God will be with you, and

"peace on earth and good-will toward man" be realized."

REV. H. C. FISKE.

**TALKING WOMEN.**—Here is a "communication" on the subject which we submit without comment.

MR. EDITOR: In the August number of your JOURNAL is the query—May women talk in public?—with your reply; the reading of which suggested to my mind another query that I would like to have answered: Is there any truth in the reputation that women have always received from men, namely, that of being great talkers? or is it a mere slander of the opposite sex, who, being greater talkers than women, are thereby enabled to keep it alive? If you reply that women are greater talkers than men, I would ask if that fact does not imply their better adaptedness to speak and to teach. If God has thus set the seal of their fitness or "aptness to communicate," is it not worse than arrogance for men to "fly in the face of fact," and say that woman may not speak in public? or do they fear the contrast if their sisters are allowed equal opportunities with themselves?

The August number of *Godley's Lady's Book* has something on this subject, of which the following is an extract:

"LADIES' TALK.—They have a readiness of resource which enables them to say the very thing that is most right at the very moment when it is most wanted. This abundance of ideas and quickness of fancy with which women are for the most part so well endowed, leads, then, in certain cases, to all sorts of good and wholesome results."

**WHAT IT LEADS TO.**—OUR efforts are encouraged, from time to time, by the receipt of a frank acknowledgment like this: "My Dear Sir—I inclose \$3, for which please continue the JOURNAL another year. I should feel it a hardship indeed to do without it for a single month. Through its influence, I have been led to quit the use of tobacco; and I find that I have gained greatly in health, and in the saving of money, by so doing. Since I relinquished the habit, I have felt myself more and more a man. Thinking it would not be uninteresting to you, I would say that by giving up smoking I have saved at least \$110, sufficient to pay over thirty-six subscriptions to your JOURNAL. With my experience sustaining my opinion, I think it very surprising that tobacco smokers do not consider the injury they are doing themselves, and the expense they are at, in continuing this unworthy habit, and I am sure that if they viewed the matter in a proper light, they would be led, like myself, to abandon it. I am sure that very few of the readers of the JOURNAL can continue in a habit so pernicious. Truly yours,

J. G. V.

**A PLACE TO VISIT IN NEW YORK.**—The editor of the *Essex Banner*, Mass., did us the honor to go over our premises not long ago, and thus alludes to his visit in his paper:

Let not our friends fail to call at the Phrenological Rooms, 359 Broadway. Here may be found many works—books—of great value, and when purchased with a direct reference to the needs and aims of the buyers, they are of incalculable value. By the science of Phrenology, man is enabled to know himself, to correct his errors, to strengthen his weak points, and to give a right bias to his efforts in life.

**THE PHRENOLOGICAL JOURNAL** is full of sage, popular, and humorous pieces, profusely illustrated. Our friend Wells is a wise and good teacher. We must agree, however, to disagree on theological matters. We don't believe "Phre-

nology is commissioned by God to show men their mental and moral constitutions."—Rev. J. P. Newman, in the *New Orleans Advocate*.

Ah, my dear Dr. Newman, do you not know what will become of "unbelievers?" Besides, suppose you *know* something which another does not know. Is your knowledge to be offset by his ignorance? When intelligent men *know* the truths whereof they affirm, mere belief for or against can not alter the facts. Here are our claims. The brain is the organ of the mind, as heart, lungs, stomach, etc., are organs of the body, and each performs its special function. The shape, size, and quality of each part indicate its strength and character. Man has a body and a brain. God made both. It is ours to find out all we can of the use or abuse of all the parts. Each part reveals something; hand, foot, trunk, head, face, etc. We study all together, and if you will join our private class in January next, we will engage to convince you that Phrenology, in connection with its collateral sciences, & "commissioned by God to show men their mental and moral constitutions," as no other system, science, or theory now known to man shows them.

**LIFE IN THE SOUTH SEA ISLANDS.**—A lady sends us the following from the Rocky Mountains. She has long been a reader of this JOURNAL, and is active in extending its circulation wherever she can. Here is an extract from her letter:

I am a widow, sixty-five years old. I have been in the Mormon Church more than thirty years. I have passed through hardships and sufferings almost beyond endurance. I have had a deep experience. I was two years on a mission to the South Sea Islands with my husband and four daughters. I have a journal of fifty years' experience. Many incidents in my life, I believe, would be encouraging to a worn spirit and sorrowful heart. I have trusted in God and been delivered in times of trouble. It seems to be your prerogative to write about the great ones of the earth; perhaps your great liberality would induce you to write something about little folks, even Mormons, or Latter Day Saints.

This lady kindly offers to give us an account of her experiences among the South Sea Islanders, and believing it would be entirely new to the readers of this JOURNAL, we are disposed to give the lady a hearing, and our readers something of life from a new place and new point of view. Let us have the South Sea Islanders.

**THE PHRENOLOGICAL JOURNAL** is plain in precept, practical in doctrine, and spicy, withal.—*Hastings (N. Y.) Gazette*.

We esteem the **PHRENOLOGICAL JOURNAL** as among the richest and most valuable of our exchanges. As a definer of man—the physical, mental, and moral man—we are acquainted with none better.—*Kentucky Intelligencer*, Louisville.

The **ILLUSTRATED PHRENOLOGICAL JOURNAL** is one of the finest specimens of magazine literature and art that we have seen.—*Catholic Telegraph*.

**The Methodist Recorder**, of Ohio, says of the **PHRENOLOGICAL JOURNAL**: "There is no periodical that comes to our office which displays more ability in its 'make up' than this. Its views, however, on many subjects are often in direct opposition to our own."

[Now we can not see wherein its views are not in accordance with the truth, and, in the main, with those of the *Recorder*. Specify, please specify, Mr. Editor, wherein we are not agreed; we stand ready to correct all errors. Will the *Recorder* do the same?]

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office, at prices annexed.]

### EXPLORATIONS OF THE NILE.

TRIBUTARIES OF ARTABKHA. The Sources Supply, and Overflow of the Nile; the Country, People, Customs, etc., interspersed with highly exciting Adventures of the Author among Elephants, Lions, Buffaloes, Hippopotami, Rhinoceroses, etc.; accompanied by Expert Native Sword Hunters. Illustrated. By Sir S. W. Baker, M.A., F.R.G.S., Gold Medalist of the Royal Geographical Society; Author of the "Albert N'Yanza Great Basin of the Nile," "Eight Years' Wanderings in Ceylon," "The Rifle and the Hound in Ceylon," etc., etc. With a Supplementary Sketch relative to the Captivity and Release of English Subjects, and the Career of the late Emperor Theodore. By Rev. W. L. Gage, Hartford. Published by O. D. Case & Co. 1868.

We copy the title of this superb work in full, as the best statement we can make of its objects. As to its literary and scientific merits, we can not speak too emphatically. No other writer of equal scholarship has ever explored that wonderful country. The author and his wife, Lady Baker, traveled on camels and horses, living in tents, and subsisting on game for several years in Africa, and now give us as elaborate and highly interesting account of its mountains, forests, lakes, rivers, fish, birds, reptiles, animals, soils, and productions.

The book describes the peculiarities and modes of life of many of the African tribes, and also the habits of the lion, the elephant, the giraffe, the hippopotamus, rhinoceros, ostrich, etc., and the methods of hunting and capturing them. The work contains upward of 600 octavo pages, on fine paper, clear, large type, illustrated with full-page engravings printed on tinted paper, and the whole substantially bound in fancy muellin. It is gotten up in excellent style, by one of the most enterprising and extensive book-publishing houses in America. The work is sold only by subscription. The recent passage of arms between England and Abyssinia is discussed; and the character of Theodore, late king of the Abyssinians, described, with a frank impartiality. \$3 50 to \$5.

### MODERN WOMEN, and What

is Said of Them. A Reprint of a series of Articles in the *Saturday Review*. With an Introduction by Mrs. Lucia Gilbert Calhoun. N. Y.: J. S. Redfield, Publisher. Order from this office.

The articles collected in this convenient form are known by the following titles: The Girl of the Period; Foolish Virgins; Little Women; Pinchbeck; Feminine Affections; Ideal Women; Woman and the World; Unequal Marriages; Husband Hunting; Perils of "Faying Attention;" Women's Heroines; Interference; Plain Girls; A Word for Female Vanity; The Abuse of Match-Making; Feminine Influence; Pigeons; Ambitious Wives; Platonic Woman; Man and his Master; The Goose and the Gander; Engagements; Woman in Orders; Woman and her Critics; Mistress and Maid, or Dress and Undress; Aesthetic Woman; What is Woman's Work? Papal Woman; Modern Mothers; Priesthood of Woman; The Future of Woman; La Femme Passée; The Fading Flower; Costume and its Morals; Pretty Preachers; Spoiled Women.

In one volume, 12mo, handsomely printed and bound in cloth, beveled edges. Price, \$3.

# ISLAND OF THE GIANT FAIRIES.

By Jas. Challen. Philadelphia: Howard Challen.

A light, tripping little poem, with a measure as graceful as the soft ripple of fairy wings. It doubtless intends to commemorate the island of Mackinaw, known in the Indian tongue as the "Island of the Giant Fairies." For those acquainted with that region the poem will have a lively interest.

# LOOMIS'S MUSICAL JOURNAL.

Devoted to the Interests of the Musical Profession, Masonic Fraternity, and Odd Fellowship. Monthly, \$1 a year. New Haven, Conn.

What natural relationship there can be between music and Masonry we are not informed. Certain it is, Mr. Loomis is making a very cheap and interesting periodical. His second volume was commenced on the 1st of August.

Here is a paragraph which he quotes in favor of Masonry:

"Within the folds of this far-spreading organization are united all the races of man—Caucasians, Mongolians, Malaysians, and Indians [what about the Negro? why not include him?]; here, on the common basis of charity, meet men of all creeds—Christians, Jews, Mohammedans, and all sects and religions. An institution of this kind, it appears to us, breathes the very spirit of Christianity, which is a love that would embrace all the human race."

[But will not Christianity itself do all this? Are Masonry and Christianity synonymous terms? May one be a good Christian and not be a Mason? Will one grow in knowledge, wisdom, justice, industry, prudence, purity, temperance, and grace, by becoming a Mason without Christianity?]

# JOURNAL OF THE SPECIAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VERMONT, for the Election of a Bishop. Held in St. Paul's Church, Burlington, March 11, 1868.

We are indebted to Mr. Thomas H. Canfield, the Secretary of the Convention, for a copy of its very interesting proceedings. At this convention, Rev. William H. A. Bissell, D.D., of Geneva, N. Y., was unanimously elected to fill the Episcopate made vacant by the recent death of the distinguished Bishop Hopkins.

# PORTRAIT GALLERY. 3 vols. Leipzig: J. J. Weber.

The "Portrait Gallery" contains the portraits of most of the distinguished statesmen, theologians, philosophers, scientific men, explorers, warriors, authors, poets, artists, etc., of modern times, selected by Mr. Weber from his *Illustrirte Zeitung*. The portraits are engraved in the finest style of German art, each being accompanied by a succinct biography. The single number at hand contains Princess of Wales, N. P. Banks, B. F. Butler, von Cornelius, King of Greece, King of Bayern, Carlotta Patti, Ernest Renan, W. M. Thackeray, and many others.

# MINNESOTA DAS CENTRAL GEBIET NORD AMERIKAS. In seiner Hauptverhältnisse nissen dargestellt. By Edward Pelz. Leipzig: J. J. Weber. 1868.

This useful work is intended more especially as a hand-book for Germans about to emigrate to America. It gives a brief history of the State, its advantages as a place of settlement, its climate, wealth, future, etc. The natural beauties of Minnesota scenery are represented in six well-engraved woodcuts—of Taylor's Falls, Fort Snelling, St. Anthony's Falls, the Minnehaha Falls in Summer and Winter, and the Silver Cascade below St. Anthony's Falls. We commend it to the notice of our German readers.

# HAUSSCHATZ DER LÄNDER UND VÖLKERKUNDE. By Alexander Schoppener. Leipzig: J. J. Weber. 15 numbers.

This treasury of Geography and Ethnology is the collected pictures from all the new literature which portrays "land and people," as they exist to-day in all parts of the globe. It is a remarkable work, and one worthy the attention of our readers. To give an idea of it we may mention that in describing the Chinese, the compiler has selected his material from four different sources. Thus, R. Andree gives us the Character of the Chinese; E. R. Huc, the Freedom of the Chinese, the Chinese as Merchants, Social Life; R. V. Scherzer and E. R. Huc, a Chinese Banquet; E. R. Huc, Chinese Architecture, Floating Islands, Chinese Women, Decay of Morals and Poverty, and so on through the Opium-Eaters, Tea-Drinkers, Religions, Temples, Priests, etc., etc. Each country is treated in this thorough manner.

The work is now passing through a new and improved edition. The engravings, of which the work will contain upward of one hundred and fifty, are finely executed.

# THE SCRIPTURAL CLAIMS OF TOTAL ABSTINENCE. By Newman Hall, LL.B. 18mo. pp. 63. Price, 15 cents. Richly worth \$3. New York: J. N. Stearns, publisher.

Of all the good things this well-meaning writer and speaker ever did, we know of nothing better than this.

# OUTLINES OF THE UNITED STATES GOVERNMENT: Its Origin, Branches, Departments, Institutions, Officers and Modes of Operation. By Anson Willis. New York: N. Tibbals.

We are of opinion that much of the misapprehension, contention, and confusion existing among the masses of the American people on political subjects is due to the widely-prevailing ignorance of the actual character and spirit of our Government. Very few of the rampant, loud-mouthed politicians, who seek to lead, are well informed on national matters, and do not make much effort to post themselves up in the details. One of the essentials to the maintenance of our Government and institutions obviously is, a correct knowledge of the principles involved in them and the nature of their operation; yet how few there are of the professedly intelligent who possess this correct knowledge! This lamentable truth should stimulate inquiry, especially on the part of the rising generation that will soon be called to take an active part in affairs of great moment. Mr. Willis' book is most opportune, and should be generally read. It is written with clearness, and in a style of acceptable brevity. The book is valuable as a work for reference.

# PHRENOLOGISCHE BILDER.—Zur Naturlehre des menschlichen Geistes und deren Anwendung auf Wissenschaft und Leben. By Gustav Scheve. Second enlarged and improved edition: Part IV. Die Phrenologie in der Anwendung. Leipzig: J. J. Weber.

We have received from Mr. Weber this installment of Dr. Scheve's Phrenological Pictures, entitled "Phrenology in its Applications" to Religion, the Right of Punishment, Education, Plastic Art, Politics, etc. The three former parts treat as follows: I. Phrenology in Outline; II. Phrenology and Psychology; III. Phrenology and Medicine. The appendix of German literature on Phrenology is especially valuable. Taken together, the four parts form one of the best works on Phrenology in the German language we have yet seen, and we will give a more extended notice on the receipt of the remaining volumes. We can supply the work at a cost of \$10.

# LITTLE DORRIT. By Charles Dickens. With eight Illustrations. Boston: Ticknor & Fields. 12mo. Cloth, \$1 50.

Another volume of the "Charles Dickens' Edition," and fully up to the standard in style and finish.

# ANDREW DOUGLAS. A Temperance Tale. By the author of "Madeleine," and "Harry and his Dog." 18mo. pp. 322. Price, 75 cents. New York: National Temperance Society, J. N. Stearns, 173 William Street, Agent.

Just the thing for a Sunday-school library, or for the family. Lads who read this, and who remember it, will be less liable to become dissipated. It is strengthening to one's moral nature.

# HANS BREITMANN'S PARTY. With other Ballads. Philadelphia: T. B. Peterson & Brothers. 50 cents.

This humorous collection of rhymes in a medley of Teutonic-English has already acquired much notoriety. The valorous Breitmann in arms and out of arms is very graphically and laughably described. One verse must serve to illustrate our notice of the book:

Hans Breitmann gife a barty,  
We all cot trounk ash bigs.  
I put mine mou to a parrel of bier,  
Und emplied it up mit a schwig.  
Und denn I gissed Madilda Yane,  
Und she shlog me on the kop,  
Und de gompany fited mit dapple-lecks  
Dill de coonstable made oos shopt.  
The humor is certainly as original as rich.

# THE LIVES OF GRANT AND COLFAX. Peterson's Campaign Edition. Price, \$1 in cloth; or 75 cents in paper. T. B. Peterson & Brothers, Philadelphia.

# THE LIFE OF HON. SCHUYLER COLFAX. By Rev. A. Y. Moore, of South Bend, Indiana. With a life-like Steel Portrait. 12mo. Cloth, \$1 50. Philadelphia: T. B. Peterson & Brothers.

At this exciting period in American history, probably no subject will engage so earnestly the attentive consideration of reading Americans as the antecedents of the men proposed by their respective political adherents for the chief public offices of the nation. It were well that the truth were told now, and no seductive inventions in the way of biography palmed off on the people to influence their choice at the polls. There are leading spirits in political circles who appear to possess no conscientious scruples whatever in their zeal and industry for partisan ends. With tongue and pen they scatter libel and calumny to depreciate the character and injure the prospects of those opposed politically to themselves; while they are equally fertile in fabricating attractive and blandishing accounts for the benefit of their favorite "banner men." Early in the field to perform their important part of the "electioneering" enterprise are so-called biographical sketches of the much-talked-of Presidential nominees, some of which are not altogether free from the serious objections of exaggeration and falsehood. The volumes named at the head of our notice, especially the first, take rank among "campaign" literature, but do not appear to be very "loud" in their eulogy of their men. The early history of General Grant is very briefly glanced at, while his connection with the late war is described with considerable detail—that detail being made up chiefly of compilations from dispatches and reports without effort on the part of the biographer to land or extenuate. This is fair. Mr. Colfax is but briefly sketched in the "campaign edition," but in the extended biography of Rev. Mr. Moore, we find all the elaboration desired. This work largely embodies the most noticeable editorials, letters, and speeches

of Mr. Colfax as well as many incidents of his unprofessional and unofficial career. The work has the approval of Mr. Colfax, although not revised by him.

# MR. FREDERICK BLUME, of 1125 Broadway, New York, has recently issued the following new music: The Eye that Brightens when I Come. A Ballad. Music by Daniel Godfrey, 30 cents. The White Rose. Galop. By N. Siedle, 35 cents. The Hillside. Galop. By George Bayer, 35 cents.

**PUTNAM'S MONTHLY MAGAZINE** is reaping "golden opinions" at home and abroad, and, we trust, its full share of "greenbacks." Among all the monthlies, this high-toned journal is second to none in literary merit. The Putnams of the Magazine are as distinguished for their enterprise, taste, culture, and refinement as their great namesake the wolf-killer of Connecticut was for courage and patriotism during the war for American independence. The terms are \$4 a year;—or, *Putnam* and the *PHRENOLOGICAL* together, for \$6.

**LIPPINCOTT'S MAGAZINE** has reached the ninth number of its second volume. It is succeeding. Generally well written—though on the wrong side of the tobacco question—and always beautifully printed, it is a credit to the Quaker City, and to American literature. If it is younger than the *Atlantic*, *Harper's Magazine*, *The Galaxy*, and *Putnam's Monthly*, it is not less vigorous or promising. One thing is certain,—it is issued by one of the leading publishing houses in America, and can not fail. \$4 a year,—or *Lippincott* and the *PHRENOLOGICAL*, \$6.

**MUSIC.**—Mr. A. R. Beers sends us "Ye Sons of Columbia, rekindle the fire." Music by E. G. Spinning. 30 cents. New York: W. A. Pond & Co.

**THE PRAIRIE FARMER** has enlarged its form, and is now a handsome eight-page folio, with new type, printed in Chicago at \$2 a year, by the *Prairie Farmer* company. We should suppose such a journal as this would have, among the *free* farmers of the great West, an immense circulation.

# New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**QUANTITIES AND MEASUREMENTS.** How to Calculate and Take them in Bricklayers', Masons', Plasterers', Plumbers', Painters', Paper-Hangers', Gliders', Smiths', Carpenters', and Joiners' Work. With Rules for Abstracting, etc. By A. C. Beaton. 1 vol. 8vo. cloth. Price, 50 cents.

**THE MANAGEMENT OF HEALTH.** A Manual of Home and Personal Hygiene; being Practical Hints on Air, Light, and Ventilation, Exercise, Diet, and Clothing, Rest, Sleep, and Mental Discipline, Bathing and Therapeutics. By James Baird, B.A. In 1 vol. 12mo. limp cloth. Price, 50 cents.

**FOURTEEN WEEKS IN ASTRONOMY.** By J. Dorman Steele. 1 vol. 12mo. Cloth, \$1 40.

**THE FRESH AND SALT WATER AQUARIUM.** With eleven Colored Illustrations. By Rev. J. G. Wood. 90 cents.

**GOETHE AND SCHILLER. An Historical Novel.** By Louisa Muhlbach. 8vo. Cloth. Illustrated, \$2 25.



**THE LOST CAUSE REGAINED.** By E. A. Pollard. Cloth, \$1 75.

**LIVES AND DEEDS WORTH KNOWING ABOUT.** By Rev. W. F. Stevenson. 8vo. \$1 75.

**MECHANICS' COMPANION.** By Peter Richardson. 1 vol., small 8vo. Cloth, \$3 25.

**THE STUDENT'S SCRIPTURE HISTORY.** The New Testament History. Edited by William Smith, LL.D. 12mo, with Maps and Woodcuts. \$2 25.

**GRANT AND COLFAX.** The Lives of Gen. U. S. Grant and S. Colfax. Portraits and Illustrations. Paper, 85 cents; cloth, \$1 15.

**THE SERVANTS OF THE STOMACH.** By Jean Macé. Translated from the French. Cloth, \$2.

**AMERICAN WATCHMAKER AND JEWELER.** By J. P. Stelle. 16mo, pp. 62. Paper, 80 cents.

**FAMILIAR QUOTATIONS:** being an Attempt to Trace to their Sources, Passages and Phrases in Common Use. By J. Bartlett. Fifth edition. Cloth, \$3 40.

**THE BEAUTY OF HOLINESS.** Illustrated by 2,000 Reflective Passages from the Sacred Writings. By the editor of "Truth Illustrated by Great Authors." Fifth edition. Cloth, \$1 75.

**TODD'S COUNTRY HOMES, and How to Save Money; How to Build Neat and Cheap Cottages, etc., etc.** Also, a Business Directory. By Sereno Edwards Todd, of the New York Times. 12mo. Cloth, \$1 50. This interesting volume will be noticed more at length in the next JOURNAL.

## Go our Correspondents.

**QUESTIONS OF "GENERAL INTEREST"** will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be enclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to include the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "BEST THOUGHTS" solicited.

**RAILROAD TRAVEL.**—The following "rules on the road" are based upon legal decisions, and ought to be universally known. The courts have decided that applicants for tickets on railroads can be ejected from the cars if they do not offer the exact amount of their fare. Conductors are not bound to make change. All railroad tickets are good until used; conditions, "good for this day only," or other admitting time of genuineness, are of no account. Passengers who lose their tickets can be ejected from the cars unless they purchase a second one. Passengers are bound to observe decorum in the cars, and are obliged to comply with all reasonable demands to show their tickets. Standing on the platform, or otherwise violating the rules of the company, renders a person liable to be put off the train. No person has a right to monopolize more seats than he has paid for; and any article left in the seat while the owner is temporarily absent, entitles him to his seat on his return.

**A QUANDARY.**—In a family of my acquaintance a new book was accidentally blotted with ink—writing ink.

I would like to know how the stains can be removed without injuring the print and paper.

Ans. We know of nothing that will accomplish the desired object. The acid property of writing ink gives it the quality of permanence for which it is esteemed. The ink ordinarily used in printing does not sink into the paper like writing ink, and may be removed quite readily. Writing ink, unless it be of the specially indelible kind, may be removed by chemical agents from paper with a smooth or glazed surface without materially injuring the paper; but ordinary book paper is of a spongy texture, so that the removal of the ink would most likely involve the destruction of the paper. Blue ink is chiefly made from Prussian blue, and is less influenced than black ink by physical causes, i. e., chemical agents have a less effect upon it.

**CONJURATION.**—Would you be so kind as to inform me if there is such an art as that of *Psychomancy*, and can it be acquired by practice? Can it be in such a degree acquired that I could instantly arrest the attention of any person that I desire to become acquainted with? How can it be acquired? Have you any books relating to it, and that will show the *modus operandi*?

Ans. No. There is nothing in it. The "Library of Mesmerism and Psychology" gives all the information in regard to the whole matter of fascination, charming, and of such influences as come under the head of "Psychomancy." There is no end to the pretensions of ignorant quacks who get their living by deception and fraud. All that is known to be true on animal or human magnetism and its *modus operandi* is contained in the work referred to.

**EXPENSE OF A COLLEGE EDUCATION.**—What is the expense of obtaining a college education? Can a man of fair talent and a good English education make Phrenology profitable as a profession?

Ans. The expense of a collegiate education differs in different localities, the tuition being higher in some institutions than in others, and the price of board and room being more or less, according to the place. In the city of New York it costs more for board, room rent, etc., than it would cost in some of the rural districts. In order to enter college, considerable preparation is necessary. Say two years' study at an academy, even after one has what would be called a good English education. A full collegiate course occupies four years, and the tuition will average from \$75 to \$100 per year, and board, say \$4 a week, or \$96 a year, and then there are incidental expenses besides. The books for the whole academic and collegiate course will cost probably \$100. In some places one may go through college for twelve hundred dollars; in other places it will cost fifteen hundred dollars. This, of course, is exclusive of the clothing and the time of the student.

In regard to Phrenology, it is very proper for one who follows it as a profession to be a thorough classical and scientific scholar, though it is not absolutely necessary, any more than it is for a physician, a lawyer, or a clergyman. Classical learning does much to give polish and mental culture to a physician; but one who has a good English education can be a physician or a phrenologist, and secure respectability and success. Two hundred dollars will furnish tuition, books, and board for a phrenological student, and give him a small but not outfit on which to commence business. The profit to be derived from pursuing it as a profession will depend greatly upon the talent of the man, and

also upon the amount of knowledge and culture he possesses on the subject. Those who are qualified by natural endowment and proper instruction, can do as well as they could in law, in medicine, in engineering, and better than men average in mercantile pursuits. The phrenological profession has a tendency to cultivate the man, to train his faculties, and to keep him growing as a human being.

### POEMS BY McDONALD CLARK.

—Can any one furnish us with a copy of McDonald Clark's poem, in full, which contains the couplet—

"When twilight lets her curtain down,  
And pins it with a star?"

**NEGRO DEVELOPMENT.**—If the radical defect of the negro is a want of due nervous development (page 63, A. P. J., August), why need that portion of the colored race among us who have ample development of the anterior and coronal regions of the brain possess seemingly inferior qualities and abilities to the white race with similar development and formation throughout?

Ans. When you find a negro with a cerebral development equal to the average white man, and with a temperamental organization also equal to the white man's, there will be found in that negro as much mental capacity as in the white man. There will be no seeming of equality, but a real equality. A marked difference between the white and black races exists in their respective temperaments.

**IS HE A QUACK?—AN INVALID** lady correspondent writes us from the South, to inquire if a certain person in Philadelphia, who styles himself Dr. Young, and who advertises "Preventive Powders," etc., is a quack? In reply, we answer yes. He is not only a quack, but a low, filthy fellow, whose influence is all bad. He is even worse than his neighbor of the so-called "Howard Association"—a private concern used to trap "Indiscreet young men." We repeat, all these advertising "No-cure-no-pay" doctors are low, bad men, who rob, poison, or defile all they touch.

**STUDYING FRENCH.**—The following works will enable one to study French with facility:

Ahn's French Method. With Pronunciation. \$1 50.

Ollendorff's French Grammar. \$2.

De Fivas' Elementary French Reader. \$1 15.

Surenne's French and English Dictionary. \$1 75.

Surenne's Manual and Traveler's Companion. \$1 40.

### IS THE NEGRO A MAN?—

"There is a lawyer in our vicinity who makes stump speeches, and wields a great influence among the baser sort of people; and among the many falsehoods he utters is one that the negro is not a man, and he tells his hearers that Fowler & Wells support him in his theory."

Ans. Whoever asserts that Fowler & Wells do not regard the negro as a man is, to say the least, laboring under an unmitigated error. We are not alone in the opinion that some races of men stand higher than others in the scale of intelligence and power. The Chinese, the Japanese, the American Indians are not equal to the English, the French, the German, the Italian, and other branches of the Caucasian family. But the negro is undoubtedly, in this country, superior to the Indian in some respects. He has less force, less pride and will-power than the Indian, but quite as much intelligence, and a great deal more of the moral and religious elements in his composition. He

readily comes into the habits of civilization, while the Indian will not work, lay up no property, and lives from hand to mouth. History gives us specimens of full-blooded negroes who have stood forth the peers of able white men. Toussaint l'Ouverture was the peer of the best men of his age; and there are men in Haiti more and in Charleston as black as the above lawyer's lies, who know how to manage business and can make their hundreds of thousands of dollars. We fancy that anything less than a man would not be able to do this. But any man who says the negro is not a man is either a knave or fool, or a cross between the two, and does not deserve the confidence of the lowest cloidhopper. We pity the audience who could believe such statements. Doubtless the negroes in this country and in other countries have less intellectual brain than white men. The same is true of the Chinese and the American Indian, and the same is true of the lower ranges of our own white population.

**"INSANITY."**—In a family, if one of the parents has been slightly affected with insanity, it is probable that the children will be similarly affected, and should they discard the idea of marriage on that account? If they were to become insane, at what age would the symptoms be likely to appear? Can the hereditary influence be overcome by a good constitution and correct habits?

Ans. It depends much upon the cause of insanity. Some people have no predisposition to this infirmity, but simply a susceptibility to nervous excitement; some persons become light-headed or aberrated if their digestive system gets out of order; others, if their reproductive system is deranged; others if they have depressed conditions of ambition or are troubled in property matters. Each has his source of excitability, and the result, though it is in general denominated insanity, is as different as the faculties through which it is manifested. A mother may be insane from some special cause, and her children not inherit the tendency at all. Where, for several generations, insanity has been cropping out in a family, it would not be safe to count on exemption from the malady. In a family, six out of ten might escape, but the chances would be against them. There are many more insane people in the world than is generally supposed; perhaps there are not more than five real sound sane persons in fifty, and not more than one in a hundred who would show such marked eccentricity as to awaken general suspicion of his insanity. Probably three-fourths of the insanity of this age originates in an abnormal use of the faculties; the straining of all the powers in the pursuit of wealth, in the pursuit of education, and the greedy grasping for advancement, are prolific sources of mental breaking down; and the bad habits, the stimulants, tobacco, the lust which abounds, tend to unhinge the minds of persons in a frightful degree. Temperance in the use of all things allowable, and abstinence from others, a calm trust in Providence and active religious sympathy, free from bigotry, intolerance, and superstition, have a wonderful effect in raising the mind above morbid conditions. Ambitious passions, exercised under the whip and spur of intemperate habits, make shipwreck of mental soundness, by overburdening the parts through which the mind acts, and our surprise is excited by the endurance shown by men in retaining their senses so long, notwithstanding the excesses into which they plunge.

**BOOKS—PRICES.**—We can send by mail, post-paid, a copy of "Boget's Thesaurus," for \$2; "Crabbe's Synonyms," \$3 80.

**VEGETATING INSECT.**—Is there any truth in the statement of there being an insect called *abishero*, which on being put in the ground the legs take root and the body puts forth leaves and becomes a plant of a yard in height?

*Ans.* We never heard the statement before, and should not have believed it if we had heard it.

**FACULTIES FIRST DEVELOPED.**—What faculties of the mind are first developed?

*Ans.* The first faculty called into action is attentiveness; second, those of perception.

**ARTIST.**—What phrenological organs are required to make a good artist?

*Ans.* All that are required to make a good mechanic, and imagination added. In other words, large perceptive, large Constructiveness, Imitation, and Ideality, and as much of the manly and the moral qualities as may be, with a fine temperance, and an earnest and somewhat enthusiastic nature.

**Too MUCH FLESH.**—Reading your answers to Correspondents in the July number, has suggested to me the idea of applying to you for advice on the opposite subject, viz.: of decreasing weight, or how to make a fleshy person lean without absolutely injuring the health. I drink nothing at meals except water, and eat very little meat or greasy diet. If you will please give me a few hints on this subject, I shall be very grateful for the information. Please answer this in your very next JOURNAL, and oblige one of your most devoted friends and readers.

*Ans.* For a full discussion of this question, see "Our Annual of Phrenology and Physiognomy—combined—" under the title of Fat Folks and Lean Folks. 60 cents.

## Publisher's Department.

**THE SIZE AND PRICE OF THIS JOURNAL.**—QUESTION.—We desire the opinion of our readers as to the future of the A. P. J. First. It now has forty quarto pages a month, and rates at \$3 a year. Shall we reduce its size and its price one third, making it \$2 instead of \$3? or, shall we keep up both its present size and price?

*Second.* What of its shape? Shall we continue it in its present quarto form, or shall we change it to an octavo magazine? Its earlier volumes—up to 1850—were in the usual octavo shape. The present quarto began in 1851.

We wish to confer with those interested, and to adopt that plan which shall seem the most desirable to all concerned. Our object is to make the JOURNAL subserve the interests of the cause to which it is devoted; disseminating, widely as possible, all that is true and useful in our God-given science.

When writing to this office, readers will confer a favor by giving us their views in brief. No change will be made in the present volume or during the present year. There is time enough to consider the subject for 1869. Reader, what say you?

**NOT IN TIME.**—We frequently receive advertisements for this JOURNAL entirely too late for insertion in the current number. We repeat what has been already announced, that our JOURNAL goes to press

a month in advance of its date; all excepting the cover, which follows immediately thereafter, being then complete; and to insure insertion, announcements must reach us at least five weeks previous to the time they are expected to appear.

**SPEAK IN TIME.**—We would again call attention to the WALTER GRAPEVINES, which we are enabled to offer as premiums. For five new subscribers, at \$3 each, we will give one of the \$5 vines. Our friends in city or country can club together, and by placing the vine in the hands of one of their number to propagate, may each secure vines the following season. For a full and complete description, and list of rates at which we supply this valuable Grapevine, see August number of the JOURNAL.

**A SPECIAL PREMIUM.**—We offer as a special premium for a club of forty new subscribers to the PHRENOLOGICAL JOURNAL, at \$3 each, a copy of the NEW AMERICAN CYCLOPEDIA, which comprises sixteen large octavo volumes of 800 pages each. Price, \$80, net cash.

The important work contains an inexhaustible fund of accurate and practical information on Art and Science in all their branches, including Mechanics, Mathematics, Astronomy, Philosophy, Chemistry, and Physiology; on Agriculture, Commerce, and Manufactures; on Religion, Law, Medicine, and Theology; on Biography and History, Geography and Ethnology; on Political Economy, the Trades, Inventions, and Politics; on Domestic Economy, Architecture, Statistics, the Things of Common Life, and General Literature. The work is a library in itself; opening to the student and general reader the whole field of knowledge.

No American library can be said to be complete without a work of this kind. Here is an excellent opportunity for those who do not feel able to purchase the work to secure it at the cost of comparatively little time and trouble. A club of forty ought to be made up in every village. If several persons choose to combine their efforts and secure the club together, they may do so, and own the Encyclopedia in common. Such a work is a real necessity in every neighborhood, second only to a large library.

**MR. LODGE, of New Jersey,** again places us under obligations for the skulls of a dog and a cat, which now grace our museum. Accessions are constantly being made by thoughtful friends, who have our thanks.

## General Items.

**BOSTON ONE HUNDRED YEARS AGO.**—Mr. Alfred L. Sewell, the very enterprising publisher of *The Little Corporal* of Chicago, Illinois, has republished Paul Revere's Picture Map; which is worthy a place in the portfolio of every American. The editor says:

The name of PAUL REVERE is one of the most honorable connected with the first scenes of the Revolutionary War. He was one of the famous Boston Tea Party, and in many ways rendered signal service to the Colonies in their efforts to rid themselves of British tyranny. Paul Revere was a silversmith, and engraved some of the first pictures ever made in America. One of these was made in 1768, just one hundred years ago, and is a view of eight ships of war, landing British troops in Boston Harbor, for the purpose of "supporting ye dignity of Britain, and chastis-

ing ye insolence of America." Its size is 10 by 15 inches, besides the margin, and there are only two or three copies of it known to be in this country.

We lately paid fifty dollars for one of these copies of this curious, old picture, and have just published a fac-simile of it, for the benefit of *The Corporal's* children.

**"MORE MYSTERY."**—"The Pendulum Oracle." This is the name given to a new toy advertised in all the papers, and in the A. P. J. among the rest. Those familiar with "Bonaparte's Oraculum" may guess the character of this. It is a piece of circular pasteboard, printed with words, figures, etc., accompanied with a little wooden ball, with a string and a ring. The "oracle" is placed on a table, the ball held over it, and in answer to such questions as may be put, the ball is expected to swing toward a certain word or figure. For example, if the age of one present be asked, the ball will move toward the figures, from 1 to 30. Or, if it relate to marriage, and the question be put, "When will he propose?" the ball is expected to move to the name of the month—be it anywhere from January to December; and so on to the end. That it will furnish a dollar's worth of amusement in a company of young people there can be no doubt.

It is believed that the South, where good crops have been secured, will afford good fields for competent lecturers and examiners. There are no practical phrenologists at present in California, nor in any of the new Territories.

**SKULLS FROM THE ROCKY MOUNTAINS.**—The artist, Mr. J. A. Kuhn, now sketching at Port Townsend, Washington Territory, promises us a few rare specimens of crania from that far-off region. Mr. K. will also bring a portfolio well filled with photographic views of the magnificent scenery abounding in that wonderful country.

**NEW YORK MEDICAL COLLEGE FOR WOMEN.**—The sixth annual session of this institution will commence the first Monday in November next, at their new building, corner of Twelfth Street and Second Avenue. Dispensary at the same place.

**SWEET HONEY FROM "NEAR THE LAKE."**—While men hoe and plant, mow and reap; and while women cook, wash, and dress,

"The little busy bee  
Improves each shining hour,  
And gathers honey all the day  
From every opening flower."

And then we sinners take it away from them! Where is the justice in that? Not to moralize more on the point, we are in truth bound to confess that we like honey! especially that clear, white sort in the comb, made on white clover blossoms, lilies, and roses—such as we received from our friend George C. Turner, of Fair Haven, Cayuga County, N. Y., close to Lake Ontario. Why, the honey itself is as fragrant as the richest nectar; and its flavor! we can compare it to nothing but itself. And this makes us wonder why every farmer doesn't keep bees; cultivate orchard fruits, sow clover, etc., on which the bees could live, grow fat, and lay up a lot of sweetening for winter. It is easier to grow honey than butter. Then why not?

**LONG LIFE.**—There lives at Whiting Bay, Island of Arran, Scotland, a centenarian who was a companion of

Robert Burns. His name is Ebenezer Baillie, and he is a native of Dalrymple, near Ayr. He was born May 7, 1767, thus making him 101 years and three months old. When a boy he was at school and slept in the same bed with the poet; his brother, a tailor, also made clothes for him, and the two amused themselves writing verses together. Ebenezer came to Arran eighty years ago as a weaver, but farmed a little, and in summer employed himself at the herring fishing. He worked at weaving till he was ninety years of age. For the last six years he has mostly been confined to bed, but the other day he was sufficiently well to sit on a chair and have his likeness taken by a photographer. His faculties, we are told, are all sound; and, as he is intelligent and has a correct memory, he can talk freely of events which happened ninety years ago. He has a large and well-built head, has been a temperately living man, and, notwithstanding his great age, has the appearance of living for some time yet.

"Temperate living." There is great significance in those words. Our modes of living have much to do with prolonging or shortening our lives. Most men—young and old—we meet are sick. One thinks it necessary to use cod-liver oil, another bitters, another tobacco, porter, "peach pits," and so forth. Nearly all dose one way or another. Hence they must be sick.]

**THE METHODIST, "A National Religious Newspaper."** What is the meaning of this sub-title, "National?" Are we to have, in America, a national religion? and that, of the Methodist persuasion? Our readers may find the prospectus on another page, and judge as well as we; but we take it to mean that the Methodist newspaper intends to occupy a broader field than that of the official Methodist press. All official Methodist papers are local in circulation, representing certain patronizing Conferences. It is expected that each journal will confine active efforts, so far as circulation is concerned, to its own immediate field. The Methodist aims to be more than local both in circulation and the character of its contents, adapting itself to the Methodists of the whole country. In other words, it is designed to be the central organ of the Methodist Episcopal Church, and yet so entirely catholic in its spirit as to adapt it to all Christian people of whatever name.

The paper is ever fresh, crisp, and comprehensive. Sermons—every week—by Henry Ward Beecher, Newman Hall, or by their own bishops and ministers, are given. It is nicely printed, and every way worthy the very liberal patronage it already enjoys. We hope all our readers will inclose a two-cent stamp to the publisher, and ask for a sample copy, after which, if they approve, they may subscribe.

It will be seen that all those subscribing now or at any time previous to the 1st of the next year, will receive the paper for the balance of this year free, thus giving those who subscribe now, fifteen months at the price of one year's subscription.

**THE ROUND TABLE.**—Among all the literary weekly newspapers published in this country, the *Round Table* stands at the head. Its writers are educated men; and if they did not sometimes walk "on stilts," they would make a more popular, if not so scholarly, journal. Authors, preachers, artists, book and magazine publishers, and literary men generally, patronize the *Round Table*. This journal is fashioned after the best European models, and is the most creditable specimen of newspaper typography published in this city or country. Of its politics, science, and religion it must speak for itself. Specimens will be sent in accordance with advertised terms.



## LIFE INSURANCE.

WHAT is its use? The American philosopher, Benjamin Franklin, is reported to have said, "A Policy of Life Assurance is the cheapest and safest mode of making a certain provision for one's family." Lord Lyndhurst said: "A Policy of Life Assurance is always an evidence of prudent forethought; no man with a dependent family is free from reproach if not assured." Professor De Morgan said: "There is nothing in the commercial world which approaches even remotely to the security of a well established and prudently managed Life Assurance Company." Henry Ward Beecher said: "Once the question was, 'Can a Christian man rightfully seek Life Insurance?' Now the question is, 'Can a Christian man justify himself in neglecting such a duty?'" Eliza Wright said: "As population, intelligence, and refinement advance, Life Insurance must become a more essential part of the social fabric."

Where one has no family to provide for,—if he be a MAN, he ought to have a family—he may have relatives whom he would be glad to benefit. Or he may wish to endow a school, a college, or found a public library, a church, or a public park. Is there a man who has no desire to do some permanent good in the world?—some act for which he may be kindly remembered? Here is the way to do it. Take out a paid-up Life Policy and make it over to the person, relatives, or charity you would establish and perpetuate. The cost is moderate—the benefit great.

But in what company shall we insure? That is a matter for each to decide for himself. Of late there are springing up companies of "specialists." In London there is a Quaker Life Insurance Company, in which only "Friends" can be insured.

In New York we have a company managed by, and in the interests of, Methodists Israelites being excluded from certain fire insurance companies, will, we presume, establish Jewish companies, and shut out Christians. Why not? Why not "birds of a feather" together here as elsewhere? And now we have a HOMEOPATHIC Mutual Life Insurance Company—see advertisement—in which all who are treated, when ill, according to Hahnemann, can be insured at a lower rate. This, we learn, is the case in England.

The New York Homeopathic Life Insurance Company is founded upon two prominent ideas, namely: 1st. That the adoption of what is called the Homeopathic practice in medicine may be safely relied upon to lengthen human life, and thus diminish the amount necessary to be charged for insuring a life at a given age. 2d. That it is not necessary to a safe and legitimate Life Insurance business to follow the custom now generally prevalent, of charging for premiums a sum confessedly higher than is required to insure the risk assumed, with a view to returning the overplus in the form of dividends.

Persons curious to know the creeds of all the various schools of medicine, Allopathic, Homeopathic, Hydropathic, Eclectic, Thompsonian, Magnetic, Mesmeric, Heretic, and the rest, may find a complete history of them all in the "Illustrated Hydropathic Encyclopedia," published at this office, price \$4 50, post-paid.

Here is what Dr. James Johnson says of medicines and of the experimenters: "I declare it to be my most conscientious opinion, that if there were not a single physician, or surgeon, or apothecary, or man-midwife, or chemist, or druggist, or drug in the world, there would be LESS MORTALITY among mankind than there is now."

On the 4th of May, 1868, the Surgeon-General of the Army of the United States ordered calomel and tartar emetic to be struck from the list of army supplies.

Dr. John Forbes, physician to Queen Victoria, says, that "Nature often cures in spite of the doctor," and adds, "things have come to such a pitch that they must mend or end."

According to Dr. Routh (a distinguished physician), the statistics of diseases treated homeopathically and allopathically are as follows:

	Deaths under	
	Homeopathy.	Allopathy.
Inflammation of the lungs .....	5 in 100	23 in 100
Dysentery .....	3 " 100	22 " 100
Pleurisy .....	3 " 100	13 " 100
Inflammation of the bowels .....	3 " 100	13 " 100

Of the correctness of this table we know nothing. But, if true, we should agree with Doctors Johnson and Forbes, that the little medicines given by the homeopaths are less fatal than the larger doses given by other schools. But why not get up a company by the rules of which no drug medicines are to be given? Would it not put the death rate still lower? Here is a chance for the hydropaths or water-cure doctors.

HERE ARE THE KINDS OF INSURANCE OFFERED BY THE H. M. L. I. CO.—They issue all the approved forms of Policies, with provisions rendering them non-forfeitable for failure to pay premium, or surrender of the Policies within ninety days.

**POLICY FOR LIFE.**—This is a policy on what is called the "ordinary life plan," by which the Company agrees to pay a certain sum at the death of the assured, on condition that he shall pay the Company annually while he lives, a certain sum by way of premium. This was the first, and for a long time the only plan of Life Insurance.

**TEN-YEAR LIFE POLICY.**—By this plan the assured pays all his premium in ten years, and then has no more to pay—the Policy being payable at his death. This is the favorite policy.

**ORDINARY ENDOWMENT.**—This Policy promises to pay the assured himself a certain sum of money at an age agreed upon, or to any person designated by him, in case he dies before reaching such age, on condition of receiving a certain sum in premium during every year of his life, until the time appointed for the payment of the Policy.

**TEN-YEAR ENDOWMENT.**—This Policy is the same as the last, except that, like the ten-



year Life Policy, it provides that the premium shall be all paid in ten years, however long the time before the Policy becomes payable.

**TERM POLICY.**—This table provides for cases where a party desires to secure another for a loan or a credit, expecting to terminate the obligation within a given time. It insures for one or seven years, those being the terms which experience shows to be generally required in such cases, etc.

Now, we shall not oppose this enterprise. On the contrary, we wish it success. We see in it something educational. It will tend, so far as it goes, to dissuade people from killing themselves by drugging and dosing.

If any of the benevolent readers of the PHRENOLOGICAL JOURNAL choose to take out a Life Insurance Policy for \$5,000, \$10,000, \$20,000, or for \$100,000, and will assign the same to the Phrenological Society, it would be cheerfully accepted, and, at the proper time, the funds would go toward establishing an institution whose usefulness promises to be coequal with man's necessities. Let us have it.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y. *tf*

**SPURZHEIM.**—Photographs from Lizar's superb engraving of Spurzheim, from an original drawing by Madame Spurzheim. A magnificent head and face, 4-4 size, \$1; "carte-de-visite" style, 50 cents.

S. R. WELLS, 389 Broadway, New York, or JOHN S. D. BRISTOL, Detroit, Mich.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physlognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**SOMETHING NEW TO LECTURERS.**—We have for sale a large poster, 29 by 43 inches, with more than fifty illustrative engravings, including our largest symbolical head, handsomely printed in colors, at \$12 per hundred copies; also a smaller size, which we call pictorial poster No. 2, and may be had at \$3 a hundred. These are particularly recommended to Lecturers, being printed with blank spaces for inserting the name of a lecturer and the date and place of his lectures. These posters are handsome, and well calculated to attract the public attention. They will save lecturers much time and money, by rendering it unnecessary for them to get up bills in each town as heretofore.

Besides these posters, we have an excellent circular of THREE 12mo pages, containing a statement of the UTILITY OF PHRENOLOGY, with the TESTIMONIALS of distinguished men as to its truth and importance. With these three pages may be printed another page, giving a PROGRAMME of lectures to be given in any particular place. This circular of three pages—the fourth in blank—can be furnished at \$5 per thousand; or, if the programme be printed here with the other three pages, it may be had complete at \$8 50 per thousand. Samples of the posters and circular will be sent from this office, post-paid, on receipt of 30 cents, and orders for large quantities will be promptly filled by S. R. WELLS, 389 Broadway, New York.

MRS. E. DE LA VERGNE, M.D., 325 ADELPHI STREET, BROOKLYN.

**MUSIC—VOCAL AND INSTRUMENTAL.**—The undersigned will instruct individuals or classes by the month or the quarter, on favorable terms, at their own residences. She refers to Rev. Dr. G. J. Geer, of St. Timothy's Church, New York. Address MRS. MARY MARCUS, 745 Eighth Avenue, bet. 51st and 52d streets, New York. *Aug., tf*

## MORE MYSTERY.

## PLANCHETTE OUTDONE.

## THE PENDULUM ORACLE!

## MOVES FOR EVERYBODY!

Answers any question at ONCE. Will tell your inmost thoughts, and astonish as well as amuse all who consult it!

## PRICE ONE DOLLAR.

To be had at retail of SCHIFFER & CO., 713 Broadway.

Trade supplied by WALTON VAN LOAN, 111 William Street, New York.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$30 a column.]

## Webster's School Dictionaries. New Editions. Illustrated.

This popular Series is very justly regarded as the only National standard authority in ORTHOGRAPHY, DEFINITIONS, and PHONOLOGY.

**Webster's Primary School Dictionary.**—This work may be used as a text-book for teaching Spelling.

**Webster's Common School Dictionary.**—With the improvements made this book can now be advantageously used as a text-book for systematic instruction in Spelling. The illustrations have been selected with care, and with a view to usefulness rather than mere ornament.

**Webster's High School Dictionary.**—In the hands of an accomplished teacher, this volume may be made highly useful in Schools, since it furnishes material for a valuable course of exercises on words, including their orthography, pronunciation, derivation, composition, syllabication, and the like.

**Webster's Academic Dictionary.**—New Edition, with valuable additions and improvements; a most valuable text-book for systematic instruction in the English Language. Finely Illustrated.

**Webster's Counting House and Family Dictionary.**—With important additions, improvements, and appropriate illustrations.

**Webster's Pocket Dictionary.**

**Webster's Army and Navy Dictionary.**—By Capt. E. C. BOYNTON, of West Point Military Academy.

Correspondence and Orders will receive prompt attention. Address the Publishers.

WILSON, PHINNEY, BLAKEMAN & CO., 47 & 49 Greene Street, New York.



# A NATIONAL RELIGIOUS NEWSPAPER.

FREE TO THE END OF THIS YEAR

TO

ALL NEW SUBSCRIBERS.

## THE METHODIST;

AN EIGHT-PAGE WEEKLY, RELIGIOUS AND LITERARY.

PUBLISHED IN THE CITY OF NEW YORK.

This Journal has now entered upon its Ninth year of highly successful publication. It has been such as to win the approbation, not only of the denomination whose it bears, but of all Christian people of whatever name or sect. It commands the literary ability of the

### METHODIST EPISCOPAL CHURCH,

represents loyally and courageously its various interests as well as the great religious interests of the age. It circulates a pure Literature, furnishes Religious intelligence from the various departments of the Church; has an able Foreign and Home Correspondence, and aims to cultivate a spirit of unity among all Christians.

THE METHODIST is and ever has been the uncompromising Advocate of

### Y REPRESENTATION IN THE GENERAL CONFERENCE.

As a FAMILY PAPER this Journal has no superior and very few equals; its various departments being made up with reference to the wants of all, from the eldest down to the little folks.

REV. GEORGE R. CROOKS, D.D.,

edited by the following able corps of

#### Editorial Contributors:

Y. ABEL STEVENS, LL.D., REV. JOHN MCCLINTOCK, D.D.,

REV. B. H. NADAL, D.D., REV. H. B. RIDGAWAY, D.D.,

REV. T. M. EDDY, D.D., REV. JAMES M. FREEMAN, A.M.,

PROF. A. J. SCHEM.

BISHOP SIMPSON will hereafter be a frequent contributor.

#### The Sermon Department

Leading feature of the paper, and is alone worth many times its subscription price. It furnishes a fresh Sermon every week, from representative Clergymen, both of our and other Evangelical Churches, among whom are the

Bishops and other Ministers of the Methodist Episcopal Church:

REV. HENRY WARD BEECHER, Pastor of Plymouth Church, Brooklyn.

EXPERIENCED WRITERS contribute to the various Special Departments of the paper, rendering it one of the most original, thorough, and comprehensive Periodicals of the

typographical appearance THE METHODIST is unrivalled. It is printed on good paper, from the clearest of type, and is paged and indexed, for filing and binding.

The News Department is under the supervision of an Editor who makes it a specialty; so that the reader gets the latest, most carefully arranged, and reliable account of the current events, both Religious and Secular, of the stirring times in which we live.

The Children's Department contains a fresh story every week, written expressly for it.

The Financial, Commercial, Mercantile, and Agricultural Columns are crowded with invaluable information for business men, mechanics, manufacturers, and others.

Altogether, as a religious and literary weekly newspaper, THE METHODIST has been pronounced, by disinterested judges, to be without a superior. Its visits to any family pay back its price, to every careful reader, a hundred-fold.

### OPINIONS OF THE PRESS.

The following are a few of the many notices which THE METHODIST has recently received from the press. We have cut out every notice that we found in our exchanges, and, in again looking over the selection, it gives us great pleasure to see that there is no one among the notices that dissents from the opinion expressed by the following:

*From the New York Tribune.*

THE METHODIST has long been in the first rank of the religious journals of our country.

*From the Buffalo (M. E.) Christian Advocate.*

No religious paper of this country in spirit, appearance, in great ability, excels it, while but few will compare with it at all. Money and genius combined, and both dispensed without stint, are just what place THE METHODIST among the leading Christian papers of the day. We care not how wide becomes its circulation, for wherever it is known and read, friendly influences and good results will follow.

*From the New York Independent.*

There is no more readable paper upon our exchange-list than our neighbor, THE METHODIST. Its selections are made with excellent judgment, it has an extensive and interesting correspondence, it has a literary department, provides well for the children, and furnishes financial and commercial reports like ourselves. The editorial page is marked by able writing, and always sides with justice in the vital questions of these times. We wish it continued success.

*From the New York Evening Post.*

THE METHODIST is one of the very best of the religious weeklies of this country.

*From the Rutland (Vt.) Herald.*

THE METHODIST, published in New York by an association of gentlemen, is not only the ablest and best conducted paper of the denomination whose name it bears, but is really one of the best and most spirited and thoroughly edited papers among the religious periodicals in the country. Its literary merits are certainly excelled by none. It reaches many families outside of its own denomination on account of its catholic spirit, as well as on account of its stories for young folks.

*From the Western Methodist Protestant.*

It is conducted with marked ability, and is one of the best, if not the very best Methodist paper received at this office.

*From the American Presbyterian.*

Among our entire list of exchanges none is more welcome to our table than THE METHODIST. As a religious and literary newspaper, it is a desirable visitant to any household.

*From the Religious Telescope (United Brethren in Christ).*

It is one among the few papers on our long exchange-list which we read carefully every week. It has a variety, fullness, and completeness rarely found in a newspaper.

*From the Witness, Indianapolis (Baptist).*

It is conducted with rare ability, is especially rich in foreign intelligence—in short, is one of the best and most readable of our exchanges.

*From the Round Table.*

THE METHODIST is one of the best, if not the very best, religious journals in this country.

**TERMS—To Mail Subscribers, Two Dollars and Fifty Cents per Year, in advance.** Postage prepaid at the Post-office where received, Twenty Cents per year. Fifty Cents additional served by Carrier in New York city.

Any one sending THREE SUBSCRIBERS and \$7 50, will receive a FOURTH copy free for one year.

Those subscribing now for next Year receive the remainder of this Year free.

Liberal cash Commissions or Premiums allowed to Agents canvassing for Subscribers.

Specimen copies and circulars sent free on application.

Address

"THE METHODIST,"

H. W. DOUGLAS,

Publishing Agent.

114 NASSAU STREET,

NEW YORK.

**Vanderburgh, Wells & Co.,**

First-class Type, Presses, and all Printing Materials at makers' prices.  
Manufacturers of Superior Wood Type, Eagle, California, and other Cabinets, Cases, Stands, Gallies, etc.,

110 FULTON AND 16 AND 18 DUTCH STREET, NEW YORK.

Boxwood, Mahogany, Maple, and Pine, prepared expressly for Engravers.  
N. B.—A large stock of Second-Hand Presses, Type, Cases, etc., always on hand.  
We are always buying good Type, Presses, and Printing Materials.  
N. B.—Prices Reduced.

Oct. 31.

ESTABLISHED 1861.

**THE GREAT AMERICAN TEA COMPANY**

RECEIVE THEIR TEAS BY THE CARGO

FROM THE BEST TEA DISTRICTS OF

CHINA AND JAPAN,

AND SELL THEM IN QUANTITIES TO SUIT CUSTOMERS

AT CARGO PRICES.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

## PRICE LIST OF TEAS.

OOLONG (Black), 70c., 80c., 90c., best \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best \$1 20 per lb.  
IMPERIAL (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN 90c., \$1, \$1 10, best \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best \$1 50 per lb.

## COFFEE ROASTED AND GROUND DAILY.

GROUND COFFEE, 30c., 25c., 30c., 35c., best 40c. per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our FRENCH BREAKFAST AND DINNER COFFEE, which we sell at the low price of 30c. per pound, and warrant to give perfect satisfaction. ROASTED (Unground), 30c., 35c., best 40c. per lb. GREEN (Unroasted), 25c., 30c., 35c., best 35c. per lb.

Parties sending club or other orders for less than \$30, had better send a Post-office draft or money with their orders, to save the expense of collections by Express, but larger orders will be forwarded by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory, they can be returned, at our expense, within thirty days, and have the money refunded.

N. B.—Inhabitants of villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffee about one-third (besides the Express charges), by sending directly to "The Great American Tea Company."

CAUTION.—As many parties in this city and elsewhere are imitating our name and manner of doing business, we hope our friends will be particular to address their letters to our principal warehouses, "Nos. 31, 33, 35, & 37 Vesey Street; Post-office Box, 5643, New York City." Attention to this will avoid mistakes.

**Edward O. Jenkins, Steam**

Book and Job Printer, and Stereotyper, No. 20 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

**Jenkins' Vest-Pocket Lex-**

icon.—An English Dictionary of all except Familiar Words, including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York.

**Just Published—THE PRO-**

CEEDINGS OF THE SIXTH NATIONAL TEMPERANCE CONVENTION, held at Cleveland, Ohio,—containing the papers presented, speeches delivered, resolutions and reports adopted, question drawer, etc. Sent by mail, post-paid, for 25 cents, by S. R. WELLS, Publisher, 389 Broadway, N. Y.

**\$200 Per Month sure, and**

no money required in advance. Agents wanted everywhere, male or female, to sell our *Patent Everlasting White Wire Clothes Line*. Address AMERLAN WIRE CO., 75 William Street, N. Y., or 18 Dearborn Street, Chicago, Ill.

Oct. 14.

**Wanted.—Agents in every**

town to sell A. A. Constantino's Persian Healing or Pine Tar Soap. Send 50 cents for sample and terms. Peddlers sell from their carts two to six gross a week. We PAY OUR AGENTS. Address.

A. A. CONSTANTINO & CO.,  
Oct. 11. 48 Ann Street, New York.

**A Practical Homeopathic**

TREATISE on the Diseases of Women and Children; intended for Intelligent Heads of Families and Students in Medicine. By HENRY MINYON, M.D. Price, cloth, \$3; sheep, \$4. Sent by mail, post-paid, by S. R. WELLS, 389 Broadway, New York.

**The Bartram & Fanton**

Elastic Stitch Sewing-Machines. For Family and Manufacturing Purposes.

This Machine was awarded First Premium, American Institute, Prize Medal, Paris Exposition. Principal Office and Salesroom, at Madame Demorest's Emporium of Fashions, No. 683 Broadway, New York.

The Manufacturers of the above Machine believe that, after a careful and thorough examination as to the merits and qualifications of the different kinds of Machines adapted to Family Sewing, they have overcome the faults and imperfections of the many now in the market. The BARTRAM & FANTON MACHINES are pronounced by connoisseurs to be better designed, better finished, more accurate and reliable, with a greater capacity for performing all kinds of Family Sewing than any other Machine ever before offered to the public; and are so perfect and simple in their construction that a novice can operate them with perfect success.

An examination of our Machines will convince the most skeptical that we have produced the *me plus ultra*.

## SEWING-MACHINE.

This Machine uses but one thread, and that directly from the *original spool*, making a beautiful stitch, and locking the thread firmly at every stitch. The work requires no fastening off, and dispenses with all the extra machinery that is necessary to operate a two-third machine, which is an important desideratum to all operators.

The design of the BARTRAM & FANTON MACHINE is different from all others. It is so constructed that it is impossible for a lady to soil the work or dress while operating it, or become entangled in the machinery. It will sew equally as well upon one kind of fabric as another, from the finest muslin to the heaviest woolen.

This Machine will make Button-Holes upon thin fabrics, and finish them off complete, with no other machine can accomplish. It has also an *attachment for making eyelet-holes*.

Each Machine is provided with Castors, and can be readily moved from place to place, yet stand perfectly firm when in use. It will also *embroider, tuck, quilt, cord, bind, gather, fell, ruff, braid, and hem*, etc.

Each Machine is provided with a button-hole attachment, gauge, screw-driver, wrench, oil-can, three-quarter doz. needles, etc., and perfect instructions imparted to all purchasers of Machines *free of charge*. Price, \$20.

Every Machine is warranted for one year. Each Machine is so constructed that an attachment for Fancy Embroidery and Eyelet-Holes, Button-Holes, etc., will fit it.

Reliable agents in every city and town. Illustrated circulars mailed free on application.

Aug., 81.

**Urbana University.**

URBANA, CHAMPAIGN CO., OHIO.

(A NEW CHURCH INSTITUTION.)

The Sixteenth Annual Session of this Institution will open on the *First Wednesday* in September, 1883.

The *Collegiate Institute*—a Department for girls only—situated in an opposite part of the city, will likewise begin its annual session at the same time.

Persons wishing further information will address the undersigned,

ALONZO PHELPS,

Urbana, Ohio.

(By Order of the Board.)

**A Manual of Instruction in**

the Art of Wood Engraving; with a description of the necessary tools and Apparatus, and concise directions for their use; explanation of the terms used, and the methods employed for producing the various classes of Wood Engravings. By S. E. Fuller. With illustrations by the author. Price 50 cents, sent by mail, post-paid, by S. R. WELLS, Publisher, 389 Broadway, New York.

**Boarding in New York.**

Good board and pleasant rooms at 13 and 15 LATENT STREET, Turkish Baths, Electric Baths, and Swedish Movements to those desiring such.

MILLER, WOOD &amp; CO.

**Indelible Pencils, for Mark-**

ING CLOTHING, ETC. Single, 50 cents; 8 for \$1; per doz., \$3 75; per gross, \$38.

Sent, freight prepaid, on receipt of price. "More convenient than ink."—*American Agriculturist*.

"Invaluable for marking linen."—*Chicago Tribune*.

"Invaluable to the housekeeper."—*Godey's Lady's Book*.

"Desirable, convenient, and useful."—*Springfield Rep.*

Manufactured and sold by the INDELIBLE PENCIL CO., Northampton, Mass.

387 Sold by Stationers and dealers everywhere. Oct. 11.

**A New Work on the Use of**

TOBACCO, and the Evils, Physical, Mental, Moral, and Social, resulting therefrom. By Dr. John H. Griscom. Paper, 25 cts.; muslin, 50 cents.

WORKS ON TOBACCO, showing its Effects on Body and Mind, by several distinguished authors, with instructions for overcoming the habit. Price, \$1 50.

THE USE OF TOBACCO; its Physical, Intellectual, and Moral Effects on the Human System. By Dr. Alcott. Price, 25 cents. Sent by mail, post-paid, by S. R. WELLS, Publisher, 389 Broadway, New York. Aug., 81.

**Good Books by Mail.—Any**

Book, Magazine, or Newspaper, no matter where or by whom published, may be ordered at Publisher's prices, from S. R. WELLS, 389 Broadway, New York.

**Electro Vital—Dr. Jerome**

KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.

Caution.—The latest improved bears the patent labels of 1860 and 1868.

Address DR. J. KIDDER,  
473 Broadway, New York.

**Cheapest Bookstore in the**

WORLD.—New Catalogue, No. 18, free. Send a stamp. 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROTHERS,  
113 Nassau Street, New York.

**New Music.**

The Eye that Brightens when I Come. By Godfrey. Composer of "Onward" and "Mabel" Waltzes. 30cts.

For Flute or Violin. 15cts.

Live in My Heart and Pay No Rent. A Characteristic Irish Song. 30c.

For Violin, 15cts.

Pulling Hard Against the Stream. An excellent Song, with good Motto. 30c.

For Violin, 15cts.

Dream of the Ball. New Waltzes, by Godfrey. 40cts.

For Violin, 15cts.

Wiener Bon-Bons. New Waltzes, by Strauss. 40cts.

For Violin, 15cts.

Golden Secret. New Waltz, by Siedle. 30cts.

Hill-Side. New Galop, by Beyer. 35cts.

Very brilliant.

The Grande Duchesse of Gerolstein. All the principal melodies of this popular opera, among which are—

The March of my Father. 40cts.

For Violin, 15cts.

Say to Him. 40cts.

For Violin, 15cts.

Song of the Letters. 50cts.

For Violin, 15cts.

Sabre Galop. 35cts.

For Violin, 15cts.

Grande Duchesse Waltzes. 40cts.

For Violin, 15cts.

Feather Ball Galop. 35cts.

SHIRT MUSIC, and MUSIC BOOKS, and INSTRUCTION BOOKS for all Musical Instruments, sent by MAIL, free of postage, to ANY ADDRESS in the UNITED STATES, on receipt of the marked price.

FRIDLANDER, BLUME, Publisher,  
1125 Broadway, New York, second door above 15th St. Branch, 208 Bowery. U.

**P. S. WYNKOOP & SON,**  
PUBLISHERS AND BOOKSELLERS,  
108 FULTON STREET, NEW YORK.

**NEW PUBLICATIONS.**  
**LILLIPUT LEVEE.**  
Vol. 12mo, cloth. Illustrated by J. E. LAIS, C. GREEN, and others. \$1 00  
One of the most delightful volumes of  
ry for the young ever published.  
**GRANDPAPA'S ARITHMETIC.**  
A FAIRY TALE. BY JEAN MACE.  
12mo, 140 pp., cloth. Illustrated... \$1  
**ONE DAY'S WEAVING.**  
BY LYNDY PALMER.  
nor of "Drifting and Steering," "Lit-  
the Captain Good Fight," etc.  
Vol. 12mo, 274 pp. \$1 25  
**MERCHANT OF VENICE.**  
produced at the Winter Garden Thea-  
New York, 1867, by EDWIN BOOTH.  
Vol. royal 8vo, heavy tinted paper, 50  
beveled boards, cloth, full gilt. Illus-  
d. \$1 50  
Handy Volume Edition,  
**THACKERAY.**  
**DENNIS**—1 Vol. 16mo, 480 pp. \$1 25  
**COMES**—1 Vol. 16mo, 480 pp. 1 25  
same in paper. 75  
**SHORT STUDIES FOR SUNDAY-  
SCHOOL TEACHERS.**  
BY REV. C. S. ROBINSON, D.D.  
Vol. 12mo, 250 pp., beveled boards,  
\$1 50  
**WAVE MAR OF STORM-CLIFF.**  
BY MISS S. J. FRITCHARD.  
Vol. 12mo, 360 pp., beveled boards,  
\$1 75  
same, gilt. 2 25  
**HISTORICAL COSTUMES.**  
BY HENRY L. HINTON.  
Vols. 8vo, containing 30 lithographic  
s, colored by hand; beveled boards,  
gilt. \$10 00  
**SOMETHING ABOUT JESUS.**  
1. 18mo, English flexible cloth, gilt. 75  
Handy Volume Edition,  
**SHAKESPEARE.**  
ols. 24mo, cloth, in cloth case. \$10 00  
same, Morocco, in Morocco case 15 00  
**BERN MERCANTILE CALCULATOR**  
BY A. D. Y. HENRIQUES. \$4 50  
All new books sent, post-paid,  
except of publishers' advertised rates.

# **American Method for Piano.**

BY EDGAR A. ROBBINS.  
This work combines Harmony with those  
responsible points recommended by all  
ent masters for daily practice, and  
arts a knowledge of the art of under-  
standing and executing the difficulties  
involved in the piano music of all the  
ons Schools. Price, \$4 50. Mailed,  
-paid. OLIVER DITSON & CO., Pub-  
ers, 277 Washington Street, Boston.  
CHARLES H. DITSON & CO., 711 Broad-  
New York. Oct. 11.

# **American Artisan and Pat-**

**RECORD.**—New Series.  
The *American Artisan*, now in the fourth  
of its publication, is a Weekly Jour-  
devoted to fostering the interests of  
s and Manufacturers, encouraging  
genius of Inventors, and protecting the  
s of Patentees.  
Each number contains numerous original  
avings and descriptions of new ma-  
ory, etc., both American and Foreign;  
the receipts for use in the field, the  
shop, and the household; practical  
for mechanics and advice to farmers;  
mechanical Movements," and other use-  
essons for young artisans; the official  
of claims of all patents issued weekly  
in the United States Patent Office; re-  
s of law cases relating to patents, etc.  
Each number of the *American Artisan*  
ains sixteen pages of instructive and  
resting reading matter, in which the  
ress of the arts and sciences is record-  
ed in a familiar language. Twenty-six num-  
-form a handsome half-yearly volume,  
columns of the *American Artisan* are  
ered attractive by articles from the  
s of many talented American writers  
a scientific and mechanical subjects.  
Terms of subscription: Single copies, by  
r, per year, \$2 50 in advance. Single  
ies, by mail, 6 months, \$1 25 in advance.  
The publishers of the *American Artisan*  
also extensively engaged as Solicitors  
merican and Foreign Patents, and will  
mply forward to all who desire it, per-  
t, gratis, a pamphlet, entitled "Import-  
Information for Inventors and Patent-  
" BROWN, COOMBS & CO.,  
Proprietors of the *American Artisan*,  
t, ff. No. 189 Broadway, New York.

# **THE CHURCH UNION.**

This paper has been recently enlarged to mammoth proportions. It is

## **THE LARGEST RELIGIOUS PAPER IN THE WORLD.**

Is the leading organ of the Union Movement, and opposes ritualism, close communion,  
exclusiveness, and church caste. It is the only paper that publishes

## **HENRY WARD BEECHER'S SERMONS,**

which it does every week, just as they are delivered, without qualification or cor-  
rection by him. It advocates universal suffrage; a union of Christians at the polls;  
and the rights of labor. It has the

## **BEST AGRICULTURAL DEPARTMENT**

of any paper in the world; publishes stories for the family, and for the destruction of  
social evils. Its editorial management is impersonal; its writers and editors are from  
every branch of the church, and from every grade of society. It has been aptly termed  
the freest organ of thought in the world.

Such a paper, offering premiums of Sewing Machines, Dictionaries, Appleton's  
Cyclopedia, Pianos, Organs for Churches, etc., makes one of the best papers for can-  
vassers in the world.

Every Congregation may obtain a Communion Service, an Organ, a Melodeon, a  
Bible, or a Life Insurance Policy for its Pastor, or almost any other needful thing, by a  
club of subscribers.

Send for a copy, inclosing ten cents, to

**HENRY E. CHILD,**

41 Park Row, New York.

## **The Trapper's Guide; a**

Manual of Instructions for Capturing all  
kinds of Fur-Bearing Animals, and Curing  
their Skins; with Observations on the Fur-  
Trade, Hints on Life in the Woods, and  
Narratives of Trapping and Hunting Ex-  
cursions. By S. Newhouse, and other  
Trappers and Sportsmen. Second Edition,  
with new Narratives and Illustrations.  
Valuable as a work on Natural History.  
The numerous illustrations are accurate  
and beautiful. Price by mail, post-paid,  
\$1 50. Address,  
S. R. WELLS, 359 Broadway, New York.

**Davies & Kent, Printers,**  
Stereotypers, and Electrotypers, No. 183  
William Street (cor. of Spruce), New York.  
Note, Circular, Bill-Head, and Card  
Printing neatly and promptly executed.

## **The Practical Farmer and**

**RURAL ADVERTISER.** A Monthly Periodical  
of 16 quarto pages. Now in its fifth year  
of publication. \$1 per annum, payable in  
advance. Sample copies supplied on ap-  
plication.  
The P. F., though aiming to represent  
especially the agriculture of this middle  
section, circulates in every section of the  
Union; and is recommended to Farmers  
everywhere as well as to Advertisers, for  
practical reliable information on every de-  
partment of Rural Economy. PASCALL  
MORRIS, editor and proprietor. Office:  
No. 18 Thirteenth St., above Market St.,  
Philadelphia, Pa. July 11.

## **The Best Strawberry for**

**YOUR GARDEN!**  
NAPOLEON III.,  
Of largest size, highest flavor, and very pro-  
ductiveness. "One of the most distinct fruits  
we know of, and one of the best in many  
respects."—Thos. Mehan, Ed. *Gardener's*  
*Monthly*.  
"Superior to all others in flavor, size,  
and productiveness."—Prof. S. B. Heiges,  
Sec'y "Penn. Fruit-Growers' Society."  
Illustrated descriptive circular, with tes-  
timonials, mailed to any address. Price of  
of plants (by mail, postage paid), \$3 per  
doz. EDWARD J. EVANS & CO.,  
Sept. 21\* York, Penn.

## **Agents Wanted.—We have**

four departments in our business:  
1. THEOLOGY.  
2. BIBLE DEPARTMENT.  
3. SUNDAY-SCHOOL DEPARTMENT.  
4. Books sold only by AGENTS.  
We have just issued a new book, to be  
sold by Agents only:  
THE ORIGIN, BRANCHES, DEPARTMENTS,  
INSTITUTION, OFFICES, AND MODES OF OP-  
ERATION OF THE UNITED STATES GOVERN-  
MENT, by JUDGE WILLIS, of New York.  
The *Christian Advocate* and *Journal* of  
New York says: "We give a hearty wel-  
come to the volume here named, and in the  
name of the American People render  
thanks to Judge Willis for preparing it."  
Judge Reynolds, of Brooklyn, says: "If  
he could have had such a book before he  
had access to large libraries, it would have  
been a great help to him."  
We have never had a book that agents  
sell so well as this one. For particulars,  
address A. TIBBALS & CO., 37 Park Row,  
New York. Sept. 21.

## **Chickering & Sons'**

AMERICAN PIANOS,

GRANDS, SQUARES, AND UPRIGHTS.

Messrs. C. & Sons were awarded  
at the Paris Exposition the FIRST  
GRAND PRIZE—the Legion of Honor  
and a Grand Gold Medal—making sixty-  
three FIRST PREMIUMS during the past  
forty-five years.

WAREHOUSES,  
51. 652 BROADWAY.

## **An Easy Way of Procuring**

WHAT YOU WANT!  
HORACE WATERS & CO., No. 481  
Broadway, will dispose of a few new and  
second-hand Pianos, Melodeons, and Or-  
gans of five first-class makers, and take  
from \$5 to \$25 monthly until paid. Fifty  
new and second-hand instruments for rent,  
and rent-applied if purchased; or for sale at  
bargains for cash. Oct. 21.

## **Eclectic Medical College of**

PENNSYLVANIA.  
This College Holds Three Sessions each  
Year.  
The First Session commences October  
8th, and continues until the end of January.  
The Second Session, commencing Feb.  
1st, continues until the beginning of May.  
The Third Session continues through the  
summer months.  
It has an able corps of twelve Professors,  
and every department of Medicine and  
Surgery is thoroughly taught.  
FACULTY OF THE COLLEGE.  
Joseph Sites, M.D., Prof. of Obstetrics and  
Diseases of Women and Children.  
Henry Hollemback, M.D., Prof. of Materia  
Medica and Pharmacy.  
Joseph P. Fittler, M.D., Prof. of Chemistry  
and Toxicology.  
John Buchanan, M.D., Prof. of Surgery and  
Institute of Medicine.  
William Clark, M.D., Prof. of Practice of  
Medicine.  
Edward Down, M.D., Prof. of Descriptive  
and Comparative Anatomy.  
Emil Querner, M.D., Prof. of Physiology  
and Microscopic Anatomy.  
Lewis A. Hall, M.D., Prof. of Diseases of  
the Nervous System.  
A. Rittenhouse, M.D., Prof. of Special  
Pathology and Diagnosis.  
J. V. Lewis, LL.D., Lecturer on Medical  
Jurisprudence.  
James Cochran, M.A., M.D., Demonstrator  
of Anatomy.  
L. D. McMichael, M.D., Demonstrator of  
Surgical Anatomy.  
Splendid Hospital and Clinical Instruc-  
tion is afforded. Free tickets to all our  
City Hospitals are provided. Dissecting  
material abundant at a nominal cost.  
Perpetual Scholarships are sold for \$60;  
no other expenses.  
For particulars, address JOSEPH SITES,  
M.D., Dean, Sixth and Calowhill Streets,  
Philadelphia, Pa.

## **THE ECLECTIC MEDICAL**

**JOURNAL OF PENNSYLVANIA.** Published  
Monthly. 48 Pages. Price \$2 per annum.  
The most original and progressive Medi-  
cal Journal in the United States. All arti-  
cles original and thoroughly practical.  
Splendid inducements to subscribers for  
1868. Premium engravings, valued at \$3,  
given to each subscriber. Specimen copy  
sent free.  
Address, JOHN BUCHANAN, 227 North  
Twelfth Street, Philadelphia, Pa.

## **The Masonic Harmonia;**

A COLLECTION OF MUSIC,  
ORIGINAL AND SELECTED.  
For the use of the  
MASONIC FRATERNITY.  
BY HENRY STEPHEN CUTLER,  
Doctor in Music, Director of the Ceciliaan  
Choir, etc.  
Being the most complete and best adapt-  
ed for use in Lodges.  
Published under the auspices of St.  
Cecile Lodge, No. 568, city of New York.  
Price, \$1. Sent free of postage on re-  
ceipt of price. Descriptive Catalogues of  
Masonic Books, Regalia, etc., sent free on  
application.  
MASONIC PUBLISHING AND MANU-  
FACTURING CO.,  
429 Broome Street, New York.



## **National Leg**

and ARM COM-  
PANY. Uren's  
Patent Artificial  
Arms are the best substitute for the Natural  
Member ever yet invented. Circulars  
giving a full description of the limbs sent  
free. PHREES & GILMORE, 109 Bleecker  
Street, New York. Oct. 31.

## **Ask for A. A. Constantine's**

**PRIZE TART SOAP.** Patented March 12, 1867.  
Beware of worthless imitations, and see  
that the name of the inventor and the pa-  
tent is stamped on each cake. Agents  
wanted. Sample sent, free of postage, on  
receipt of 50 cents. Address A. A. CON-  
STANTINE, 48 Ann St., N. Y. Oct. 11.

## **Books by Return Mail.**

Any Book, Map, Chart, Portrait, Album,  
Magazine, or Paper, sent "by return of  
first Post," at Publishers' Prices. All  
works on Phrenology, Phonography, Hy-  
dropathy, Anatomy, Medicine, Mechanics,  
Dictionaries, Gazetteers, Encyclopedias,  
and on the Natural Sciences. Address  
S. R. WELLS, No. 359 Broadway, N. Y.





THE CATHEDRAL OF CHARTRES.

## THE CATHEDRAL OF CHARTRES.

THE town of Chartres is considered one of the most ancient in France. Like many other old French towns, it has that picturesque and rustic attractiveness which adds no little to the interest excited in the mind of the thoughtful tourist by its claims to antiquity. The old cathedral, however, which towers clear above the comparatively brief extent of Chartres, is the one important feature which it proudly boasts. Indeed, the town nestling at its feet seems to depend upon the cathedral, and not the cathedral upon Chartres, so massive and

overspreading and all-absorbing the giant edifice appears to the distant observer.

The cathedral dates from the beginning of the eleventh century, and is distinguished for its grand gothic architecture. It is immense in its proportions, yet so gracefully and accurately are they adjusted, that one is deeply impressed by the harmony and oneness of the entire structure. Here and there are immense carvings, complete in themselves; but there is so much of ornamentation which blends design with design, that the eye is not distracted or the attention absorbed by any one outline.

The great front of the edifice is covered with

scarcely less than eighteen hundred figures, yet "it seems neither florid nor over-adorned;" rather, the superficies is so varied by the carvings, that one forgets its size in their engaging study. The spires are very lofty, one of them towering to a height of more than 400 feet. As respects its exact dimensions, we are unable to give the reader a definite idea, but will leave him to form some impression of its grandeur from the fact, that the Chartres cathedral is one of the largest church structures in Europe. There are 130 stained or painted glass windows in it, whose artistic beauty is unsurpassed by those of any other building in France. A recent visitor within the time and purpose hallowed precincts of this ancient structure thus writes:

"The first impression given by the interior as well as the exterior of Chartres cathedral is enormous height—height rising into such dimness of shadow that it takes away the idea of any roof; one looks upward as if to the sky, and with the same sensation of peace. Amiens cathedral has this in degree; but then Amiens still gives the feeling of newness; one is inclined to say, 'How grand! and who is the architect?' But at Chartres one never thinks of the architect at all: it seems as if the whole building was not made, but had grown. One's soul's wings begin to tremble and stir, just as under the open sky, with no fragment of mortal roof, however safe and ornamental, to keep them in and restrain their liberty, even under the most beautiful bonds. I can not clearly describe the feeling; but those to whom the very breath of religious life is freedom—perfect freedom—will understand it and what it symbolizes."

THE venerable Dr. Jacob Bigelow, of Boston, in responding to a toast at the recent dinner of the Massachusetts Medical Society, said that for the last half century he had not been obliged to keep his house for a single day, on account of any indisposition or malady whatever; and added: "I know not to what I should attribute this singular exemption for so long a period, except it be to the joint facts, which I do not boast of excelling in, but have been able to practice—temperance, hard work, and abstinence from medicine."

THE *Protestant Churchman*, of New York, under date of July 23d, styles our August edition: "An unusually interesting number of this valuable monthly," and prints a synopsis of its contents. What says the *P. C.* of this?

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED.

Is devoted to *The Science of Man*, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PSYCHOLOGY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in *Choosing a Pursuit*, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 30 cents. Now is the time to subscribe. A new volume began with the July number. Supplied by Booksellers and News-men everywhere.

SAMUEL R. WELLS, EDITOR, 389 Broadway, N. Y.



**THE LIBERAL CHRISTIAN** is one of the largest, best conducted, and most spirited

Papers in New York.—*New York Independent*, April 23, 1868.

Terms \$3 a Year in advance.

Address, J. N. HALLOCK, Manager, 82 and 84 Nassau Street, New York City.

## EVERYTHING FOR SCHOOLS.

JUST PUBLISHED—

### A NEW ILLUSTRATED CATALOGUE

OF

School Furniture, Apparatus, Globes, Maps, Charts, School Books, and other Articles for every School.

This Catalogue will be sent FREE on application. All are invited to examine the largest variety of School Merchandise in the United States. Special inducements to schools. J. W. SCHERMERHORN & CO., 14 Bond Street, New York. Sept. 6.

## MUSICAL INSTRUMENTS.

<b>VIOLINS,</b> \$3 to \$300.	<b>GUITARS,</b> \$5 to \$35.
<b>ACCORDIONS,</b> \$8 to \$25.	<b>CONCERTINAS</b> \$2 to \$35.
<b>FLUTES,</b> \$2 to \$75.	<b>FIFES,</b> 50cts. to \$5.
<b>FLAGEOLETS</b> \$3 to \$15.	<b>CLARIONETS.</b> \$5 to \$50.
<b>BANJOS,</b> \$2 to \$35.	<b>DRUMS,</b> \$3 to \$35.



A PRICE LIST has been prepared expressly with a view of supplying customers at a discount, with MUSICAL MERCHANDISE of every description at the lowest N. Y. prices. Especial care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally. Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent by mail post-paid on receipt of the marked price. Also any pieces of *Singer* Music, Music Books, &c., of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y  
**FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

## BROOK'S PRIZE MEDAL SPOOL COTTON,

All Numbers, from 8 to 150, on Spools of 200 to 500 Yards.



This thread took the only Prize Medal awarded to Spool Cotton at the Great London Exhibition in 1851, and the only First-Class Prize Medal at the Paris Exposition in 1855, also a Gold Medal at the Paris Exposition in 1867, thus establishing its superiority over all competitors.

It is SMOOTH, STRONG, and ELASTIC, and, for hand or Machine use, is the BEST AND CHEAPEST in the market, there being NO WASTE FROM BREAKING.

The undersigned, Sole Agents for the Manufacturers in the United States, have constantly on hand, in WHITE, a full assortment of

BEST SIX-CORD CABLE-LAID SOFT-FINISHED,

in cases of 100 dozen each, assorted numbers, and in packages of 10 dozen each, solid numbers; also, a full assortment, in WHITE, BLACK, and COLORED, of

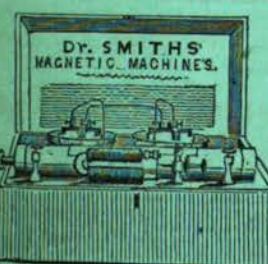
Brook's Celebrated Patent Glace Finish,

in cases of 100 dozen each, assorted numbers, or in packages of 10 dozen each, solid numbers. Orders solicited and promptly executed by

**WM. HENRY SMITH & CO., Sole Agents,**  
No. 61 Leonard Street, N. Y.

## ELECTRO-MAGNETIC MACHINES

FOR MEDICAL PURPOSES.



The only Electro-Medical Apparatus having a strong direct current, as well as a to and fro current. A direct current without intensity in a medical point of view is of no value at all.

The direct current at its negative pole, is powerfully tonic and contractive, while at its positive pole it is diametrically the reverse.

It draws all metallic poisons from the human system at its negative pole, and when a tonic or contractive action is required, as in hemorrhages and other relaxed conditions of the body, closes the capillaries at once, stops the effusion of blood and gives vigor to the system.

This machine is universally recommended by all leading physicians throughout the United States and Canada, as having double the magnetic power of any other machine.

It is self operating and is in a neat portable black walnut case. Price with single cup battery \$15, double cup \$20. Send for circular.

Address, **CHARLES F. SMITH,**

Son of the late Dr. Samuel B. Smith,

309 Broadway, New York.

July 1y.

## G. P. PUTNAM & SON'S

### NEW BOOKS.

In Press—or Now Ready.

**Drawing without a Master.** A New System of Drawing, for Students. From the French of Madame E. Cave. 12mo. Cloth. \$1.

\*.\*. This is the only method of drawing which really teaches anything. In publishing the remarkable treatise in which she unfolds, with surpassing interest, the result of her observations upon the teaching of Drawing, and the ingenious methods she applies, Madame Cave \* \* \* renders invaluable service to all who have marked out for themselves a career of Art.—Extract from a long review in the *Revue des Deux Mondes*.

**Good Reading for Half-Hours.** Putnam's Half-Dollar Series of. In neat 16mo volumes. Price 50 cents each, paper.

1. **Mathieu Ropars.** By Wm. Young, Esq. Cheap Edition. 16mo. Paper. 50 cents.

2. **Found and Lost,** and other Stories. 16mo. Paper. 50 cts.

The new volumes of the Riverside and People's Editions of Irving are  
**Columbus and his Companions.** 3 vols. Riverside Edition. 3 vols. Green cloth. \$5.75.  
People's Edition. 3 vols. Blue cloth. \$3.75.

**Adventures of Capt. Bonneville.** Riverside Edition. \$1.75. People's Edition. \$1.25.

**The Amazon;** a Story, from the German. Being the first vol. of Putnam's Popular Library of European Literature. 16mo.

**Too True;** a Story of TO-DAY. Reprinted from Putnam's Magazine.

**PUTNAM'S MAGAZINE for September,** is one of the most brilliant Numbers yet issued.

In England and Germany, Putnam's Magazine is pronounced by leading critics to be superior to the English Magazines.

RECENTLY PUBLISHED—

**What shall we Eat and how to Cook it.** A popular Manual for Housekeepers. New edition. 80 cents.

**The Use of Tobacco.** By Dr. Griscom. 32mo. 25cts., cloth, 50c.

G. P. PUTNAM & SON, 661 Broadway.

## HOMŒOPATHIC

### MUTUAL

## LIFE INSURANCE CO.,

No. 231 Broadway, New-York.

This company Insures all good Lives at

LOWER RATES THAN ANY OTHER NEW YORK COMPANY,

And makes a deduction from those rates to  
**PERSONS USING THE HOMŒOPATHIC PRACTICE.**

Females insured without additional rates.

D. D. T. MARSHALL, President.  
ELIZUR WRIGHT, Consulting Actuary.  
A. HALSEY PLUMMER, Ass't Secretary.

JAMES CUSHING, Jr., Vice-President.  
EDWARD A. STANSBURY, Secretary.  
STEWART L. WOODFORD, Counsel.

MEDICAL EXAMINERS.

E. M. KELLOGG, M. D.,

J. W. MITCHELL, M. D.

AGENTS & SOLICITORS WANTED. SEND FOR DOCUMENTS.

Types of Mankind, of Ethnological Researches based upon the Ancient Monuments, Paintings, Sculptures, and Carvings of Egypt, Assyria, and the East.



For 20 new Subscribers to the **PHRENOLOGICAL JOURNAL** and \$60, we will give a new **WHEELER & WILSON FAMILY SEWING MACHINE** worth \$55. Address **S. R. WELLS, Publisher, 389 Broadway, New York.**

# AMERICAN JOURNAL OF MINING.

**AMERICAN MINERS! MECHANICS!**  
**Capitalists! Geologists!**  
**Mineralogists! Metallurgists!**  
**COAL AND IRON TRADERS!**

New York City is the great money-centre of the Continent, to which flock **THOSE NEEDING CAPITAL** to develop Mines, and those desirous of **INVESTING** in legitimate Mining. It is also the focal point of the Railway and Telegraph Systems, and accordingly of American Mining, Milling, Metallurgical, Mineralogical, Mechanical and other News. Hence **EVERY AMERICAN** directly or indirectly interested in Mining and kindred Professions or pursuits, should subscribe at once to the

## American Journal of Mining,

(ILLUSTRATED), published here **EVERY SATURDAY** at noon. Since its establishment, March 1866, this Journal has been warmly and frequently praised by the Home and Foreign Press, the Professions, the Trades, and General Public for its reliability, comprehensiveness and infinite superiority in every respect to any other of the kind ever published in America. Send for a specimen copy (free) and judge for yourselves.

**Sixteen pages with 39 wide columns of reading matter!**

**Subscription \$4 per annum.**

Address **WESTERN & COMPANY,**

*Journal of Mining Office,*

No. 37 Park Row, New York City.

Sept. 11

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE AND THE BEAUTIFUL."

## THE Little Corporal

Is acknowledged by Press and People almost universally to be **THE BEST PAPER** for Boys and Girls ever published in this country.

It is edited by **ALFRED L. SEWELL**, and **EMILY HUNTINGTON MILLER**.

Volumes begin July or January. Back Nos. supplied. Terms, One Dollar a year; Sample copy ten cents.

**GREAT INDUCEMENTS** are offered to those who wish to raise clubs.

Address, **ALFRED L. SEWELL, Publisher,** Chicago, Ill.

### THE WEBER



## PIANOFORTES.

Are pronounced by the Musical Profession, the Conservatory of New York,

**The Best Pianofortes Manufactured,**

Because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application, **WAREHOUSES, 429 Broome St., N. Y.**

### ECLECTIC

## Medical Institute,

CINCINNATI, OHIO.

Two Seasons yearly, commencing in October and February.

Makes provision for a thorough Medical Education by Scholarship without the necessity of office pupillage.

### FOR ANNOUNCEMENT.

Catalogue of Eclectic Books and specimen Numbers of "Eclectic Medical Journal."

Address,

**JOHN M. SCUDDER, M.D.,**

Sept. 21. x Cincinnati, Ohio.

"**AMERICAN SCHOOL INSTITUTE**" By 13 years is proved a reliable Educational Bureau.

For aiding all who seek good teachers; For representing teachers who want positions.

Demand is now brisk. See APPLICATION FORM.

Send also for **AMERICAN EDUCATIONAL MONTHLY.**

**J. W. SCHERMERHORN, A.M., Actuary,**

"**AMERICAN SCHOOL INSTITUTE**," Oct. 31. 14 Bond St., New York.

## PATENT OFFICES.

**INVENTORS** who wish to take out Letters Patent are advised to counsel with **MUNN & CO.**, Editors of the *Scientific American*, who have prosecuted claims before the Patent Office for over Twenty Years. Their American and European Patent Agency is the most extensive in the world. Charges less than any other reliable agency. A Pamphlet, containing full instructions to inventors, is sent gratis.

A handsome Bound Volume, containing 150 Mechanical Engravings, and the United States Census by Counties, with Hints and Receipts for Mechanics, mailed on receipt of 25 cents. Address

**MUNN & CO.,**

Aug. 31.

37 Park Row, New York.



## SOMETHING NEW. Sewing Machines within the Reach of All.

A First Class Machine that sows with both single and double thread, and makes ten (10) varieties of stitches. Very simple in construction, durable, and easily operated. Will Hem, Fell, Tuck, Bind, Braid, Cord, Seam (without basting) and for Embroidery can be excelled by none. Sold at prices lower than ever before offered by any first class company.

CALL AND EXAMINE.

**WAGNER MANUFACTURING CO.,**

No. 825 Broadway.

Agents Wanted.

## THE POPULAR PAPER

# THE EVENING MAIL

CONTAINS ALL THE

LITERARY, ART, SOCIETY AND GENERAL NEWS.

*Has a very Large Circulation, and is growing in popularity daily.*

**CHARLES H. SWEETSER,**

EDITOR AND PROPRIETOR,

No. 229 Broadway.

## ORATORY

**SACRED AND SECULAR**; or, the **EXTemporaneous SPEAKER**. Including the Chairman's Guide. By William Pittenger, with an Introduction by Hon. John A. Bingham. A clear and succinct Exposition of the Rules and Methods or practice by which Readiness of Thought may be acquired, and an acceptable style, both in composition and gesture obtained. Price \$1.50.

## Footprints of Life;

**OR, FAITH AND NATURE RECONCILED.** A Poem in Three Parts. By Philip Harvey, M.D. Part 1st—The Body. Part 2—The Soul. Part 3—The Deity. Something new. Price \$1.25. Sent by mail, post paid on receipt of price, by **S. R. WELLS, Publisher, 389 Broadway, New York.**



### CHASE'S Improved

Dollar Microscope,

Pat. July 10, 1866.

ADAPTED TO

All trades and professions: counterfeit money, cloth, seed. Sent post paid on receipt of \$1. by **S. R. WELLS, 389 Broadway, N. Y.**



A cheap and a durable method of Binding Magazines, Papers and Music. Extremely simple. New Numbers can be added as received. Price for No. 34 adapted to the "Phrenological Journal," "Democrat's Monthly," etc. by mail, post paid, 75 cts.

ADDRESS

**S. R. WELLS,**

389 Broadway,

New York.

### National Temperance Almanac.

**THE NATIONAL TEMPERANCE SOCIETY** has just issued a Temperance Almanac for 1869, containing Statistics, Anecdotes, Stories, Illustrations, a Directory of all Temperance Organizations in New York City and Brooklyn, together with a great variety of other valuable matter for every friend of Temperance in the land. Price 10 cents. Address, **J. N. STEARNS, 172 William St., N. Y. City.**

### BOYS! A Chance for Fun and

**B a fortune!** Secret art of catching Fish in any water, as fast as you can pull them out, and no humbug, sent for 20 cts. by **JULIUS RISING, Southwick, Mass.**

**American Pronouncing Gazetteer of the World.** Revised edition. 10,000 new Notices, and the Pronunciation of 100,000 Places. No Library complete without it. Price \$10. Sold by **S. R. WELLS, 389 Broadway, N. Y.**







## TICKNOR & FIELD'S NEW BOOKS.

### WHAT ANSWER? A Story of To-Day.

By ANNA E. DICKINSON. One Volume. 16mo. \$1.50.

This story is attracting a large share of public attention, both by the high reputation of the author as a popular lecturer, and by the unusual interest of the story itself. While it charms those who read for entertainment merely, it has a peculiar interest to all thoughtful readers in its bold and earnest treatment of some of the leading political and social questions of the day. It deals with many of the most striking events of the past few years, and is written in that graphic and picturesque style which has made Miss Dickinson's lectures so popular.

"By connecting her plot with the events of the war, so familiar to all, the author has secured a deep hold on the attention of the reader. There is much force in the characters, much action in the movement of the story, and much eloquence in particular passages. \* \* \* It must have a rapid and wide sale."—*Springfield Republican*.

"What Answer?" is, in every page, characteristic of its author. No reader will complain that it is weak and dull. The style of the book is terse, strong and forcible. The descriptions of events are always interesting, and sometimes lightly dramatic in their effect. In the tenderer passages, the lovers' last interviews, the farewells for the war, the hospital scenes, there is also power, pathos and sympathy, worthy and honoring the woman who describes them. That the book will have a wide and profitable sale there is no doubt."—*Cincinnati Commercial*.

### THE NEW ENGLAND TRAGEDIES.

By H. W. LONGFELLOW. 1 vol. 16mo. Cloth, \$1.50; Half Calf, \$3.00; Morocco, \$4.50.

This new volume contains two Poems in Dramatic form,—one dealing with the persecution of the Quakers in New England, and the other with the Witchcraft delusion. The positive, sombre atmosphere that broods over the personages and events of the periods included in these Poems is admirably reproduced; the weird and tragic tone of thought then prevalent is skillfully represented, and the pathetic character of many incidents is vividly described. LONGFELLOW's genius is strikingly manifest throughout the entire volume.

### Passages from the American Note Books.

By NATHANIEL HAWTHORNE. 2 vols. 16mo. \$4.00. Ready Oct. 24.

The many admirers of Hawthorne will be delighted with these selections from his Note-Books. They consist of hints for stories, short descriptions of striking scenes, bits of characterization, sketches of travel, and suggestive reflections peculiarly characteristic of the author. Every sentence bears the unmistakable stamp of Hawthorne's genius.

### THE HALF-DOLLAR TENNYSON.

TENNYSON'S Complete Poetical Works in one volume. Handsome Paper Cover, 50 cents.

This edition is from new types, set in double columns, printed on good substantial paper. It has a handsome paper cover, with a vignette head of TENNYSON, from the latest London photograph. The cheapness and elegance of this edition, combined with the unrivalled excellence of its contents, will give the Half-Dollar Tennyson a wide circulation.

#### EDWARD EVERETT HALE.

If, Yes and Perhaps. Four Possibilities and Six Exaggerations, with some Bits of Fact. 16mo. \$1.50.

This volume contains "The Man without a Country," one of the most popular stories ever published; and also "My Double and how he undid Me," "Christmas Waits in Boston," and several other stories and sketches, all marked by a vigor of thought and a pungency of expression which rank them among the best of their kind in American literature.

#### WASHINGTON GLADDEN.

Plain Thoughts on the Art of Living. Designed for Young Men and Women. 16mo. \$1.50.

Mr. Gladden's thoughts are directed to dress, manners, conversation, religion, amusement, marriage, habits, culture, and like themes. We do not at the instant recall any volume better calculated to convey right impressions of the objects of life and of the best methods for its conduct in such departments as are opened by the author. It is eminently fit to be placed in the hands of the young of both sexes. —*Philadelphia North American*.

#### GEORGE ELIOT.

The Spanish Gypsy. 16mo. \$1.50.

"The Spanish Gypsy" places the author among the most prominent names of this poetic generation. In largeness of view, depth and fertility of thought, range of knowledge, force of characterization, and purity of style, this poem like George Eliot above even Mrs. Browning, for even in "Aurora Leigh" there is nothing which, in respect to impassioned imagination, is equal to the last two books of "The Spanish Gypsy."—*Boston Transcript*.

#### CHAS. READE and DION BOUCICAULT.

Foul Play. With Illustrations. Cloth 1.50; Paper, 75c.

"Cramped with incidents, the story is yet never obscure. The authors have constructed the story with marvellous skill; the characters are each distinct and real; the plot is full of dramatic effects; and the style is bold and vigorous, yet graceful and flowing. Du Maurier's illustrations add largely to the value of the volume, which every body will be eager to peruse. It is certainly the sensation of the early summer."—*New Bedford Mercury*.

#### OWEN MEREDITH.

Chronicles and Characters, and other New Poems. 2 vols. Cabinet Edition, \$4.00. Blue and Gold Edition, \$3.00.

"This work exhibits a very wide range of culture and an original and wonderful gift of fancy and imagination, and embodies in a very graceful form the fruits of learning and profound philosophical insight and speculative characteristics of the author's former works, but shining out resplendently in the present work."—*Hours at Home*.

#### JOHN G. SAXE.

Complete Poetical Works. In one elegant volume. \$2.50.

"A superb volume, giving all the author's poems recently published, and containing thirty new pieces, which cannot fail to recommend it to the host of admirers of its author, a man of true genius, and who long since won popular favor, which he has honorably kept. Of all our poets, his writings afford the best pictures of every-day life and manners, and therefore they will maintain their place."—*Boston Traveller*.

#### GAIL HAMILTON.

Woman's Wrongs. 16mo. \$1.50.

"It will do more than anything that has yet been written, by man or woman, to put the whole woman question, so called, in a fresh, clear, and fair light before the public."—*Springfield Republican*.

#### AGASSIZ.

A Journey in Brazil. Fourth Edition. 8vo. Illustrated. Cloth, \$5.00; Half Calf, \$8.00.

"It is very interesting throughout, nay, charming, and is written in so agreeable a style that neither the education nor the insight of a savant is necessary to enjoy the whole of it."—*Boston Advertiser*.

\*\* For sale by the Booksellers. Sent, post-paid, on receipt of price, by the Publishers,

TICKNOR & FIELDS, Boston and New York.

TO HOUSEKEEPERS.

### Pyle's Saleratus, Cream Tartar,

AND

### O K Soap,

Are acknowledged the most efficient and economical household articles of American production. Each article in its use will speak for itself. But our claims are supported by the most intelligent classes throughout New England and the Middle States. Among the tens of thousands of our patrons are some of the most distinguished personages of the age, a few of whose names are as follows:

Hon. Schuyler Colfax.  
Hon. Cyrus W. Field.  
Hon. Horace Greeley.  
Rev. Theodore Cuyler, D. D.  
Rev. Stephen H. Tyng, D. D.  
Rev. Thomas Armitage, D. D.  
F. T. Barnum, Esq.

Editors of the Independent.

Editors of the Evangelist.

Editors of the Christian Advocate.

Editors of the Evening Post.

Editors of the Journal of Commerce.

And hundreds too numerous to mention.

All first class Grocers keep them.

JAMES PYLE, Manufacturer,  
No. 350 Washington St.,

Nov. 14.

Corner Franklin Street

### Hygieo-Therapeutic COLLEGE.

We will receive the first hundred students who apply—fifty of each sex—to be thoroughly qualified as Physicians and Lecturers, on the following conditions: They shall remain in our institution until April 1, 1870, commencing at any time after this date, and pay the sum of \$800 in advance or secure it to be paid. This is less than the lowest price for board, and makes no charge for college fees or scholarships. Students may enter at any time on or before the middle of November next. This arrangement will enable students to attend two full Courses of Lectures, become familiar with the diagnosis and treatment of most forms of chronic disease, and, by means of our Lyceum Debates, Essays, Criticisms, Special and Vocal Gymnastics, and other educational exercises, acquire grace, vigor and proficiency, in the art of public speaking.

R. T. TRALL, M. D.,  
95 Sixth Av., New York.



MEDICAL ELECTRICITY: embracing ELECTRO-PHYSIOLOGY and ELECTRICITY as a Therapeutic, with special reference to practical Medicine; showing the most approved Apparatus, Methods and Rules, for the Medical Uses of Electricity in the Treatment of Nervous Diseases. By A. C. GARRETT, M.D. Revised and Illustrated. Price post-paid \$6.50. Address S. R. Wells, 389 Broadway, N. Y.

# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

SAMUEL R. WELLS, Editor.]

NEW YORK, NOVEMBER, 1868.

[Vol. 48.—No. 5. WHOLE No. 359.]

Published on the First of each Month, at \$3 a year, by the Editor, S. R. WELLS, 339 Broadway, New York.

## Contents.

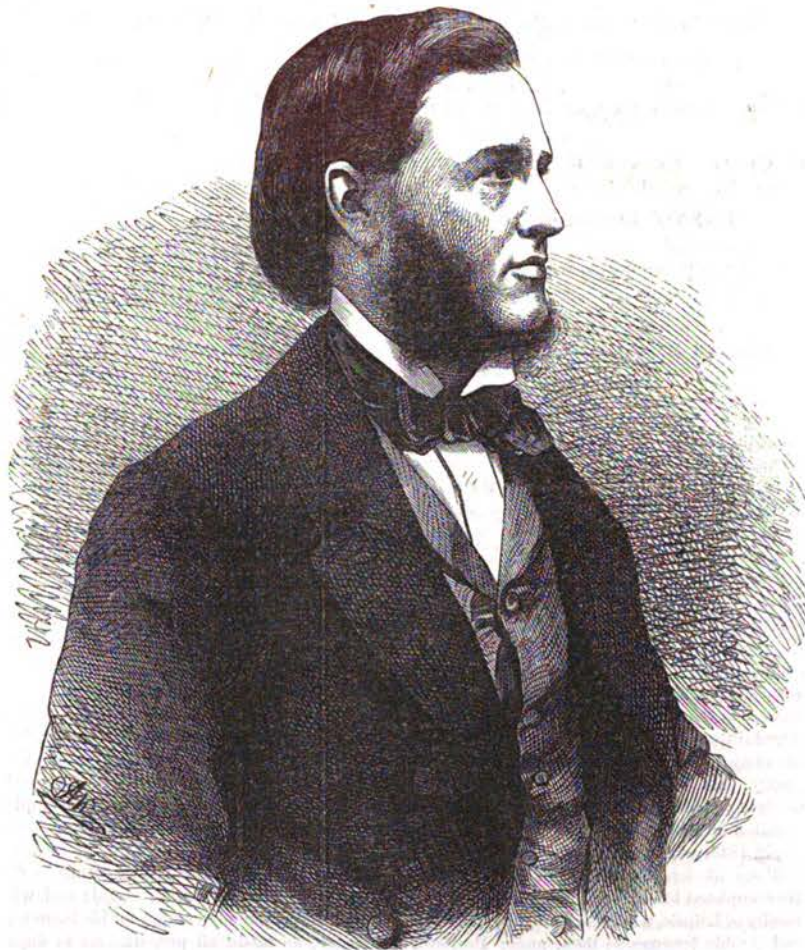
PAUSE	PAGE
Max Müller.....	161
Antiquity of Man.....	163
Self-Government.....	164
Characters of Shakspeare.....	165
Moral Purity.....	169
Isaac Taylor.....	169
Is Man Immortal? Is there a	
God?.....	170
The Traveler and the Clay.....	171
The Laugh.....	171
Our Influence.....	171
Getting Rich.....	172
High Culture and Crime.....	172
What is Beautiful.....	173
Table Manners.....	174
The Crisis in Her Life.....	174
Which is the Better Woman?.....	175
Marriage vs. Celibacy.....	175
Emerson on the Eye.....	176
Eyes, Black and Blue.....	176
What Does it Mean?.....	176
The German Lyriats.....	176
Recreation vs. Stimulation.....	178
Poof Makes the Man.....	178
Tobacco vs. Bald Heads and	
Gray Hair.....	179
A Man Frightened to Death by	
a Vision.....	179
"A Good Judge of Character".....	180
An Equivalent.....	180
"Bogus".....	181
Practical and Scientific Books.....	182
Nursing a Viper.....	182
New England Fisheries.....	183
An Aged Woman.....	183
Our List of Premiums.....	186
The Lifting Cure.....	186
A Western Social Science As-	
sociation.....	187
Farming in Virginia.....	187
Truth "Cropping out".....	188
Charles Francois Gounod.....	200

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

### MAX MÜLLER, THE DISTINGUISHED PHILOLOGIST.

THIS eminent philologist possesses a temperament of exceedingly fine quality; in the portrait there is no expression or conformation allied to that heaviness which is almost always a physiognomical accessory to the German face. The outlines are clear and sharp, the nose Grecian, the mouth delicate, the forehead noble. He is not deficient in those forces which a full back-head supplies, but the mass of the brain appears to lie forward of the *meatus auditorius*, or opening of the ear, indicating profound intellectual capacity. He possesses in a marked degree that type of brain which adapts one to study, research, and mental applica-



PORTRAIT OF MAX MÜLLER, THE PHILOLOGIST.

tion. He is a natural student; *i. e.*, inclined by the mere gravity of his organization to acquire learning, especially the principles and theories laid down by



thinkers and investigators. He appreciates the logical relations of subjects, finds enjoyment in tracing the sources of ascertained facts, and appreciates results in proportion as he comprehends the principles involved and the extent of their elaboration.

The elements which form a steady, persevering character are eminently Mr. Müller's. He is well poised; not fearful of consequences when he has once assumed responsibility,—and not reluctant in taking such responsibility as his sphere and circumstances may present. His large Continuity evinces the serenely balanced and direct thinker. When occupied in the examination of an intricate question, his thoughts do not diverge, but fasten their intensity to the thing in hand; hence he is clear, direct, convincing, and thorough as a reasoner and investigator. His memory partaking of this closeness of thought is keen and retentive; whatever engages his attention becomes absorbed into the *omnium gatherum* of his mind.

He properly graces the professor's chair, and that, too, of a department of learning as profound as it is useful in the study of man and his relations.

#### BIOGRAPHY.

FRIEDRICH MAXIMILIAN MÜLLER, or, as he is better known among us, Max Müller, the author of the "Rig Veda," "Lectures on the Science of Language," and other works of linguistic science, was born on the 6th of December, 1823, at Dessau, the capital of the duchy of Anhalt-Dessau, Germany. He is the son of Wilhelm Müller, who acquired some distinction by his researches in the ancient German language and literature; and, as a poet, his "Freedom Songs of the Greeks," which appeared in 1821, received a cordial reception, and were extensively circulated. Müller's elementary education was obtained chiefly at the ducal-school of his native place, and, later, under Professor Carus, in Leipsic, and at the Nicolai School in the same city, where he was introduced into the elements of science. Part of his early youth was also devoted to music and poetry. He was a proficient on the pianoforte at eight years of age, and wrote a poem on the occasion of the Book Printers' Jubilee in Leipsic, in 1840, which gained him great applause and the life-long friendship of Mendelssohn. He completed his academic course at the University of Leipsic, where he studied the Hebrew and Arabic languages; then, under Professor Brockhaus, made remarkable progress in the study of the Sanscrit, the rich depository of his later investigations. He applied himself with especial earnestness to Sanscrit, and as early as 1844 translated and published "Hitopadesa,"

an old collection of Indian fables. In the same year he left Leipsic, and betaking himself to the Berlin University, there studied assiduously the old Sanscrit manuscripts, and attended the lectures of Bockh, Heyne, and others, being encouraged by the great Humboldt to further zeal. He was then always fresh, joyous, and progressive in the studies of his choice; and by his zeal soon won the esteem, the friendship, and encouragement of educated men.

Müller's youthful ardor is seen to advantage in the following fact: The celebrated poet and Persian scholar, Friedrich Rückert, was at that time called to the University of Berlin. Rückert hoped to give lectures on the Persian language, but announced them with hardly the expectation of a single hearer. When the day arrived for the commencement of the lectures, he found, truly, that he had only a single hearer—Max Müller. Rückert was grieved, and not willing to proceed unless his audience was increased to at least three. But Müller was determined to hear the gifted professor, and after assuring him that he would procure other two students, went among his acquaintances and laid the facts of the case before them. The result was that Müller returned with the required two, to whom Rückert commenced, though somewhat dispiritedly, his lectures. But the earnest attention of, and rapid progress made by, the three pupils, especially Müller, proved a great delight to Rückert. He became inspired with greater enthusiasm himself, and the whole course was gone through with complete satisfaction to all concerned.

In the same year, 1844, Müller received the Doctor's diploma from the University of Leipsic. In 1845 the fame of the celebrated Sanscrit scholar Burnouf drew him to Paris, in order to attend his lectures, and to procure materials for an edition of the Rig Veda—the oldest Brahmin sacred hymns in the Sanscrit. In order to maintain himself, attend the lectures, and study, he found himself obliged to engage in copying learned manuscripts; for, in spite of the recommendations of Humboldt and the esteem of Burnouf, he had to depend entirely upon his own resources. But he kept steadily at work on the Veda; and when he had gained money sufficient, he determined to go to England, and read the Sanscrit treasures in the British Museum. He did not understand a word of English when he found himself in London for the first time; but introducing himself to Professor Wilson, then President of the Asiatic Society and the first Sanscrit authority in England, he was immediately given employment in arranging the manuscripts of the Society. This furnished him with the means of subsistence; but he intended to return to Germany as soon as he possibly could; and when he had saved money enough for his homeward journey, he made all preparations to depart, visiting the office of the Prussian representative in order to procure the necessary pass.

This proved to be a most fortunate circumstance. The learned Bunsen was at that time the Prussian ambassador, and he had already

heard of Müller through Humboldt. He felt immediately drawn toward the young scholar, and finally persuaded him to remain in London. He examined the Rig Veda, and encouraged Müller to proceed with the work, making himself responsible for the means. And he nobly kept his word. Müller with joy took up the work on the Rig Veda again. Wilson desired at the same time that the Asiatic Society in the East Indies should publish the same work with the aid of learned Brahmins there, but the proposition found little favor with English scholars. Max Müller now proposed to complete the work with the means of the East India Company. Wilson at first refused to entertain this proposition, but finally agreed that the work should appear in England, and he himself undertake its translation. Müller immediately entered into this arrangement, and devoted himself to the task of completing the work, the first volume appearing, we believe, in 1847, bearing the title "Rig-Veda-Sanhita, the Sacred Hymns of the Brahmins."

Immediately after the publication of this first volume Müller was induced by English scientific scholars, with Bunsen at their head, to give public lectures in Oxford University on the Bengal language. This he did, receiving such a warm reception as determined him to prolong his stay. At first he made his appearance as Deputy Professor of European languages, and in 1847 assumed his special professorship. His fame increased with each lecture and with each volume of the Rig Veda. The latter was finally enlarged to four quarto volumes, each of one thousand pages. In the preparation of these he was assisted by Dr. Aufrecht, who afterward became Sanscrit Professor in Edinburgh. In 1850 Müller was appointed Deputy Taylorian Professor of Literary History and Comparative Grammar in Oxford. The prejudice with which he had been regarded by many English scholars and members of the University gradually gave way to an admiration for his genius. In 1856 he was elected Ordinary Professor, the degree of Master of Arts was conferred, and the privileges of a Fellow accorded him—the first "foreigner" to whom this highest academic honor had ever been given. Many other privileges were granted; and he is said to have been the first who dared to marry without losing the privileges of a "Fellow."

In 1857 Professor Wilson died, leaving vacant the Sanscrit chair in Oxford. Besides Müller there was only another candidate, Professor Cowell, of Calcutta, who soon withdrew from the contest. As soon as Müller was announced in his new position, he was opposed by certain members of the University on ecclesiastical grounds, but he finally triumphed. In the same year he published his "Buddhism, and Buddhist Pilgrims," followed by a "History of the Sanscrit Literature." His previous works are a treatise "On the Comparative Philology of the Indo-European Languages in its bearing on the Early Civilization of Mankind" (1854); a "Proposal for a Missionary

Alphabet" (1855); "Languages of the Seat of War in the East" (1855); an earlier translation of "Kalidasa's Megha-Duta," published at Königsberg in 1847, and other works. These and his lectures now made him the most popular philological lecturer in England. In 1861 he published the substance of his lectures, under the title of "Lectures on the Science of Language, delivered at the Royal Institution of Great Britain in April, May, and June, 1861," and dedicated "to the members of the University of Oxford, both resident and non-resident, to whom I am indebted for numerous proofs of sympathy and kindness during the last twelve years, in grateful acknowledgment of their generous support on the 7th of December, 1860." The English press and public gave the work a very cordial reception, and numerous editions have been sold both in England and America.

The "Lectures on the Science of Language" "do not pretend to be more than an introduction to the science; they are the substance of the "researches into the history of languages and into the nature of human speech which have been carried on in England, France, and Germany"—a science of very modern date. The following is a synopsis of the work: The Science of Language reveals wonders far greater than the bewildering enigmas and myths which it displaces. It shows the natural and inevitable growth of mythical tales from words and phrases, and forces on the mind the idea of a law of language, simple and powerful. It undertakes to show the working of this law, not by proposition, but by facts. Human speech admits only of a growth. In it there is a continuous change which man can not prevent. The Aryan speech, in its earliest stage, consisted wholly of open sounds, and these probably without any aspirates, and in this stage no word existed except such as expressed sensible ideas. Man had probably lived for ages before the process of metaphor had created a single term to convey an immaterial conception. The working of metaphor can be traced, in its conversion of general notions, into personal beings, and in the translation of phrases applied originally to outward phenomena into incidents professedly historical. Man may at first have been mute; certainly during a long period probably could not express more than the merest bodily sensations. "It was an event in the history of man when the ideas of father, mother, brother, sister, husband, wife were first conceived and first uttered. It was an era when the numerals from one to ten had been framed, and when words like law, right, virtue, love had been added to the dictionary of man. It was a revelation—the greatest of all revelations—when the conception of a Creator, a Ruler, a Father of man—when the name of God was for the first time uttered in this world." "The Science of Language thus leads up to that highest summit from whence we see into the very dawn of man's life on earth; and where

the words which we have heard so often from the days of our childhood—'And the whole earth was of one language and of one speech'—assume a meaning more natural, more intelligible, more convincing than they ever had before." Such, in brief, are a few points of the Science of Language—a science without which, he adds, "the circle of physical sciences would be incomplete. The whole natural creation tends toward man; without man, nature would be incomplete and purposeless. The Science of Man, therefore, or, as it is sometimes called, Anthropology, must form the crown of all the natural sciences. And if it is language by which man differs from all other created things, the Science of Language has a right to hold its foremost place."

A remarkable feature of Professor Müller's work—as it is written in English—is its extreme purity of expression. The same is noteworthy in his later work, "Chips from a German Workshop" (1868); and what a critic says in the *Saturday Review* applies to all his later writings in an equal degree: "On one point there can be no difference of opinion, namely, as to the wonderful mastery which Professor Müller, a foreigner, has gained over the English language. We do not think that any one reading a page of one of these essays would for a moment attribute them to any one but a native Englishman! And what is more, Professor Müller is really one of the best English writers of the day. He employs our language not only with ease and vigor, but with conspicuous purity and good taste. He rises altogether above the fashionable vulgarisms of the day . . . We welcome every work of Professor Müller as a real addition to the English literature, in point of style no less than in point of matter." This is probably the highest compliment the English could pay to their gifted German resident.

As a philologist Professor Müller undoubtedly holds a high and honored position. But he ranks far below the greater Bopp in the real genius of his researches and attainments. His eminence is due mainly to his isolated position in philological science in England, though the earnest student in his youth well deserves his extended reputation of to-day. He laid before the English world, in his Lectures on the Science of Language, matter from an almost new field. He built on the solid German foundation of his predecessors, and presented his science in the most popular form that it is possible to give; and his position to-day is that of a priest and pioneer of German science in England. It has been reported that Mr. Müller has accepted a professorship recently offered him by the trustees of Cornell University, and that he will shortly arrive in the United States for the purpose of assuming its functions. To this, educated Americans can have no objection, but will doubtless, with consentient voice, welcome the distinguished scholar, should he make his appearance here, and rejoice in so important an acquisition to the circle of the learned in American society and literature.

## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Quarstein.*

### ANTIQUITY OF MAN.

The antiquity of the human race, as demonstrated by remains discovered in the geological strata of North America, formed the chief topic of discussion before the American Science Association, at its recent general session in Chicago. The views expressed by several eminent naturalists and geologists, and the many evidences adduced in support of the theory of man's great antiquity, are sufficiently important to warrant our bringing the subject to the notice of our readers.

Whether or not the theory is in conflict with the Mosaic account of man's creation as received by theologians, it nevertheless seems irrefutable. Pure science reaches forward to its conclusions through media of an indisputable character, facts; and when results have been thus substantially attained which appear to contradict the revelations of Him whom we call God, the Creator, a most serious dilemma is presented, a dilemma which may be disposed of only, as it would seem, by the discovery of an error in our generally received interpretations of those revelations. If, however, "the wisdom of man is but foolishness with God," in what respect could man more gravely err than in his attempts to interpret the writing of the Most High, and to understand thoroughly His ways toward mankind. As the character and purposes of the Infinite are entirely beyond the comprehension of the finite, it is presumptuous folly for the finite to attempt to limit that character by definition, and those purposes by description. All serious minds will approve this. A corollary may be drawn from such a conclusion to the effect that Scripture being the revealed will of God, is to be interpreted with the utmost latitude, and the utmost care exercised in the literal application of any part of it. Of course we allude especially to its symbolism. There are passages, and we think they constitute the larger portion of the Bible, whose signification is comparatively simple, and which scarcely admit of more than one construction. But when we approach those portions which have an assertatory or declaratory character, and which, if accepted *literally*, seem to clash with some manifest conclusion of experience and reason, we feel compelled, for the sake of conscience and moral consistency, to hold in abeyance all preconceived notions. Many an obscure passage of Scripture has been clearly elucidated by scientific methods. Especially is this the case with prophetic revelation; and we may justly look forward to the developments brought about by scientific investigators to enlighten us with reference to Bible teaching on the subject of man's origin.

Let us examine briefly what our *savans* in council assembled at Chicago had to say of our remote ancestors. Mr. Charles Whittlesey enumerated several races of whose existence be-

fore the red man there are abundant evidences in the superposed strata of North America, viz., the mound builders; a race that lived in the territory which is now Wisconsin; a warlike race inhabiting the region south of lakes Erie and Ontario; a people devoutly given to religious rites in the region of Mexico. The periods during which these races flourished have not been ascertained; but it seems certain that they extend many thousands of years into the dim past—thousands of years before the Christian era. Pottery, arrow-heads, and other works of man have been found in conjunction with and beneath the bones of the mastodon and megatherium, animals of whose existence there is no record save that of their imbedded skeletons. In regard to the time the Indians have occupied this country, the following fact is pertinent. Three skeletons were found in a cave beneath a heap of accumulations several feet in depth. The crania were so nearly perfect that there was left no doubt of their being the crania of red men. These bones were computed to have been placed in their sepulcher 2,000 years ago. A jaw and tooth were found in a stratum and pronounced by Prof. Agassiz to have been there 10,000 years, and must have belonged to the bronze men or the stone men, as they are called. These stone men belong to the second period of pre-historic times, or to an age estimated at from 7,000 to 10,000 years back.

Mr. J. W. Foster stated that there were recent discoveries which warranted a much greater antiquity for the human race than that shown by the estimates already given. Along the banks of the Nile excavations have been made to a great depth, and from them fragments of burned brick have been taken out. Calculating from the depth of mud deposited by the Nile each century, an age of 38,000 years is ascribed to the men who burned those bricks. The Pyramids are founded on the handiwork of man buried deep beneath the soil on which their hoary foundations rest. The feet of Napoleon's soldiers, upon whom thirty centuries looked down from the piles of granite above them, trod upon earth which for three centuries of centuries had embraced the relics of a mighty race. The discovery of a human skeleton in California deep down in the gold drift, and covered by five successive deposits of lava, also carries back the antiquity of man to a period far beyond the stone age.

Prof. J. D. Whitney gave an account of a human skull well preserved which had been found in Bald Mountain, near Altaville, California, 130 feet below the surface of the ground, beneath formations of basalt and strata of lava. He had himself visited the locality of the discovery and used the best means in his power to thoroughly sift the matter to its foundation, and could find nothing on which to hinge a doubt as to the authenticity of the discovery.

Professors Silliman and Blake discussed this discovery at some length, but without in any particular denying it. Their attitude appeared to be that of a suspension of judgment, the reasonable effect of a startling development;

for if the antiquity of this skull is to be estimated by the usual geological approximations, the depth at which it was found in the excavation, and the many changes which had taken place in the earth's crust around and above it, would assign it to a period of antiquity ages anterior to that to which geologists have placed the earliest men.

There were those in this learned assembly who differed in their views from the distinguished gentlemen already mentioned, and whose opinions are of some weight in scientific circles.

Prof. Truc remarked that exaggeration, credulity, and mystification were the tendencies of the age. Now that the bones of man have been found associated with those of the mastodon, it would be expected for a year or two to come that every mastodon found would have a human skeleton beneath it. He, however, did not believe in this amazing antiquity of the human race.

Prof. Andrews thought there was a practical joke at the bottom of the Calaveras County skull discovery as detailed by Prof. Whitney.

Mr. Waterhouse Hawkins, the eminent naturalist and lecturer, was present during this discussion, and made a few common-sense reflections on the manner in which specimens involving important scientific questions were preserved. He urged the necessity of taking up and preserving with them the original material in which fossils were found. This simple precaution would relieve investigators of many doubts and answer many inquiries in a satisfactory way.

Whether or not the discovery that man is a hundred or a thousand centuries old will subserve any practical purpose in the enlightenment and progress of the present man, we are not prepared to definitely say. We do not see the practical connection of such a matter with the real objects and necessities of society, and think that no great end would be promoted by its demonstration. Yet no objection would be urged to such demonstration, for our organ of Wonder, like that of Americans in general, is hungry for the new and startling. Let things "be done decently," however; let them be proved before their assertion. Mere *belief*, one way or the other, proves nothing. It is *knowledge* we want.

#### SELF-GOVERNMENT.

THE way to freedom is through obedience to law; the way to bondage is through laxity of self-government. The basis of civil society is the conviction that men can, and do, distinguish between right and wrong; between good and evil; between the just and the unjust; between yours and mine. If men can recognize these things, and obey them, then laws have nothing to do, and laws may grow mild. Just in proportion to the responsibility of the individual, laws have little to do. No country requires so little governing as one in which the people govern themselves. If self-government is wanting, then laws must

have more of the iron in them, and penalties must be more stern. You can change the name, and no longer call it "penalty;" you can call it motive or help; but still it will be *pain*; and pain is that which men do not like. External arrangements to compel right conduct must be augmented just in proportion as interior ability to generate right conduct becomes enfeebled. The man that takes care of himself is the freest man in the world. The man that can not control his own passions or feelings, or conduct, goes back into the cold embrace of irresistible natural laws, or modifications of them, which men make in the help of society.

The doctrine of liberty of choice, and of personal responsibility for conduct and character, leads to personal excellence, to social purity, and to civil liberty. The contrary view, that man is irresistibly controlled by external laws, although at first sight it may seem to give men greater scope and variety, yet leads directly to despotism and cruelty. I believe that the doctrine of the irresponsibility of man in one hundred years, or in three generations, would again lock up society in the embrace of irrefragable despotism. I hold that dignity of man intellectually, his nobility in the household and in society, his power and his glory in his various civil associations, and even the liberty of the state, strange as you may think it, turns upon the doctrine of free agency and moral accountability. If you look back through history you will find that those ages which have been most potential under the influence of this doctrine have been ages marked by the birth of liberty in the state; while, on the contrary, any doctrine that tends to lower human responsibility and moral accountability tends also to lower manhood, to reduce the purity of the household, and ultimately to bring society itself into bondage. The doctrine of accountability begets in society a broader and broader intelligence, and lays deeper and deeper the foundations of liberty.—*Henry Ward Beecher.*

THE Gulf Stream is a river in the ocean. Its banks and its bottom are of cold water, while its current is warm. The Gulf of Mexico is its fountain, and its mouth is the Arctic seas. There is in the world no other so majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out as Carolina coasts, are of an indigo blue. They are so distinctly marked that this line of junction with the common sea-water may be traced by the eye. Often one half of the vessel may be perceived floating in the Gulf-stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and Orinoco!



## On Psychology.

The soul, the mother of deep fears, of high hopes indolent,  
Of glorious dreams, mysterious tears, of sleepless *laser night*;  
Lovely, but woe it is alone,  
Unfolding what no more might close.—Mrs. Hemans.

### CHARACTERS OF SHAKSPEARE.

#### FOURTH ARTICLE.

##### MACBETH.

DR. SAMUEL JOHNSON, in his review of the play of Macbeth, says:

"This play is deservedly celebrated for the propriety of its fiction, and the solemnity, grandeur, and variety of its action; but it has no nice discriminations of character; the events are too great to admit of particular dispositions, and the course of the action necessarily determines the conduct of the agents."

This is correct, and the only part of the Doctor's remarks upon the play worthy a masterly reviewer. How meagre and wide of the mark is his next paragraph:

"The danger of ambition is well described; and I know not whether it may not be said in defense of some parts, which now seem improbable, that in Shakspeare's time it was necessary to warn credulity against vain and illusive predictions."

Is, then, the subject of the play of Macbeth the danger of ambition? Has all its splendid fiction, solemn grandeur, and variety of action merely evolved this as the great illustration of Shakspeare's masterpiece? To say that Macbeth was ambitious, is critically next to nothing; or that a wicked ambition is dangerous, is still more puerile in nice discrimination of review. Now, in Richard, the ambition of a very incarnate Satan, and his greatness of character in the likeness of his physical malformation, with the weaving of circumstances in keeping therewith, form the subject and shaping of the play. Othello, again (at his very mention), brings up to us the most famous illustrated chapter of jealousy; while Lear is the rarest gem of tragedy set in the ingratitude of daughters. Thus is it with all of Shakspeare's plays. I have a distinct remembrance of hearing a star actor make Richard to say, "Great men have great sins; ambition is mine." I could not find it in the text, but am still impressed with having heard it many times. Whether it is in the *acting* copies or not, it is a critique in itself of the subject of the play of Richard III. But Dr. Johnson has given this subject to Macbeth. "The danger of ambition is well described," is the Doctor's remark upon the complex theme of the play of Macbeth. If all the splendid efforts of that noble work were merely to illustrate ambition, then Richard has stolen from Macbeth his subject.

The grand subject of the tragedy of Macbeth is the illustration of the evil agencies of the world working out their dramas among mortals. This is an epic theme. In it we have something more than a gorgeous dramatic portraiture of character; and it is

this epic subject, so masterly handled, that constitutes the play before us a masterpiece. Not, however, that Macbeth himself is superior to Hamlet, or Richard, or Lear, or Shylock. Indeed, it would be presumption to assert a pre-eminence for either, when all are pre-eminent, and drawn out to the last effort of their capacity; but the superiority of the play is in the fact that it is burdened with a subject kindred to that of Milton's "Paradise Lost," and yet brought into the compressed body of a legitimate acting drama. This is the crowning triumph; an epic poem on the stage in dramatic performance! Macbeth himself is but as an episode of the vast argument that takes in all humanity. Now we saw in Richard III. that Gloster's very metaphysics grow out of his physical malformation, and the play out of Richard; but it is the reverse with Macbeth. He is *born* of the subject, and is not the *parent* to the subject. Mark this in the very opening of the two plays, and fail not to notice a striking instance of Shakspeare's perfect dramatic *methods*, abounding everywhere in his works:

[Enter GLOSTER.]

Now is the winter of our discontent  
Made glorious summer by this sun of York.

Then comes that famous passage—

But I, that am not shap'd for sportive tricks,  
Nor made to court an amorous looking-glass, etc.

It is one of the greatest of Richard's soliloquies, and we have it at the very opening of the play. This is a very remarkable exception in dramatic composition, for the chief actor to open, and that, too, with one of his best soliloquies. But Richard holds the subject; and in his opening he gives the prophecy of the play, and it is all evolved from himself. See how different in Macbeth:

"When shall we three meet again?" etc.

"Upon the heath,  
There to meet with Macbeth."

In this case we have an equally peculiar dramatic form in the opening as in that of Richard. This play, too, is opened by those who hold the chief subject, and out of whom all the action is evolved. But it is not Macbeth; it is the supernatural agencies that hold the drama. This shows the epic quality and method; a play superior in its essence and theme to the character and action of its chief human personage! The evil agencies of the world leading a soul, great in its twinning of good and evil, to its ruin through ambition—a ruling passion in great men—was the theme that Shakspeare was about to illustrate when he gave his supernatural powers the opening of the play, and made them call up Macbeth into the body of their drama. But this is not all. The subject has a vast bearing beyond the individual Macbeth. It takes in all mankind; and we have a grand illustration of the mighty theme of supernatural powers working out their dramas among nations and mortals in general. The view of the *dark* sides of this stupendous subject—the blended drama of our mortality and immortality—successfully illus-

trated in actual performance, and we have the whole. The sun-side is the other half which, though not brought out, is in the prophecy of the theme. We have the whole in substance. Night illustrates Day as much as Day does itself; and more strikingly are we impressed with the two great ordinances of nature when Night reigns.

The human mind is pregnant from the very birth with the twin ordinances of Day and Night in our mortal-immortal drama of life. Another moment and the twin shall be born, and the Day and Night of two worlds—which are but two halves of one birth—shall be fairly revealed before us. Thus it has been for six thousand years, and we are never more than that one brief moment from the delivery. Divines and poets have, in a long illustrious train, taken their turns at the bed-side of mother Mortality, to help on the other birth; and Shakspeare is chief among them there—and among poets none has helped the birth as much as he. At last he reaches the culmination of the capacity of genius, and gives us in an *acting* play the great drama performed between the beings of two worlds. All is made literal to the audience, and the natural and supernatural blended into the harmony of one great action—that harmony made more sonorous and unique by the very demoniac discords of the play. Yet Dr. Johnson saw in this matchless dramatic achievement no grander design than the necessity which Shakspeare felt "to warn credulity against vain and illusive predictions." Dr. Johnson did not understand Shakspeare's great work, nor was his robust but rude mind capable of appreciating so fine and subtle a composition in which the metaphysics of our two worlds are crowded. The Doctor has brought down a very epic fiction into his circle of a ghost story, or the telling of fortunes by the tea-cup.

Pass now to the type and character of Macbeth, and see the essence and theme of this epic drama unfolded in his action and person. I have affirmed that he is *born* of the subject, and is not the *parent* to it. He is the chief *instrument* in the hands of the superhuman powers. He is a medium—a clairvoyant in his metaphysics; and from the time that he makes his *entrée* to the close of his action, he is under the *influence*, and a son of supernatural solicitude. The potent managers of the play bring him on by their charms. In the linkings of the weird text, in the superhuman development, it was apparent that Shakspeare had given to the play a complete inner movement, so much so, that when abstracted it possessed in itself an entirety. Let us here give the linkings of the subject and action as embodied and evolved in the person of Macbeth—this clairvoyant regicide—who sees invisible things, and holds midnight consultations with beings of another world.

[Enter MACBETH and BANQUO.]

Macb. So foul and fair a day I have not seen.

Banq. How far is't call'd to Forres?—What are these,  
So wither'd and so wild in their attire;  
That look not like the inhabitants o' the earth,

And yet are on't? Live you? or are you aught  
That man may question? You seem to under-  
stand me,  
By each at once her choppy finger laying  
Upon her skinny lips.

Then follow the predictions of the witches  
concerning Macbeth's advancement, promising  
him that he shall be thane of Cawdor, and  
then king:

1 *Witch.* All hail, Macbeth! all hail to thee, thane of Glamis!

2 *Witch.* All hail, Macbeth! I hail to thee, thane of Cawdor!

3 *Witch.* All hail, Macbeth! that shall be king hereafter.  
Here it is apparent that Banquo fancies he  
has the subject, but in Macbeth's soul it has  
another form from its very birth. It is *temptation*, not ambition.

*Banq.* Good sir, why do you start, and seem to fear  
Things that do sound so fair?

Macbeth did not *fear* to be ambitious; did  
not fear to challenge immortal powers; did  
not fear to call them "black and midnight  
hags;" but he feared himself—feared the  
whirlpool of *temptation* into which he was  
hurled, like the archangel cast down from  
heaven upon the burning lake, lost and con-  
founded by the fall; feared the direful war-  
fare of the mighty elements of good and evil  
opening now their storm upon his soul. A  
moment, and the fiend need stay no longer to  
pursue their theme. Temptation has the mas-  
tery. More eager than they is he to open the  
matter farther.

*Macb.* Stay, you imperfect speakers, tell me more.  
By Sinel's death I know I am thane of Glamis;  
But how of Cawdor? the thane of Cawdor lives  
A prosperous gentleman; and to be king  
Stands not within the prospect of belief,  
No more than to be Cawdor. Say from whence  
You owe this strange intelligence? or why  
Upon this blasted heath you stop our way  
With such prophetic greeting? Speak, I charge you.

Follow the subtle working of temptation in  
the mind of our hero.

*Macb.* Your children shall be kings.

*Banq.* You shall be king.

Then the arrival of the king's messengers,  
who hail Macbeth "thane of Cawdor."

*Banq.* What, can the devil speak true?

But in Macbeth it has not this direct work-  
ing; it takes the subtler method of doubt to  
reach the ecstasy of conviction. Banquo  
doubts not the strange greeting from the king,  
but is directly on his guard with, "What, can  
the devil speak true?"

Macbeth challenges the truth, to be more  
fully convinced.

The thane of Cawdor lives? Why do you dress me in  
borrow'd robes?

The fact confirmed by circumstance, the  
theme of temptation continues.

*Macb.* Glamis, and thane of Cawdor!  
The greatest is behind. \* \* \*

Do you not hope your children shall be kings,  
When those that gave the thane of Cawdor to me,  
Promised no less to them?

See how much better Banquo understood  
the subject than did Dr. Johnson.

*Banq.* That, trusted home,  
Might yet enkindle you unto the crown,  
Besides the thane of Cawdor. But 'tis strange:

And oftentimes, to win us to our harm,  
The instruments of darkness tell us truths;  
Win us with honest trifles, to betray us  
In deepest consequence.

Is this a commentary on ambition or on the  
great subject of human temptation? It is  
Shakespeare that thus interprets himself. He  
knew his theme. Out of this subject our im-  
mortal poet has worked more sermons for the  
pulpit than from any other of his plays, not  
excepting Hamlet. It also gave him the op-  
portunity for some of his finest metaphysical  
touches, and in no play have we nobler pas-  
sages than in that of Macbeth. He is more of  
the divine and moralist even than the dreamy,  
philosophical Dane, for he has more of the  
subject to be illustrated in his life. He holds  
their best argument—the warfare of the good  
and the evil—the great play of man's soul pass-  
ing through the fire of life's temptation. Here  
is a fine characteristic passage, which we beg  
to quote, to follow our dramatic master's great  
moral strain:

*Macb.*

Two truths are told,

As happy prologues to the swelling act  
Of the imperial theme. \* \* \*  
This supernatural soliciting  
Can not be ill; can not be good:—if ill,  
Why hath it given me earnest of success,  
Commencing in a truth? I am thane of Cawdor:  
If good, why do I yield to that suggestion  
Whose horrid image doth unfix my hair,  
And make my seated heart knock at my ribs,  
Against the use of nature? Present fears  
Are less than horrible imaginings;  
My thought, whose murder yet is but fantastical,  
Shakes so my single state of man, that function  
Is smothered in surmise; and nothing is  
But what is not.

Here is murder already conceived, and the  
ecstasy of fear, that makes his "seated heart  
knock at his ribs against the use of nature," is  
the fear lest Macbeth will vanquish Macbeth  
and lose his own soul in his victory.

For a fine description of the character of  
Macbeth let us pass to Lady Macbeth's open-  
ing scene. She enters in her imperial rapture,  
reading her lord's letter relating his meeting  
with the weird sisters.

*Lady M.* Glamis thou art, and Cawdor; and shall be  
What thou art promised:—Yet do I fear thy  
nature;

It is too full o' the milk of human kindness  
To reach the nearest way: Thou would'st be  
great;

Art not without ambition; but without  
The illness should attend it. What thou  
would'st highly,

That would'st thou holily; would'st not play  
false,

And yet would'st wrongly win; thou'd'st have,  
Great Glamis, that which cries,  
*Thus thou must do, if thou have it;*

*And that which rather thou dost fear to do,*  
*Than wish should be undone.* He thee bither,

That I may pour my spirits in thine ear;

And chastise with the valor of my tongue  
All that impedes thee from the golden round,

Which fate and metaphysical aid doth seem  
To have thee crown'd withal.

Have we not here a human subject for Satan  
to work upon? Could there be created for  
the archfiend a fitter soul to tempt? a soul  
great in its twinship of good and evil and ac-  
tive in its qualities. Our master is seen in all

his works. Shakespeare creates for all his  
varied subjects fitting souls. The reviewer  
that touches our immortal dramatist should  
be careful in his every touch, for Shakespeare  
has left his own reviews in his text. Johnson  
has made the theme of the play ambition.  
Macbeth's creator reviewed him thus: "Thou  
would'st be great; art not without ambition;  
but without the illness should attend it." But  
see the essence of character mixed for Shak-  
speare's chosen theme, which is *not* ambition.  
"Yet do I fear it is too full o' the milk of  
human kindness to reach the nearest way. \*  
\* \* \* What thou would'st *highly*, that  
would'st thou *holily*; would'st not play false,  
and yet would'st wrongly win; thou'd'st have,  
great Glamis, that which cries, *Thus thou must*  
*do, if thou have it; and that which rather thou*  
*dost fear to do, than wish should be undone.*"  
What a mixture of character is here for Shak-  
speare's vast design! The pauper summary  
of Dr. Johnson on the play, "The danger of  
ambition is well described," is annihilated by  
the theme evolved of human *temptation*, mag-  
nificently described in the self-warfare and  
ruin of a soul mighty in its qualities of good  
and evil.

*Macb.* If it were done, when 'tis done, then 'twere well  
It were done quickly; if the assassination  
Could trammel up the consequence, and catch,  
With his surcease, success; that but this blow  
Might be the be-all and the end-all here,—

(Now for a sermon in a passing loaded  
thought upon our immortal essence and man's  
hereafter.)

But here, upon this bank and shoal of time,  
We jump the life to come.

(Another sermon upon the *present* judgment  
of human acts quickly follows.)

But in these cases,

We still have judgment here; that we but teach  
Bloody instructions, which, being taught, return  
To plague the inventor: This even-handed jus-  
tice

Commends the ingredients of our poison'd chalice  
To our own lips.

Now mark the good and evil moving in  
him, in one of the noblest passages of poetic  
description.

He's here in double trust;

First, as I am his kinsman and his subject,  
Strong both against the deed; then, as his host,  
Who should against his murderer shut the door,  
Not bear the knife myself. Besides, this Duncan  
Hath borne his faculties so meek, hath been  
So clear in his great office, that his virtues  
Will plead like angels, trumpet-tongued, against  
The deep damnation of his taking off;  
And pity, like a naked new-born babe,  
Striding the blast, or heaven's cherubim, hors'd  
Upon the sightless couriers of the air,  
Shall blow the horrid deed in every eye,  
That tears shall drown the wind.—I have no spur  
To prick the sides of my intent, but only  
Vaulting ambition, which o'erleaps itself,  
And falls on the other.

Macbeth has won his soul from the hands  
of the fiends. Duncan is saved and Satan is  
vanquished; but he flies to his daughter,  
Satanna, crying, Come to my help. She is  
known on earth as Lady Macbeth. He has  
many daughters among men, but *Satanna* is

his eldest and best beloved, and Macbeth married her.

The theme can not progress farther than Macbeth's great soliloquy, unless some one comes to Satan's help. Shakespeare never bungles his work. A lesser than he might manage by bungling. He can not triumph by a bungle in art and nature. His play must end, or he must bring some one on to Satan's help to continue the theme of temptation more potent than the weird sisters—more potent than Macbeth's evil thought—more potent than the archfiend himself, who has fled, vanquished. Iago would be a mere feather's weight thrown into the plot, for the devil himself has fled in dismay at the close of the matchless soliloquy of Macbeth. Othello's subject is jealousy: this the epic of human temptation. Who shall be sent now Satan himself is vanquished? There is one more potent than he, and only one in such a theme. It is the woman!

[Enter LADY MACBETH.]

*L. Macb.* He has almost supp'd. Why have you left the chamber?

*Macb.* Hath he ask'd for me?

*L. Macb.* Know you not he has?

*Macb.* We will proceed no further in this business;  
He hath honor'd me of late; and I have bought  
Golden opinions from all sorts of people,  
Which would be worn now in their newest  
glozes,

Not cast aside so soon.

*L. Macb.* Was the hope drunk  
Wherein you dress'd yourself? Hath it slept  
since?

And wakes it now to look so green and pale  
At what it did so freely? From this time  
Such a account thy love. Art thou afraid  
To be the same in thine own act and valor  
As thou art in desire? Would'st thou have  
that

Which thou esteem'st the ornament of life,  
And live a coward in thine own esteem:  
Letting I dare not wait upon I would,  
Like the poor cat i' the adage?

Note the finest of moral sermons upon what manhood might dare without losing itself in its daring.

*Macb.* Pr'ythee, peace:  
*I dare do all that may become a man;  
Who dares do more, is none.*

But how shall the soul of Macbeth resist the power of this assault:

*L. Macb.* What beast was't then  
That made you break this enterprise to me?  
When you durst do it, then you were a man;  
And, to be more than what you were, you  
would  
Be so much more than man. Nor time, nor  
place  
Did then adhere, and yet you would make both:  
They have made themselves, and that their  
fitness now  
Does unmake you. I have given suck; and  
know  
How tender 'tis to love the babe that milks me:  
I would, while it was smiling in my face,  
Have pluck'd my nipple from his boneless  
gums,  
And dash'd the brains out, had I so sworn,  
As you have done to this.

*Macb.* If we should fail,—

*L. Macb.* We fail!

But screw your courage to the sticking place,  
And we'll not fail.

To review the character of Lady Macbeth in her entirety is more than can be here attempted. She properly belongs to Shakespeare's female characters. I design no more than to call her up to reveal her husband, and not to deal, in special review, with that awful imperial character which has left Mrs. Sarah Siddons such an imposing memory.

*Macb.* Bring forth men-children only!  
For thy undaunted mettle should compose  
Nothing but males.

The daughter of Satan has won her father's issue, and the first act ends directly with her husband now kneeling lost at that father's feet. The devil holds the ground.

There is in Macbeth's essence that subtle psychological sense which belongs to clairvoyant natures. It is revealed even before crime, or a murderous business in design, had made conscience fanciful. As soon as he is brought into the action, he sees and converses with creatures of the other world. So did Banquo; but he was merely under their passing spell. Macbeth has a metaphysical union with the inner world; he has a sense in him as a gift of nature or witchcraft to see and hear what others present have no sight to see, or sense to give a vocal echo to a voiceless speech. The celebrated "dagger scene" is a psychological exposition, but even to the actors themselves it is appreciated most for its great dramatic opportunity. Note it here for its psychology as well:

*Is this a dagger which I see before me,  
The handle toward my hand? Come, let me clutch  
thee;*

*I have thee not, and yet I see thee still.*

*Art thou not, fatal vision, sensible  
To feeling as to sight? Or art thou but  
A dagger of the mind; a false creation,  
Proceeding from the heat-oppressed brain?  
I see thee yet, in form as palpable  
As this which now I draw.*

*Thou marshall'st me the way that I was going  
And such an instrument I was to use.*

*Mine eyes are made fools o' the other senses,  
Or else worth all the rest: I see thee still;*

*And on thy blade and dudgeon gouts of blood,  
Which was not so before. There's no such thing:  
It is the bloody business which informs  
Thus to mine eyes.*

What scene-painting for murder is there in the following:

Now o'er the one half world  
Nature seems dead, and wicked dreams abuse  
The curtain'd sleeper; witchcraft celebrates  
Pale Hecate's offerings; and wither'd murder,  
Alarm'd by his sentinel the wolf,  
Whose howl's watch, thus with his stealthy pace,  
With Tarquin's ravishing strides, toward his design  
Moves like a ghost. Thou sure and firm-set earth,  
Hear not my steps, which way they walk, for fear  
The very stones prate of my whereabouts,  
And takes the present horror from the time  
Which now suits with it.

Unlike the modern charlatan dramatists, Shakespeare needs not the stage manager and his flimsy paraphernalia, scarcely the scenic artist, scarcely our Garricks and our Keans to make him what he is in dramatic art. He is greater to the critic in his closet than to him in performance on the stage.

*I go, and it is done; the bell invites me.  
Hear it not, Duncan; for it is a knell  
That summons thee to heaven or to hell.*

What musical jugglery or orchestral accompaniment can add effect to this? 'Twould but burlesque the awful import of the text and the scene.

The deed is done. Macbeth has a new birth. It rushes upon his consciousness like a horrid self-transformation, and he flees aghast before his new-born self, that now pursues Macbeth of holier days.

*Macb.* One cried *God bless us!* and *Amen* the other:  
As they had seen me, with these hangman's  
hands,

Listening their fear, I could not say *Amen*,  
When they did say *God bless us*.

*L. Macb.* Consider it not so deeply.

*Macb.* But wherefore could I not pronounce *Amen*?  
I had most need of blessing, and *Amen*  
Stuck in my throat.

Is this the ecstasy of ambition in its great leap to the throne? Did Richard kill Henry VI. thus: "Down, down to hell, and say I sent thee there?" Gloster, beardless, would have murdered half mankind to have his head "impaled with a glorious crown." Is it not rather man's soul—tempted—lost—awaking to the consciousness that it has bartered itself away to the Fiend but one brief moment before? Yet what a world of new experience has that one moment brought. "But wherefore could I not pronounce *Amen*?" etc., would make Mercy weep. With it for a text, a Spurgeon or a Beecher might drown a congregation in tears. The following of the same quality is matchless, and in it we have again a psychological exposition:

*Macb.* Methought I heard a voice cry, Sleep no more!  
Macbeth does murder sleep, the innocent sleep;  
Sleep, that knits up the ravel'd sleeve of care,  
The death of each day's life, sore labor's bath,  
Balm of hurt minds, great nature's second  
course,

Chief nourisher in life's feast:—

*L. Macb.* What do you mean?  
*Macb.* Still it cried, Sleep no more! to all the house:  
Glamis hath murder'd sleep; and therefore  
Cawdor  
Shall sleep no more, Macbeth shall sleep no  
more!

His wife bids him go carry the daggers back and smear the sleeping rooms with blood. How unlike Gloster's, "and buried gentle Tyrrel" (after the murder of his nephews) is this:

*Macb.* I'll go no more:  
I am afraid to think what I have done;  
Look on't again, I dare not.

How, too, unlike his wife's—

Infirm of purpose!  
Give me the daggers: the sleeping and the dead  
Are but as pictures: 'tis the eye of childhood  
That fears a painted devil. If he do bleed,  
I'll gild the faces of the grooms withal,  
For it must seem their guilt.

Lady Macbeth holds a great episode of the theme of the play, and hers now is ambition, and *not* temptation; and does she not clear her way to the throne in Gloster's own style: so would Macbeth had Shakespeare designed his play to be "the danger of ambition well



described," and we should never have found in Macbeth a *consciousness of guilt* so "well described."

*Macb.* How is't with me, when every noise appalls me?  
What hands are here? Ha! they pluck out mine eyes!  
Will all great Neptune's ocean wash this blood  
Clean from my hand? No; this my hand will  
rather  
The multitudinous seas incarnadine,  
Making the green, one red.

[*Re-enter LADY MACBETH.*]

My hands are of your color: but I shame  
To wear a heart so white.

But Macbeth had not a "white heart" at the opening of the play. He was the valiant, victorious generalissimo of Scotland's armies. He illustrates in his transformation his own sermon on moral philosophy. "I dare do all that may become a man; who dares do more, is none."

When he screwed his courage to the "sticking place" he lost his daring.

To know my deed,—'twere best not know myself.  
Wake Duncan with thy knocking! I would thou could'st.

A great personator of Macbeth will give to "I would thou could'st" a mighty soul-wail, to touch an audience to the very heart.

But Macbeth soon got familiar with murder, and waded in blood; but the new sense which conscience and metaphysical charms endowed him with grew. At the banquet scene the ghost of Banquo rises and sits in the place of Macbeth; but it is a ghost only to Macbeth. He alone has the psychological sense to see the inner world. His ecstasy of horror throws the company into confusion. His lady explains to them in brief his malady, and then to him,

Are you a man?

*Macb.* Ay, and a bold one, that dare look on  
Which might appall the devil.

*L. Macb.* O proper stuff!  
This is the very painting of your fear:  
This is the air-drawn dagger, which you said  
Led you to Duncan. \* \* \*

*Macb.* Prythee, see there! behold! look! lo! how  
say you?

Why, what care I? If thou canst nod, speak  
too.

If chamel-houses, and our graves, must send  
Those that we bury back, our monuments  
Shall be the maws of kites.

[*Ghost disappears.*]

The scene is crowded with fine passages, and the dramatic opportunities are immense.

Blood hath been shed ere now, I' the olden time,  
Ere human statute purged the gentle weal;  
Aye, and since too, murders have been performed  
Too terrible for the ear: the times have been,  
That when the brains were out the man would die,  
And there an end.

But that was when Macbeth was innocent of crime. He is reading now from his volume of the "judgment here," whose sequel shall be in the dread hereafter.

It will have blood; they say blood will have blood;  
Stones have been known to move and trees to speak;  
Angurs, and understood relations, have  
By maggot-pies, and choughs, and rooks, brought forth  
The secret of man of blood.

But Macbeth is a soul falling headlong henceforth forever.

I will to-morrow  
(And betimes I will) to the weird sisters;  
More shall they speak; for now I am bent to know  
By the worst means, the worst; for mine own good  
All causes shall give way: I am in blood  
Stepp'd in so far, that, should I wade no more,  
Returning were as tedious as go o'er.

What a gospel sermon is this! Universal experience crowded into one man, to tell how deeply damned we are by sin, though hell should be a very myth. The "bottomless pit" may be a fiction, but there is a poetic truth in the conception. Macbeth has been falling headlong down that pit of hell since he murdered Duncan—"murdered sleep"—murdered his soul's rest.

At length Shakspeare's mighty subject conquers even Satan's daughter:

*L. Macb.* Here's the smell of the blood still:  
All the perfumes of Arabia will not  
Sweeten this little hand. Oh! oh! oh!

But Dr. Johnson saw no more in this great epic theme than "ambition well described," and even apologized for this glorious play: "And I know not whether it may not be said in defense of some parts, which now seem improbable, that in Shakspeare's time it was necessary to warn credulity against vain and illusive predictions." Did Homer write the Iliad to warn the Greeks against their mythology? Did Milton weave into his gorgeous poem its splendid supernatural fiction, to nullify its own influence over the human mind? Genius is earnest and full of faith and love for its subjects. Shakspeare had faith in his works, and there is a love expressed in their magnificent execution. So with Milton; so with Homer. They created their Iliad, their Paradise Lost, and their Macbeth to be immortal—to live forever in the faith and interest of mankind, and not to "warn credulity" against their own mighty potency.

THE PAR VALUE OF BRAINS.—Working as an ordinary hand in a Philadelphia ship-yard was a man named John L. Knowlton. His peculiarity was, that while others of his class were at ale-houses, or indulging in a jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent six months in teaching the quadruped to execute a jig upon its hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form. The first man taught his dog to dance—Knowlton, in the same time, discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by a slow and laborious process, an entire day. That saw is now in use in all the ship-yards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank. Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterward he secured a patent for a machine that turns any material whatever into a perfectly spherical form. He sold a portion

of his patent for a sum that is equivalent to a fortune. The machine is now in operation in this city cleaning off cannon-balls for the Government. When the balls come from the mold their surface is incrustated, and the ordinary process of smoothing was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect form. The same plain, unassuming man has invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention, in Europe, and the offer was accepted on the spot. The moral of all this is, that people who keep on studying are sure to achieve something. Mr. Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If everybody would follow copy, the world would be less filled with idlers and the streets with grumblers and malcontents.

[The mechanical powers of Americans have been more exercised, perhaps, than those of other people, as seen in the greater number of our inventions; but we do believe greater achievements are to be made in this direction by our inventors than have yet been dreamed of. The par value of brains will be increased just in proportion as we know how to use them. We believe that there are many minds now exhibiting only inertness or torpidity, which, if roused into earnest action, would develop surprising results in their different spheres of industry.]

"MIGHT BE."—"If I might be" is the first awakening of youth's bright dream of glory, greatness, and goodness. When he reads the record of fame, and sees the names of the honored written there,—when he learns that many of the renowned have overcome difficulties and risen above discouragements, even worse than lie in his own pathway,—he exclaims, "Can this be so? Why may not I, too, leave a name, that will live, as do theirs, to tell that I have been?" But the task seems too great, and after the first unavailing effort, the faint heart falters, and we find him striving for wealth only; dreaming that this will fully satisfy his hungering thirst for distinction, and render all his after-life a continual scene of happiness.

This sad error is afterward wrought out in the years of care and anxiety which inevitably accompany the panderer to wealth.

#### AN EPIGRAM.

He only really lives  
Who thinks, and thinking gives  
Fresh life and power to truth,  
As nature to our youth. C. WELLINGTON.

## Religious Department.

Know,  
Without or star, or angel, for their guide,  
Who worship God shall find him. Humble love,  
And not proud reason, keeps the door of heaven;  
Love finds admission where proud science fails.

—Young's Night Thoughts.

### MORAL PURITY.

THE first and highest and most perpetual study of your life should be to develop within yourself an absolute and positive reverence for moral purity and power. You should teach your soul to loathe impurity; to abhor with a deep and hearty disgust all moral debasement; to shudder at the thought of doing evil, or of seeing it in others. There is no such thing as cultivating too deep an abhorrence of evil, or too high a respect and admiration for moral excellence. The very thought of wrong should be cast out of the mind as its most deadly enemy; while the thoughts of goodness, purity, all moral loveliness, should be cherished as angel guests which are building up within you a sure foundation for pure and permanent affections. There is nothing else that seems to me to be of so much importance, of such priceless value, as a just appreciation of *moral worth*. It is not only the basis of all true affection, but the foundation of all that is noble, great, and good in human character. The basis of moral excellence may be placed in the religious principle. This is the only safe and sure foundation. The religious feelings, religious affections, religious sentiments should be cultivated most assiduously. The fervor of religious feelings should transmute itself through the whole being. Religion should be held as a sacred and heavenly thing. Religious feelings should be respected everywhere, and in every body. We should hold them so supremely sacred as to feel that we have no power to outrage the religious sentiments or feelings of any human being. And we should feel that an affection based on such a respect for things sacred and good, must be pure and permanent.

"Assist us, Lord! to act, to be,  
What nature and thy laws decree;  
Worthy that intellectual flame  
Which from thy breathing Spirit came  
Our moral freedom to maintain;  
Bid passion serve, and reason reign,  
Self-poised and independent still,  
On this world's varying good or ill.  
No slave to profit, shame, or fear,  
Oh, may our steadfast bosoms bear  
The stamp of heaven, an upright heart,  
Above the mean disguise of art,  
May our expanded souls disclaim  
The narrow view, the selfish aim;  
But with a Christian zeal embrace  
Whate'er is friendly to our race."

THERE is reason to respect the genuineness of that religion which is too modest to bear the gaze, and too delicate to bear the touch of the world.—*Jenkin Thomas*.

## ISAAC TAYLOR.

THERE is some resemblance in this organization to that of the late Horace Mann. The head was decidedly high and long; the temperament was Motive-Mental. He was a natural thinker, writer, teacher, and worker. Such a nature could not remain idle, but would manage to be fully occupied. Though somewhat deeply furrowed, those features are come-



PORTRAIT OF ISAAC TAYLOR.

ly and attractive. That is a good face; it invites rather than repels, and there is more Yes than No in it,—more of the positive element than the negative. The tendency of such a mind would be upward, not downward,—to refinement and cultivation, not to coarseness and demoralization. Observe the features. What a symmetrical and well-formed nose!—what a fine mouth! and how elegant the chin! What speaking eyes! and how energetic and emphatic the whole contour! There was no mud in that brain; it was clear, flexible, and available. There was also dignity of the Jacksonian stamp; there was stability and decision; there was high integrity, devotion, faith, trust, and sympathy, and, withal, strongly marked affection.

Those large perceptive faculties would find occupation in the practical affairs of life,—in the use of tools, perhaps in man-

ufacturing; at least in the investigation of scientific questions. There was no deficiency in the reflective faculties. In short, it is a large brain, well set on, modeled on the plan of the religious philanthropist. There was something of Oberlin and Melancthon in this good man. Here is a sketch of his life:

Isaac Taylor is well known, especially in England, as having been a regular contributor to the leading magazines of the day on various subjects, chiefly of a religious character. In consideration of his literary efforts, Queen Victoria, in 1863, conferred upon him a pension. Yet he cared little for literary fame, since in his quiet retirement at Stanford Rivers he, for a long period, wrote anonymously, announcing his true name and authorship only at the urgent solicitation of his friends to stand for the chair of logic in the University of Edinburgh, in which, happily for himself, as he afterward thought, he was defeated, and the late Sir William Hamilton elected by a slender majority.

Mr. Taylor was born at Lavenham, England, in August, 1787, and had nearly completed his 78th year when he died. Mr. Taylor belonged to a family in which literary talent seemed to have been hereditary, and at an early age he abandoned the profession of an artist, to which he had been trained, for the more congenial pursuits of literature. In 1818 he became a regular contributor to the *Eclectic Review*, and his articles soon began to attract attention. But, a few years later, finding himself trammelled by the restraints which are incident in contributing regularly to a review, he betook himself to independent authorship. His first venture was a volume entitled "Elements of Thought," which was an attempt, but not a very successful one, to present the rudiments of intellectual science in a form adapted for educational purposes. This was followed by the "History of the Transmission of Ancient Books to Modern Times," and "The Process of Historical Proof." These works, though well received by the public, excited no marked attention. At the age of forty-two Mr. Taylor published, anonymously, "The Natural History of Enthusiasm," a sort of philosophical analysis of the social and religious problems of the age. This work placed him in the first rank among writers of the day. Two companion volumes, "Fanaticism" and "Spiritual Despotism," soon followed, and were eagerly welcomed by the public. His next work, and which is perhaps the one most warmly prized by his admirers, was entitled "Saturday Evening," which was intended as a preparation for the more direct religious services of the Sunday. It is a work of profound thought, and expressed in the massive and harmonious style of which Mr. Taylor was a complete master. "Saturday Evening" was followed by the "Physical Theory of Another

Life." This series of works were all published anonymously, Mr. Taylor's pen appearing to flow with greater freedom and power while thus protected. He next published "Home Education," a work which was suggested to his mind while superintending in person the education of his own children. The happy influences of a country life, the educational value of children's pleasures, and the importance of favoring the natural growth of the child's mind are among the matters powerfully insisted on in this volume.

The works of Mr. Taylor's later years may be briefly enumerated. "Loyola" and "Wesley" are philosophical essays on the lives and works of two of the greatest religious "enthusiasts" of modern times. "The Spirit of the Hebrew Poetry" was the substance of a series of lectures delivered in Edinburgh. "Spiritual Christianity" and "Man Responsible" were originally courses of lectures delivered in London. The "Restoration of Belief" deals with the Christian evidences with great power. "Logic in Theology" and "Ultimate Civilization" are two volumes of characteristic essays. "Without Controversy," one of the leading essays in the former volume, contains a more formal expression of Mr. Taylor's mature belief than he has elsewhere published. His final work was a series of "Personal Recollections," published in *Good Words*.

Mr. Taylor had a natural aptitude for mechanical devices and invention. One of these—a machine for engraving copper-plates—was perfected and applied. But the invention, valuable as it was, proved, financially, most disastrous to Mr. Taylor, involving him in liabilities from which he fairly emerged only in the last years of his life. As is usually the case, the invention, after ruining the inventor, passed into the hands of others and procured for them large returns.

In person, he was below the middle height, and compactly and firmly built. He had a broad and massive forehead, an exquisitely chiseled Grecian nose, expressive features, and snow-white hair brushed erect, which gave him a noble and striking appearance. He was educated as a Dissenter, but afterward attached himself to the Church of England, though he ever retained a characteristic independence of thought on all ecclesiastical questions. He was broad without being shallow, liberal without being latitudinarian. His writings can not fail to retain a permanent place in English literature.

Mr. Taylor died on the 28th of June, at Stanford Rivers, England, in his quiet country retreat, where he had passed the last forty years of his life in the contented enjoyment of domestic happiness.

We have said that Mr. Taylor belonged to a family in which literary talent seems hereditary. Some interesting facts with reference to this have come to our knowledge, and are not out of place in this connection.

Mrs. Taylor, the wife of the subject of our sketch, achieved considerable distinction as a

writer, having given some eight volumes to the world.

Four of the children of Isaac Taylor have contributed much to English literature.

Jane Taylor and Ann Taylor (the late Mrs. Gilbert), in addition to the well-known "Hymns for Infant Minds," published jointly seven works; Mrs. Gilbert solely three, and Jeffreys Taylor, their brother, published eighteen volumes of tales, poems, etc. Isaac Taylor, the author of "The Natural History of Enthusiasm," published nearly thirty volumes, besides innumerable separate articles and papers. The son of the latter, the biographer of the family, has published three or four volumes. Mr. Josiah Gilbert, the son of Ann Taylor, is the accomplished author of "The Dolomite Mountains," so that altogether the Taylors of Ongar and their family have given to the world some ninety-six volumes; an almost unique instance of literary endowment and activity, especially considering the great merit of many of these works and the popularity they have attained.

### IS MAN IMMORTAL? IS THERE A GOD?

We are asked by correspondents to explain many points which have puzzled the sharpest thinkers of the world. Here is an instance. We are requested to prove to the satisfaction of the inquirer that "religion is a truth," and also two points of the greatest importance, viz.: "the existence of God, and the immortality of man." We feel ourselves constrained to say something in response.

The trouble with all skeptics in religious matters begins in a radical mistake, viz.: that religion is to be comprehended solely by the intellect. Most skeptics are intellectual people who deify intellect, or at least raise it above the emotional part of their being, and whatever can not be recognized by intellect, they deny the truth of; whereas the whole group of the religious organs is located, not in the intellectual region, but in a special group above. The same is true of the social group. Love is not an intellectual but an emotional element. Love of man and woman does not depend upon their strength of intellect. Sometimes people love in spite of the teachings of intellect, even against the suggestions of reason. Is love, therefore, not a truth because it does not depend upon the intellect or act according to the strength or weakness of the reason? Everybody knows that we do not love in proportion to our intellectual strength. Skeptics say, "Here is a great philosopher,—he does not believe in religion." Suppose we say, "Here is a great philosopher,—he does not believe in marriage;" would that be an argument against marriage? But suppose it were said, "Here is a man of weak intelligence who thinks his wife and children are the chiefest consideration of life; he will suffer and serve that they may enjoy;" shall we say wife and children are not desirable because a very

intellectual man ignores them and the weak-minded man almost worships them? It is said, "Here is a philosopher who is not a Christian." If men had to become philosophers before they became Christians, there would be few Christians among men. Everybody knows that man's love is not grounded upon the strength of intellect; and if you were to attempt to prove intellectually the existence of man's love, you would utterly fail. No man can appreciate a logical statement relative to it who has not the feeling instinctively within him. We know that love between the sexes depends upon a certain organic condition, the brain harmonizing with the physical nature. Now let us suppose that the physical nature (as sometimes it is in animals) was artificially changed; could a poet so situated write of female beauty? Would he have any conception of it? History tells us that eunuchs hate women, that they detest and despise them; but they are not destitute of intellect. Why can not they reason out that woman is beautiful and lovely? Show us a man who is destitute of moral and religious organs, or has them feebly developed, no matter how much intellect he may have, he will be a eunuch in respect to religion or religious ideas. But men very often deify the intellect and think they must silence every emotion, especially in religious matters, until the reason can work out the problem.

You must see, in the light of this argument, the folly of reducing religion, which is the product of emotion, to the standard of mere intellect. True, reason helps the mother to love her child. Reason helps man to appreciate the beauty which emotion suggests; and reason aids the religious man; but the feeling must exist first, and the reason must act secondarily and under the inspiration and guidance of the feeling. In regard to the existence of a Supreme Being, the lower animals exhibit no recognition of such a Power. They never yield to any being as superior to themselves until after they have tried their strength with him. Man, though he does not see God, has in his nature a sentiment or feeling which leads him to look up to a Supreme Power and willingly confess his subjection to that Power. Wherever man is found on the earth, however debased, barbarous, or ignorant, he is found with an idea of immortality and of a Supreme Being; and though among the lowest order of men demonology perhaps is more prevalent than theology, the feeling of subservency to supernatural existences is substantially the same instinctive religious sentiment which is known to the highest civilization. Our inference is, that religion is not the work of priest-craft or of invention, but that it is inv wrought with the very essence of our being. The lower animals provide for their offspring precisely what should be provided for their health and comfort, and do it the first time without any previous example. This we call instinct, and is it not truth? Is not the treatment adapted to the necessities of the case? Could



reason alone teach the young mother—human or animal—to manage as well as she does for her child? The mother that is in her, instinctively manages rightly with or without intellect. Now we may understand what is meant by instinctive sympathy toward God, toward immortality. The lower orders of the human race exhibit this instinctive religious feeling. Rude, barbarous, though it may be, still they yearn for God and immortality; and as true as the needle points to the pole, so true does the heart of man, in spite of ignorance on other subjects, point toward a Creator and an immortality. It is a part of man's being to be religious as it is a part of his being to love; and as love to God and love among the human race are emotional instincts not originating in or measured by reason, we would thank those gentlemen who undertake to reduce everything to an intellectual standard to remember that all things can not be proved by that standard. This instinctive feeling when duly exercised leads one to go to his Lord and Redeemer in a child-like manner, and say, "Here I am,—do with me as thou wilt;" and thus find peace.

#### THE TRAVELER AND THE CLAY.

A TRAVELER, it is said, whose route through Persia lay, As he was on his journey picked up a piece of clay; And much to his surprise, he found it to exhale A breath as sweet as that of flow'rets in the vale. In language of emotion, he thus went on to say: "Thou'rt but an unattractive, unsightly piece of clay; And yet how fragrant art thou! and how refreshing, too! I admire thee, and I love thee, and *this* is what I'll do: I'll make thee my companion wherever I may stray,— Ever within my bosom permitting thee to stay. But whence hast thou this fragrance, which ever from thee flows?" [the rose "I"]  
To which the clay replied: "I have been dwelling with How beautiful the story! how wise the lesson taught! A piece of lifeless clay affords a theme for solemn thought. It teaches our dependence—let us learn the lesson right; For, as Luna is dependent upon the sun for light, We're dependent on each other; this perverted world of ours [flowers;]  
Hath some in human form who bear a likeness to thee And to *them* we are indebted for much we have and are, As the day is to the sunshine—as the night is to the star; And we ever should acknowledge our dependence upon those,—  
And thus we may be dwelling with the lily, pink, or rose.  
REV. E. R. LATTA.

THE POOR BOY.—Don't be ashamed, my lad, if you have a patch on your elbow; it is no mark of disgrace. It speaks well for your industrious mother. For our part we would rather see a dozen patches on your jacket than hear one profane or vulgar word from your lips, or to smell the fumes of tobacco in your breath. No good boy will shun you because you can not dress as well as your companion; and if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man who was once as poor as you. Fear God, my boy, and if you are poor but honest, you will be respected a great deal more than if you were the son of a rich man, and were addicted to bad habits.

### Our Social Relations.

Domestic happiness, thou only know  
Of paradise that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—Cooper.

#### THE LAUGH.

A RIPLE of faintest music  
Came floating in at my door,  
Then left me to wonder, in silence,  
For just a minute or more;

To wonder what bird out of heaven  
Could warble in tones so sweet;  
When, as softly as falls the sunlight,  
The birdie knelt at my feet.

'Twas the laugh of our pet, our darling,  
That floated in at my door;  
And it had a strange new sweetness,  
I never had heard before.

And she knelt at my feet, the birdie,  
With a look, who could resist?  
The little hands folded together,  
The lips waiting to be kissed.

Laugh often, O bird, don't forget it!  
'Tis sweetest music of all,  
And I know, like the blessed sunshine,  
On many a heart it will fall.

And one that was heavy with sorrow,  
Would be lighter by half,  
Just to hear the soft rippling music  
Of our dear birdie's sweet laugh.

HOPE ARLINGTON.

#### OUR INFLUENCE.

In the Decalogue we are commanded not to injure our neighbor, neither to covet his possessions, steal his goods, nor take his life. Mankind in that age of the world had been trained only to the point of negative good, and he was considered a good man who had always abstained from harming those with whom he came in daily contact, although he might not have done any positive good. The obligations of active kindness, of advancing his neighbor's prospects, or enhancing his neighbor's good had not yet been imposed upon him. Looking over the world, we are inclined to doubt if the majority of mankind have advanced very much since Moses issued the ten commandments. The bond that now holds society together partakes too much of negative good. "Thou shalt not" is still the Alpha and Omega of many a person's creed. They abstain from doing good as faithfully as if Christ had never said, "A new commandment I give unto you, that ye love one another." They take no heed to the precept, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Man is a social being, and every man is governed by social laws. It is impossible for a man to lay down his rule of life and say, "I will be a cipher—I will have nothing to do with society. I will have no intercourse with my fellow-men, only so far as it is necessary to supply my wants. No man shall ever say I influenced him for evil." This very man's example is pernicious. He is influencing those

around him to suppress friendship, benevolence, and the love which Jesus commands us to show to each other. Every one of us is influencing others, it may be insensibly, but it is none the less true because we can not see its immediate effects; and the question with which we have to do, as social beings is, *how shall we so conduct ourselves as to fulfill the commands of our blessed Savior? How shall we let our light shine, and so give light to our neighbor?*

One means of doing this is to avoid as much as possible caste and class; for instance: I step into my neighbor's, not for any special business, but for a friendly, social interview. Our conversation turns at first upon those subjects in which we are mutually interested. He has not had the same opportunities of education and society that I have had, and for the want of these advantages has but few topics on which to converse. I have a large number at my command; he, knowing this, will be sure to draw on me for a fresh supply of information which he knows I possess, and which he thankfully receives. We part mutually pleased. He is impressed with my Christian kindness and good-will toward him. I am more impressed with the dignity of human nature, and am more in love with my kind as I see the hungering and thirsting after knowledge which only the force of circumstances prevents him from obtaining. It will not stop here; the knowledge I have imparted to him, he will in turn impart to others.

There are, in almost every large community, leading spirits who will take the precedence, who will be looked up to by their fellow-men, who will lead and guide the community in which they live. Their influence will tell not only with those with whom they have daily intercourse, but it will be echoed and re-echoed from town to town and from city to city. They are like a city set upon a hill, which can not be hid. Happy will be those communities if these men, instead of growing conceited, haughty, and arrogant, as they become acquainted with their personal talents, grow the more humble, acknowledging that God gave them their talents to promote the good of others, as well as their own good, and that He will hold them responsible for the manner in which they use them.

Our leading public lecturers and speakers, who travel from place to place, are usually met at the depot by the wealthy, conducted to fine houses, and sumptuously entertained. Among their audiences will be many farmers, mechanics, and working-men listening to their speeches—drinking in every word and thinking upon them. "How I would prize an hour's conversation with that man! I would be willing to work one day without food if that would purchase for me an interview with him; but circumstances or the providence of God has placed me below him, and it is not for me to aspire to the company of such men," is the reflection of many a poor man as he listens to the eloquent orator. If our public men knew the pleasure they would confer by sometimes

visiting a humble home and partaking of frugal fare, we have sufficient faith in humanity to think they would not be backward to do it. Besides, it would be a great advantage to themselves—they would glean items of practical knowledge, be impressed with new ideas, and gain a deeper insight into human nature than they could obtain anywhere else.

MRS. M. WYNKOOP.

### GETTING RICH.

BY MRS. GEORGE WASHINGTON WYLLIS.

"If I were only a rich man!"

You want to be rich, do you? What for? Haven't you enough to eat and drink and wear, as it is? You would like to have as much money in the bank as your wealthy neighbor, would you? True, he is making money—earning it, as people say; but did you ever pause long enough to consider what he is *losing*?

Did you ever think of the health and spirits and vitality that are deserting him, while you are as robust as a Norway pine, and as strong as a North American Indian? Did you ever remember the pleasant leisure hours that are like rifts of sunshine in the gray monotonous sky of every-day life—those hours for which he "never gets time?" What money could buy those seasons of enjoyment? They are not in the market; the gold is not minted which shall avail to purchase them!

Do his little boys ever come to him as yours do to you, with enthusiastic tales of top and kite and ball? Do his little girls ever climb upon his knee, and tangle their dimpled fingers in his hair and whiskers, and confide to him the grand frolic they have had with their new hoops and dolls, and the gray kitten with the pink ribbon round its neck?

Not they; he has no time for such follies, and so the little folks skurry away like frightened chickens when they hear his voice in the hall, and carry their small hopes and fears and trials and joys elsewhere.

He has no pleasant reminiscences of old school days; he never gets *time* to remember. The present fills up his whole life, crowding out past and future with relentless force.

There are two ways of getting rich: one is represented in the money-market; the other is wealth of heart and soul and brain, and love is the banker thereof! Does your rich neighbor ever think who it was that said, "Lay not up for yourselves treasures upon earth?" It is not likely; he is better posted on questions from the Board of Brokers than in the old Bible that his mother used to read aloud years and years ago. Stocks and bonds and fluctuating tides of commerce fill his thoughts, and all this sacrifice is for money alone—money, money, which he has grown to idolize for its own sake.

Is it so delightful to be rich after all? We doubt it! Let the rich man pass on his way, and thank God that he has not "led you into temptation." You have enough—and which of us needs more?

### HIGH CULTURE AND CRIME.

OCCASIONALLY the reading public are startled by announcements of the commission of atrocious deeds by persons whose exalted position in life seemed to place them beyond degrading influences. In noting such occurrences one is instinctively led to ponder on the probable causes or motives which were so potent as to induce the unfortunate offenders before the law to forfeit their claim to purity and honor, and to incur the ignominy of sudden great crimes and of deep degradation.



COUNT GUSTAVE CHORINSKI.

Human nature in its best estate is only human, fallible, imperfect, weak; hence it is that the spectacle of a noble soul demoralized, degraded, sometimes shocks our feelings. There may come an occasion, a mind, a disposition, and a temptation suited to such occasion, mind, and disposition, which by the very concurrence will overcome the integrity of the stanchest heart.

Shakespeare has portrayed Macbeth as a man of sterling morality, of shining virtues, well-known and highly honored, yet Macbeth was not proof against the longing of his heart for power, when such longing was urged and aggravated by evil advice, repeated success, and ready opportunities. Macbeth, like many before and since his time, yielded to peculiar temptation, temptation peculiarly adapted to his type of morality.

In the case of those of acknowledged piety who have fallen under the ban of public sentiment by some vicious act, it may be accounted for by the presumption that at the moment of temptation they were unguarded by the instrumentalities of grace. They were not on the watch and prayerful, as Christ enjoined all his followers to be if they would escape temptation.

It is true that organization has much to do with natural tendencies of mind. It is true that some men are comparatively free from strong propensity to vice in one or another direction, while other men find it difficult to walk

in the straight path of rectitude. But it is also true that to each man will be accorded that measure of grace which his peculiar habitude of mind requires for the preservation of his integrity. God, we are assured in the Gospel, "will with the temptation make a way of escape."

As no condition in life is free from influences to error, the necessity of a "Christian walk and conversation," a simple, child-like faith in the mercies and aid of our heavenly Father, is obvious. "He shall never be moved whose trust is in Thee," writes the Psalmist.

These remarks are preliminary to a consideration of a recent atrocity which was committed in Austria, by a young and titled lady. This lady, named Baroness Ebergényi, became enamored of a Count Gustave Chorinski. Chorinski was married, but his Countess did not retain his affection long after the marriage, and being an actress by profession he turned her out of his house and bade her shift for herself. The Baroness Ebergényi, in the heat of her passion for this dastardly Count, ingeniously plotted to put the Countess out of the way by poison, so that she (the Baroness) and he might be married. The Count doubtless assisted the design, but to what extent we have not learned. The unfortunate actress was murdered, and the Baroness soon after arrested (as was also the Count), and enough evidence produced to fasten upon her the guilt of being the immediate perpetrator of the crime. She has been sentenced to twenty years' imprisonment at hard labor, and despoiled of her rank and titles—a terrible retribution for one young, beautiful, refined, and highly educated.

A foreign writer has described her as she appeared in the court, after the following somewhat sensational style:

"She is twenty-six years of age, graceful, and of elegant *tournure*. She has a youthful but energetic face, of winning and sweet expression. Without being a beautiful woman, everything about her denotes refinement and her pure extraction—for she comes of one of the most aristocratic of Hungarian families. Her hair is profuse, and of a soft yellow shade. Her hand is small and exquisitely gloved. She had assumed the dress she wore at the time of her visit to Munich, during which the deed was perpetrated—a black silk robe lightly trimmed with white; a pelisse Astrakan, and a small traveling hat, with a peacock feather. Her pendants and brooch were death's-heads of ivory mounted in enameled bronze; and her air of distinction and girlish mien were in conspicuous and painful contrast to the savage spikes and grim aspect of the murderer's dock."

The portrait given of this most unfortunate young woman represents a fair feminine type of the Hungarian stock. That she possesses very strong affections is indicated by the prominent and well-rounded chin and full lips. The lower portion of her face is rather heavy. Cautiousness and Conscientiousness are evidently small and inactive, and so are Veneration and Spirituality; while Self-Esteem, Ap-

probableness, and Firmness are above the average. If not deficient in intellect, she is somewhat so in moral sentiment. The features and head are not uncomely, nor do they show other deficiencies. She is the victim of inordinate affection, or unrestrained pride and passion. The Count Chorinski appears to be a vain, selfish, and unscrupulous adventurer. He is acute and artful, and probably of the stamp well calculated to attract weak women. He has, certainly, fair mental qualities, and under correct training could attain a good degree of success in a proper sphere of action. But there is nothing truly "noble" in his "make-up." He would do nothing for *your* sake, but would demand much for *his* own sake. He may not be a moral idiot, but he evidently is both weak and obtuse in this respect. Self-willed, self-indulged, flattered and spoiled, he is the production of a false condition of things. Had he been born poor, required to earn his own living, and thoroughly disciplined by right religious training, he would have been a different person. His education was probably ornamental; his religion mechanical; and his sense of right and duty aristocratic and monarchical.

From a New York paper we copy the following "bohemian" account of this horrible affair, as it contains interesting details which we have not already noticed:

"Such as we see her, this lovely lady, unmarried, and a 'noble canoness' of Brunn, in Moravia, had contracted a close intimacy with an intense passion for a certain Count Gustave Chorinski, an officer of the Austrian army, and a man of high family, his father being Governor of Lower Austria. This Count Gustave Chorinski, we are happy to say, appears to be as utter and profound a scoundrel as the most inexperienced and sensitive young lady in all the world could desire to read of in a novel or to flirt with at a ball. He had got himself married before he met with the Baroness, to a young actress, Mathilde Ruel by name. This stage beauty he had loved neither wisely nor too well, and, as became a noble Count, he had acted upon the maxim of Bussy-Rabutin, that 'the most chivalric way of breaking off a love affair is to marry the lady.' He had thrown his Countess out of doors soon after the ceremony, with the gracious intimation that 'she was pretty enough to earn her own living.' How the Baroness Julie d'Ebergenyi came to adore this superb scamp we leave it to those who are more skilled in the mysteries of the female heart than we can pretend to be, to ascertain. Suffice it, she not only did come to adore him, but made up her mind that life would be a burden to her unless she could marry him. As a condition precedent to this performance it was obviously necessary that he should first be unmarried from the existing Countess Chorinski, born Mathilde Ruel. A trip was made by the Baroness, under an assumed name, in November, 1867, to the Bavarian city of Munich, where the Countess Chorinski was then living alone and in lodg-

ings. The people with whom the Countess lodged in Munich told the rest of the story; how a strange lady came to see their lodger; how their lodger proposed one night to visit the opera-house in company with the strange lady; how for two days after this proposed visit to the opera nothing was seen of the Countess Chorinski; how after the expiration of these two days, on inquiry at the Hotel of the Vier Jahreszeiten, where the strange lady had been supposed to be staying, nothing could be learned of either herself or of the Countess



BARONESS EBERGENYI.

Chorinski; how the Countess's doors were then broken open, when the Countess was discovered lying dead upon the floor. A medical investigation revealed the fact that death had been caused by prussic acid. The suspicions of the police, Bavarians though they were, were excited by this trivial circumstance. The Count Chorinski, arriving in Munich to attend to the 'last duties' to be paid his hapless spouse, was arrested and examined. On his person were found photographs of a lady. These photographs being inspected by the persons with whom the Countess Chorinski had lodged, were declared by them to be portraits of the Countess's mysterious visitor; and these photographs were the photographs—of the Baroness Julie Ebergenyi."

**PATIENCE.**—Nothing teaches patience like the garden. We may go round and watch the open bud from day to day; but it takes its own time, and you can not urge it on faster than it will. All the best results of a garden, like those of life, are slowly, regularly progressive.

A FOPFISH nobleman, who saw Descartes enjoying himself at the table, having expressed his astonishment that a philosopher should exhibit such fondness for good cheer, got this answer for his pains: "And pray, my lord, did you think that good things were only made for fools?"

## WHAT IS BEAUTIFUL.

EDMUND BURKE has given to the world an immortal scientific exposition of a subject very near akin to this; but it is not now the purpose of the writer to attempt any philosophical treatment of the subject.

Here we see a matron, plain in her features, homely in her dress, and homespun in her manners—still she is beautiful; why? Do you observe the gentleness of her touch, the dignified sweetness of her voice, the serenity of her countenance, the chastened spirit which speaks from every motion, the scarcely glowing fire in her eyes? Do you observe the chastity and modesty of every expression about her? Do you observe the exemplification of charity and meekness and goodness in her life? If so, you see what constitutes her wondrous beauty!—a glorious beauty; one which fades not forever.

Do you see this young man?—of feature singularly harmonious and attractive, of form almost angelic, in motion the personification of gracefulness; what makes him beautiful? 'Tis not these! See him crowned with intellect; see his ample forehead bright as gleaming gold; see his beaming eye,—his hair soft and rich and almost luminous; see every feature lighted by genius itself! These constitute his beauty.

That old man bound by the infirmities of old age to that arm-chair, too, is beautiful. His white hair hangs disheveled and lusterless upon his shoulders; his skin is wrinkled and hangs pendant from his face; his eye is bleary and his hearing hard; in body, he is unwieldy and helpless; his withered muscle and wilted flesh advertise the blight of years. Where is his beauty? In his kind word, in his complaintless suffering, in his forbearance and patience, in the faith in which he awaits his end.

To the cultivated mind, beauty does not "bloom upon the skin alone;" nor is it represented in the harmonious assemblage of comely features; nor, indeed, in the symmetry of limb, the lofty and pompous port, the imperturbability and repose which denotes familiarity with society, the gracefulness of carriage or gesture, the happy bow and salute; nor in the fastidiousness of etiquette: not in any or all of these alone. The dullard may exhibit a pastry face in which nature has imitated the highest cunning of the culinary art; the pugilist with his buck-head may display a giant development of muscles; the silly aristocrat may glory in a high head and an ample chest; a member of a rich man's livery may acquire indifference and ease of deportment; the fop the exquisite lifting of a hat; and the intellectual cipher the faultless conversationalism, even to the extent of never originating a thought with which to shock his "circle!"

The high-minded man sees the unobtrusive individual whose life, as evinced in the fineness and delicacy of his temper, has been the lot of bitterness; he sees beauty in purity and in struggles for self-mastery; he sees it on the



brow of the student; he sees it in him whose good deeds are known, not by his own advertisement, but by the measure of their virtue; indeed, wherever there is forbearance, sacrifice, or any of the legion whose general name is Charity, there he finds what is beautiful and adorable. In intellect, too, which often crops out in a man's features, he sees that which invests every lineament of his face with interest and attraction.

JOHN DUNN.

### TABLE MANNERS.

#### FOR OUR LITTLE FOLKS.

In silence I must take my seat,  
And give God thanks before I eat;  
Must for my food in patience wait  
Till I am asked to hand my plate;  
I must not scold, nor whine, nor pout,  
Nor move my chair or plate about;  
With knife, or fork, or napkin ring  
I must not play—nor must I sing;  
I must not speak a useless word,  
For children must be seen—not heard;  
I must not talk about my food,  
Nor fret if I don't think it good;  
My mouth with food I must not crowd,  
Nor while I'm eating speak aloud;  
Must turn my head to cough or sneeze,  
And when I ask, say, "If you please;"  
The table-cloth I must not spoil,  
Nor with my food my fingers soil;  
Must keep my seat when I am done,  
Nor round the table sport or run;  
When told to rise, then I must put  
My chair away with noiseless foot,  
And lift my heart to God above,  
In praise for all his wondrous love.

### THE CRISIS IN HER LIFE.

"WHAT ponderous volume is that you are reading?" said my friend Jennie, coming suddenly upon me, as I sat intent on the pages of a large book which lay in my lap.

"A work on Physiognomy," I replied, "and you can not imagine how interesting it is! I've been studying it for the past two weeks, and have learned—oh, such a host of things!"

"I should think so," said Jennie, laughing. "Why, you haven't been near me for an age, and I've so much to tell you, too. Come, put on that pretty new suit of yours and we'll go out for a promenade on Broadway—that is, if you can leave your book long enough."

"Oh, yes," I exclaimed, "just the thing, for I can continue my study by reading the faces we pass, and thus make some use of what I have learned."

"Dear! dear!" said my friend, in mock despair, "you'll be dreadfully dull company. I want you to talk with me, and not be absorbed in study all the time."

Now, between you and me, this friend of mine is a strong denouncer of Phrenology and Physiognomy. She laughs at me when I mention the words, and poohs at the idea of face indicating character; but I hope to convert her in time.

"Now, Nell," said my companion, as we started out, "I must say I think you are getting to be a perfect monomaniac. What good is it

going to do you to be poring over those dry, stupid books. The idea of a man's nose, or his ears, or his eyes, or his lips, indicating his character! Absurd! I defy any one to tell me my character by the shape of my head or face."

"Oh, Jennie!" was my sudden ejaculation, "let's go and have our heads examined, just for fun, this afternoon."

"Thank you," said she, "mine doesn't need it. I combed it very carefully before I came out."

"Oh, you provoking girl!" I cried, laughing in spite of myself—"do, just to please me—won't you? I've been crazy to go. See, we are very near the place—please! please!"

"Well, little tease, I will go with you, if you are so crazy to go, and I think that word expresses your infatuation. But, remember, you alone are to make a fool of yourself—I am not going to."

Now, while we are waiting in the reception-room for the coming of the phrenologist, I must tell you something about my friend. She is very beautiful,—just the opposite of myself. Her hair is dark, and so luxuriant! She never takes any trouble with it, yet it coils itself into the most bewitching braids—and waves back from her forehead gracefully. She never has to crimp it, or fuss over it, at all; while mine is always flying over my head, and so light, that when I went to buy—I mean some one told me, once, if I ever wanted to match it, they didn't believe it could be done. Oh, I do think dark hair is so splendid! Her forehead is very high and full—her eyes large, dark, and thrilling. They always seem to me fathomless eyes. I sometimes think there is a fire beneath them that will not always sleep. A time will come when those eyes will burn like a slumbering volcano suddenly awakened! What a sweet mouth she has! the lips always eloquent, even in silence; their full redness speaking of her warm heart; and by that slight indentation in the chin you may know how loving a disposition she has, and how desolate she would be if deprived of friends. Her life is a rather idle one, I'm afraid; reared in luxury, she has never had any stimulant to exertion, and the days are often listless and idle for her.

There are so many lives like hers borne unresistingly onward, careless of the true purpose of existence, yet with grand possibilities in their nature that only need something to arouse and develop them.

But the phrenologist has appeared, and Jennie laughingly saying that I was to be the "only victim," I became conscious of a pair of searching eyes reading my face, while my amused companion sat calmly by as if rejoicing that she would escape his scrutiny; but what was my delight to hear him tell me my character by comparing it with hers, thus making her as much an object of study as myself.

"You are very different from your companion," he said to me; "yet it is this very

dissimilitude which makes you such firm friends. You are weak, clinging, impulsive, easily discouraged, and crushed by the slightest wind; she, strong, self-reliant, triumphant in her nature, able to do, and dare, and suffer. You are more ready, from your impulsive disposition, to accept and believe any new doctrine or demonstration of science than this young lady. Indeed, I fancy she will cavil a long time at the truth, though rather more for the sake of argument than otherwise. Your Self-Esteem is small, while Approbativeness is very large; but your friend is just the opposite."

Poor Jennie! it was rather severe, wasn't it? when she had so vehemently declared that a phrenologist "never should speak to her if she could help it."

I fancied I could detect a twinkle in his eye as he proceeded, and wondered if he really knew how opposed she was to his principles. The examination ended at last, and Jennie and I were in the hurrying, bustling crowd again.

"Well, Nellie, we've heard some plain truths to-day, and I'm half inclined to think that you sent that gentleman word that we were coming," said my friend, with a very sober countenance. "He told me that I was too idle; that I wasted my time in fashion and amusement. How did he know that?" she added.

Wasn't I delighted? But you may be sure I didn't let her know it, and assured her so vehemently that no one knew of our going, and that I had not thought of such a thing until I suggested it, that she said,

"Well, well, child, I believe you; but you've almost converted me to your pet theory."

As we parted, Jennie said, "Nell, if you can spare that chart of yours, I should like to glance it over. Not that I mean to spend 'two weeks on it,'" she added, laughing.

I assure you I lent that book very willingly. A few days after my friend's little brother brought a message from his sister, inviting me to come and spend the night with her.

"Miss Nellie," said he, as he seated himself in a great easy-chair, and took a long breath of enjoyment, "do folks ever get bumps on their heads when they don't fall down to make 'em' because," he added, seeing my puzzled look, "sister Jennie was talking this morning at breakfast about folks having bumps on their heads, and pa said I had got one big one that he thought must be 'destructiveary.' But ma said, by the way the bread-and-butter disappeared, it must be 'alimentivious;' and they all laughed at me when I said I hadn't fell down for ever so long, and then it didn't take only a little speck of butter to go on it, for it was a little bit of a bump."

It was a real pleasure to see the little fellow's face light up when I explained it to him, and small as he is, I don't believe he will ever mistake those words again, or have a doubt of their meaning.

I found my friend in a new mood, though with a strangely bright and happy countenance.

"Nellie," she said, smiling, "I am going to turn over a new leaf! It never shall be said of me again, that my life is idle and worthless. I have been looking quite seriously into this problem—the study of human nature, and I shudder when I think how I have trampled under my feet the pearls that God hath given me. I am determined that I will no longer be mere butterfly of fashion. There is something more to live for, and I shall try to find it, with God's help. Nellie, I have never been very happy. Why, how you open your blue eyes! No; I never have, and I think, sometimes, that they who work for their daily bread are a great deal happier than we who roll in wealth and luxury. But our lives are mostly so hollow and vain. May Heaven help me to make something more noble of mine!" Her face lit up as she spoke, and her eyes glowed with a new and fervent light.

Has it ever seemed to you that there would some time come a crisis in your life?—that a day would come when, with every nerve strung and dreaming put aside, you must go forward in the battle? I think such a time had come to her, and I know that once having put her hand to the plow she will never turn back.

Years have passed; they have brought their trials with them, and they have taken their record to eternity. My friend—ah, how my heart thrills with pride and affection at the thought, she is still *mine*! In joy, in sorrow, in temptation, in victory, I have had her sympathy and love. Her life is grand in its duty and endeavor—but the angels know more than the world what glorious results have followed. Her pure, earnest life has left its imprint upon her countenance. More beautiful she is than in those days of careless girlhood; the lips firmer, but bearing still their olden smile. "Her children rise up and call her blessed; her husband, also, and he praiseth her."

And so it is that some little incident may change the course of a whole life. As I sit in this soft, summer sunshine, and look back to that other June day when we went out for a gay promenade and found that which has made our lives purer and better, I can but murmur, "To God be all the glory!" and on bended knee pray that there may come a crisis in many a life in this great city lest coming years should steal the bloom from beautiful faces, and lips sadly cry,

"Oh, what a glorious record had the angels of me kept, Had I done instead of doubted, had I warred instead of wept."

**GARDENING FOR LADIES.**—Make up your beds early in the morning; *sew* buttons on your husband's shirts; do not *rake up* any grievances; protect the young and tender branches of your family; *plant* a smile of good temper in your face; *propagate* the tendrils of affection wherever they appear; and carefully *root out* all angry feelings, and expect a good crop of happiness.

### WHICH IS THE BETTER WOMAN?

I AM thinking of two women, Mrs. A. and Mrs. B.; Mrs. A. is amiable, so exceedingly sweet-tempered, that her husband, children, and neighbors unite in pronouncing her a model of excellence. She moves about the house in a quiet and lady-like manner. Every fly is excluded, every particle of dust carefully brushed from the furniture each day; her meals are always well cooked, and at regular hours; her cat is sleek and fat; her chickens know their own territory, and never cackle in the front yard. In short, Mrs. A. does in an orderly and systematic manner all she undertakes.

"What a good woman!" "Oh, she is so good!" and a hundred like expressions, are heard from every one of her little circle of acquaintances.

Yes, Mrs. A. is a good woman,—that is, she does no harm. She is amiable and obliging,—it requires an effort for her to be otherwise. She has not the ability to do a great wrong or a great good.

She avoids agitation because of the trouble it brings. The woes and wants of suffering humanity she knows nothing of; the wrongs of woman she does not feel; the chains of old customs do not annoy her. Indeed, she has no appreciation of anything beyond her own womanly sphere. Yet she is good,—so are the snail and the clam, so are the mischievous black-bird and the much-abused crow.

Mrs. B. is a rough, angular, daring woman, doing with all her might whatever her hands find to do. She can laugh and weep, get angry and get pleased again. She deals unmercifully with wrong in high places, and takes to her heart and home the child of sin.

In the house disorder reigns supreme; her husband has his dinner at twelve, one, or three o'clock, just as it happens. The children are chastised and petted, according to the mother's whims. Mrs. B. is considered a termagant by one half of her acquaintances. Nobody says, in speaking of her, "What a good woman!" She has been called a "a strong-minded woman," but by no other pet name. Naturally sensitive and ill-tempered, she finds a great work to do to govern herself. She tries much harder to be good than does negative Mrs. A., who inherited a mild disposition.

The one makes the best preserves and jellies, is uniformly pleasant and devotional, and does few wrongs. The other's inheritance is a bad disposition; she labors to subdue it, speaks and acts from principle, when an occasion demands, even at the risk of offending people of position.

Which is more deserving of commendation, Mrs. A. or Mrs. B.?

L. H. K.

[We should say, give us all the qualities in due proportion. We do not want all sweet, nor all tart, but a combination of both. It is a harmonious character, in which all the human qualities are properly blended, that is the best. Very few men ever render themselves worthy such a piece of wifely perfection.]

### MARRIAGE vs. CELIBACY.

THERE is no room for doubt that the married life is higher than the celibate. Churchmen, for some reasons not easily to be comprehended by those who are not students of theology, exalt the single life, and assert that wedded happiness, as a rule, is incompatible with saintliness. St. Elizabeth of Hungary affords, however, a very sufficient reply to this objection; and the lives of the many hundreds of good women who adorn modern society confirm all that can be advanced by their admirers to the fullest extent. Yet valuable though it undoubtedly is, and high though the aims and aspirations of those who enter upon it may be, it were well that it should not be lightly undertaken. Mr. Kingsley, among some other crotchets, has a fancy that it is the duty of every man to marry as early as he possibly can. Other writers, of possibly greater authority, have taken a different view. Sir Walter Raleigh, for example, expresses an opinion that no man ought to marry before the age of thirty; "for as the younger times are unfit, either to choose or to govern a wife and family, so, if thou stay long thou shalt hardly see the education of thy children." The same view has been taken by a vast number of writers on the subject since Sir Walter's time, and it must be indorsed by every one who reflects on the condition of things in the present day. It is not until about that age that nine men in ten have learned to "know their own minds;" or, what is in some cases of even greater importance, it is not until then that they have the means of properly supporting the wife of their choice. A long engagement is not a matter for much dread. Two young people who love one another are not likely to go very far astray, provided only that their principles are sound, and that their education has been decently cared for. The pause will be well filled up if the expectant bride busies herself in acquiring a knowledge of household matters, in which, to say the truth, women in this nineteenth century of ours are sometimes lamentably deficient. But, after all, a man does not want to marry a cook or a housekeeper. He wants a wife; in which word may be summed up all the perfections of the feminine nature. In the often quoted words of Jeremy Taylor, "A good wife is Heaven's last, best gift to man; his angel and minister of graces innumerable; his gem of many virtues; his casket of jewels. Her voice is sweet music; her smiles his brightest day; her kiss the guardian of his innocence; her arms the pale of his safety, the balm of his health, the balsam of his life; her industry his surest wealth, her economy his safest steward, her lips his faithful counselors, her bosom the softest pillow of his cares, and her prayers the ablest advocate of Heaven's blessing on his head." The words of the good bishop are as true now as ever they were, and to them it is impossible to add anything which will render their teaching plainer or their spirit more impressive.

## "Signs of Character."

Of the soul, the body form doth take,  
For soul is form, and doth the body make.—Spenser.

### EMERSON ON THE EYE.

[We have heard it said that Emerson, the philosopher, "autocrat," etc., places little reliance in signs of character as analyzed and elucidated by scientific methods. We can scarcely reconcile this rumor with certain Emersoniana which we append. The careful declarations which succeed one another are evidently the product of thought on the subject and a belief in its leading principles. Besides, he writes with the vigor of one who takes more than a passing interest in the matter.]

An eye can threaten like the loaded gun, or can insult like hissing or kicking; or, in its altered mood, by beams of kindness can make the heart dance with joy. The eye obeys exactly the action of the mind. When a thought strikes up, the vision is fixed, and remains looking at a distance; in enumerating names of persons or countries, as France, Spain, Britain, or Germany, the eyes wink at each new name. There is an honesty in the eye which the mouth does not participate in. "The artist," as Michael Angelo said, "must have his measure in his eye." Eyes are bold as lions—bold, running, leaping. They speak all language; they need no encyclopedia to aid in the interpretation of their language; they respect neither rank nor fortune, virtue nor sex, but they go through and through you in a moment of time. You can read in the eyes of your companion, while you talk with him, whether your argument hits, though his tongue will not confess it. There is a look by which a man tells you he is going to say a good thing, and a look which says when he has said it. Vain and forgotten are all the fine offers of hospitality, if there is no holiday in the eye. How many inclinations are avowed by the eye, though the lips dissemble! How often does one come from a company in which it may easily happen he has said nothing; that no important remark has been addressed to him, and yet in his sympathy with the company he seems not to have a sense of this fact, for a stream of light has been flowing into him and out of him through his eyes. As soon as men are off their centers their eyes show it.

There are eyes, to be sure, that give no more admission to the man than blue-berries. There are liquid and deep wells that a man might fall into; there are asking eyes, and asserting eyes, and prowling eyes, and eyes full of faith, and some of good and some of sinister omen. The power of eyes to charm down insanity or beasts is a power behind the eyes, that must be a victory achieved in the will before it can be suggested to the organ; but the man at peace or unity with himself would move through men and nature, commanding all things by the eye alone. The reason men don't obey us, is, that they see the mud at the

bottom of our eyes. Whoever looked on the hero would consent to his will being served; he would be obeyed.

### EYES, BLACK AND BLUE.

AN Italian poet presents the rival claims of blue eyes and black eyes in a *morceau* of verse, of which the following translation is furnished by "L. A. C.":

In days of old, as poets write,  
A long and fierce dispute arose,  
Betwixt the eyes of heavenly blue,  
And those which Venus' lids disclose.

*Blue*.—Black eyes are passionate and proud;

*Black*.—Not sincere are blue avowed.

*Blue*.—Brown is tint too sad and grave;

*Black*.—Changes many blue eyes have.

*Blue*.—We are transcripts of the skies;

*Black*.—Hidden glory in us lies.

*Blue*.—Minerva's eyes are heavenly blue,—  
Juno has orbs of azure hue.

*Black*.—The fairest on Olympus seen,  
Has eyes of night—the Cyprian Queen.  
With flashing brow and glance of fire,  
The contest rose each moment higher;  
But Love, to end the wordy strife,  
Flew from her side who gave him life;  
And stood with radiant looks of light,  
Like planet on the brow of night,  
And thus his sentence gave:  
"Nor black, nor blue, are solely formed,  
Or for my service set apart;  
I claim the eye of either hue  
That answers best the heart."

—*Home Journal*.

### WHAT DOES IT MEAN?

THE largest-headed physician in Philadelphia wears a hat measuring eight and a half by six and a half inches. He never loses a case.

We find this paragraph going the rounds of the press, and copy it because of its very peculiar significance. We are told in the first sentence that there is a physician (no hint as to his school) in Philadelphia whose head measures in the neighborhood of twenty-four and a quarter inches—the largest "physical" head in that city. In the second sentence we are informed that he is remarkably successful as a practitioner—"never loses a case." This second sentence appears like a sequence or corollary to the first. It can not be an isolated assertion, for it is predicated of the same man who, the first sentence informs us, wears a great hat, and a very large head within it. The connection is obvious, and the logical and scientific construction or interpretation can not be otherwise than as follows: This physician has the largest head in his profession; therefore he has the most brains, the most eminence, the most success.

"Brains must tell," and they do tell in whatever line of life we find them. The men—whether they be mechanics, laborers, storekeepers, teachers, lawyers, physicians, or clergymen—who wear the biggest hats, are the leaders, the authorities in society.

Of course we refer to healthy brains; not sap-heads, or beefy leather heads, or pork heads, or to burnt-out hollow heads. Large, well-formed, well-educated, healthy heads, with bodies to match, are supposed to be, all other things being equal, desirable to have.

### THE GERMAN LYRISTS.

UNDER this title we group five eminent poets, all cotemporaries, with the exception of Gellert, who died, however, fully ten years after the birth of Schiller. Their names are comparatively little known to Americans at large; but in Germany they occupy an elevated niche in the popular estimation. The greater part of their compositions consists of songs, ballads, romances, and dramas of character in unison with the sentiments of the masses. The various phases of political and social life among the Germans are photographed in their lyrics with such naturalness that it is not surprising that they continue to stir the national heart. Of the five composing the group, Schiller and Heine are the most familiar to the cultivated class of America, the former taking rank with the foremost lyric poets of modern times, and the greater part of his writings have been translated into English and made a part of our general literature. Let us glean a little from the history of each.

#### SCHILLER.

Johann Christoph Friedrich von Schiller, one of the grandest dramatic minds of Germany, was born at Marbach, in Wurtemberg, November 11th, 1759. His father superintended the gardens attached to the country residence of the Duke of Wurtemberg, and was favorably looked upon by the Duke.

Schiller very early inclined to the study of theology, a sentiment awakened doubtless by the parish priest, from whom he received his first instruction; but when about fourteen the Duke offered to educate him gratuitously at the military academy he had established. Young Schiller accepted the offer, and entered upon a course of study which he found rigorous and uncongenial. He first tried the study of law, but with no success; and then medicine. He secretly cherished a longing for literature, especially poetry, and read and wrote as he had opportunity in the course of his regular studies. His *Die Räuber* (The Robbers) is the earliest surviving product of his pen. Published in 1780, it excited great enthusiasm among the young, and considerable indignation among functionaries and dignitaries, whom it treated with ridicule. In 1782 this drama was brought upon the stage at Mannheim, clandestinely, and occasioned the arrest of Schiller for thus disregarding the command of his superiors, not to meddle with poetry. He was so harshly dealt with that he fled from the Duke's control into Franconia, and lived there a year under an assumed name. Here he completed two dramas, and then returned to Mannheim, where he associated intimately with stage life.

In 1785, Schiller left Mannheim for Leipsic,



where he became acquainted with Huber and Körner, and wrote his charming *Lied an die Freude*. A few months only detained him in Leipsic, for we find him soon in Dresden, where his romance of "The Ghost-Seer" was composed. In 1787, Weimar became his place of residence, where he enjoyed the friendship of Goethe, Herder, and Wieland. The society of Goethe proved of great value to Schiller's literary life subsequently; for his writings at Weimar took a higher and nobler form than before. His productions there are of a philosophical and esthetic character, and rank high among standard German literature. Prominent among them is his "History of the Thirty Years' War," completed in 1793. Schiller's greatest work is the drama "William Tell," produced in 1804. He was a close, assiduous student, and exhausted the powers of a constitution naturally delicate while yet comparatively young. He died May 9th, 1805, aged forty-six years.

His portrait shows a strong mental temperament and much susceptibility, both as regards intellect and sentiment, and, at the same time, he possessed an earnest individuality which ill brooked restraint. He was intense as a thinker, yet versatile and sprightly as a writer, capable of addressing the feelings of his readers and stirring their souls. In person, Schiller was tall and spare, with a pale face, a high and impressive forehead, and hair inclined to auburn.

#### CHAMISSO.

Louis Charles Adelbert von Chamisso was born at Boncourt, in Champagne, France, Jan. 27, 1781. His parents settled in Berlin when he was about nine years old, and six years afterward he was appointed a page to the Prussian queen. In 1798, a lieutenancy in the army was given him. The wars undertaken by Napoleon, placing Prussia in the coalition against France, Chamisso felt that he could not take up arms against his native country, so he returned to France in 1806, where, being advised to that course by Madame de Staël, with whom he became acquainted, he studied natural history. Subsequently he returned to Berlin, and there continued his scientific researches.

In 1814, Chamisso joined an exploring expedition gotten up by Count Rumjanzow, chancellor of the Russian empire, with the view to finding a *northeast* passage.

On his return to Berlin he was appointed to a position in the Botanical Gardens. He prepared several works on botanical subjects, but



PORTRAITS OF THE GERMAN LYRICISTS.

his fame chiefly rests on his poetical compositions. In 1813 he wrote the singular and amusing novel called "Peter Schlemihl," a man who is represented as having lost his shadow. One of his most known poems is *Salas y Gomez*. He is also the author of many songs, ballads, romances of a national and political character, which are highly esteemed in continental Europe. The nature of his poetry is wild, rugged, and eccentric.

The small portrait indicates a fine order of mentality, with a strong will and an earnest individuality incorporated. He was doubtless handsome in his youth and somewhat chivalric. His death occurred August 21st, 1838.

#### GELLERT.

Christian Furchtegott Gellert, a rhetorician, poet, and moralist, was born at Hayrichen, in the Erzgebirge, in Saxony, July 4, 1715. Being the son of a preacher, his attention, while a youth, was naturally directed to theological studies, and he entered the University of Leipsic in 1734 to prosecute them. At Leipsic, however, he became a teacher and a professor. His lectures on poetry, rhetoric, and morals drew large audiences. Goethe in his youth attended Gellert's lectures. Gellert was not a robust, vigorous writer, but rather delicate and womanish. He wrote fables, stories, didactic poems, spiritual songs and odes; his fables and stories became the most popular. To him, as much as to any writer of his age, is due the transition in German literature from its early heaviness and pedantry to that vigor and sprightliness so marked in Goethe and Schiller. His *Leben* (Life) is one of his more important works.

Gellert was a man of quiet disposition and the most earnest piety. His spiritual odes breathe an ardent religious spirit, which contrasts strongly with the liberal philosophy of later writers.

#### UHLAND.

Johann Ludwig Uhland, poet, was born at Tübingen on the 26th of April, 1787, and educated at the University of his native place. He applied himself to legal studies, and after becoming an advocate received the degree of Doctor of Laws in 1810. In 1830 he was made Extraordinary Professor of the German Language and Literature in the University where he had passed his student life, but resigned in 1833. For many years he was a representative in the Assembly of Württemberg. For several years he continued to publish ballads and other lyrics in various periodicals. These efforts made him immensely popular. As a poet, he is remarkable

for spirit and naturalness as well as for a winning romantic sweetness. Several of his poems have been translated by Longfellow. He stands at the head of the Schwabian school of poetry. His chief works are, *Ueber den Mythos der nordischen Sagenlehre von Thor* (1836), and a collection of popular songs. *Alter hoch- und niederdeutscher Volkslieder* (1844-5), besides some dramas. From 1848 he remained in retirement, and died on the 14th of August, 1864.

From the portrait of Uhland it would be inferred that he possessed a forcible, individual character, with a very strong infusion of the elements of kindness, sympathy, and concession. He was doubtless a superior judge of human nature.

#### HEINE.

Heinrich Heine, distinguished as a poet and wit, was born at Düsseldorf on the 1st of January, 1800, of Jewish parents. His first poem was written on the occasion of Napoleon's visit to Düsseldorf in 1810. He attended the Lyceum of Düsseldorf, and in 1815 was sent to Frankfurt-on-the-Main to qualify himself for mercantile life. In 1819 he studied in Bonn University; in 1820 he went to Göttingen, where five years later he received the degree of Doctor of Laws. His early poems are singularly affected by a sorrow of his early life, his disappointed love for his cousin Evelina von Geldern. In 1831, because of his violent democratic sentiments and publications, Heine became obnoxious to the Prussian Government, and went to Paris, where he acquired the reputation of being the wittiest writer in France since Voltaire. His public bitterness and literary cruelties, it is said, were in strange contrast with his personal good qualities. He died on the 17th of February, 1856, when, by his own request, all religious rites were omitted at his funeral. His life is a difficult one to understand: "The bold infidelity, the reckless licentiousness, and the un-

qualified faith in the world and the flesh which characterized Heine's life as well as his writings, were counterbalanced by such sincere belief in his own doctrines, such sympathy for suffering, and such acute perception of the beautiful in every form, that it is difficult for those unfamiliar with the social development of modern continental European life and literature to appreciate his true nature or position. \* \* \* In his later years Heine returned from unbounded skepticism, if not to an evangelical faith, at least to theism, the Bible being constantly read by him, and appearing to him, as he said, like a suddenly discovered treasure."

Of his writings, we should notice "Pictures of Travel" and "The Book of Songs," which were received by the German people with almost unbounded enthusiasm, and have been translated into different languages.

The great intellectual forces of Heine as evinced in the small profile, mark the man of intense original and accurate thinking.

## On Phisiology.

A knowledge of the structure and functions of the human body should enable us in all our investigations of the various phenomena of life.—*Osborne*.  
My people are destroyed for lack of knowledge.—*Isaiah* IV. 6.

### RECREATION vs. STIMULATION. FOR THE CLERGY, AND OTHERS.

"The world moves." Here is the evidence. The *Examiner* and *Chronicle*, one of the best of our religious weeklies, is coming over on to our ground and preaching the gospel of science and common sense, as well as that of the Scriptures. Here is an article taken from that paper. We commend it to all "nervous" men, and especially to all women. *It is the truth.*

The principle we desire to impress upon our readers will be best illustrated by an example.

We have the privilege of knowing one of the ablest, hardest working, and most efficient young ministers in the land, and one who, though but a few years in the harness, has already made his name widely familiar. Of a somewhat delicate nervous organization, this young brother at one time found that while his easy sociability and general talent for congeniality (a rare but real thing) enabled him to perform his pastoral duties without sensible fatigue, the excitement of Sunday's preaching and the weekly lecture always left him weak, nerveless, used up. In this condition he found it exceedingly grateful to go, after evening service, and quietly drink a cup of tea; it refreshed him, reinvigorated him, and made him feel bright. Yet, for some reason, he did not sleep readily; and when he did sleep, his slumber was fitful, uneasy, and the morning found him not much rested—while month after month his nervous sensibility increased, his preaching fatigues were constant, and his tea his only physical help. But by the judicious advice of a wise friend he suddenly resolved to forego the very thing he had so leaned upon,

and instead of refreshing himself with tea and society, he betook himself to quietude and sleep. After a short time of struggle against the habit and craving which he had unconsciously formed, he accustomed himself to find—not a stimulant, with temporary excitement and subsequent reaction, leaving him always lower and lower in tone—but healthful, restful, recuperative sleep. His health was gradually restored, his general system strengthened, his faintness disappeared, and by pursuing a course of restoration instead of a mere spurring-up of exhausted nature, he has found the secret of making hard work an element of growth instead of decay.

Now, the application of the above-mentioned incident is plain enough, to a certain extent; but we wish to make it a little wider. Tea is not the only stimulant that professional men, including ministers, think they find themselves in need of. The use of alcoholic drinks, bitters, tonics, and a thousand-and-one things which disguise the strong spirit under specious names—the habit which for some years past had faded away under the hot denunciations of the great temperance reform and reaction, is now again steadily and swiftly raising its head and spreading its deadly shade over the land. Undoubtedly, the war has had a great deal to do with this: the custom of taking such stimulants after the fatigues of march, battle, or hospital work being one easily fallen into and readily retained. But whatever the cause, the fact is not to be denied, that the reign of wines and liquors is again advancing.

Yet it is a sad mistake to suppose that alcohol in any shape is beneficial to the interior economy of man's body. It is supposed to assist digestion, to brace men up, to cool them when hot, to warm them when cold, to do all manner of marvelous things. This is not so. Alcohol is one of the few things that resist all attempts of the body to assimilation. It leaves the body in almost precisely the same condition as it enters it, having on its passage done nothing but inflamed the blood, excited the various functions to unnatural and furious action, stimulated combustion, weakened the brain and nerves, sapped the muscular strength, and done much mischief generally. Physicians who recommend a little whisky, or wine, or other tonic, are responsible for thousands of drunkards not only, but also for enfeebled bodies, which—when the souls that inhabit them pass into some sudden reverse of affliction or disaster, and need their sustaining power the most—are seen to be undermined and worthless. Our inebriate and lunatic asylums keep some dreadful secrets, but the graves of wrecked and disappointed men hold more.

The warning is terrible, but the remedy is very simple. Never stimulate: *restore*. If body and brain are weary with continued effort, seek a brief change of scene, a short exercise of mental and physical powers in some new line, and produce the relief which the archer always gives his bow—unstringing, and bend in the other direction. Then rest, and

kind nature will care for the remainder. The recuperative power of the body, when it really has a fair chance, is the thing that men always seem to doubt; and yet year after year finds that profession which lives by healing more and more discarding the doctrines of forcing nature by the large application of drugs and poisonous medicines. The first result of stimulants is deceptive and apparently helpful; but the last state of the man who uses them is always worse than the first.

Nature's laws are such that she is able to recreate as long as her laws are faithfully obeyed. When wearied, seek, then, instead of the false and treacherous aid of stimulants—causing invariable reaction—the wholesome, simple inexpensive cure of Nature. Find health and happiness in that process which is so pleasant that its very name has come to be the symbol of enjoyment—Recreation.

### FOOD MAKES THE MAN.

Most people who raise animals believe that the kind and amount of food given them makes a great difference in their growth and quality. In the American Institute Farmers' Club the question of the best food for cows, with a view to the richness of their milk, and the consequent quantity and quality of the butter, came up for discussion, in the course of which one gentleman remarked that though some cows gave twice as rich milk as others, "the food had little to do with it." [We remember that the second day after commencing to give a cow a pint of meal a day, the good woman discovered the cream was twice as thick as before. So the better the food the more and better the cream.]

Dr. Hallock, in the course of the discussion referred to, remarked that, "To produce a refined and acute mentality on poor food is impossible. Nature refuses to honor the draft. A few years ago I was connected with the removal of a grave-yard in a rough country, where the labor required to support life from the soil was very great. The bones of the bodies were immense, showing that they had received their development in the struggle for subsistence; but the crania were small, and by holding a candle on the outside and looking in, the light showed a thin place at the base of the skull, where there had been full activity in the devotion required to preserve animal life. In the region of the intellectual and higher qualities all was dark. That gospel written long before, still was read, showing indisputably that the nature of the soil and the habits of the people will be indicated in their anatomy. Afterward, when the country was improved, and there were manufactures, and when wealth had accumulated, by which means bread was secured with less effort, I had an opportunity to examine the skulls of later generations, when I found that the bones of the body were much smaller and the crania one third larger. Here, on holding a candle and looking in, it was dark at the base of the

skull, and light glimmered in the region of the intellectual and moral faculties. The anatomy of man requires the best that the two kingdoms of the animal and vegetable can produce: the choicest of fruit and the very best of meat. He can rise high above the soil on which he stands."

### TOBACCO vs. BALD HEADS AND GRAY HAIR.

D. B. HOFFMAN, M.D., a Californian physician, writes, and the *Pacific Medical and Surgical Journal* publishes, the following very sensible article:

While traveling over the State recently, I noticed almost invariably in every place that I passed through or sojourned in, that a large proportion of the male population, who otherwise appeared to be, and in fact were, young, were either bald-headed or gray-haired. I also noticed that this was not the case with the other sex of the same age. In answer to the question, Why is it that there are so many gray-haired young men in California, I was told by some, perhaps a majority, that it was in consequence of the dry and hot state of the atmosphere; by others, the brain-labor that it took to get along successfully here; others said it was lime in the drinking water, and so on *ad infinitum*.

On looking around I could not see that any of these were good physiological reasons. If they were, both sexes should be affected alike, as they are both exposed to the same causes. While reflecting over this matter, a very singular circumstance occurred in my practice. A gentleman under forty years of age, and a patient of mine, who had been in the habit of using tobacco to excess for many years, and who had been for the last five or six years both *bald-headed* and *gray-haired*, found it necessary a few months ago to quit the use of tobacco entirely. It was, of course, a hard struggle at first; for it makes no difference how firm a man may be, if he once becomes a *slave* to tobacco, whisky, or opium, it is hard, very hard work for him to recover his liberty, to be able to say "I have conquered;" and very few succeed in doing it. However, he finally did it, and since that time has become a changed man in more than one respect.

In the first place, he has entirely recovered his health, which was bad while he used tobacco; he also has recovered entirely from his *baldness*, and his "*gray locks*" have been replaced by an unusually luxuriant growth of natural hair, of as fine a black hue as one could wish to see; he has also lost that sallow, bees-wax hue of skin and sickly paleness of color which "*slaves to the weed*" so generally have. All of this might be expected as a very natural result, except the growth of hair and its change of color, which in this case at least has occurred as one of the results of leaving off a noxious habit.

The question now occurs, Is this the cause of the prevalence of *bald heads* and *gray hairs* on so

many men under forty years of age in California? Let us inquire. Tobacco is a sedative narcotic. When used to excess it produces numerous untoward symptoms, among which are debility of the nervous and circulatory functions. On these depend the growth of all animal organisms. If these functions are impaired, so is the growth of the body, and all belonging to it. The hair is only a modification of the epidermis, and consists essentially of the same structure as that membrane. It has root, shaft, and point, and, like all other organs of the body, requires for a natural, healthy, and vigorous growth a healthy state of the nervous and circulatory systems. If tobacco impedes the circulation, and prevents the free and natural supply of healthy nourishment reaching its destination, which it evidently does, it is a cause which results in disease and death of the hair. The yellow and waxy state of the skin, always found in those who use tobacco to excess, is easily accounted for in the same way. The debility which it causes in the nervous and circulatory functions prevents then the organs from being duly nourished, thereby causing their disease and death.

If these views should prove correct after further examination, and it becomes generally known to "*slaves to the weed*" that their gray hairs and bald heads are caused by it, what great baskets full of deep and damning curses will be showered down on the devoted heads of Nicot and Raleigh for introducing and causing to be used this terrible destroyer of health, youth, beauty, wealth, and fame!

[We believe that further observation and experience will prove the correctness of Dr. Hoffman's statements. Let the subject be thoroughly ventilated. There of course will be great opposition manifested. Millions of men and millions of money are invested in the tobacco interest. Many will "*pooh pooh*" and "*puff puff*" against this coming man. But he will be backed by fact, philosophy, and nearly all the women. Tobacco makes men bantams, stunts the boys, so that they become only half-grown men. It makes those who use it, prematurely old in mind as well as in body. It paves the way for strong drink and games of chance, excites the passions, and so tends to the perversion of a whole nature.]

### A MAN FRIGHTENED TO DEATH BY A VISION.

A STRANGE and surprising incident occurred last week, in the country some miles north of Corinth. A Mr. Mangrum killed a young man during the war, and a few days since Mr. Mangrum was on a deer drive, and while at one of the stands he saw an object approaching him which so alarmed him that he raised his gun and fired at it. The object, which resembled a man covered with a sheet, continued to advance upon Mr. Mangrum, when he drew his pistols and emptied all his barrels at the ghost.

None of the shots seeming to take effect, he climbed a tree to make his escape. By the time he was a short distance up the tree the white object was standing under him, with its eyes fixed upon him, and he declared it was

the spirit of the young man whom he had killed. Mangrum was so startled at the steady gaze of the eye that he had been the cause of laying cold in death, that he fainted and fell from the tree. His friends carried him home, the ghost following, and standing before him constantly, the sight of which brought up the recollection of his guilt with such force to his mind, that he died in great agony, after two or three days' suffering.

A subscriber sends us the above, and desires us to account for it on scientific principles. We have two theories. The first is, the poor fellow felt the force of that old saying, "A guilty conscience needs no accuser," and that he was simply getting his deserts—justice.

The second theory is,—supposing the habits of the man to be those of his class or clan,—that he was suffering from the effects of an excited imagination produced by a too copious use of a popular liquid designated by apothecaries and tavern keepers as—Bourbon. The effects of this "medicinal" beverage—always injurious—upon one's nervous system is to produce a state of insanity terminating in *delirium tremens*. This Mississippi man is not the first thus afflicted. There are a great many in New York who "see ghosts" every night; but the poor creatures do not know that it is because they drink, smoke, or chew.

A RESURRECTION PLANT.—A very curious plant, called the resurrection plant, is now offered for sale at New York, at from twenty-five to thirty cents. As seen in the baskets of the vendors, it resembles a small bunch of brown and curled-up leaves, as it were, curled in upon itself, with a few thread-like roots at the bottom. These plants are brought from the southern part of Mexico. During the rainy season they flourish luxuriantly, but when the dry weather and hot sun scorch the earth, they, too, dry and curl up, and blow about at the mercy of the wind. To all appearances they are as dead as the "*brown and sere leaf*," but as soon as the rain comes again, the roots suck up the water, the leaves unfold and assume a beautiful emerald-green appearance. No matter where the plant may be, on a rock, a tree, or a house-top, wherever the winds have blown it, there it rests, and being a true temperance plant, it only asks for water, and at once bursts into new life. Having purchased one of these tufts, and placed it in a soup-plate filled with water, the reader will be surprised to see it gradually unfold and take on a deep green. The leaves are arranged spirally, and altogether, the resurrection plant is the latest curiosity.

SAW HIS NOSE.—"Well," said a carpenter, "of all the saws I ever saw, I never saw a saw saw as that saw saws." He probably is a cousin to the man who knows his nose. "He knows his nose; I know he knows his nose; he said he knew his nose; and if he said I knew he knew his nose, of course he knows; I know he knows his nose."



## NEW YORK, NOVEMBER, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous practice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Pte.*

THE PHRENOLOGICAL JOURNAL AND  
LIFE ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 389 Broadway, New York.

### "A GOOD JUDGE OF CHARACTER."

In all successful generals, from Napoleon and Wellington to Grant and Sherman, it is claimed by historians and biographers that they were remarkable for their abilities to judge men correctly. It is said that Napoleon excelled in this; indeed, it is claimed that it was by his judicious selections of officers that he was so successful in his military campaigns. The same is said to be true of Gen. U. S. Grant. He "put the right man in the right place."

Now, we believe this to be equally true of all men who are successful in their various spheres of life. Take the merchant who manages a large establishment and employs many men. He must needs choose his trusty book-keepers, cashiers, and confidential clerks, as well as his salesmen, agents, porters, and others; and his success must largely depend on his ability to judge the characters of those he trusts. The same is true of a banking-house, with its numerous officers and clerks. So in a metropolitan newspaper establishment, where several editors are required for the different departments—literary, scientific, political, musical, artistic, and the rest. Let each be a first-class man, do his work in the best manner, and the result will be a newspaper of unsurpassed excellence;—but let there be bungling and stupidity in any department, and it will tell against the whole concern. So in manufacturing establishments, where mechanical skill with aptitude for different processes is required, and where order, method, promptitude are necessary, good judgment of character on the part of the director is equally essential.

We do not claim that one must necessarily understand the scientific rules of Phrenology and Physiognomy, in order

to arrive at tolerably correct conclusions in regard to character and capacity.

It is sufficient for our purpose to state here, that *he who is the best judge of character* will be the most successful, let his pursuit or position be what it may, whether that of school-teacher, physician, clergyman, or business man; while he who fails in this,—in "putting the right man in the right place,"—will just as surely fail in his undertakings. It is therefore evident that as a means to success, even in conducting ordinary enterprises, one should make sure of his ability to judge character correctly. Men often greatly mistake,—to their life-long regret,—in the choice of a wife; and the wife, in accepting what she supposed to be a suitable man for a husband. Had they been good judges of character, neither would have been disappointed.

Had he been able to read men, the merchant would not have placed a thief at the till, when an honest man or youth could just as well have been secured.

Poor generalship—incompetent leaders—has lost thousands of men and millions of money. Poor business management, with stupid or crabbed clerks, drive away custom. A surly sexton sometimes spoils all the effects of a good sermon. A cross captain or conductor makes passengers shun his route. A turbulent pedagogue keeps the whole school in an uproar; and a leather-headed doctor falls into quackery and kills many poor patients who, if let alone, nature would have cured.

We may end the discourse with the story of an old philosopher who wrote some time before the discovery of Phrenology and Physiognomy. He said: "God has made in this world two kinds of holes,—round holes and three-cornered holes, and two kinds of people,—round people and three-cornered people; but from ignorance as to their right relations and true position, the round people had got into the three-cornered holes, and the three-cornered people into the round holes. Hence the jarring and discord we see in society.

MORAL: Read the PHRENOLOGICAL JOURNAL, and learn to judge character correctly. Just in proportion to your ability to judge correctly will be the measure of your success in other directions.

### AN EQUIVALENT.

SELFISH—not to say *dishonest*—persons seek to obtain from others something for nothing. There are many and various ways of accomplishing this. One convenient way is to borrow, and not return; another is to beg; another to cheat, defraud, swindle, or, in plainer terms, steal. Of the first class there are many. One borrows your money, another your books, another your umbrella, jewelry, tools, pen, pencil, pocket-knife, dog, gun, fishing-tackle, razor, razor-strop, lathe, box, or tooth-brush; not to speak of weightier matter, such as horses, vehicles, sail-boat, or anything else usable. These *habitual* borrowers own nothing more than the law allows, and can not be held for damages in case of losses. Many of this class manage to do a flourishing business on borrowed capital, but never get ahead.

The beggars—chiefly imported from monarchical countries, where natural-born paupers form a large part of the population—are as numerous in our cities as the means employed to import and produce them. In England they claim 600,000 drunkards; in America, we lament the existence of 400,000. Nineteen in ten of these may be counted as present or prospective beggars. But there are many beggars who are not paupers. They are persons without much self-respect, dignity, or true manliness. *The very act of begging is an evidence of inferiority.* Rogues frequently resort to it as an easier or safer means to get dishonest living. Such persons do not even *think* of returning an equivalent for what they get. The swindlers—a very numerous class—are both native and foreign. They resort to every conceivable scheme to get "something for nothing." All the lottery dealers, all the prize ticket and gift concert concerns, and other gambling tricks, are practiced on the easily deluded. The patent medicine swindlers are to be met with in most of the newspapers. Quacks fatten on the gains filched from poor diseased victims. Instead of returning an equivalent for money received, they poison their patrons.

Thieves also are everywhere, and among them there are many sorts, such as sneaking thieves, pocket-book thieves, wharf

thieves, till thieves, fruit thieves, hen-roost thieves, horse thieves, house thieves or burglars, bank and post-office robbers, and highwaymen. Our State prisons contain thousands of these; and, if report be true, they are likely to soon contain many more. It is said that hundreds of European criminals are landed on our shores every month! They are harbored in Canada, or in other British provinces bordering on our lines, and make frequent excursions into our States. When those provinces shall be annexed, the thieves and robbers will have less security in their hiding-places. Our police are shot down by such desperadoes, and neither life nor property is safe.

One of the worst features connected with the administration of justice in such cases is the fact that wicked lawyers and venal judges combine—for a consideration—to let criminals go unwhipped of justice after detection and arrest, and before trial and conviction. The principle of *EQVITY* is sadly wanting here.

Then there is the game of husband-hunting and wife-catching. An artificial, weak, silly, simpering "fraud" tries to palm herself off as a well-organized woman! She is puffed, padded, painted, hooped, stayed, and rigged out in the most ridiculous style—see the Grecian Bend—intended to "attract." She makes a conquest. Let us see if she gets an "equivalent" for the valuable investment of herself. An inventory of *her* charms consists of what we have already enumerated, and the following: a weak back, a weak stomach, a small waist, decayed teeth, bad breath, contracted lungs, dyspeptic, nervous headaches, habitual cold hands and feet, a sore throat, and other slight infirmities, requiring the regular attendance of the family physician. Her movable chattels consist of a few sets of jewelry, sixty different dresses, and twenty-six Saratoga traveling trunks. She can dance, talk French a little, play the piano and the lady, but not the *woman*, as she never learned to work. She seeks a husband equal in social position, health, and other respects. She wants "an equivalent" to make an eligible match. Here is what she may be fortunate enough to receive in exchange:

An average young man of to-day, who

has a twenty-two-inch head; is ambitious, wide-awake, thin, nervous, sharp. He can read, write, and cipher; has some knowledge of science, mechanism, general literature, with a bias for business. He seeks an opening as a clerk in an established house, and will work his way up. His capital consists in energy, willingness to work, good habits, and perseverance. His wages at first are moderate, but *prospectively* his chances are promising. He looks forward with the hope of promotion, and to succeed his seniors in interest. He is always prompt—on time—cautious, frugal, honest, and becomes thoroughly acquainted with his business. He is careful in forming associations, avoiding "fast" men and "fast" customs; takes part in all good works, such as temperance, education, and religion; rendering an equivalent for every favor, and becomes in time a successful citizen. Will he find in the lady an equivalent? Here is a young man of another class more in correspondence with that of the aforesaid lady. He is not to be reckoned among the beggars or paupers, but of those who start out in life with the idea that "the world owes them a living." He has had equal privileges as to education, etc., with the average young man. But he does not like to work. He obtains a situation, but is always "in the drag," except when there is to be a holiday frolic. Out late at night; up late in the morning; behind time at the store; his customers are impatient; mistakes occur in his accounts; his cash is reported short; his wages are overdrawn; he borrows of fellow-clerks; fails to pay; smokes, moderately at first, then chews; then drinks; eats cloves and cardamoms to "purify his breath;" visits the race-course occasionally, the theaters frequently, and takes now and then a hand in a game of chance. He finally flirts with fast women; has occasion for medical advice; consults the quacks; is made worse, and his constitution becoming seriously impaired, he can not attend to business. His relatives are appealed to for help; a thrifty uncle lends him means to travel; stops at a fashionable resort, and there makes the acquaintance of a Saratoga "Grecian Bend;" tells her of his rich uncle; is engaged, and finally married; each gets a fair equivalent, but both feel "swindled." Their future may

be easily inferred. They soon find each other out, and appeal to the law to correct their blunders by divorcing them. To *them*, life is indeed a failure.

**MORAL.**—God is just. He has established a system by which we shall receive an equivalent for our good deeds or for our bad deeds. "The Lord shall judge the people with equity."

"The tissues of the life to be,  
We weave with colors all our own,  
And in the field of destiny,  
We reap as we have sown!"

### "BOGUS."

THIS term, "bogus," is not classical. It may not be defined in all the dictionaries; but it is very expressive, and its meaning is understood by everybody old enough to know how to cheat, deceive, or swindle. Illustrations of the term may be found in every community. There are bogus kings and queens and bogus emperors. There was a bogus emperor not long ago who attempted to set up a throne in Mexico. He was simply a cat's-paw for the smart French emperor, and got shot for his meddling. Max was a nice young fellow, and plucky withal, but was misled by the more cautious and crafty Napoleon. There are any number of bogus statesmen, who seek only party or selfish ends; bogus soldiers, bomb proofs; bogus doctors, the quacks; bogus lawyers, the shysters; bogus preachers, hypocrites; bogus phrenologists, the self-styled professors; bogus poets and authors, plagiarists; and bogus jewelers. There are counterfeits among all classes.

A genuine diploma conferring the title of M.D.—Doctor of Medicine—on a person is given by the faculty of a legally constituted institution to those duly qualified under its discipline. A "bogus" diploma is conferred by persons *not* authorized by the law to give it; or is given to those not qualified by education to receive it. Such bogus diplomas are sometimes bought from unprincipled professors for a few dollars. Or the thing may be managed in this way: Here is a poor jackdaw who desires to shine in borrowed or stolen plumes. He promises the professors of the institution "that if they will make him an M.D., he will, at a future time, attend their college, and will use all his influence to send paying students thither. The "degree" is given, and, "lo and behold," we have a new "six-weeks' doctor of medicine" in the field, to filch money from and poison the bodies of poor diseased humanity. This scamp has no thought of fulfilling his promise by attending lectures, and straightway sets up the dispensing of drugs and destruction on all he meets. There are to-day hundreds of such quacks in Europe and America, plying their work of poisoning and robbing on bogus diplomas, outraging common decency.

Again; a shrewd, cunning, ambitious upstart,

with a few elderly and feeble-minded physicians, not able to obtain a living in general practice, start a new college. It may be eclectic, Thomsonian, herbalist, or allopathic. It is open to students, both men and women. Several of the old gentlemen physicians are then dubbed "professors," and at once installed into chairs of anatomy, physiology, chemistry, theory, and practice, etc. But how are the chairs to be filled with lady professors? It is easy enough. Go to the young and ambitious wife of some elderly and amiable person—a preacher, a teacher, or a lecturer—who has a "name," and through whose influence "grists may be sent to this new mill," and the thing is done. The ambitious woman is available for the "honors." She is at once given a diploma, and announced in the college circular as Mrs. Doctor Blank, M.D., Professor of Obstetrics, or Lecturer, or something else. The public is not supposed to know or to care *how* she obtained her degree of M.D. Now this woman is about as ignorant of science as Bridget is of painting or sculpture. She is simply a bogus professor. Still, being the wife of Mr. "Somebody," she is supposed to know the difference between tripe and liver, bowels and brains, and so passes on down to fame and fortune. This is the way some schools *have* been formed and professors created. But what must be the sort of physicians turned out of such "colleges?"

As to the way of manufacturing bogus D.D.'s, it is very simple, very foolish, and very vain. Two sisters marry two clergymen. One of the clergymen gets an appointment as professor in a college. His wife "feels" the weighty honor, and desires to share it with her sister, whose husband is only the plain Rev. Mr. Middleman. He manages to get through the services without putting *all* his congregation to sleep, but attracts no attention, and it is as much as he can possibly do "to make both ends meet." But the sisters put their busy heads together, and through the influence of the professor it is decided to make Mr. Middleman a D.D. Prof. No. 1 whispers it to Prof. No. 2, remarking that the charming wife of Prof. So-and-so very much desires the thing should be done. At this juncture, sister No. 2 puts in an appearance, covered with such winning smiles, that the whole board of professors are completely fascinated. Mr. Middleman remains in the back ground, and, "unseen," is made a D.D. by the University of Humbug. The women pulled the wires, and without merit to recommend their small pattern of a man, he was exalted in name, but remains to-day only as a bogus D.D. The lion's skin he wears will not conceal his real character. It is often far more honorable to decline than to accept those plumes which would better grace another.

Bogus authors and editors are they who prostitute their talents to base purposes; who write sensation stories to excite morbid imaginations.

Bogus reformers are loud-mouthed in crying down the faults of others, but do nothing to

correct their own. We have heard of so-called temperance men haranguing the crowd on the evils of whisky drinking, with their own dirty mouths stuffed with tobacco! So, too, we hear frequently of thieves, pickpockets, burglars, and highway robbers, rioters, and incendiaries, declaiming against injustice! These rascals would

"Steal the livery of heaven,  
To serve the devil in."

We have bogus watches, bogus jewelry, bogus eyes, bogus calves, bogus cheeks, and bogus bosoms. There is no end to the everlasting bogus cheats. We may as well stop enumerating them. Let those who prefer the genuine article to the bogus, take good care to get it.

#### PRACTICAL AND SCIENTIFIC BOOKS.

We would beg leave to call the attention of our readers to the very large and valuable CATALOGUE OF PRACTICAL AND SCIENTIFIC BOOKS which we give in the present number.

This catalogue, comprising the largest and most varied list of this character of books issued by any one house in either the United States or Great Britain, will be found to present some book or books of real interest to every man in the country engaged in any productive industrial pursuit; nay, more,—there is not a man or a woman among our readers who could not derive advantage in the ordinary vocations of life in this practical age of ours from the perusal of one or many of these publications.

Observant travelers—men who go about the world with their eyes open, and learn something in every country they visit—have remarked upon the wonderful ingenuity of the French, and upon the marvelous beauty of the fabrics which they produce. Further than this, in tracing back effects to their causes, they have been led to attribute these results in a great measure to the industrial schools and colleges established by the French Government—those in which are taught engineering, chemistry, arts, manufacturing, and mining. One of the direct and most potent results of the institution of these schools is to be found in the fact, that France has to-day the most extensive and the grandest industrial literature in the world.

In England, the question of education is attracting attention, and the entire subject is certain to undergo a thorough revision at a day not now far distant; and science and its application to the arts must take a position which they have not hitherto held in the great schools and colleges of that country.

Shall we in this land of universal education, amid widespread intelligence, be behind in the race which is to take place? We trust not! We have our schools of arts and mines, and our polytechnic colleges, and the genius of our people has essentially a practical turn.

It is hardly worth our while to attempt to enumerate the many subjects treated of in these books. We refer our readers to the catalogue

itself. Suffice it to say that there are few practical questions connected with mechanics, architecture, surveying, engineering, manufactures, drawing, dyeing, chemistry, painting, mining, mathematics, or metallurgy, which are not treated of. Read the list.

#### NURSING A VIPER.

WHEN we commended the plan of the paper called the *Church Union*, we did it on the ground that its managers proposed to advocate a union of all the evangelical churches, and to encourage Christian fellowship among men. But we omitted one important condition—namely, the character and capacity of the men engaged in it. In the hands of proper persons such a paper could be made to exert the most beneficent influence—softening sectarian rancor, and begetting a more generous, kindly, and godly spirit among men. But *these* "Church Union" folks are "bogus." Soon after receiving a kindly introduction to the public—on the strength of their professions—they opened their blanket sheet for the reception of vile quack medicines; they slandered clergymen and other good men; and "played the deuce" generally. The whole tone and spirit of the paper is antichristian. The only worthy feature in it is an occasional sermon by Mr. Beecher. The claim they make of being the exclusive publishers of his sermons is, like other pretensions, only a down-right out-and-out falsehood. If no change for the better be made, the *Church Union* newspaper will terminate its career on the low level of its kindred, among the quacks and swindlers.

We are surprised that so shrewd a business man as Le Grand Lockwood should allow the low fellows to work on his capital so long. While he furnishes the money, they will puff, blow, and print a low paper. The public who patronize them will only "nurse a viper" that will sting the hand that feeds it.

**THE EIGHT-HOUR LAW.**—The interpretation given of this foolish act of Congress by General Schofield is, that it means eight hours' work a day, and pay for eight hours' work. The case is very simple, when looked at from a common-sense stand-point. We think the eight-hour law should be repealed. Most mechanics and artisans who work for the Government or for themselves would prefer—we are confident—to work ten hours a day, and get full pay for it. Then why not?

**ONLY ONE NUMBER MORE THIS YEAR!**—The 48th volume of this JOURNAL will be completed with the next (December) number. A new volume,—49,—begins with the new year. We are getting lots of good things ready for our readers—those who care to have the JOURNAL continued. Our hearts are often made to throb with gladness at the expressions of encouragement which we receive from friends and co-workers.



## NEW ENGLAND FISHERIES.

FROM the time of its first settlement, New England has always been interested in the fisheries. They have been pursued with an ardor and perseverance which have been highly commendable; and each year has given greater importance to this healthy and profitable pursuit. The headquarters of the business at the present day, and the largest fishing port in the world, is the town of Gloucester, situated on Cape Ann, Massachusetts. It is a quaint old town, containing some 14,000 inhabitants, and possesses one of the finest harbors on the continent. This harbor is divided into an outer and an inner basin,—the former being three miles long by two broad, and offering excellent shelter during the severe autumnal storms to hundreds of coastwise vessels; and not unfrequently square-riggers of the larger class are glad to seek it as a place of safety when the storm-clouds lower. One of the prettiest spectacles to be witnessed during the fall months is the coming in of the shore fishing fleet just prior to a gale. Sometimes there are four or five hundred sail, belonging along the coast, all running for the harbor. The skillful manner in which they are handled; the readiness which they mind their helms; and their dashing, lively, sailing qualities as they tack to and fro across the harbor ere they reach the anchorage ground, affords a charming panoramic view worth going many miles to witness. The town has some natural adjuncts which in their way are unequalled. Pleasant drives and hard sandy beaches abound, while Annisquam River, which connects the harbor with Ipswich Bay, offers a most attractive resort for picnic and fishing parties.

The property valuation of the town, as per the recent returns of the assessors, is \$6,698,412, the greater portion of which has been gathered directly from the inexhaustible treasures of the deep. In summer's heat and winter's cold Gloucester's hardy sons follow their vocation, and the results of their industry may be observed in the yearly growth of the place. The vessels engaged in the fishery business are schooner-rigged, built and equipped in the most thorough manner, and are as pretty craft as one would wish to gaze upon. There are 518 owned and fitted from Gloucester, including 46 boats, making an aggregate of 25,472.45 tons. Their valuation in round numbers is \$2,250,000, and each year large additions are made to the number. In 1867 there were 47 added, and during the first six months of the present year there have been 35. The valuation of the wharf property is \$600,000. This gives some idea of the capital invested, and new wharves and vessels are fast being contracted for.

## COD AND HALIBUT FISHING.

The first vessels of the season to start upon their trips are those which follow the cod and halibut fishery. Some of them pursue the business on the Western and Grand Banks; others go to Cape North; but the larger portion go to George's Bank, which is 160 miles dis-

tant. Trips to the first-mentioned grounds occupy from four to six weeks,—and to the latter, two or three. If a vessel is absent on George's Bank more than four weeks, there is great alarm for her safety, and it is rare that she ever returns after being gone from port that length of time. There are about 250 sail engaged in this branch, some of which pursue it the entire ten months of the fishing season. The vessels having been hauled up in November after mackereling is over, are stripped of their sails and lie alongside the wharves for some two months. During this interval the fishermen get uneasy—they want to be earning something—they wish to be afloat on the bosom of old ocean; but they must wait until February comes, as then the cod and halibut visit the Banks in order to deposit their spawn. The good weather which sometimes prevails for a week or two at this season is very tempting, and some of the most venturesome make active efforts to get their vessels under weigh at once. Skippers and owners of a more cautious disposition wait until the first trips are made, hardly daring to risk the sudden storms which break with such fearful fury on the Banks in winter. These first trips, unless the weather is unusually severe, are generally very successful, the vessels returning with full fares, which command high prices. The cash is most heartily welcomed at this early season by owners whose vessels have been lying so long idle; by the fishermen, whose household necessities are pressing; and by the traders in town, whose business is greatly increased by the proceeds resulting from the sale of the halibut and cod, caught at a season when danger is imminent and the cold severe.

## THE DANGERS OF WINTER FISHING.

A trip to George's Bank in midwinter is a hazardous one, and yet it has attractions which even the veteran fishermen find it hard to withstand. Many a gallant schooner from this port has sailed out of the harbor, and in a short time, with all on board, has sunk beneath the billows. Generally, two vessels are lost together, and sometimes more. This is accounted for by the fact that the fleet, in their eagerness to obtain a full fare in the shortest possible time, anchor in close proximity to each other in good weather. So intent do the fishermen become in their employment, that sometimes they do not notice the heavy storm-clouds which suddenly rise, and not until the tempest is ready to break upon them do they fully realize the danger. In these storms a hundred, or a hundred and fifty sail, may be tossing and heaving at their anchors. If the cables and anchors hold, all is well, for these vessels are strongly built, and will "ride the water like a thing of life;" but there is constant anxiety, for a collision at such a time is sure destruction to both vessels. When the cry is heard, "A vessel is adrift!—stand by to cut the cable!" the captain, or some resolute man of the crew, is stationed forward on board of each of the crafts with hatchet in hand. The drifting vessel draws near. She comes down through

the fleet with fearful velocity,—sometimes just grazing the sides of some of her companions as she dashes by. The danger of collision to a particular vessel may be averted by the cable being cut; but the peril of the fleet is made greater, as there are then two vessels adrift for them to guard against. In the case of two vessels adrift coming in contact with another, destruction follows swift and sure. There is not the least chance for escape, and both of their crews are swallowed up by the foaming waves, never more to be heard from, this side of eternity. Oftentimes these storms arise in the night, and then of course the danger is very great. There is nothing then to warn the watching seamen save the lights which each vessel has set in her rigging. Sad indeed has been the record of these lost Georgesmen in the past; but the last two years have been highly fortunate in this respect, owing to greater caution of the fishermen and the comparative mildness of the storms which have occurred.

This department of the fisheries was first established in 1836, and since that time there have been lost upward of 600 lives and 72 vessels while engaged in it. The 21st day of February, 1862, will long be remembered with peculiar sadness by the fishermen of Gloucester. On that day 15 vessels of the George's fleet, with their entire crews, consisting of 148 men, all went down beneath the foam. One half of the men were married; thus in a few moments 74 women were made widows and 150 children were left fatherless. These, however, were kindly cared for until they could help themselves.

## THE BRIGHT SIDE OF THE BUSINESS.

The shady side of the picture has been given. If the risks in this branch of human industry are great, the profits are good. If mild weather prevails, and the vessels take due precaution in regard to anchorage, a full fare, especially in the early part of the season, is quickly obtained, and then the vessel puts back to port. Handsome returns for the trip are realized. During the past season the first trips were remarkably fortunate, only one string of cable being lost throughout the entire fleet. The average amount which the crew will share for a trip lasting from two to three weeks, including their board, is \$60, although there are instances of frequent occurrence where the men share a hundred dollars and upward as the proceeds of a two weeks' trip. In order to keep a correct account of the fish caught by each man, the tongues are all saved when the fish are dressed; to these are oftentimes added the sounds, which are salted or sold fresh, and bring good prices. They are highly esteemed as food, and command a ready market. When a halibut is caught, the private mark of the catcher is put upon him, and in this way there can be no mistake.

The Western Bank, Grand Bank, and Cape North fisheries are also quite remunerative, although similarly attended with danger. The time occupied is from three to four weeks, and very large fares are landed. The largest of

last season amounted to 41,000 lbs. of halibut and 2,000 lbs. of codfish, the net stock realizing \$4,126 72. The crew shared \$171 51 each, and were absent twenty days. The crew of a fisherman ship "at the halves,"—that is, after deducting the bills for ice and bait and salt,—receive one half the fish they catch. The owners of the vessel find the provision, barrels, etc. Each man throws by himself, although sometimes two "chums" will catch together and share equally. The halibut and cod find ready sales in Gloucester as soon as landed. The former are taken directly from the vessel, packed in boxes, and sprinkled plentifully with crushed ice. In this condition they are immediately sent to wholesale dealers in the New York and Boston markets, and thence distributed all over the country. Many entire trips are bought by dealers in Gloucester, who cut them up and manufacture smoked halibut, which also finds a ready sale at remunerative prices. The fins are salted in barrels, and esteemed a great delicacy. The codfish are mostly bought in town by vessel owners, who pickle and dry them. A ready sale is obtained at the West, through New York and Boston merchants, as well as by some houses in town directly connected with Western establishments. The heads of the cod and backbones of the halibut, when they are cut for smoking, are given away to all who may come for them. The greater portion are used as manure by the farmers about Gloucester; but many a poor family make a good dinner from a chowder made of "coddled heads," or a delicious meal from the baked backbone of a halibut to which cling goodly streaks of meat, and which has cost them nothing. Is not, then, the perseverance of the winter fishermen worthy of record? All honor to them, say we. Let us now turn our attention to the

#### MACKEREL FISHERY.

The winter is over. Spring has come with its gentle breezes and bright sunshine. Most of the winter fleet are taking out their ballast, repainting, and scrubbing up for mackereling. About the middle of May some fifty sail go to the southward, cruising for the first schools of these fish. The business in former times was not very profitable; but it served to keep the men and vessels employed. The past two years, however, it has paid well, and it is safe to presume that it will continue remunerative. June is a busy month. All the vessels, save some few which follow cod and halibut fishing the entire season, are getting in readiness for shore mackereling or for a trip to the Bay of St. Lawrence. As they lay off in the stream, all ready to take their departure, they look gay, for the fishermen take pride in their craft; and oftentimes one of the crew, with considerable talent in the decorative line, will put such finishing touches on as will merit decided approbation. The crews of mackerelmen fish at the halves, receiving half the mackerel they catch, and paying half the bills for bait and salt. Very many young and middle-aged men, from every nook and corner of

the country, come to Gloucester at this season looking for a chance. As they walk through the streets or stroll down the wharves, they can be easily detected by the inhabitants. Very amusing are the tricks sometimes put upon them; but all is taken in good part, and if it results in their getting a chance to ship, all is well. Many persons try these fishing voyages for the improvement of their health. Dyspepsia, nervousness, lung difficulties, debility, and general depression are well represented among them. They go on board pale and weak, looking as if the breath of life could hardly be kept in their frail bodies. If such are careful, and pay due attention to the plain laws of health, they have taken a wise course in coming to Gloucester to try a mackereling trip. It may be a little rough for them at the commencement. Perhaps they will not at the first going off meet with such companions as they wish; but their shipmates, rough as they may appear on first acquaintance, have kind hearts in their bosoms—hearts that will freely help another; but they are very much disinclined to countenance any one who "puts on airs," or tries to pass himself off for some one better than they are. Therefore, reader, if you ever have an idea of coming to try your luck mackereling, come with the idea of treating every one well, and with the desire to make yourself agreeable, and be ready to conform to the circumstances of the situation you may be placed in.

The Baymen commence sailing about the last of June, and the last of the fleet generally leave port the middle of July. Many of them fit to stay the entire season, until November, sending home their mackerel by steamer, which affords them a longer time to fish. If they get short of provision, they can easily obtain what they wish at most any port in the Provinces. Others come home, and make two or three trips during the season. This is governed by circumstances, as sometimes there is better fishing on this shore than at the Bay. Some 450 vessels are engaged in the mackerel fishery from this port, requiring the services of 5,000 or more men.

A trip to the Bay is one of the best means for recreation that we know of; and if one is willing to be smart, and attend to fishing, there is a chance of obtaining a snug little sum as the result of the voyage. The vessels are fitted with the best quality of provisions, and the stewards take great pride in serving up the victuals in good style. Cruising along the shores or among the islands in the Bay of St. Lawrence gives a great variety of scenery; and the pleasures of going on shore, associating with the inhabitants, and participating in some of the merry-makings which are so frequently held, is fine sport, and serves to break up the monotony which would otherwise prove tedious to the "green hand." Inhaling the pure air from off the water gives even one who feels "broken down" a new lease of life, brings on a sharp and earnest appetite, strengthens the system, and improves the tone of the nervous forces. Besides the roughing of it on board,

this sea life has its peculiar pleasures, which, once participated in, awaken a desire for their repetition; hence it is that so many amateurs go again to join one of the craft and cast their lot with the jolly fellows who depend for their livelihood upon the hook and line. It is a very sensible method of passing the "heated term;" and the practical information acquired is not the least among the benefits derived.

There is an excitement in catching mackerel which has a charm about it not soon forgotten. Let us, reader, imagine ourselves on board a mackerelman at the Bay in the month of August. We have had a pleasant run from Gloucester, been a little seasick, perhaps, but have got bravely over that. The blue sky above and the clear water beneath have a pleasant look now that our stomach has settled. The sun is just making himself visible on the eastern horizon, tingling the sky and casting a faint light over the ocean. All hands are called by the steward, who has been up long enough to get breakfast. The watch on deck has been changed several times during the night, and the vessel has been jogging under a foresail, running off and on, so as to be kept in the vicinity where it is hoped that the mackerel will show themselves. The first duty is to hoist the mainsail; this being done, breakfast is partaken of; and reader, you and I will set down and take a mug of coffee, some of that bread, hot from the oven, a piece of corned beef, and the steward may give us some of his doughnuts to "top off" with. The men live well, oftentimes having better "grub" than they get at home, and the steward is a man of mark aboard, and well he knows it. If you keep the right side of him, he will give you gingerbread and duff—which is a kind of pudding with raisins in it—doughnuts, and other luxuries, which are so toothsome to those living in the free air and taking plenty of exercise. The pay of a steward is a full share with the men, and half the fish he can catch besides. This makes him active and willing to keep the larder well supplied, so that when the fishing is good he can engage in it. But we have digressed somewhat. Breakfast has been stowed away beneath the waistcoats of the fishermen. The vessel is sailing along, all eyes watching the water to descry the peculiar ripple which a school of mackerel make when swimming near the surface. This is an anxious time. Hooks are all baited, lines ready, and the men waiting. Soon the ripple is visible. The vessel is hove to; bait thrown overboard, to feed and entice the fish to keep alongside. Then the fun commences in good earnest. Over go the lines; quickly one is hauled in with a mackerel attached; a peculiar twist of the wrist, and he is "slat" into a barrel, and back goes the line; and this operation is repeated as long as the fish will take the hook. The bait is most skillfully put on, so that it can not be easily taken off by the fish, and oftentimes the same bait will last for hours. The mackerel when hungry do not pay very strict attention to the bait; they bite at anything white they

see. It's lively work then; all hands are hard at it, for well they know that the humor of the fish may soon change, and down they will plunge into the lower depths; in which case the fishing is over with that school, for a time at least. If another school is not soon raised, the fishermen turn to and dress their mackerel. There is quite a knack in doing this up to the required standard. Generally two dress together. The fish are placed on a board, grasped by the "splitter" with his left hand, and by a peculiar movement a keen knife's blade is passed from the extremity of the head to the tail. Then they are taken by the "giller," whose duty it is to take out the entrails and the gills. "Practice makes perfect," and this old adage is fully exemplified by the fishermen as they pursue their work of dressing. It is done quickly and neatly. After dressing, the mackerel are put in soak to rid them of their blood, and then salted in barrels and stowed away in the hold of the vessel. Each barrel bears the private mark of the catcher, so that there can be no mistake in regard to settling up affairs after the vessel returns to pack out.

Thus the work goes on, some days finding the men hard at work pulling in the mackerel, other days finding them cruising for schools, always ready and ever willing to jerk in the fish. Some trips are short, others long, according to the humor of the mackerel. Some schools will not take the hook, although you do your very best to entice them. There they are alongside, great fat fellows whom you want so badly to fill up the empty barrels; but no, their mouths will not open. Then you try the gaffing process, and armed with a long and slim-handled mackerel gaff you work it dexterously among the finny tribe, now and then securing one, until they are frightened away.

A day at the line, or six hours even, will make a "green hand" feel somewhat sore, and he will be glad when the work of dressing is over, to crawl into his bunk, when, after saying his prayers (if he be devout enough), and thinking of the "loved ones at home" (if he be lucky enough to have any such), it will not be long ere he is in dreamland, and "tired nature's sweet restorer, balmy sleep," presses down his eyelids, bringing in its train that refreshment which he needs. When the vessel is full, which requires from two to three hundred barrels, according to her size, the mackerel are oftentimes landed and sent home, *via* Boston, per steamer; but if this is not deemed advisable, her prow is put for home, where the mackerel are culled according to size and quality as No. 1's, 2's, or 3's, then repacked, salted, ready for the market.

The number of barrels of mackerel caught by the Gloucester fleet in 1866 was 112,856 $\frac{3}{4}$ ; in '67, 103,917 $\frac{1}{4}$ . Of this number about 70 per cent. were No. 1's. The prices ranged from \$11 to \$17; and the season's catch of 1867 amounted to \$1,637,004, while that of 1866 amounted to \$1,784,272. These were not considered very profitable years. That of 1865 was better, amounting to \$2,095,260. The season of 1868



MRS. TABAITHA MCGATH,  
107 YEARS OLD.

bids fair to be a fortunate one; but at present writing it can not be determined with any degree of certainty. The fleet are away, and if perseverance will accomplish anything, we shall soon hear of good trips.

#### HERRING FISHERY.

In addition to the branches above alluded to, there is the Newfoundland herring business, comprising some forty sail of the largest and staunchest of fishing vessels. These get away in December, carrying an assorted cargo, which they exchange for herring. The fish are caught in nets, then frozen stiff, and packed in snow in the holds of the vessels. They return in season for the Georgesmen, who depend upon them for bait. There is quite a rivalry among the vessels of this fleet to reach home, as the first arrival of herring brings large prices. Those not required for bait are sold in New York and Boston, the vessels proceeding directly to these markets, where the herring meet with ready sales, and supply the poorer classes with good food at a low price in a season when they most appreciate it. These herring are of large size, quite fat, and when broiled, delicious eating. The herring business is very perilous, as the Newfoundland coast is exposed to the tremendous gales which sweep that section with so much violence in mid-winter. Notwithstanding this, the business is pursued quite successfully, and forms an important item in the profits of the fisheries. Besides helping the Gloucester people, it is of almost incalculable benefit to the Newfoundlanders, furnishing them remunerative employment at a season when all other branches are dull; and the catch of herring for the Gloucester fleet provides many comforts for the poor fishermen and their families, which otherwise they would be compelled to go without.

The baiting fleet, comprising about twenty sail, remains to be considered. They are provided with seines, and cruise along shore in pursuit of porgies. These fish travel in schools, and it is a lively work to set the nets and draw them in. They are used by the mackerel

catchers for bait, and are in good demand, yielding handsome returns to the baiting craft.

No employment followed by man requires more determination, daring, and genuine pluck than that of the fishermen. Their home, in a great measure, is on the wave. They see nature in its calm and storm, and early learn to rely upon themselves. It requires patience to stand at the rail in the severe winter weather, and wait for fish to bite; courage, to guide their little vessels through the gale and anchor them safely in port; much faith, to trust their lives on George's Bank. But there are men who follow it year after year, whose bronzed faces tell of exposure, whose broad chests, muscular forms, and manly bearing tell of good health, contented minds, and happy hearts. Very many of those now in the fitting-out business once followed the hook-and-line. By economy and hard labor they succeeded in accumulating sufficient funds to buy a share in a vessel. Continuing to prosper, they soon owned a whole craft, and from this become interested in other vessels, and subsequently quit fishing and become packers and buyers of trips. These form the solid business men of the place, and having a good foundation to build upon, they rapidly acquire wealth and become men of mark in the fishing community.

#### AN AGED WOMAN.

"We now and then hear or read of persons who have attained to an age greatly exceeding the Psalmist's "three-score and ten," and who, nevertheless, do not impress others with the notion that "their strength is but labor and sorrow;" but it is not often that a publisher is able to secure a veritable subject past one hundred years old, and show him or her to the public through the engraver's art. We are indebted to the kind efforts of a friend for the very striking case of comparatively vigorous longevity which is now introduced.

Mrs. Tabitha McGath, *née* Johnson, was born in Worcester County, Maryland, March 12th, 1762, and is therefore in her one hundred and seventh year. She married at the age of twenty-seven, and has been a widow about twenty-two years. Of eight children born to her, but three are living—all considerably past middle life. When Independence was declared, she was a girl of fourteen, old enough to appreciate the prominent features of the war which followed, and she manifests a lively recollection of many interesting incidents which occurred in its progress. As is usually the case with very old people, her memory is better of events long past than of those of recent occurrence. Her health is considered good; she sleeps well, has a good appetite, and appears to enjoy life with much zest. For one so old she is remarkably playful, and is much gratified if she can provoke a laugh by some humorous sally. Her features are so wrinkled and contracted with age that it would be difficult to predicate much character of them. The forehead shows considerable breadth, and it is



probable that the cranium generally is full in the lateral regions, an organization which is tenacious of vitality and appreciative of the things which appertain to this life. Although not a large-framed woman, she is evidently wiry, elastic, and enduring, and her simple habits from childhood to senility have supplemented nature and tended to extend her lease of life far beyond the ordinary boundary.

She has by no means been free from anxiety and sorrow in the conduct of her domestic affairs; but a cheerful disposition enabled her to bear what trouble fell to her lot with patient fortitude.

In the late war she may be said to have been well represented, as eleven of her grandchildren fought under the banner of the Union. Notwithstanding her great age, her hair is plentiful, and but half white.

### OUR LIST OF PREMIUMS.

In addition to a monthly magazine, which is richly worth its price, we now offer to those who may send us new subscriptions, valuable and useful premiums. As this JOURNAL is essentially useful and substantial in its general character, so the premiums named are of a useful and substantial sort. Many, to be sure, lay claim to the character of ornamental, but their decoration is but an attractive accessory to their utility. We offer no worthless frippery—no mean "pinchbeck ware" or "sham jewelry;" but appreciating more highly the mental tone of our readers, we invite their consideration to a short programme, which is thought to include things adapted to the tastes and wants of every well-ordered household and of every right-minded individual. As regards the liberal terms we make in this "premium business," we invite comparison with other magazine inducements.

#### TABLE OF PREMIUMS.

Names of Articles.	Cash Value.	No. Sub's. at \$3 ea.
1. Piano, Steinway or Weber, 7 octave. \$650	00	350
2. Parlor Organ, Mason & Hamlin or Berry, 5 octave.	170 00	100
3. Choice Library, your selection at pub- lishers' rates	100 00	70
4. Metropolitan Organ, Mason & Ham- lin, 5 octave.	130 00	60
5. Gold Hunting-case Watch, American Watch Co.'s best	125 00	60
6. Choice Library, your selection.	75 00	50
7. New American Cyclopædia, 16 vols.	80 00	40
8. Chambers' Encyclopedia, new, 10 vols.	40 00	33
9. Silver Hunting Watch, American Watch Co.'s best	60 00	30
10. Sewing Machine, Weed's new style.	60 00	25
11. Sewing Machine, Wheeler & Wilson's	55 00	30
12. Chest of Tools, 75 pieces.	40 00	25
13. Library, your choice	30 00	23
14. Lange's Commentaries, any 3 vols.	15 00	10
15. Doty's Washing Machine.	14 00	10
16. Irving's "Belles Lettres Works," 8 vols.	14 00	9
17. Rosewood Writing Desk, furnished.	12 00	9
18. Webster's Ninth Quarto Dictionary	12 00	9
19. Irving's Life of Washington, 5 vols.	12 50	8
20. Mitchell's General Atlas, folio.	10 00	8
21. Student's Set of Phren'l Works.	10 00	7
22. Universal Clothes Wringer.	9 00	7
23. "Bruen Cloth Plate," for Machines.	10 00	6

Names of Articles.	Cash Value.	No. Sub's. at \$3 ea.
24. Stereoscope, Rosewood, 12 fine views	7 00	6
25. New Physiognomy, Illustrated.	5 00	4
26. Weaver's Works, in one vol.	3 00	3
27. Hand-Book—How to Write, Talk, Be- have, and Do Business.	2 25	2
28. Life in the West, new.	2 00	2

Our own books may be substituted in all cases for any other premium, if preferred.

The articles enumerated are the best of their several kinds. The "Belles Lettres" set of Irving comprises "Knickerbocker," "Tales of a Traveler," "Wolfert's Roost," "Crayon Miscellany," "Bracebridge Hall," "Allam-bra," "Oliver Goldsmith," "Sketch Book," all elegantly bound.

Persons wishing our own publications instead of the promiscuous choice offered, will be permitted to select for themselves from our fullest catalogues. In this connection, we would say that lists of any number of *new* subscribers exceeding ten will entitle the sender to a liberal selection from our catalogue.

As we offer premiums for *new* subscribers, it may seem an injustice to present subscribers who may intend to renew their interest, if we do not exhibit some liberality toward them; therefore we say that each present subscriber who sends us a new name with his or her own (inclosing, of course, the requisite \$3), will receive the valuable hand-book, "The Right Word in the Right Place," or the illustrated "Pope's Essay on Man," which sells for \$1. We also offer the same premium to persons who subscribe to the JOURNAL for two years in advance at the regular rate.

In the general competition for premiums, *two* old subscribers will be counted as *one* new subscriber, and the premiums awarded accordingly to parties sending us lists at the full rate.

The "Cyclopedias" offered are handsome octavo editions, and beyond peradventure rank among the most valuable works of the kind extant.

It is scarcely necessary to say that the pianos and parlor organs on our list are acknowledged among the best manufactured.

The Mason and Hamlin cabinet organ, offered as premium No. 2, is a five octave double reed instrument with four stops, having their new and very valuable improvements introduced this season, viz., "Mason & Hamlin's Improved Vox Humana," and "Monroe's Improved Reeds."

The Bruen cloth plate is a valuable contrivance for embroidering on sewing-machines. When attached to Wheeler and Wilson's, it makes the Grover & Baker stitch, a desideratum in embroidery by machine.

Who will have these premiums? They are freely offered to all, and will be promptly sent to the parties entitled to them.

Clubs may be made up of subscribers residing at one or a hundred different post-offices.

REMITTANCES should be made in post-office orders, bank checks, or drafts payable to the order of S. R. WELLS, New York.

### THE LIFTING CURE.

Our former associate, D. P. Butler, of Boston, has established this treatment, original in its conception and application with himself, in a very eligibly situated suit of rooms, No. 830 Broadway, New York, near Twelfth Street, under the management of J. W. Leavitt of this city, and Lewis G. James, a graduate of Mr. Butler's Institute in Boston.

This new health-exercise is recommended by a large number of the leading citizens of Boston and vicinity, who have personally tested its effects as an exercise, developing agency and cure. It is also highly recommended by physicians and physiologists. Among the large list of references we notice the well-known name of Hon. William Claflin, the nominee for Governor of Massachusetts, Prof. C. M. Warren, of the Massachusetts Institute of Technology, Dr. David Thayer, and the Revs. J. A. M. Chapman, George Gannett, Edwin A. Eaton, and Frank K. Stratton, besides many of the best known business men in Boston.

It is claimed for the new system, that it is simple, but effective, and has been successfully applied to a large class of weaknesses and diseases. Its principle is, *that the curative power is inherent in the human organism*; that it is only by developing and increasing this inherent power by a proper system of exercise, etc., that health can be maintained or disease cured; that in lifting by this apparatus, man *develops his own power within*; and by the peculiar adjustment of springs, rod, and weights, and the position of the body in lifting, he is enabled, by the application of his will, to exercise harmoniously and completely, not only the external muscles, but wherever the muscular tissue extends, which is, of course, to the inmost vitals.

Thus, it is claimed, an equalization and uniform distribution of the forces of the system are secured, and these forces unvaryingly increased; giving at the same time such bodily strength that an invalid or weak person can frequently be trained in a few months to lift safely from 600 to 1,000 pounds, and attain a corresponding measure of *vital* power. The exercise tends chiefly to the production of internal or vital energy, and not, like the ordinary gymnastics, to establish muscular size and power at the expense of the vital.

It is highly recommended to business men—the sedentary and studious—doctors, lawyers, clergymen, and professional men, as fulfilling all the conditions of a health-exercise in the fullest degree, at great economy of time, and without sacrifice of personal quiet and decorum.

It is also said to be highly effective as treatment for all classes of invalids, and especially to sufferers from those weaknesses and diseases to which women are especially liable, furnishing always a palliative, and to many a complete restorative.

Our friends, of whatever occupation or condition of health, should examine the claims of

new mode of treatment. We are assured no harm can come of it, when practiced according to the rules established by the inventor and author.\*

The New York establishment is but recently opened, and it promises to meet with a good measure of success.

### WESTERN SOCIAL SCIENCE ASSOCIATION.

The intelligent minds of the West are moving forward in the line of a broader civilization. There is a movement afoot for the establishment of a Social Science Association, of which Chicago will be the nucleus. Those prominent in the measure have issued a call for a meeting, to be held in Chicago on the 1st of November. The call briefly states of the objects of the proposed Association:

A primary one of these is the collection and dissemination of information concerning the organization of a society in the Mississippi Valley. It will be under the control of no party. At its annual meetings the subjects of education, public health, finance, and prudence will be freely discussed; and discussions will be published, as far as the objects of the Association will permit.

It is hoped that this organization (which is expected to be similar in character and design to the British Social Science Association) will sooner or later include the majority of able, earnest men in the West who feel a true and deep interest in the public welfare; and that it will afford to such men an opportunity for the communication of views upon all subjects of vital interest to society, and unite them in the bonds of mutual respect and confidence; that it will draw public attention to the necessity which exists for a better mutual understanding and a closer union between the heterogeneous elements which compose our Western population; that it will elicit valuable practical suggestions with reference to the amelioration of existing social evils; that it will prove of service as a guide to many young and growing communities in the West, both in towns and in the country, pointing out the tendencies of our national social life, so as to enable them readily to keep in with the general advance of society; that it will thus save to the West the immense sums of money annually expended in experiments which can have no other issue but failure and disappointment; that it will make known the present and prospective importance and power of the States which lie in the Mississippi Valley, and aid in their development; and that it will give to men who have no personal interest in the success of political parties as such, but who do feel a deep interest in the preservation of the national honor and integrity, an opportunity to make their influence felt for good in the councils of the nation.

All persons of whatever class or profession

See the book entitled "The Lifting Cure," by D. P. [illegible]. Price \$1. May be had at this office.

who are interested in the cause of social science are invited to participate in this effort.

Among those who have already shown a zealous co-operative spirit are Robert J. Ingersoll, Edward Eggleston, John M. Palmer, Ralph Emerson, Hosmer A. Johnson, Wm. W. Evarts, F. H. Wines, R. J. Oglesby, Sharon Tyndale, gentlemen of well-known eminence.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY FOR 1869 is now ready, containing nearly fifty portraits of distinguished characters—Civilized and Savage. Among the leading subjects are the following: The True Basis of Education; Uses of Culture; How to Study Faces; an illustrated article on Physiognomy; A Convention of the Faculties; What the different Organs Say and Do; Nature's Noblemen; Eminent Clergymen of several different Denominations; Power of Example; Choice of Pursuits, or, What Can I do Best; MIRTHFULNESS, Wit, Humor, with Illustrations; Heads of Victor Cousin, Hepworth Dixon, Wilkie Collins, Rev. John Cummings, author and prophet; Blind Tom, Artemus Ward, Alexander Dumas, Mrs. Ritchie, Mr. Julian, with Phrenological Descriptions and Biographical Sketches; with Indians, Cannibals, and others. Richer in Matter and Illustration than ever before, everybody will want to read it. Only 25 cents. Address this office.

### FARMING IN VIRGINIA.

BY EX-GOVERNOR HENRY A. WISE.

BETWEEN the extremes of cold in the North and heat in the South lies beautiful Virginia. It is in every respect, so far as natural resources are concerned, one of the best States in the Union.

We commend to our readers the following extracts from an address delivered by ex-Governor Wise before the "Virginia Horticultural and Pomological Society."

"With every variety of temperature, climate, soil, production, power, minerals, navigation, game and fishery, sites for residence, sublime and beautiful scenery, and hygeian springs, there is no people of the habitable globe who can not find the choicest localities in the limits of Virginia to suit their respective tastes, habits, and pursuits, however various and opposite, better than anywhere else on earth, now to be settled and developed. These various large, rich, grand, beautiful, and healthful sections, of countless capacities and resources, still lie waiting for skill and labor to come and develop their inexhaustible treasures. They were scarcely touched by the plantation system, which, with its African slavery, has been demolished forever. It developed nothing but its own evils, and that they could be prevented in the future only by civil war and its blood and crimes. If that be done, and if that could only be done by the war, and if civil liberty be not destroyed by the victors of the war, then the war was not in vain, was not so much a

crime as might first appear to the short-sighted and the selfish; and it may more than compensate for all its blood and battles, loss and costs, if made to cease in all its effects, now that its main cause has ceased and its main result has been accomplished. If the war can only be regarded as a messenger, an ambassador, sent by God to remove the evils of African slavery from among us, and not to scourge and harass and enslave each other, then the fear of God, and charity among men, and pure and undefiled religion, and the love of peace and justice and truth, and the sense of honor and the pride of patriotism, will heal the nation. I have unshaken faith in the conviction that this was God's own war with evil to free us from negro slavery, that He will not permit it to be made the means of enslaving any portion of the white race, and that He will awfully scourge any who dares to press its consequences to extremes of oppression beyond or beside His own providential designs. If they can only be fully seen and followed, we and our children's children shall be more than compensated; we and they shall be blessed.

"The plantation system prevented, in fact repelled, a dense population; it did not encourage the mechanic arts, mining, manufacturing, ship-building, and commerce, nor, indeed, consort with them.

"The first thing to be done by our landholders is to give every encouragement and premium to our own white laborers, and our young men particularly, to turn their attention to agriculture under a system of small farming.

"The young men of the best intelligence must devote their studies to the applied science of agriculture.

"I had rather plow a field for myself than sweep and dust offices and wash spittoons for any one else; it is much more respectable, and certainly more independent. It is well, perhaps, that now young men can not run to Washington or Richmond for office, and that some of them may be forced to take to the manly and dignified pursuits of agriculture.

"We must invite and tempt the people of the densely populous portions of the United States to come to us. No more as invading armies, but to come and repair the devastations of war.

\* \* \* Welcome them to come and pitch their tents and household gods in our pleasant places. If they have conquered us by force of numbers in war, let us conquer them by kindness to make us strong in numbers and in the arts of peace! This would be a reconstruction worthy of a great people!

"None of the other avocations of life can prosper unless the landholders and cultivators of the soil are strengthened by every means in our power.

"The lands must be divided into alternate sections of fifty or one hundred acres, and rented or sold to 'cunning artificers' of fortune. If we can not sell or rent, we must give away parts to make the remainder worth more than the whole."

[We fully agree with the ex-Governor in his statements, and advise young men not yet decided on a life pursuit to try agriculture, as promising the best results.—Ed.]

## TRUTH "CROPPING OUT."

[EXPLORERS judge a new country by its surface indications, and by a "cropping out" of rock, iron, coal, marble, etc. So the general reader is enabled to judge something of science by the terms used in general literature. This is especially the case in regard to Phrenology and Physiognomy, which "crop out" in the descriptions of all our best writers. One of our lady readers sends us the following:]

I have often heard it said that Phrenology and Physiognomy were not true; that the shape of the head had nothing to do with one's character. I am laughed at, and thought weak-minded, for placing reliance upon them. The more I reflect, the more I read, the more strongly I am convinced that the world accepts the great principles of both Phrenology and Physiognomy. There is no more convincing proof of this fact than is shown in the works of the best writers of the day; they certainly are the expounders of public opinion. I will quote a few examples from different authors. The first is a description of the character of Francis Haslop, from "Sooner or Later," a romance by Shirley Brooks. He says:

"Francis Haslop is of somewhat spare figure, tall, and graceful in manner and movement, as a man of refinement. His head, though not of the highest, or even the most powerful conformation, denotes ample and ready intelligence, and there is decision in the lower portion of the face."

From the *World* I extract a description of Baron Von Beust: "The nose and mouth are full of power; the nose straight, with just a suspicion of the *retroussé*; the nostrils extraordinarily full, well cut, and sensitive; the mouth clearly chiseled, with thin, firmly-set lips, and a lurking light of satire about the fine lines which mark its junction with the thin, pale, yet not the least unwholesome-looking cheeks. The ear is large, well shaped, well placed; the back-head full; the throat, round and well proportioned, rises lightly from the ample shoulders of the stalwart bust."

Geoffrey Hennlyn is thus portrayed by a well-known writer:

"He was a somewhat short though powerful man, in age about forty, very dark in complexion, with black whiskers growing half over his chin. His nose was hooked, his eyes black and piercing, and his lips thin. His face was tattered like an old sailor's, and every careless, unstudied motion of his body was as wild and reckless as it could be. There was something about his *tout ensemble*, in short, that would have made an Australian policeman swear to him, as a convict, without the least hesitation. There were redeeming points in the man's face, too. There was plenty of determination, for instance, in that lower jaw."

Let me give a sketch of another character from the same work in which the last quoted occurs: "Any man, or woman, on seeing him, would have exclaimed immediately, What a



ISABELLA II., LATE QUEEN OF SPAIN.

handsome fellow! and with justice; for if perfectly regular features, splendid red and brown complexion, faultless teeth, and the finest head of curling black hair I ever saw would make him handsome, handsome he was, without doubt. And yet the more you looked at him, the less you liked him, and the more inclined you felt to pick a quarrel with him. The forehead was both low and narrow, sloping a great way back, while the lower part of the skull lay low down behind the ears."

Here is a description of Schiller, by Carlyle: "The lips were curved together in a line, expressing delicate and honest susceptibility; a silent enthusiasm; impetuosity not unchecked by melancholy gleamed in his softly kindled eyes and pale cheeks, and the brow was high and thoughtful."

Read also Motley's sketch of John of Olden—Barneveld: "He was a man of noble and imposing presence, with thick hair, brushed from a broad forehead, rising dome-like over a square and massive face; a strong, deeply colored physiognomy, with shaggy brow; a chill blue eye, not winning, but commanding; high cheek-bones; a solid, somewhat scornful, nose; a firm mouth and chin enveloped in a copious brown beard; the whole head not unfitly framed in the stiff, formal ruff of the period, and the tall, stately figure well draped in the magisterial robes of velvet and sable."

From Baker's "Nile" I copy this: "The Bari tribes and those of Follagi and Ellyria have generally bullet-shaped heads, low foreheads, skulls heavy behind the ears and above the nape of the neck; altogether, their aspect is brutal. Never saw a more atrocious countenance than that exhibited in this man. A mixed breed between a Turk and Arab, he had the good features and bad qualities of either race: the fine, sharp, and high-arched nose and large nostrils; the pointed and fighting chin; rather high-cheeked bones, and prominent brow overhanging a pair of immense black eyes, full of expression of all evil."

## THE REVOLUTION IN SPAIN.

BUCKLE, the author of a "History of Civilization," lately published, was hardly right in saying—"Spain sleeps on, untroubled, unheeded, impassive, receiving no impressions from the rest of the world, and making no impressions upon it," for there has been within a month or two a tremendous outburst of popular sentiment in active rebellion. The queen has been forced to take refuge in France; and so general is the revolutionary feeling, that even Isabella's prime minister and the greater portion of the royal forces have espoused the rebel cause. So thoroughly and briefly has the overthrow of the family regnant been accomplished, that a provisional government inaugurated by the insurgent leaders is already in operation. A New York daily thus comments on the affair:

"As it may now be regarded as certain that Queen Isabella and her children will be excluded from the throne of Spain, we have in her expulsion another example of that retributive justice which has followed, for the last eighty years, the race to which she belongs. The question of who is to be her successor being yet unsettled, it would be premature to say at present that she will be the last reigning Bourbon sovereign."

The Atlantic telegraph reports that the revolutionists, through the provisional government, are considering the subject of the royal succession, the heir apparent—the Prince of Asturias—being generally disfavored.

In our January number we gave a brief sketch of the profligate queen, and we are not surprised that her excesses and mal-administration finally roused to active opposition her apathetic subjects. It is thought that this upheaval will effect an entire change in the government of Spain. We trust that it will be for the better; that this old nationality will shake off the fetters of absolutism and religious intolerance which have so long oppressed her people and obstructed all progress, and rise to the dignity of a power in Europe. The Spanish territory is large, and its undeveloped resources immense; under a judicious policy there is no reason why Spain should not soon attain to a creditable position among the nations of the earth.

## MERITORIOUS.

THERE is in New York city an organized effort, on the part of a few humane spirits, to aid needy women in procuring honorable and compensating employment. It is known by the title of "The Working-Woman's Protective Union." This "Union" is worthy of notice by us because it is *genuine* and trustworthy, and not like many other so-called "protective unions" or "employment agencies," swindles upon the community.

The ladies managing the business of this movement are earnest and energetic, and deserve the sympathy and encouragement of those who have occasion to employ female la-



bor, especially that of a skilled character. Reliance can be placed on their representations; and what is of especial importance, the utmost fairness is insisted on in determining the value of services, it being the object of the "Union" to properly consider the interests of an employer as well as to improve the condition of those seeking situations. A neatly printed pamphlet lies before us, containing the fifth annual report of the workings of this society. It is interesting in its details because of the inside view afforded of the condition of the working-classes in the metropolis, and also because of the numerous incidents related in which the peculiar working of this movement is displayed. From it we take the liberty to transfer the following paragraphs, which set forth succinctly and impressively the plan and object of the organization.

"This Association is organized for the common benefit of all those women who obtain a livelihood by employment not connected with household services; and seeks that benefit: "First. By securing legal protection from frauds and impositions, free of expense.

"Second. By appeals, respectfully but urgently made to employers, for wages proportioned to the cost of living and for such shortening of the hours of labor as is due to health and the requirements of household affairs.

"Third. By seeking new and appropriate spheres of labor in departments not now occupied by them.

"Fourth. By sustaining a Registry system, through which those out of work may be assisted in finding employment.

"Fifth. By appeals to the community at large for that sympathy and support which is due to the otherwise defenseless condition of working-women."

"The Association consists of such persons, and the President of such Societies, as contribute twenty-five dollars or more annually to its support."

"Though supported entirely by private contributions, it is in no sense a charity. A very large number of those for whose benefit it is maintained were, before the war, surrounded by all the comforts of life. They do not ask or desire charity. They only ask encouragement and assistance in obtaining employment during their first battle with the world."

The office of this philanthropic movement is at 44 Franklin Street, New York. Communications should be addressed or applications made to "The Working-Woman's Protective Union" at that place.

A GOLDEN THOUGHT.—I never found heartless pride in a noble nature, nor humility in an unworthy mind. Of all the trees, I observe that God has chosen the vine, a low plant that creeps along the wall; of all the beasts the patient lamb; of all the fowls, the patient dove. When God appeared to Moses, it was not in the lofty cedar, nor in the spreading palm, but in a bush—as if he would by these selections check the conceited arrogance of man. Nothing produces love like humility; nothing hate, like pride.

## BUSINESS vs. CHARITY.

"BUSINESS is business, and nothing should interfere with it," was chief among the business principles of a certain enterprising man. Consequently he would take nothing off the price of an advertisement on the score of friendship or benevolence, or any other of the ten thousand petty excuses made to "nip the printer." A gentleman once called upon him with an advertisement of a benefit for a poor widow with several helpless children. "How much for the advertisement, under the circumstances?" said he. "Just what it comes to," said Mr. S.; "business is business, sir; charity is another question." "But to a poor widow, sir! every dollar saved is a matter of serious moment to her family." "Business is business, I repeat, sir. What I choose to give in charity is my own private affair,—my business has nothing to do with it! Not a cent, sir." The gentleman paid the bill very reluctantly, amounting to, perhaps, two dollars, and was going out of the office reflecting rather severely in his own mind upon the parsimony of Mr. S., when the latter stopped him. "Do you know this widow? Is she honest and deserving?" "She is, sir," Mr. S. slipped a ten-dollar bill in the gentleman's hand, and turning on his heel walked away, saying "Business is business."

A SCHOOL-GIRL went through her calisthenic exercises at home for the amusement of the children. A youthful visitor, with interest and pity on his countenance, asked her brother "if that gal had fits?" "No," replied the lad, contemptuously, "that's gymnastics." "Oh, 'tis, hey?" said verdant; "how long has she had 'em?"

## ADDITIONAL PREMIUMS.

As many of our readers reside in the West, where game is plentiful, we think it not amiss to offer those who are fond of hunting, some opportunities to enlarge their stock of sporting material, and at the same time extend our circulation. The rifles and shot-guns enumerated are accounted among the best in the market.

Name.	Cash Value.	No. Sub's. at \$2 ea.
Henry or Winchester Repeating Rifle	\$50	43
Double-barreled Shot-gun, breech loader	55	44
An Allen or a Wesson Rifle, breech loading	30	26
Double-barreled Shot-gun, English Twist and patent breech	30	26
The "Thunderbolt" Breech-loading Rifle	28	20
The "Gazelle" Breech-loading Shot-gun	28	20
Revol'g Pistol, Smith & Wesson's, 6 shots	20	16
Single-barreled Shot-gun, good quality	12	10

These premiums apply to both old and new subscribers, to be sent in before the 1st of January next, for 1869. Here is a chance to obtain a first-rate gun at a very small cost. Young man, will you have one?

"EXTRA MATERIALISM."—From the article by Chas. E. Townsend, with this caption, which appeared in our October number, the following paragraph was inadvertently omitted. Its place is properly next after the sentence commencing with, "All such dogmatic attempts are simply and adicious," etc.

An original primal cause (which must exist) of all the

operations in nature, can not be a *simple* material cause, as heat, for that must have a cause back of it, thus necessitating a *compound* primal cause, which can only emanate from the Impressment, or force, of a *Gigantic Will*; just as the essentially compound will-force of finite man alone accomplishes, through electric action upon muscles, all his acts; so may electricity, or some other more ethereal power, or cause (yet unknown to us), emanate from that Gigantic Will-Force, to the production of all that exists. If finite man, by will-force, only (which all must admit), is capable of gigantic material performances, what may not be the power emanating from the Infinite Will-Force? The adequacy, thus, for all that exists, is described in the incomparable advance of the Infinite over mere finite known will-force operations.

## DEATH.

BY FRANCES LAMARTINE KEELER.

O WELCOME messenger of love,  
Sent from those holy courts above  
To bid us cease on earth to rove  
In misery,  
And take us where the angels move  
In purity,—

To me thou seemest pure and bright;  
An angel clothed in purest white,  
From yonder land where there's no night!  
Oh! thou dost come  
To bear us far beyond Time's flight,  
To our long home.

Thou com'st when earthly dreams are fled,  
When shafts of grief in the heart are sped;  
Thou call'st the soul, and we are dead—  
Free from earth's woes—  
To live above in Joy, instead  
Of care below.

Thou art e'er obeyed when thou dost call  
At the lowly cot or the marble hall;  
Thou dost cast a shade with thy blackened pall  
O'er every heart;  
Thou hast the low, the lovely, all  
Upon thy "chart."

But thou art kind! Thou takest us where  
The angels dwell, so pure and fair,  
Beyond the blue, ethereal air,  
To be forgiven!  
For it is purer than earth there—  
That home in heaven.

ED. JOURNAL:—In the last *Church Union* I find a piece headed "Phrenology Exposed," from a would-be critic who signs himself "Nyack." He has just made a wonderful discovery, viz., that the great founders of Phrenology, Gall and Spurzheim—the only sensible expositors of the operation of the human mind—were crazy. He is rather late in finding it out. So according to his say-so, all of the bright intellects who have adopted Phrenology as a science—and there is a host of them—among whom we may name George Combe, Andrew Combe, Dr. Caldwell, Rev. John Pierpont, Henry Ward Beecher, yourself and associates included, and thousands of others throughout the world, have been duped, regularly humbugged, by Gall and Spurzheim. Isn't this a discovery? This author should certainly have a leather medal awarded him by the friends of humanity for making this discovery.

This, however, is always the cry with persons who are on the weak side. For want of argument, they raise the cry of "crazy," thinking this will demolish their opponents. This is an old trick, and one which is "played out." Every man who has ever discovered anything of importance to the world has been pronounced crazy by such writers as "Nyack."

Although he is not a believer in Phrenology, I have no doubt that he is a firm believer in patent medicines, such as "Jew David's Hebrew Plaster," "Madame Zadoe's Balsam," "Sarsaparilla," and others of the same sort.

I hope that "Nyack" may yet see the "error of his way," and come out on the side of Truth. JUSTICE.

## "What They Say."

Here we give space for readers to express, briefly, their views on various topics not provided for in other departments. Statements and opinions—no discussions—will be in order. Be brief.

### HOW SMALL EXPENDITURES

COUNT.—Five cents each morning. A mere trifle. Thirty-five cents per week. Not much, yet it would buy coffee or sugar for a whole family. \$18 25 each year. And this amount invested in a savings-bank at the end of each year, and the interest thereon at six per cent, computed annually, would, in twenty years, amount to more than \$670. Enough to buy a good farm in the West.

Five cents before each breakfast, dinner, and supper; you'd scarcely miss it, yet 'tis fifteen cents a day; \$1 05 per week. Enough to buy wife or daughter a dress. \$54 60 a year. Enough to buy a small library of books. Invest this as before, and in twenty years you would have over \$2,000. Quite enough to buy a good house and lot, and furnish them well.

Ten cents each morning; hardly worth a second thought; yet with it you can buy a paper of pins or a spool of thread. Seventy cents per week; 't would buy several yards of muslin. \$36 50 in one year. With it you could get a suit of good clothes. Deposit this amount as before, and you would have \$1,340 in twenty years; quite a snug little fortune.

Ten cents before each breakfast, dinner, and supper—thirty cents a day. It would buy a good book for the children. \$2 10 per week; enough to pay for a year's subscription to a good newspaper. \$109 20 per year. With it you could buy a good melodeon, on which your wife or daughter could produce sweet music to pleasantly while the evening hours away. And this amount invested as before, would, in forty years, produce the desirable fortune of \$12,900.

Boys, learn a lesson. If you would be a happy youth, lead a sober life, and be a wealthy and influential man, instead of squandering your extra change, invest it in a library or a savings-bank.

If you would be a miserable youth, lead a drunken life, abuse your children, grieve your wife, be a wretched and despicable being while you live, and finally go down to a dishonored grave, take your extra change and invest it in a drinking saloon, or in tobacco. S. X.

WEST LODI, OHIO.

### A SOLDIER ON THE A. P. J.—

I have just received the August number of the JOURNAL. It is, like all the rest, a very good number. I will not praise the A. P. J., for that would be presumption in me, and entirely superfluous and unnecessary. The PHRENOLOGICAL JOURNAL is always able to speak for itself to the heads and hearts of all those who read it. I will say though, without hesitation, that it is a very cheap publication, and should be subscribed for by every man and woman in the land who can afford to pay for it and who is capable of appreciating it.

I found, from some observations which I made in Cheyenne and Laramie cities, and other places along the line of the Union Pacific Railroad, that the people composing the population of those ephemeral little cities are very unsteady in their habits and wild with excitement. They are all too eager to make a fortune in a day. They will build up houses to-day

and pull them down to-morrow, and move off to some new place. And they will buy houses and lots to-day and sell them all off to-morrow to the highest bidder, because they are afraid their value will decrease before the next day dawns on them.

Robbery, murder, and hanging are common occurrences along the line of this big railroad. The selfish and animal propensities prevail here nearly altogether. The moral and reflective faculties are suffered to lie dormant, and will not be exercised. I am afraid, for some time to come yet. The PHRENOLOGICAL JOURNAL should be read by the people out here, as it is a splendid moderator, and calculated more than any other publication I know of to check and keep in subjection the baser passions, while it encourages the cultivation and practice of the higher and nobler attributes of man's nature.

CHARLES WILSON.

FORT SEDGWICK, COL. TERRITORY.

THE London Baptist Messenger, a first-class weekly, published in the English metropolis, says of the AMERICAN PHRENOLOGICAL JOURNAL:

"This most admirable journal is conducted in a thorough Christian spirit, and is replete with articles bearing on the intellectual, moral, social, and religious interests of mankind. It has only to be known in this country to have a large English circulation. It is well edited and printed, and illustrated with numerous engravings. A recent number has a portrait, and extensive critique on the characteristics of one of our London Baptist ministers, Dr. Burns, of Paddington. Revs. Thomas Binney, Newman Hall, among the preachers, and Mr. Gladstone and John Bright, with others of our celebrated politicians, have been phrenographed in this first-class publication."

The Providence Press says:

"THE PHRENOLOGICAL is one of the most instructive magazines in the country, and deserves a circulation even larger than that which it enjoys."

The Pajaronian, a newspaper published in Watsonville, a town among the golden rocks of California, has heard of the PHRENOLOGICAL JOURNAL, and very probably has seen it, for we find in the edition of July 18 the following criticism:

"One of the best publications in this or any other country is the PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED, published in New York. Portraits and biographies of eminent men and women are given in each number, and the communications and editorials are of the most talented order. This magazine contains everything best calculated to advance the human family, physically as well as mentally. Every person should take this excellent journal."

A CORRESPONDENT writes from Wyoming in the following categorical style:

"Is the PHRENOLOGICAL JOURNAL an irreligious paper? To this question I would make answer by stating my experience after one year's intimate acquaintance with it. In the course of a conversation with a minister, he asked me to subscribe for a religious paper. I declined. He then insisted upon my giving my reasons, since I was a member of an orthodox church, in good standing, etc. The reason I gave him was substantially this: It seems very unpleasant to me to find in a paper established principally for the benefit of the soul, advertisements of the many poisonous nostrums and kindred deceptions which

destroy the health of many and mislead others, only to benefit a few swindlers. The revenue derived from these advertisements helps to sustain the paper. This is the only palliation editors have to offer besides the weak assertion that they do not recommend them. What papers had I subscribed for? I named the A. P. J., Beauty of Holiness, our Church's paper, and others. "But," said the minister, "the A. P. J. is not what you think it is, and should be read with care." Here he was not altogether right, for I was alive to everything opposing religious principles, and I read very cautiously, carefully, and attentively. I found it takes up leading characters, both of Europe and America, giving portraits and brief histories, analyzing and pointing out defects of disposition and their remedy; indicating, also, merit and its attainment according to the rules of Phrenology, thereby giving to the young a view of a path well marked to the higher walks of a useful and virtuous life. Besides, it boldly exposes and censures social evils and literary impurity."

### HORTICULTURE IN CITIES.—

A nurseryman of Bloomington, Illinois, gives his views on this subject in the following laconic style.

But "Horticulture in cities!" Yes—the first thing toward a garden is a dig at the thorns and thistles. Cities want life—every house a universal epitome of honest life—a great, throbbing, genial, sympathetic world in miniature, with horticultural tastes and efforts, living growths, bright flowers and fruits, linking them anew and forever to the great sources of life above and beneath,—God's plant-life and sunshine and setting free innumerable waiting, fashion-enslaved hands and brains, making them all alive to the glad music of fruit and flower production. Now, cities or wealthy residents often lose the better part of all things rare and beautiful, the effort needful to produce them; as to do is better than to admire or enjoy what is done. To do, is to lead, to rise above; merely to admire, is to gape like young robins, and without the bold parent, perish. True wealth and refinement can not stop short of superior, steadily increasing vital force, life-giving and life-enriching power, mastery of every situation. Mere wealth consumption or hoarding is more cruel than the grave, which devours only the dead; the society that gapes after and supports it is more foolish than the suicide who takes only his own life, while society entails its vices and follies, living deaths, upon innocent posterity. Right action, removing nuisances, destroying evil, precedes, *is* strength, wealth, equal for all. Nothing so easy, would we only *work* at it.

Cities now gaping, running after these wealth and life-destroyers, practically rob millions of fruits and flowers, of all knowledge of plant-life, refusing other rural millions their meed of reciprocal thought and effort. There is no true life without health and knowledge, brain and muscle food, growth and fruit, all of which are inseparable from honest plant-life, love and culture. Cities with their wealth and leisure have best opportunities—but do they furnish noblest scholars and inventors, not only in the mechanic arts, but in all right vegetable and animal culture? The curriculum is to be mastered if we want good fruit; and so with innumerable country and city pests—our life or theirs. We must have experiment, knowledge, and discipline in all things useful, leaving the tomfoolery to apes and fashionables. Millions for all goodness, beauty, and utility—not one cent for folly and sham!

Cities need gardens, with earth culture a science and art in every house. With a will comes a way. Glass roofs would make a fit orchard or green-house of every city attic. Our repulsive city walls, too—with an invention to consume all smoke—might be vine and flower clad beyond the fairest dream of Eden. Whatever area will comfortably house any given population will thus supply ample food; climate will be defied, and Gardening the first shall be the last and most important avocation. In the mean time, better lighted rooms, vases, and hanging baskets, flower windows and balconies, with parks, fairs, and farmers' clubs, will furnish considerable scope—until most blessed inventors shall give us malleable and infrangible glass and good smoke burners.

[The above was written expressly for the A. P. J.]

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office, at prices annexed.]

PROCEEDINGS OF THE SIXTH NATIONAL TEMPERANCE CONVENTION, held at Cleveland, Ohio, July 29th and 30th, 1868. New York: National Temperance Society and Publication House. Price, 25 cents.

Proceedings of Conventions nowadays, though gotten up and offered to the reading public in all the glory and attractiveness of printer's ink, are not eagerly sought after and closely read. No; the frequency of Conventions has served to dull the public appetite so much that even the proceedings of important assemblies are disregarded. There is usually so much "talk" and so little action on these occasions, that the want of interest shown by people at large can not be a subject for surprise.

In the Convention which the pamphlet under review details, we find much matter for national consideration. Every true lover of progress and reform must appreciate the efforts of Temperance men—they who battle with the bitterest and strongest foe to civilization—and must read with a deep gratification the experiences and suggestions of those who are leaders and patriarchs in the Temperance cause.

At this Convention, those well-known pioneers, Dr. Charles Jewett, Rev. J. B. Dunn, Hon. Neal Dow, W. E. Dodge, were present, and their remarks as embraced in the collection are exceedingly interesting as well as instructive. Dr. Jewett's addresses abound with anecdote and humor, and General Dow's are practical, pithy, and convincing.

Not the least interesting portion of the Proceedings is the "Question Drawer," in which various questions relating to the medical peculiarities and social and political relations of alcohol are discussed. One of these we quote.

"Question. Is it true, as asserted by some of our medical men and advocates of moderate drinking, that the presence of alcohol in the human body prevents the waste of tissues?"

"Answer by Dr. Jewett: 'Prevents the waste of tissues?' It does, to a certain extent. It stupefies the fellow so that he can not use his muscles or brain. Wherever you develop power, you waste tissue; if you develop thought, you waste brain. When a fellow is dead drunk, he saves his tissues. Toads have lived in rocks one hundred years; but who wants to live a toad's life for the sake of saving his tis-

ness? I don't want to save my tissues. I want to go to my table every day, and have it well spread with substantial food, and incorporate the vegetable compounds and make them a part of Jewett; and then I want to use up the energy in advancing the glory of God and promoting the good of mankind. This idea of saving tissues is all a humbug."

An appendix to the pamphlet contains several well-written essays, which were prepared expressly for the National Temperance Convention. We give the subjects: "The Evil and the Remedy," by Hon. Woodbury Davis; "The Temperance Work among our Children," by Rev. Alfred Taylor; "Native Wines," by Rev. Wm. M. Thayer; "The Sabbath Question," by Rev. Philip Schaff, D.D.; "The Working Temperance Church," by Rev. T. L. Cuyler; "Open and Close Organizations," by Hon. Wm. E. Dodge; "The Ballot for Temperance," by Rev. James B. Dunn; "Temperance Literature," by J. R. Sypher; "A Plea for a National Temperance Temperance Party," by Rev. John Russell. This pamphlet possesses a literary character of no mean grade, and should be disseminated and read universally.

**THE SABBATH OF LIFE.** By Richard D. Addington. New York: Published for the Author by the American News Company. 12mo, cloth, \$1 50. This production, according to the author's own acknowledgment, "gives, in a series of Homilies (so called), an account of his Christian experience in the higher stages of the divine life." It is dedicated "to the professing believers in the sects, and to the indifferent of the outside world." The following passage is probably one of the most vigorous, and in keeping with the general run of the book:

"My Christianity can be boiled down to a few words, if the ungodly would only believe. My Christianity is hard to come down to, after listening to the man-worship of the sects. My Christianity once acquired, brings contentment in this life, independence of organizations, freedom from contributions, liberty of movements, beyond pleasing the Divine Master, and it robs Death of his sting—Rev. xx. 6. My Christianity gives me heavenly wisdom, power, and order, through the Holy Ghost, in union with my conquered will. All my actions and all my words are no longer my own, from the divine nature having full control over me."

The book is unique, in many respects decidedly odd, but is evidently the result of earnest thinking. Besides the lucubrations of the author, it contains selections from many old religious writers—A Kempis, Fenelon, Madame Guyon, Milton, and also from sectarian rituals, and rules of order and discipline. These selections are to us the interesting features of the work.

**SMOKING AND DRINKING.** By James Parton. Boston: Ticknor & Fields. Cloth, \$1; paper, 50 cents.

This book is in every way a practical one, and discusses the subjects mentioned in its title with practical fairness. The first chapter or part is headed, "Does it Pay to Smoke? by an Old Smoker," and is written with that emphatic candor which distinguishes Mr. Parton's writings generally. The next chapter commences with this inquiry, "Will the Coming Man Drink Wine?" and in its progress, with the aid of physiology, logic, and illustrative facts, develops the enervating and pernicious influences of alcohol on the human organization. In the next article, "Inebriate Asylums, and a Visit to One,"

the subject of alcohol is further and graphically treated, the reader being brought face to face with the results of intemperance, and made to appreciate the *argumentum ad hominem* in its direct application. The book is eminently adapted to reach a class of smokers and drinkers which the ordinary agencies of Temperance reform fail to reach, and may, by its logic, humor, and invulnerable testimony, accomplish great good. We sell it.

**PLYMOUTH PULPIT**—a weekly publication of Sermons preached by Henry Ward Beecher. Terms, \$2 50 a year. J. B. Ford & Co., publishers.

No. 1 is an octavo pamphlet, with one sermon, of twelve pages; and eight pages of advertisements. By this we infer that but one of Mr. Beecher's sermons per week will be given, and that the one preached each Sabbath morning. Why not include the very interesting evening discourses, and also the week-day evening lectures, and the prayers? Make the price \$3 a year, or 10 cents single, and serve up in *Plymouth Pulpit* the whole. When pretending to squeeze the lemon, why not squeeze it, and save all the juice?

**THE NATIONAL TEMPERANCE ALMANAC** for 1869. Compiled by J. N. Stearns. New York: National Temperance Society and Publication House. Price, 10 cents.

This neat little pamphlet of sixty-four pages contains, besides the usual requisites of an almanac, many details of importance to those interested in Temperance reform.

Among these we may instance General Statistics of Intemperance, Lists of Societies, with Post-office Address of their Chief Officers, a Full Directory of all the Temperance Organizations of New York and Brooklyn, Temperance Papers and Publications; besides several anecdotes and stories. The Almanac is illustrated with some neat and appropriate engravings.

**THE PAST AND FUTURE OF OUR PLANET;** or, Lectures on Geology. By William Denton. Boston: William Denton.

For those who have a mind scientifically disposed, this volume will prove interesting. Mr. Denton has presented in a pleasant style, and with a compendious succinctness, the leading facts of geology and natural history as related to the history of the moving ball which we inhabit. Six lectures constitute the volume.

Lecture I. considers the External Appearance and the Internal Structure of the Earth, the importance of a knowledge of Geology to the farmer, miner, and philosopher, How the Earth's Crust was formed, its Chemical Composition, the Nature of Volcanoes, Earthquakes, and Hot Springs.

In Lecture II. we have a presentation of the Earlier Geological Periods, and a description of the Fossil Remains sprinkled through the different strata.

Lecture III. takes up the Carboniferous Age, and treats of the formation of coal, and of the first mammals.

Lecture IV. covers a large extent of scientific research. Metamorphic Rocks, Age of Reptiles, Plants, Cretaceous Formations, Insects, Mastodons, are among the subjects considered.

Lecture V. introduces the Glacial Period, and the characteristics of the Ice Movements, the Remains of Man as found in connection with those of extinct animals; the "Stone-men," Water Formations, and the Effect of the Ocean on the Coasts of the United States, Scotland, and England.

Lecture VI. comprehends some remarks

on the Future of the Earth, the Probability of its Long Endurance, and continued improvement in all Physical Aspects, the Agency of Man in Promoting Improvement, Man the Noblest Being that will ever live on this planet.

The author avoids the use of dry technicalities as much as he can conveniently, and evidently has intended his book for readers of all classes.

**THREE VOICES.** By WATSON Sumner Barlow. Boston: William White & Company. New York: *Banner of Light* Branch Office.

The "Three Voices" are treated under the several heads, of the "Voice of Superstition," the "Voice of Nature," the "Voice of a Pebble." The "Voice of a Pebble" is the best part by far, but covers little more than a dozen pages. The volume has a religious character, but it would not altogether suit the views of a Lutheran or a Calvinist, as the sentiments are more in keeping with the gospel of modern Spiritualism than adapted to the standard of orthodox religionists.

**CHAMBERS' ENCYCLOPEDIA.** A Dictionary of Universal Knowledge for the People. On the basis of the latest edition of the German Conversations Lexicon. Illustrated. Philadelphia: J. B. Lippincott & Co.

We have received Part 132, which closes this valuable compilation. The work, taken as a whole, comprises upward of 27,000 distinct articles, each clearly and comprehensively treated of; so that the general reader may secure by a reference to it a good knowledge of what he may desire some information on. Its literary merit is high, owing to the first-class talent of its many contributors and the undoubted ability of its editors. Price of the work in ten volumes, octavo, cloth, \$45; in sheep, \$50. Persons desiring it may purchase through this office.

**DRAWING WITHOUT A MASTER.**

The Caré Method for Learning to Draw from Memory. By Madame Marie Elizabeth Caré. Translated from the Fourth Paris Edition. New York: G. P. Putnam & Son. Cloth, \$1.

This little book contains more practical common sense on the subject of drawing, sketching, etc., than any of the elaborate treatises on a similar topic which we have examined. It shows fairly how one can instruct himself and become skillful in the use of the crayon or the pencil. The old notion, that professional guidance is indispensable to progress in artistic study, is fairly met and completely refuted. The volume is a creditable translation, and should sell readily. The French press is very laudatory of the method, and it has been favorably received in artistic circles.

**TODD'S COUNTRY HOMES,** and How to Save Money to Buy a Home; How to Build Neat and Cheap Cottages, and How to Gain an Independent Fortune before old age comes on, etc. By Sereno Edwards Todd, of the New York Times, author of "Todd's Young Farmer's Manual," etc. 12mo, cloth, \$1 50.

Every young man of any spirit or energy looks anxiously forward to the time when he shall be an independent house-owner; when he can eat and sleep under a roof which he shall call his own. Appreciating this yearning of the young American heart, for doubtless he has experienced the feeling himself, Mr. Todd writes a book full of practical truth and suggestion, and puts it before the public. He essays to answer the questions embodied in the title above set forth, in a plain commonsense manner, and, withal, in the positive

style of one who may be said "to have been there and studied the ground." The volume is well worthy a place on every young man's book-shelf, as its personal and occasional reference will furnish hints whose application in their daily employment may prove of incalculable value.

To the young farmer the book is of special value for its agricultural and horticultural suggestions. A lengthy description of the lands of southern New Jersey and a general Business Directory are incorporated with the volume.

**NEW YORK MEDICAL JOURNAL.** A Monthly Record of Medicine and Collateral Sciences. Vol. VII. 1868. Edited by Wm. A. Hammond, M.D., and E. S. Dunster, M.D., and published at \$5 a year, by D. Appleton & Co., New York.

Comparisons are—what do you call them? and we shall not commit the offense of comparing *this* medical journal with any other; but it is large enough, and costs enough, to be the best in America. Its editors are young, ambitious, spirited, and are evidently aiming to secure reputation by making a first-class journal. They have recently secured for their publishers the opulent Appletons, who go through with what they begin. We see only the best success for the future of this Journal.

**BEPPLO, THE CONSCRIPT.** By T. A. Trollope, author of "Gemma," "Tuscan in 1819," "A Decade of Italian Women," etc. Cloth, \$1 75; paper, \$1 50. Philadelphia: T. B. Peterson & Brothers.

The brothers Trollope are fertile authors. Of the two, T. A. seems to us the more imaginative and winning as a descriptive writer. His novels abound in exquisite portrayments of scenery and people. Especially is this true of his Italian tales. In "Beppo," the "avarice, the pride, the love, the industry, and the superstition of the Contadini of the Romagna; a household of prosperous rustics, their ways and traits; and the subtle and prevailing agency of priestcraft in its secret opposition to the new and liberal government—are all exhibited with a quiet zest and graphic fidelity." Mr. Trollope shows that fidelity to nature which only a personal knowledge, obtained by intimate association with the subjects described, can evince.

**PLAIN THOUGHTS ON THE ART OF LYING;** designed for Young Men and Women. By Washington Gladden. Boston: Ticknor & Fields. Cloth. Price, \$1 50.

These "Thoughts" deserve a careful reading by the young people—"the rising generation"—of the day. Originally delivered in the form of lectures, they have been published in the columns of a leading New England paper, and now come before us in the collated and convenient shape which their merits deserve, a neat volume.

The heads under which the "Thoughts" are arranged are, The Messenger Without a Message, Work for Women, Dress, Manners, Conversation, Habits, Health and Physical Culture, Mind Culture, Success, Stealing as a Fine Art, Companionship and Society, Amusement, Respectability and Self-Respect, Marriage, The Conclusion of the Whole Matter.

**ROUTLEDGE'S ILLUSTRATED NATURAL HISTORY OF MAN,** in all countries of the world. We have lately received Part XVI. of this exceedingly fine work. The greater part of this installment is taken up by an interesting chapter on the Abyssinians, while the remainder is devoted to the Nubians, Hamran Arabs, Bedouins, Insanayba, and Midgegar. London and New York: published by George Routledge & Sons.



**SLOAN'S ARCHITECTURAL REVIEW AND BUILDERS' JOURNAL.** An Illustrated Monthly. Conducted by Samuel Sloan, Architect. Office, 153 South Fourth Street, Philadelphia.

This promised monthly will fill a niche in the periodical literature of America. In a country of such grand activities as ours, there is scarcely a field more extensive than that of construction. Towns and cities rise everywhere with almost magical rapidity, developing, not unfrequently, unusual or new phases in engineering and architecture. Every American in his instinctive sense of independence, from early childhood looks forward to the possession of a home, and is therefore deeply interested in the science and art of building. This natural interest in architecture should be properly nourished and educated, and for that end the new "Architectural Review and Builders' Journal" is designed. Its conductor is a gentleman of experience and literary tastes. May it prove an important instrumentality in the education of the popular taste, and in adorning the settlements of civilization.

**THE POET SOLDIER.** A Memoir of the Worth, Talent, and Patriotism of Joseph Kent Gibbons, who fell in the service of his country during the great Rebellion. By F. L. Euell, with an Introduction by Nelson Sizer. New York: 1388. S. R. Wells, Publisher. Price, post-paid, cloth gilt, 75 cents; paper, 87 cents.

The dedication of this work will give a good idea of its aim and the spirit of its contents, viz.: "To the Rank and File of the Union Army, who bore the brunt of every battle, rendering eminent but undistinguished services, bravely suffering from wounds, or patiently enduring hunger, insult, and cruelty in loathsome rebel prisons, or wasting and dying in hospitals; thus giving their precious lives that the nation might live; this affectionate tribute to one of their number is gratefully inscribed by their friend, the author."

**THE OPIUM HABIT,** with Suggestions as to the Remedy. New York: Harper & Brothers, Publishers. Cloth, pp. 338.

The author in the introduction to his work opens its purpose, and we can scarcely do better than quote a sentence or two.

"This volume has been compiled chiefly for the benefit of opium eaters. \* \* \* The confirmed opium eater is habitually hopeless. His attempts at reformation have been repeated again and again; his failures have been as frequent as his attempts. He sees nothing before him but irremediable ruin. Under such circumstances of helpless depression, the following narratives from fellow-sufferers and fellow-victims will appeal to whatever remains of his hopeful nature, with the assurance that others who have suffered even as he has suffered, and who have struggled as he has struggled, and have failed again and again as he has failed, have at length escaped the destruction which in his own case he has regarded as inevitable."

The writer therefore appears to be actuated by a purpose both wise and benevolent in its character, and the candid way in which he carries his purpose into effect assures us that his very interesting book will bring comfort and perhaps salvation to some infatuated victim of the benumbing drug.

The contents are briefly these: Introduction; A Successful Attempt to Abandon Opium; De Quincey's "Confessions of an English Opium Eater;" Opium Reminiscences of Coleridge; William Blair; Opium and Alcohol Compared; Insanity and Suicide from an attempt to abandon Morphine; A Morphine Habit Overcome; Robert Hall, John Randolph, William Wilberforce; What shall they Do to be Saved? Outlines of the Opium Cure.

The pamphlet entitled **FLORIDA: Its Climate, Soil, and Productions**, contains, in brief, information on those subjects which persons contemplating emigration to a distant region desire particularly to know. It includes a neat Map of Florida. Jacksonville, Fla.: published by L. F. Dewey & Co. Price, 50 cents.

We have lately received the seventh number of "The Workshop," published by E. Steiger, 17 North William Street. It has an illustrated article on the "Handles in Antique Vessels," and fine illustrations of Gothic Base Moldings, Cast-Iron Panels, Silver Goblet with Salver, Paneled Door, Ebony Jewelry Cabinet, etc. To mechanics of the higher class this publication must be very useful.

**PHYSICIAN'S HAND-BOOK** for 1899. New and improved edition, containing all the new Remedial Agents. By William Elmer, M.D. Bound in English morocco, gilt edges, pocket-book form. Many valuable improvements and new features have been introduced, and corrections made in this new edition, it having been completely re-written, and re-stereotyped throughout. Price, postage free, \$2; without printed matter, \$1 75. It is simply worth its cost, and every physician should have a copy.

**EXCELSIOR MONTHLY MAGAZINE.**—No. 3 fulfills the promises of the first; No. 2 not received; and we are happy in the belief that it will soon secure its full share of public patronage. We notice the announcement, that the *Public Spirit* has been incorporated with the *Excelsior*. Terms, only \$2 50 a year. Olmsted and Welwood, publishers.

**NEW MUSIC.**—Mr. C. M. Tremaine, 481 Broadway, has just published, "You have Stolen my Heart," a ballad by C. F. Shattuck, 30 cents; "The Face that ever Wears a Smile," a ballad by H. P. Banks, 30 cents; "Logan's Gathering," a campaign song, with poetry and music by James G. Clark, 40 cents. Stirring words are in that song.

**THE BELLEFONTE NATIONAL** is a capital weekly newspaper, published by the Brothers Kinsloe, in Bellefonte, Pa., advertised in our present number.

The gentlemen publishers take a lively interest in all that relates to the improvement not only of their own county and State, but of the whole country.

## New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**INSTRUCTION BOOKS FOR STUDENTS** in German: Preu's First Steps in German. 12mo. \$1 10. Witcomb and Otto's Guide to German Conversation. 18mo. 85 cents. Dictionary, German and English. James. 8vo. \$2 50.

**ANCHORED.** By the author of "The Climbers." 16mo, pp. 271. Cloth, \$1 15.

**POETICAL WORKS OF ROBERT BURNS,** with Notes and Memoir by Currie. Globe Edition. 16mo, pp. 612. Cloth, \$1 75.

**COMER'S NAVIGATION SIMPLIFIED.** A Manual of Instruction in Navigation as Practiced at Sea. With Tables, Explanations, and Illustrations. 8vo. \$2 75.

**CAMPAIGN LIVES OF SEYMOUR AND BLAIR.** By D. G. Croly. Portraits. 12mo. Paper. 30 cents.

**LIBRARY OF HAPPY HOURS.** Five vols. Illustrated. 18mo. Cloth. In box, \$2 25. Containing Charlotte and her Enemy, pp. 126. The Three Half-Dollars, by Anna H. Drury, pp. 119. Paul's Mountain Home, pp. 130. Harry and Phil, by L. C. Comyn, pp. 138. The Little Medicine Carrier. By the author of "Basili," etc. pp. 113.

**POETICAL WORKS OF LORD BYRON.** Globe Edition. 16mo, pp. viii., 685. \$2 25.

**SMOKED GLASS.** By R. H. Newell (Orpheus C. Kerr). Illustrated. 12mo, pp. 277. Cloth, \$1 75.

**LIFE OF HORACE GREELEY.** New Edition, brought down to the Present Time. Portr. and Illustr. 12mo, pp. 598. \$2 75.

**THE SPIRITUAL HARP:** a Collection of Vocal Music for the Choir, Congregation, and Social Circle. By J. M. Peebles and J. O. Bassett. E. H. Bailey, Musical Editor. Cloth, \$2 25.

**AMERICAN HOUSES:** A Variety of Original Designs for Rural Buildings. Illustrated by Twenty-six Colored Engravings, with Descriptive References. By Samuel Sloan. 8vo. \$2 85.

**VALUABLE HAND-BOOKS** recently published. We would call the attention of mechanics to the following *trade nuncius*:

**PATER-HANGER'S COMPANION:** A Treatise in which the Practical Operations of the Trade are Systematically Laid Down; with Copious Directions Preparatory to Papering; Preventives Against the Effect of Damp on Walls; the Various Cements and Pastes Adapted to the Several Purposes of the Trade; Observations and Directions for the Paneling and Ornamenting of Rooms, etc. By James Arrow-smith, author of "Analysis of Drapery." 12mo. Cloth, \$1 25.

**THE BUILDERS' POCKET COMPANION:** Containing the Elements of Building, Surveying, and Architecture; with Practical Rules and Instructions Connected with the subject. By A. C. Smeaton, Civil Engineer, etc. In one volume. 12mo. \$1 50.

**THE TURNER'S COMPANION:** Containing Instructions in Concentric, Elliptic, and Eccentric Turning; also Various Plates of Chucks, Tools, and Instruments; and Directions for Using the Eccentric Cutter, Drill, Vertical Cutter, and Circular Rest; with Patterns and Instructions for Working Them. A New Edition in one vol. 12mo. \$1 50.

**PAINTER, GILDER, AND VARNISHER'S COMPANION:** Containing Rules and Regulations in Everything Relating to the Arts of Painting, Gilding, Varnishing, and Glass-Staining, with numerous Useful and Valuable Receipts; Tests for the Detection of Adulterations in Oils and Colors; and a Statement of the Diseases and Accidents to which Painters, Gilders, and Varnishers are particularly liable, with the Simplest Methods of Prevention and Remedy; with Directions for Graining, Marbling, Sign Writing, and Gilding on Glass, to which are added Complete Instructions for Coach Painting and Varnishing. 12mo. \$1 50.

## To our Correspondents.

QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be inclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to inclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "BEST THOUGHTS" solicited.

**THE CORNELL UNIVERSITY** opened October 7th. Candidates for the departments of Agriculture, Mining, Engineering, etc., must be sixteen years of age. For the departments of Science, Literature, and the arts in general, they must be fifteen years of age. For admission to the classical course, they will be examined in the usual English branches, and Latin and Greek. For the Scientific and Agricultural departments only, a common English education is required. The expenses of each student will be from \$200 to \$350 per year, part of which may be paid by his own labor. Further information can be had by addressing Francis M. Finch, Secretary of the Board of Trustees, Ithaca, N. Y.

**MAY TWINS MARRY?—Mr. Editor:** being a twin brother, would there be any objection to my marrying a lady who is a twin sister, both of us having sound health and good physical organization? My twin sister is the mother of two fine healthy children. Would such a union as I propose be likely to entail any evil on offspring?

**Ans.** In reply to this interrogatory it may be remarked that the production of twins or triplets is certainly not indicative of a constitutional weakness on the part of parents, and though it frequently happens that one of the twins is less robust than the other, and sometimes diminutive in body and in mind, it is by no means the rule. We think that in eight out of ten cases of twins they are each equal to the average of children of single birth; and some of the finest children we have ever seen have been twins or triplets; we think if the subject were thoroughly canvassed, it would be found that in families where there are a large number of children, there is as much talent, vital force, and stamina as in families where there are but a few; and we see no objection, therefore, in this case, or in cases generally, to a twin marrying a twin. It has been said that if twins appear in a family, some member of that family will also be honored with twins; and we believe it is generally regarded as a physiological feather in the cap of any family which shows such an exuberance of vitality as to produce twins; and we do not remember a single case in which it was not a matter of congratulation, unless attended by that popular inconvenience sometimes denominated poverty.

**LADY TELEGRAPHIC OPERATORS.**—There are no good facilities for learning telegraphy from a teacher—though there ought to be schools in every State. The only way to learn at present is of operators now working the lines. Many of the operators will impart the necessary knowledge for a consideration. The wages paid to experts are remunerative, and it is just the thing for

young ladies who wish to earn their own living. Apply to the nearest office, and if qualified by suitable education and a fair intellect, a little perseverance will make success certain. A country office, where business is not pressing, is the best in which to learn. Any noble-minded, gallant young gentleman, now in office, will not refuse to teach a lady.

#### SPELLING AND READING.

As a child learns *how* to talk by hearing others talk, what is the best method to teach children to spell and read?

A TEACHER.

*Ans.* This is an important question, a proper answer to which ought to do good. One learns to talk chiefly by sound. Many a foreigner becomes an excellent writer in the English language, but who, having studied it by sight and not by sound, can hardly make himself understood orally, in respect to the most common wants of life; while a person, not a scholar, spending as much time hearing people talk and talking as a scholar would to learn the language so as to write it, would talk almost as well as a native. If, then, talking is learned by sound, so reading and speaking should be. Suppose a child knowing its letters, which it must learn by sound, were to look over the book with another child that should read a spelling lesson and pronounce the letters to the words C-A-T cat, D-O-G dog, distinctly uttered, it would be almost as effective as if the child himself were to read and pronounce the words alone; he would see the letters, hear them pronounced separately, and then hear the word pronounced. This is the way, and almost the only way, that children in schools learn. They learn more by looking over the book and hearing six or eight read than they do in reading their own word or verse in the lesson. Reading in concert, reciting multiplication tables, catechisms, lessons of any kind, will train the young to remember, as nothing else will; and we believe that four fifths of the early education comes by sound more than by sight or study. A little prattling two-year-old on its mother's knee will recite all the nursery rhymes, most of which it does not understand, and those jingling rhymes are remembered better than anything else for life. Since our language has no fixed and definite rules of pronunciation, spelling can not be learned as a matter of principle or law,—it must be learned by rote and remembered accordingly. There are, to be sure, a few rules, such as a short vowel precedes a double consonant, etc.; but there are ten times more exceptions in English spelling and pronunciation than there are rules; hence reading in concert, spelling in concert, sounding words on the ear continuously, is the way to teach reading and spelling.

**PHYSICAL TRAINING.**—The most condensed epitome of this subject is given in the illustrated pamphlet entitled, "Notes on Beauty, Vigor, and Development." Sent, post-paid, for 12 cents. It gives directions for the harmonious development of the entire person. It treats of peculiarities incidental to occupation; beneficial effects of exercise; walking; horse-back riding; rowing, swimming, and bathing. On the beauty of complexion; plumpness of form; rules of health, diet, breathing, sleeping, etc. It is full of practical hints, useful alike to youth and age, men and women.

**IRON.**—"Overman on the Manufacture of Iron" has been out of print for some time, and is now very scarce; we can send a copy by mail or express, prepaid, for \$15.

**CAUTIOUSNESS.**—I have very large Cautiousness; so large, indeed, that the organs have the appearance of young horses; consequently am timid, irresolute, fearful; what am I to do?

*Ans.* One of the foundation principles of reform in this matter is that you know what the trouble is; he who knows that the terrible pain in his face is tooth-ache, does not send for a council of doctors to treat him. Supposing that the ailment is not a mortal one, he grins and bears it; but let half as much pain be felt in the breast, the side, or any other vital region, and the alarm of the patient would know no bounds. When you feel, therefore, as if you would sink from fear, remember that it is morbid and excessive Cautiousness that troubles you, and try to regard it as a chained lion that may growl but can not reach you. Try to summon your judgment, your courage, your fortitude, and in proportion as you build up those opposing qualities, your Cautiousness will act with less relative strength. Pile the weights into the other scale until you have balanced Caution. Try to keep Caution quiet. Arrange your affairs so as not to get into sharp corners and dangerous conditions. Let Caution sleep, and it will get weak.

**NERVOUS DEBILITY.**—So many things are involved in this subject, that in order to answer your question satisfactorily we would require much explicit data. Send your address, and we will return you a circular which will set forth the particulars we would have described.

**PURE WATER vs. IMPURE.**—Which is the most healthy, pure water, or that which contains dissolved various gases which are collected while filtering through the soil or rocky strata?

*Ans.* How many puff, blow, and advertise mineral waters of any and every degree of impurity, and induce the bedrugged invalid to swallow quantities in the vain hope of a curative remedy! Besides using the mineral water, much of which "smells very bad," he will also be put on a low diet. If he recover, of course the impure water gets the credit of it; the same as is often the case with the use of the thousand-and-one patent medicines which are manufactured to "sell," by "respectable druggists," grocers, tobacco-nists, and apple-women. No. Pure water is best for all hygienic purposes. Salt water is best to pickle pork.

**RIFLES.**—We can send the Howard breech-loading sporting rifle—called the "Thunderbolt"—by express, for \$28; also, the new breech-loading shotgun—the "Gazelle"—for the same price, and we consider these in many respects the best in the market.

**TIMOTHY TITCOMB.**—Dr. Holland's latest, and by many considered his best, work is a poem called "Kathrina," price \$1 50, which we can send by mail, post-paid, on receipt of price.

**MORBID IMAGINATION.**—I have spells of morbid imaginings; how am I to avoid these?

*Ans.* In the first place avoid as much as possible all morbid conditions. Let tea, coffee, tobacco, pepper, mustard, pastry, candies, have the go-by; avoid alcoholic stimulants; eat plain food that is fit for a Christian, and you might carry the matter an inch further and say that which is fit for a Jew, thus avoiding pork. Greasy food, sugar, and the like in large measure or without measure, get people into a dyspeptic, nervous condition, and they are morbid from head to foot, and if they have

imaginings they will partake of the quality of their constitution and be morbid also. The first condition toward health is a clean, healthy body; if you try this experiment, and your morbid imaginings do not leave you, let us know it, and we will then tell you something further.

**LIFE AND END OF A DRUNKARD.**—In "New Physiognomy," the "Two Paths of Life" are given, with illustrations, which show the beginning, middle, and end of a drunkard's life. It is, perhaps, one of the best arguments in favor of temperance ever published. Young men may profit by reading it.

**ELECTRO-PLATING.**—"Napier's Electro-Metallurgy," price, \$2, is the best work.

**MENTAL CULTURE.**—What is the next greatest thing to the study of languages to draw out and strengthen the mind?

*Ans.* Mathematics for some, mental philosophy for others.

**NERVOUS PEOPLE.**—What is the best employment for a nervous person?

*Ans.* That depends much on his bodily strength and talent. Farming, if one be strong enough for the performance of the work, is a good vocation for a nervous man; raising fruit and fruit-trees would be a good pursuit.

**IS IT AN INSULT?**—It has been said to be an insult to write a letter in pencil instead of ink, to a stranger. Is it so?

*Ans.* No. In itself it is nothing more than a breach of etiquette. Good manners require the use of pen and ink in such cases. It could be no insult to notify a stranger or a friend of something to his interest, even in pencil. Some correspondents have a very shabby way of communicating their desires,—using soiled or crumpled paper, blotched at that, and dirty, sloppy envelopes, and so awkwardly written that it is difficult to make out the address. But the "insult," if there be any, consists in the language rather than in the materials used. It is a real luxury to read a clean, handsomely—plainly—written letter from a kindly spirit; but an unmitigated nuisance to spend valuable time and spoil one's eyes over pale ink marks or almost obliterated pencil scratches. Our correspondents—many of them—have read our little book, "How to Write," and know how.

**MYTHOLOGY.**—We can send "Dwight's Grecian and Roman Mythology" for \$5; "Grecian, Roman, Scandinavian, and Medieval Mythology," by Thos. Bulfinch, in three vols., viz., Age of Fable, Age of Chivalry, and Legends of Charlemagne. Price, \$3 25 per vol., or the set, for \$9.

**STOLEN.**—Several complaints are before us that the September number failed to reach its proper destinations, and we are requested to account for the fact. One theory is this. It was known to contain sketches of the Presidential candidates, and curiosity was greater than the sense of justice in those having the handling of the JOURNAL, and stopped it, thus cheating its rightful owner out of his dues.

**PHRENOLOGY AS AN AID TO THE TEACHER.**—We have received a copy of an excellent address on the above subject, recently delivered before the Wisconsin Teachers' Association by T. C. Chamberlin, Principal of the Delevan High School, which we shall present to our readers in an early number of this JOURNAL.

## Publisher's Department.

### THE QUESTION DECIDED.

In answer to our question as to the size and price of the JOURNAL, we have had but one opinion from all who have written, and that is in favor of keeping up its size and price. "More matter," rather than less, is the cry. So that, till further advice to the contrary, the size and the rates of subscription will be the same as now, namely \$3 per year. But we shall keep the question of "change of form"—from the present quarto to an octavo—still under advisement. Should the cost for paper, printing, engraving, etc., change materially during the year from any cause, we shall feel at liberty to adapt ourselves to the change by increasing or diminishing the quantity of matter accordingly.

### WHO WILL HAVE IT?—We

present a handsome sheet prospectus of the JOURNAL—the size of two JOURNAL pages—suitable to hang up in any public place, where subscriptions for the JOURNAL may be received. We should be glad to have one of them put up in every post-office, country store, hotel, reading-room, grist-mill, blacksmith's shop, factory, toll-gate, ferry-boat, steamboat, school-house, and other public place where it may be seen. Who will put one up? Sent gratis by return post, from this office.

### OUR LIBERAL PREMIUMS.

It is not expected that every reader will take it upon himself to get up a club of subscribers for this JOURNAL. Many are so situated that they can not go about and talk it up. Such prefer to inclose \$12 and have the JOURNAL sent to themselves five years, which is equivalent to forming a club and getting the JOURNAL at wholesale rates. Or if two persons prefer, they may inclose \$30, and have the JOURNAL sent to each for a period of five years.

Still another way. If one be benevolently disposed, and wishes his FRIENDS to have the reading of the JOURNAL—friends with growing families—he may order it sent to any number, making them *teacups* to the same. Thus, when renewing a subscription, it would be easy to include the names of several friends, and all unknown to them place the JOURNAL in families where it would do a world of good. Already this thing has been done to some extent. We simply call attention to the *modus operandi*, and leave it with all good-hearted readers.

### MUSIC.—Mr. Frederick

Blume, of 1125 Broadway, New York, has recently published "The Excelsior Music Book for Violin, Flute, Cornet, Clarinet, Flageolet, Fife," etc. No. 24. Price 15 cents. Also Godfrey's Waltz, "The Dream of the Ball," 40 cents; "Amelia, the Golden Secret Waltz," 30 cents; and an Irish song, entitled "Live in my Heart and Pay no Rent," by Samuel Lover, 30 cents. Sent by post on receipt of price.

### JOURNAL ADVERTISERS.—It

is believed that the readers of the JOURNAL are a thoughtful, considerate, enterprising, reformatory, and "go-ahead" class. They read, think, and act. Advertisers inform us that they hear more from the brief "announcements" they insert in the PHRENOLOGICAL JOURNAL than from more lengthy advertisements in other papers and magazines. The reasons are

obvious: 1st. We print with good type, on fine paper, and good ink; 2d. We print so few advertisements, that all we do print are seen and read; 3d. We insert no cheating, swindling, or deceptive schemes; no patent medicines; no lottery, "gift," or other lying "inducements," and *this* fact makes the JOURNAL so much more desirable for honest advertisers. Until we enlarged the JOURNAL, we thought seriously of excluding all advertisements. But now that we have so much room devoted to original reading matter, we may, with propriety, give a limited space to those who are worthy of a hearing in a business way. Our circulation is, perhaps, as widespread as that of any serial publication in the world. Wherever the English language is spoken, this JOURNAL may be found; and in many other countries where other languages prevail, it finds its way. In short, we are aiming to reach, through this JOURNAL, the hearts of all nations, and to carry civilization and Christianity to the most remote corners of the earth. Of course we shall look after the interests of our own country and people first. But "our light will shine none the less for lighting our neighbors."

**CAUSE AND EFFECT.**—A correspondent sends us the following: The greatest study of mankind is man. Why not by classification seek after causation?

Take the greatest, wisest men of antiquity. Were they (1) born of city or country parents? (2) of wealthy or poor parents? (3) of noble or ignoble blood? (4) of learned, wise, or any way remarkable fathers? (5) of learned, wise, or any way remarkable mothers? (6) brought up mainly in city or country? (7) had they good academic advantages, or were they mainly self-taught? (8) were they of large, medium, or small physique? (9) of what religious faith were they? (10) wherein did each excel in the religious, intellectual, or material world? In like manner take most noted evil men—also, in like manner the most celebrated ancient women, good and evil. Then the greatest, best, and worst men and women of modern times, (1) dead, (2) living. Here, with better light and knowledge, we can doubtless arrive more closely at causes and results.

Hoping it may be undertaken, F. K. P. [This is an interesting subject. We submit it for investigation.—Ed.]

**TWO NUMBERS FREE!**—To new subscribers for 1869, who remit during the present month, we offer the November and December numbers of this year gratis. This offer relates to clubs or to single subscribers.

Or, for \$1, we will send the JOURNAL to new subscribers on trial from July to January! Will not present subscribers make these terms known to their neighbors, and induce them to try the JOURNAL?

**THE BRUEN CLOTH PLATE.**—This is a new plate made for the Wheeler & Wilson sewing machine. It enables the operator to make the "double-loop," or Grover & Baker Stitch, on this machine, and for embroidery is not equaled. Every owner of a Wheeler & Wilson machine will find it indispensable. The price is \$10, but we have made arrangements with the manufacturers to give this for a club of six new subscribers to the JOURNAL at \$3 each. There is no doubt but that all of those to whom we have sent the Wheeler & Wilson sewing machine will want this.

We are enabled to offer the Wheeler & Wilson machine this season on more liberal terms even than ever before. For

twenty new subscribers for one year, at \$3 each, we will give one of their Family Machines, worth \$35. This, only \$5 more for the machine, and twenty copies of a good family magazine, than the machine alone sells for; spend a few hours a day, for a few days, in canvassing. Set up a club, secure the machine for yourself or some poor woman who is not able to procure one for herself.

The publishers of the *School-day Visitor* have issued a fine steel plate engraving, entitled "Gen. Grant and his Family." It is to be 10 by 13 inches, and printed on heavy plate paper, 15 by 19 inches, representing the General, his oldest son, and his little daughter Nellie on horseback, while Mrs. Grant, Ulysses, and Jessie are standing by, seeing the trio off.

It is a careful study, and has been a deliberate work of art from the beginning. There is nothing hurried or slighted in any respect; the features of every member of the family are faithfully represented from photographs. We would say that the publishers commenced to work on this picture long before Gen. Grant was nominated for the Presidency, so that it is not in any respects a political or campaign picture, but something that all, without regard to politics, will be glad to possess as a national picture.

The retail price of this picture is \$2 50. We have just made arrangements with the publishers, by which we can offer the PHRENOLOGICAL JOURNAL and the Picture to new subscribers for \$3 75, or the JOURNAL, the Picture, and the *School-day Visitor* for \$4 25. There will be great demand for it as soon as ready for delivery, which will be about the 1st of this November, and we think many of our readers will be glad to avail themselves of this opportunity of obtaining it at so small an outlay. Those who are now regular subscribers may obtain it by sending us one new name with \$3 75. All orders should be addressed to this office.

**A SPECIAL PREMIUM.**—We offer as a special premium for a club of forty new subscribers to the PHRENOLOGICAL JOURNAL, at \$3 each, a copy of the NEW AMERICAN CYCLOPEDIA, which comprises sixteen large octavo volumes, of 800 pages each. Price, \$80, net cash.

This important work contains an inexhaustible fund of accurate and practical information on Art and Science in all their branches, including Mechanics, Mathematics, Astronomy, Philosophy, Chemistry, and Physiology; on Agriculture, Commerce, and Manufactures; on Religion, Law, Medicine, and Theology; on Biography and History, Geography and Ethnology; on Political Economy, the Trades, Inventions, and Politics; on Domestic Economy, Architecture, Statistics, the Things of Common Life, and General Literature. The work is a library in itself, opening to the student and general reader the whole field of knowledge.

We learn from many commendatory notices published in Western newspapers, that Messrs. Ely, Burnham & Bartlett, shorthand reporters of Chicago, Ill., are doing a good work in that department of intellectual progress. Their enterprise and professional skill are reaping a merited reward in the possession of an extensive and lucrative business. Interested as we have been, and are still, in developing the labor and time-saving science of shorthand, we can not but congratulate every one who makes it a success in the practical application to the business of life.

**THE WALTER GRAPE,** the vines of which we are now offering as premiums for clubs, is much exhibited at the farmers' clubs and fairs throughout the country, and receives the highest encomiums of fruit critics. We will send descriptive circular with terms on receipt of stamp for postage. Address this office.

## Personal.

**BAYARD TAYLOR,** the distinguished traveler, and correspondent of the *New York Tribune*, is reported to be at Rome, seriously ill.

**JAY COOK,** the eminent banker, has built a beautiful church edifice for the society at Girardville, Pa.

**DR. R. T. TRALL** resuscitates the *Gospel of Health* with the January number. Terms, \$2 a year. Office, 97 Sixth Avenue, New York.

**GEO. B. LINCOLN, ESQ.,** late postmaster of Brooklyn, has been appointed a member of the Metropolitan Board of Health, to fill the vacancy caused by the resignation of Jackson Shultz, Esq.

**EBENEZER IRVING,** an elder brother of Washington Irving, lately died at the old residence of the deceased author, Sunnyside, at the advanced age of ninety-three.

**THE celebrated prima donna** Adolina Patti, who by the way has recently changed her surname for that of a Parisian nobleman, has a brother fiddling for subsistence in a New Orleans ice-cream saloon.

**MR. EDWARD J. MORRISON**—one of our former pupils—intends to spend the autumn in Scott County, Ill., and during the winter will lecture in Morgan and Pike counties, Ill. Mr. Morrison is a clear thinker, and brings to his work an honest purpose and a laudable enthusiasm. Those wishing to bespeak his services can address him at his home, Naples, Scott Co., Ill.

## General Items.

**TO STUDENTS IN PHRENOLOGY.**—Our Session for 1869 will open January 4th, at 389 Broadway, New York. All who contemplate taking professional instruction in Practical Phrenology should indicate their desire at once. Our aim is to open up the whole subject of theoretical and practical Phrenology, and thereby teach our pupils how to become successful teachers, lecturers, and examiners; how to promulgate Phrenology, and by examinations to apply it to the practical wants of the community. We hope to know early in December who are to be members of the class of '69, that ample accommodations may be secured. Those desiring further information will ask for a circular entitled "Professional Instruction in Practical Phrenology." Please address Box 730, New York Post-Office.

**"A FOOT AT ONE END, AND A FIRE AT THE OTHER, CONSUMING BOTH."**—The number of cigars sold per day on Broadway, New York, is estimated at 20,000. Of these one twentieth cost 30

cents apiece, one tenth 25 cents, one fifth 20 cents, two fifths 15 cents, and one fourth 10 cents. Thus Broadway spends upon its cigars \$3,300 per day, or \$2,050,850 per year. It is estimated that in the city of New York 75,000 cigars are consumed yearly, the total cost of which is \$2,750,000.

**EQUAL POSTAGE.**—The *United States Mail*, a paper devoted to postage matters, says: We are authorized to state, that by an act passed June 25th, 1868, "mailable matter passing between Kansas and California pays the usual rates of postage from and after the 21st of October next, repealing section 259 of postal laws," thus, of course, recinding section 229 of regulations. The section repealed is the very annoying one of charging letter postage on all transient printed matter between the western boundary of Kansas and the eastern of California. After the time named we will have uniform rates of postage all over the United States, for transient matter as well as regular.

[Books may now be sent to all post-offices in the United States and Territories at single rates. Sensible.]

It may not be generally known to American readers that a medical college for women was established some years since at Fitzroy Square, in London, for teaching the theory and practice of midwifery to educated women. It will commence its fifth annual session October 1st. Our English cousins are not as backward in social reforms as currently reported.

**ONE WAY TO GET BOOKS** "GRATIS."—It may be "perfectly legitimate" for county school superintendents to "draw at sight" on book publishers for specimen copies. By this means a private library may be quickly and cheaply stocked. Here is a specimen letter. We omit, in this instance, names of persons and places.

R—, PA.  
S. R. WELLS—Dear Sir: In reading the *American Educational Monthly*, I observe the notice of a few new books published by you, namely, "The Extensive Speaker," "History of a Mouthful of Bread," and "The Servants of the Stomach."

These books I should be pleased to examine, should you send them to me for this purpose. It is not my province to introduce, or even recommend, text-books; but our school directors very frequently apply to me for an "opinion," and I therefore feel inclined to make the acquaintance of new books. Should you feel inclined to send them, you can either forward to my address by mail to R—, or by express to H—. Yours respectfully,  
\* \* \* Co. Sup't., — Co., Pa.

[We reply: It will give us pleasure to have this county superintendent examine the aforesaid books, and any other of the hundred we publish, at his convenience, and at his expense, certainly not at ours. We discountenance both begging and blackmailing. We publish books as others are supposed to do—for pleasure and profit—but not to give away to those who ought to pay for their learning.]

**A LITTLE INDUCEMENT.**—We know all our readers would like to possess a copy of the new *Illustrated ANNUAL of Phrenology and Physiognomy* for 1869. To induce prompt renewals, it is proposed to send gratis a copy of that work to each single JOURNAL subscriber who renews his subscription for 1869 before the 1st of December. Already quite a number of new and old names have been sent in. On receipt of \$3 during this and next month, we will send the new ANNUAL if requested so to do.



**FACTS.**—The following are established weights and measures in this State, the weight being avoirdupois:

Hundred weight is 100 lbs.; a ton is, by custom, 2,000 lbs.; a ton by law, 2,240 lbs.; bale of cotton, 350 lbs.; bale of wool, 240 lbs.; barrel beef or pork, 300 lbs.; barrel flour, 196 lbs.; barrel soap, 250 lbs.; barrel gunpowder, 100 lbs.; firkin of butter, 56 lbs.; gallon of honey, 12 lbs.; gallon molasses, 11 lbs.; gallon lamp oil, 7.70 lbs.; gallon rain water, 8.25 lbs.; gallon proof spirits, 7.70 lbs.; gallon alcohol, 6.98 lbs.; a barrel is 31½ gallons; a hoghead is 63 gallons; a wine gallon measure contains 231 cubic inches; a bushel 2150.42 cubic inches.

N. B.—Although the above weights are legally established in this State, yet custom has in some cases established a different standard, and even in the absence of a contract, the customary rather than the legal standard is frequently conformed to in settlement for sales.

**MORE ABOUT CHICAGO.**—It is generally conceded that Chicago is a "go-ahead" town. Western men speak of its rise, growth, and expansion with pride. We of the metropolises have no jealousy, no partiality, but feel a real interest in the growth and development of our whole country. But in the West there is great rivalry among the aspirants for fame and fortune. It is amusing to observe the emphasis with which citizens of Cincinnati, Toledo, Detroit, St. Louis, and Chicago speak of their relative importance. And now, there is strife between Council Bluffs and Omaha, St. Joseph and Atchison, Dubuque, St. Paul, St. Anthony, Minneapolis, and other prospective Western cities. But here is a paragraph which shows "which way the wind blows" just at present.

Within the past twelve months, Messrs. Root and Cady, music publishers, have purchased the entire music catalogue of Ziegfeld, Girard & Co.; the entire catalogue of H. T. Merrill & Co.; the entire list of Cabinet Organ publications of Messrs. Mason & Hamlin, Boston, and recently the immense music catalogue of H. Tolman & Co., of Boston, Mass., which is the growth of thirty years of successful business in the most musical city of this country, and transferred the whole to their own house. *The engraved plates alone weigh over twenty-five tons, and represent over five thousand subjects.* This concentration of catalogues added to their already standard publication makes Root and Cady the Great Central Music Publishing House of this continent.

[Verily Chicago is rising, not only as the greatest grain mart in the world, but also in music.]

**BOWLSBY'S MUSIC DEMONSTRATING BOARD.**—This is an excellent contrivance for the transposition of the scales and the study of thorough-bass. It has the approval of the best musicians in the country, and is warmly recommended as a valuable assistant to all who are interested in the study of music, whether as teachers or scholars. It enables one to acquire speedily a practical and objective knowledge of that difficult feature of music, the changes of the keys. We are ready to furnish the apparatus, which is neat and ornamental, at \$1 50 each, sent to any part of the country.

**A GOOD BARGAIN FOR CANADA:** the buying of Nova Scotia.

**A BAD BARGAIN FOR NOVA SCOTIA:** selling out so cheap to Canada.

**A GOOD THING FOR ALL:** annexation to the United States.

If a Republican Democracy, with free schools for all, equal rights, impartial suf-

frage, a free religion, etc., be an improvement on a monarchy, why not extend it over the continent? We believe it; and while European nations are extending *their* sway in the East, why not we extend *ours* in the West? We believe in applying the principles of Republican Democracy over this continent. Let Europe keep her hereditary kings, queens, and emperors—genuine and bogus—if preferred, but let us have officers and servants of our own choosing, and subject to change when we please. Here, under *our* mode of proceeding, where education is—to be—universal, we expect men to govern themselves. Nor is it needful to keep a standing army to keep the peace. Instead of soldiering and consuming, *our* people are producers.

**EMPTY HONOR.**—We are in the receipt of letters, of which the following is a sample, from different parts of the country—not from the *freed* men, let us state, from whence, if anywhere, such a spirit of alms-seeking might more reasonably be expected—but from the thrifty East and the enterprising West!

Blank, Ohio. S. R. Wells—Dear Sir: It is my pleasant duty, as Cor. Sec., to inform you of your unanimous choice to honorary membership of the "Excelsior" Literary Society of H— College, as a token of esteem, both for high literary attainments, and the laudable manner in which they have been devoted to the promotion of science and reform, especially through your most excellent JOURNAL.

The common object of literary societies, we feel, is too well understood to need any explanation. Any aid which your kindness or interest might suggest, either pecuniarily or in the shape of books, etc., for the library, would be thankfully received and acknowledged. Hoping that you may take an interest in the welfare of the Society, and lend us your encouragement and aid by accepting the membership, I remain sincerely yours.

Now this may be a very honorable—it is certainly a very polite way of begging. It will, in many instances, "get" the thing solicited, at no other cost to the "association" than the polite—may we not say flattering—letter of the Corresponding Secretary. We can imagine the youngsters chuckling over their rich, plump magazines, contributed by the honorary member who has made himself worthy such distinction! For one, we beg to be excused, and may state publicly, that it costs real cash—not empty honor—to publish the PHRENOLOGICAL JOURNAL, and that such honors would not pay the printers or paper-maker. No, no, young men, excuse us, and come down with your greenbacks. Order your newspapers and magazines at club rates, if for charity, and not ask editors to feed you at *their* expense.

**AN ATTRACTIVE BUSINESS.**—Orange culture promises to be a profitable business in Florida. We are told of a grove on the St. John's River, consisting of less than an acre, the income from which, last season, was \$1,000. The business is attractive, especially in its pecuniary results. See advertisement of "Floridian."

**THE BEST LETTER ENVELOPE.**—It is strange that persons of good taste, culture, and judgment should use the odd, singular, inconvenient, and unsafe little bags open at one end, instead of those more comely and always ready stamped and self-sealing, made by the Government, and for sale by all post-masters. Of these there are different sizes, qualities, and prices: white, which are beautiful, and buff, which are cheap. Buy and use these instead of those "lille," narrow, "tucked up" and tucked in things, so liable to get lost or get opened on the way. Try a few

packs of stamped Government envelopes, and you will use no other.

P. S.—Use white paper, black or brown ink—no pale blue fluid; date and sign your letter, always putting on the full address, name, post-office, county, and State; then address it plainly, and you may hope for an answer by return post. For further instructions read our little book "How to Write, How to Talk, How to Behave, and How to do Business," in one volume.

**THE NORTHWESTERN FARMER**, a monthly magazine of rural life, is a handsome quarto of twenty-four pages, now in its third volume, published at Indianapolis and Chicago at \$1 50 a year, by the Northwestern Farmer Co. We will supply the above to new subscribers, with the PHRENOLOGICAL JOURNAL, at \$4 a year. Address this office.

Among the best general farming States in the Union are Ohio, Indiana, Illinois, and Iowa. The above Journal, it is expected, will be largely circulated in these States. But it will, we presume, have readers in *all* the States.

### THE HAND-BOOK AGAIN.

ELKHART, IND., AUGUST 20th.

SAMUEL R. WELLS—Sir: I had the good fortune a few days since to receive, peruse, and call my own "The Indispensable Hand-Book," with which I would not now part for even more than double its cost, were I to know that I could not obtain another. I therefore will act as agent, if you will send me full information as to the terms.

Yours truly, D. M. S.

**WHEAT.**—Chicago sent forward to the East last year 48,000,000 bushels of grain, of which ninety-one per cent. went by water, and nine per cent. by rail. Of the millions of bushels of corn which were forwarded East from the same point, ninety-nine per cent. went by water. And all this in face of the four and one half months of suspension of navigation during the season.

Is there any doubt about the absolute necessity of a ship canal around Niagara Falls, connecting the Upper Lakes with Lake Ontario, Lake Champlain, the St. Lawrence, and the Hudson River? If the East and the West are to remain good neighbors, and the present free exchange of productions is to go on, increased facilities must be had. Railways must be multiplied to carry passengers and light freight, and canals enlarged to accommodate the heavier materials. But let that Niagara Ship Canal be opened at once. Without it trade must be diverted from its natural channels, or become stagnant.

**AN ELECTRIC CLOCK.**—Mr. S. A. Kennedy, of 481 Broadway, New York, has put up a clock which is moved by electricity, generated by a weak galvanic battery. There are but three wheels in the clock. These require no oiling, and it is believed the clock will run a hundred years and more without variation. A company to manufacture and sell is organized. This invention comes the nearest to perpetual motion of anything we ever saw.

**THE JUDGE AND THE LAWYER.**—Judge Kent, of this State, a son of the illustrious commentator, while traveling upon the circuit many years ago, put up on one occasion for the night at the hotel of a small town through which his route lay. The chief lawyer of the place, hearing of the arrival of this bright light of his profession, thought the least he could

do was to attempt to entertain him. So he walked into the reading-room, where the Judge, in the dignity of spectacles and magnificent ruffles, was perusing the newspapers.

Lawyer—Hem! Good-evening, Judge!

Judge—Good-evening, sir!

Lawyer—Judge! hem! I suppose we play a game of billiards?

Judge (astonished, and speaking very slowly)—I never play billiards, sir.

Lawyer—Ah! well, ninepins; what do you say to ninepins, sir?

Judge—I never play ninepins, sir.

Lawyer—Oh! then we'll have a game of all fours.

Judge (turning pale and speaking emphatically)—I never engage in any game—in any game whatever, sir.

Lawyer—Eh! what! well, no matter (taking the Judge familiarly by the arm), I'll stand the drinks—brandy-and-water, or gin.

Judge (becoming paler)—I never drink, sir.

Lawyer (in the blankest amazement)—What a *confoundedly* overrated man you are! (The disappointed subaltern retires in disgust.)

Hospitality, in this case, was in the direction of *perverted* nature, and evinced the dissipated character of the lawyer. The Judge was evidently a man of sound moral character, and *not* perverted. He would continue to rise, while the lawyer was already going down, down, down.

Young man, have you the moral courage to say "No" when invited to violate your sense of honor and true manliness? Can you follow the example of the Judge? If so, there is hope for you; but if not, you, too, will go down.

### ASTROLOGY—HOW THEY DO

IT.—Many people have a weakness for the mysteries; and designing rogues of the masculine gender adopt a woman's name, then advertise largely, somewhat after the following fashion. The remarks in brackets are our own.

Astrology! The world astonished at the wonderful revelations made by the great astrologist, Madame H. A. Virago. She reveals secrets no mortal ever knew [or ever will know]. She restores to happiness those who from doleful events, catastrophes, crosses in love, loss of relations and friends, loss of money, etc., have become despondent [such as these rascally advertisers]. She brings together those long separated, gives information concerning absent friends or lovers, restores lost or stolen property, causes speedy marriages and tells you the very day you will marry, gives you the name, likeness, and characteristics of the person [what assumption?]. She reads your very thoughts, and by her almost supernatural powers unravels the dark and hidden mysteries of the future. From the stars we see in the firmament—the malefic stars that overcome or predominate in the configuration—from the aspects and positions of the planets and the fixed stars in the heavens at the time of birth, she deduces the future destiny of man [i.e., he is destined to be duped by swindlers]. Fall not to consult the greatest astrologist on earth. It costs you but a trifle, and you may never again have so favorable an opportunity [to lose your money]. Consultation fee, with likeness and all desired information, \$1. Parties living at a distance can consult the Madame by mail with equal safety and satisfaction to themselves, as if in person. The strictest secrecy will be maintained, and all correspondence returned or destroyed [on the contrary, the letters, with names and address, are sold for so much to hundreds of the lottery dealers, who send swindling circulars to all those who write letters to astrologists—and their names are thus hawked about by these wicked scamps]. References of the highest order furnished those desiring them. Write plainly the day of the month and year in which you were born, inclosing a small lock of hair.

MADAME H. A. VIRAGO.

P. O. Drawer, [and so forth, sometimes at Troy, then at Buffalo, Hudson, and elsewhere. Only "verdant greens," of whom, alas, there are not a few, get caught in by such traps.]

**WANTS RECONSTRUCTING.**—The *Felician Democrat*, of Clinton, La., thus laments over the departure of a school teacher for her Northern home: "The strong-minded woman who presided over the classic negrophilic hall where the offspring of the freedmen and they themselves drank freely of the fountain of knowledge the waters of which she laved upon them, has departed. Yes, Clinton knows her no longer; yet Yankeeism will embrace her as a daughter who had gone among the disloyal and rebellious, and suffering martyrdom to the tune of \$2,000 net gains, the proceeds derived from her colored flock in teaching them hatred and inebriation to those who are their only true friends. She hath suffered much; yet it is hoped that little pile will go somewhat toward soothing her in this the hour of affliction. For, lo! she ascertained that the mine which she has for the last two years worked so profitably is now exhausted, and she must look for new diggings. We are truly disconsolate. Hanging our harp up somewhere, we will skin an onion in remembrance of you, dear old school-marm, proud scion of gifted New England. May you rest there in peace, and in the enjoyment of the spoudulicks which your industry has earned. May the scent to which you have been accustomed always remain with you."

[This young man needs reconstructing. He should be taught to respect school-teachers, and not be allowed to slander them. He may not know it, but he is cutting a stick for his own back by this sort of talk.

The same paper says: "As far as could be ascertained on the 20th ult. there were 41,560 whites and 73,500 blacks registered in this district; total, 119,860. Black majority, 37,140."

If this be so, we should think it would be policy for the whites to make friends of the blacks while they may. Kind treatment would be kindly remembered.]

### FISH, OYSTERS, ETC.—THE following letter explains itself:

GREAT SALT LAKE CITY, UTAH TERR.  
EDITOR PHRENOLOGICAL JOURNAL.—*Sir*: I am very anxious to obtain a work on the culture and propagation of fish and oysters. Our large streams are tolerably well supplied with the "mountain trout," a very good fish, and I am anxious to introduce them into our smaller streams, lakes, and artificial ponds. Can the salmon do you think, be successfully introduced into our streams? [We think it can.] Our Great Salt Lake is too salt, I fear, being one third pure salt [of course it is]; but probably they would thrive at the mouths of the streams emptying into it. How can their eggs be brought? What time of year is the best? Of whom can they be obtained? etc. I desire, also, all the information I can obtain concerning the introduction of oysters. Is there a book that gives this information? [There is not, but there should be.] If so, please give me its name and price, and I will remit. I want this knowledge, not from speculative motives, but so far as I can to do the people good, believing that to live on pork and beef is injurious and unwholesome. Inclosed, I forward you \$1 for the trouble I give you, which I trust you'll please pardon. Very respectfully yours, A. MILTON MUSSEY.

[We publish the above, hoping it may meet the eye of persons who can furnish the desired information. There is nothing now in print available. Who will get up a manual giving all the necessary directions for growing and curing fish, oysters, clams, and lobsters? It would sell.—Ed. A. P. J.]

**THE TICKET SWINDLE.**—A lady writes us from California as follows: Having occasionally received letters from parties in New York and elsewhere, wishing me to become an agent for some wonderful and cheap invention, to sell tickets in some grand lottery distribution, or something of the kind, please allow me to ask how such parties obtain the names and addresses of persons all over the country? Do they get them from publishers' books? We can think of no other way in which ours could have been obtained, and, *presupposing this to be the case*, we beg leave to make a few remarks in regard to it. Our address is free to any persons who wish to use it for laudable purposes, but it is not free to swindlers and unprincipled vagabonds. If editors will give our names to some one who will send us a sewing-machine for nothing, we should certainly feel gratified, for none of us are too fond of stitching in the old way; or if they will put us in the way of making a fortune from three cents, we may tender them a vote of thanks, or we may choose to *earn* our fortunes; but if our names are given to those who would use us as instruments in swindling the unsuspecting, and in disseminating obscene books and engravings to poison the minds of the young and ignorant, we must protest against it as not only taking undue liberty, but as doing a great wrong in aiding the circulation of such things. [No respectable editor would do any such thing.—Ed.] We recently received from "Messrs. R. & Co., of New York, a package containing specimens of lottery tickets, advertisements of obscene books, photographs, and paintings, wishing to obtain agents for selling the same! Such things are an outrage and a shame, and we trust your journal, which has ever been ready to expose and denounce imposition, may raise a protestation against this crying evil.—S. J. C.

[Persons who write to any of the fortune-tellers, patent medicine vendors, hair restorers, gift concerns, etc., have their names, with post-office address, put into lists, which are sold by the thousand to lottery dealers and other swindlers. No responsible editor or publisher would permit the names on his subscription books to be used for any such purpose.]

**ADVICE GRATIS.**—Here is what the *Inside Track* says to advertisers: Nowadays, everybody can read. Your advertisements will not, in this era of common schools, waste their sweetness on the desert air.

Continued dropping will wear away a rock. Keep dropping your advertisements in the public, and they will soon melt under it like rock-salt.

Small advertisements are worth more in proportion than large. If all people were deaf, loud advertisements might be expected to win.

One twentieth of a column twenty times is worth more than a whole column once. People who see a flaming advertisement one week, but never after, get an idea the man has fizzled.

A heavy advertisement once is more than quadrupled in value by a small card published for a few months after, giving your address.

You can't eat enough in a week to last you a year, and you can't advertise on that plan, either.

Beware of long, prosy advertisements. If you want people to read them, have them short, direct, and sweet.

Let those who read your notices feel that you are in earnest, and that you believe what you say. A little flippancy will sometimes create a complete distrust of your enterprise or wares.

If you mean to quit business next week, don't advertise. Advertisements are like seed-wheat. It takes months to reap the fruit after you scatter the seed. (We have ourselves made sales of printing presses distinctly traceable to advertisements of nearly three years preceding.)

If your competitor advertises, let your adifer come in as much as possible. The public despise an imitator worse than any other tutor.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be *LEADED*, and charged according to the space occupied, at the rate of \$1 a line.]

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa.

**HYGIENIC CURE, BUFFALO, N. Y.**—Compressed Air Baths, Turkish Baths, Electric Baths, and all the appliances of a first-class Cure. Please send for a Circular. Address H. P. BURDICK, M.D., or Mrs. BRYANT BURDICK, M.D., Burdick House, Buffalo, N. Y.

**MRS. E. DE LA VERGNE, M.D.,** 325 ADELPHI STREET, BROOKLYN.

**SPURZHEIM.**—Photographs from Lizar's superb engraving of Spurzheim, from an original drawing by Madame Spurzheim. A magnificent head and face. 4-4 size, \$1; "carte-de-visite" style, 50 cents.

S. R. WELLS, 389 Broadway, New York, or JOHN S. D. BRISTOL, Detroit, Mich.

**WORKS ON MAN.**—For New Illustrated Catalogue of best Books on Physiology, Anatomy, Gymnastics, Dietetics, Physiognomy, Shorthand Writing, Memory, Self-Improvement, Phrenology, and Ethnology, send two stamps to S. R. WELLS, Publisher, No. 389 Broadway, New York. Agents wanted.

**SOMETHING NEW.**—To **LECTURERS.**—We have for sale a large poster, 20 by 43 inches, with more than fifty illustrative engravings, including our largest symbolical head, handsomely printed in colors, at \$12 per hundred copies; also a smaller size, which we call pictorial poster No. 2, and may be had at \$3 a hundred. These are particularly recommended to Lecturers, being printed with blank spaces for inserting the name of a lecturer and the date and place of his lectures. These posters are handsome, and well calculated to attract the public attention. They will save lecturers much time and money, by rendering it unnecessary for them to get up bills in each town as heretofore.

Besides these posters, we have an excellent circular of THREE 12mo pages, containing a statement of the **UTILITY OF PHRENOLOGY**, with the **TESTIMONIALS** of distinguished men as to its truth and importance. With these three pages may be printed another page, giving a **PROGRAMME** of lectures to be given in any particular place. This circular of three pages—the fourth in blank—can be furnished at \$5 per thousand; or, if the programme be printed here with the other three pages, it may be had complete at \$8 50 per thousand. Samples of the posters and circular will be sent from this office, post-paid, on receipt of 30 cents, and orders for large quantities will be promptly filled by S. R. WELLS, 389 Broadway, New York.

**THE BEST AND CHEAPEST** Advertising Medium in the South is the *Southern Journal of Education*. Rates sent upon application to JOHN T. HEARN, Publisher, Shelbyville, Ky. 6t.\*

## THE BELLEFONTE NATIONAL (FORMERLY CENTRAL PRESS.)

Published at Bellefonte, Centre Co., Pa., BY KINSELO & BROTHERS.

Located in one of the greatest producing sections of the State, surrounded by some of the richest bituminous coal, iron, and lumber regions in the country, it presents advantages to advertisers which should not be overlooked by men of shrewdness and business tact.

It is the organ of the Republican party of Centre County, and has entered upon its eleventh volume. Send for specimen numbers and terms. Address, It.\* "NATIONAL," Bellefonte, Pa.

**REV. J. G. SCHAEFFER**, Editor of "Mirror," has a new and popular Lecture. Address, "MIRROR OFFICE," Sharon, Wis.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

## The Northwestern Farmer,

AN ILLUSTRATED RURAL MAGAZINE, (size and style of the *PHRENOLOGICAL JOURNAL*) is the largest, finest, and most popular Rural Monthly in America. It is just closing the third yearly volume, with the largest circulation of any similar journal in the West, and with prospects the most flattering for the future.

IT IS UNIVERSALLY PRONOUNCED BOTH BY THE PEOPLE AND THE PRESS to be the best thing of the kind ever attempted in this country, and the cheapest paper offered to the people. Terms \$1 50 a year, and a premium book worth twenty-five cents given to each subscriber.

To AGENTS we offer the largest and most attractive list of premiums of any publisher in the world, and on terms 25 to 50 per cent. more liberal. For example, we give a five-hundred-dollar, seven octave, rosewood Piano, for only 400 names at \$1 50 each.

Our list of premiums comprises Pianos, Cabinet Organs, Sewing Machines, Hand Looms, Tea Sets, American Watches, Washing Machines, Clothes Wringers, Encyclopedias, Dictionaries, Sets of Tools, Chromo Lamps, Hand Powers, Potato Diggers, Grain Drills, Corn Shellers, Early Rose Potatoes, Useful Books, etc., etc.

Sample copies containing full particulars, only ten cents post-paid.

The *Northwestern Farmer* is published at Chicago, Ill., and Indianapolis, Ind., the latter office being adapted to the Prairie States, and the other to Indiana and the States east and south of her, and in writing on business connected with the paper, address **NORTHWESTERN FARMER CO.**, 67 State Street, Chicago, Ill., or **NORTHWESTERN FARMER CO.**, corner Meridian and Circle streets, Indianapolis.

**Orange Culture.**—A gentleman owning a suitable tract of land near the St. John's River, Florida, wishes a partner with some capital to engage with him in the culture of the orange and other tropical fruits. Address **FLORIDIAN**, care of S. R. Wells, Esq., 389 Broadway, New York.

**Davies & Kent, Printers**, Stereotypers, and Electrotypers, No. 143 William Street (cor. of Astor), New York. Note. Circular, Bill-Head, and Card Printing neatly and promptly executed.

**The Trapper's Guide:** a Manual of Instructions for Capturing all kinds of Fur-Bearing Animals, and Curing their Skins; with Observations on the Fur-Trade, Hints on Life in the Woods, and Narratives of Trapping and Hunting Excursions. By S. Newhouse, and other Trappers and Sportsmen. Second Edition, with new Narratives and Illustrations. Valuable as a work on Natural History. The numerous illustrations are accurate and beautiful. Price by mail, post-paid, \$1 50. Address,

S. R. WELLS, 389 Broadway, New York.

### The Bartram & Fanton

Elastic Stitch Sewing-Machines. For Family and Manufacturing Purposes. This Machine was awarded First Premium, American Institute, Prize Medal, Paris Exposition. Principal Office and Salesroom, at Madame Demorest's Emporium of Fashions, No. 888 Broadway, New York.

The Manufacturers of the above Machine believe that, after a careful and thorough examination as to the merits and qualifications of the different kinds of Machines adapted to Family Sewing, they have overcome the faults and imperfections of the many now in the market. The BARTRAM & FANTON MACHINES are pronounced by connoisseurs to be better designed, better finished, more accurate and reliable, with a greater capacity for performing all kinds of Family Sewing than any other Machine ever before offered to the public; and are so perfect and simple in their construction that a novice can operate them with perfect success.

An examination of our Machines will convince the most skeptical that we have produced the *ne plus ultra*

#### SEWING-MACHINE.

This Machine uses but one thread, and that directly from the *original spool*, making a beautiful stitch, and locking the thread firmly at every stitch. The work requires no fastening off, and dispenses with all the extra machinery that is necessary to operate a two-thread machine, which is an important consideration to all operators.

The design of the BARTRAM & FANTON MACHINE is different from all others. It is so constructed that it is impossible for a lady to soil the work or dress while operating it, or become entangled in the machinery. It will sew equally as well upon any kind of fabric as another, from the finest muslin to the heaviest woolen.

This Machine will make Button-Holes upon thin fabrics, and finish them off complete, which no other machine can accomplish. It has also an *attachment for making eyelet-holes*.

Each Machine is provided with Castors, and can be readily moved from place to place, yet stand perfectly firm when in use. It will also *embroider, tuck, quilt, cord, bind, gather, fell, ruffle, braid, and hem*, etc., etc.

Each Machine is provided with a button-hole attachment, gauge, screw, driver, wrench, oil-can, three-quarter doz. needles, etc., and perfect instructions imparted to all purchasers of Machines *free of charge*. Price, \$60.

Every Machine is warranted for one year. Each Machine is so constructed that an attachment for Fancy Embroidery and Eyelet-Holes, Button-Holes, etc. will fit it.

Reliable agents in every city and town. Illustrated circulars mailed free on application. Aug., '88.

### Urbana University.

URBANA, CHAMPAIGN CO., OHIO.

(A NEW CHURCH INSTITUTION.)

The Sixteenth Annual Session of this Institution will open on the *First Wednesday* in September, 1868.

The *Collegiate Institute*—a Department for girls only—situated in an opposite part of the city, will likewise begin its annual session at the same time.

Persons wishing further information will address the undersigned,

ALONZO PHELPS,  
Urbana, Ohio.  
(By Order of the Board.)

### Boarding in New York.

Good board and pleasant rooms at 13 and 15 LAIGHT STREET. Turkish Baths, Electric Baths, and Swedish Movements to those desiring such.

MILLER, WOOD & CO.

### An Easy Way of Procuring

WHAT YOU WANT!

HORACE WATERS & CO., No. 481 Broadway, will dispose of a few new and second-hand Pianos, Melodeons, and Organs of five first-class makers, and take from \$5 to \$25 monthly until paid. Fifty new and second-hand instruments for rent, and rent applied if purchased; or for sale at bargain for cash. Oct. 21.

### Valuable and Entertaining Works recently Published by

J. B. LIPPINCOTT & CO.

#### I.—THE FOUR GOSPELS.

The Unconscious Truth of the Four Gospels. By Rev. W. H. Furness, D.D. 12mo. Tinted paper. Fine cloth. \$1 50.

#### II.—A SUMMER IN ICELAND.

By C. W. Pajkull. Translated by M. R. Barnard, B.A. With Map and numerous Illustrations. 8vo. Cloth. \$2.

#### III.—FIVE YEARS WITHIN THE GOLDEN GATE.

By Isabella Saxon. Crown 8vo. Fine stamped cloth. \$2 50.

#### IV.—AMONG THE ARABS.

A Narrative of Adventures in Algeria. By G. Naphogyl, M.D. 12mo. With Portrait of Author. Tinted paper. Fine cloth. \$1 75.

#### V.—THE HERMITS.

By Rev. Charles Kingsley. Illustrated. 12mo. Fine cloth. \$2. Making the second volume of the Sunday Library.

#### VI.—CURIOUS MYTHS.

Curious Myths of the Middle Ages. By S. Baring Gould. Second Series. 12mo. Illustrated. Tinted paper. Fine cloth. \$2 50.

#### VII.—CAMEOS FROM ENGLISH HISTORY.

By the author of "The Heir of Redclyffe." 12mo. Tinted paper. Fine cloth. \$1 75.

#### VIII.—INFELICIA.

A Volume of Poems. By Adah Isaacs Menken. 16mo. Cloth, \$1. Paper cover, 75 cents. With Portrait. Cloth gilt, \$1 50.

LIPPINCOTT'S MAGAZINE OF LITERATURE, SCIENCE, AND EDUCATION FOR 1869.

Prospectus for the new year, with terms, club rates, etc., will be sent on application to Publishers.

For sale by all Booksellers, or will be sent by mail, postage free, on receipt of price, by

J. B. LIPPINCOTT & CO.,

It.\*

Publishers, Booksellers, and Importers, Philadelphia.

**Elementary Anatomy.—IN TWENTY PLATES, REPRESENTING THE FULL-LENGTH HUMAN FIGURE, HALF THE SIZE OF LIFE;** together with a separate Explanatory Text, the whole forming a Complete Manual of Physiological Anatomy, intended for the Use of Physicians, Medical Students, Lecturers, Colleges, Schools, and others. From the French of Bourgery and Jacob. The following are the subjects and the arrangement of the plates:

PLATES I. and II.—OSTEOLOGY and SYNDESMOLOGY.

Plate I.—Anterior plane. *Right side:* The dry bones. *Left side:* The bones clothed with their ligaments. At the limbs, the large vessels are added, so as to show distinctly their relations to the bones, and to indicate the points at which compression is to be applied in cases of hemorrhage.

Plate II.—Posterior plane. The same arrangement.

PLATES III., IV., V., VI., VII., VIII.—MYOLOGY and APONEUROSIS.

Plate III.—Anterior plane. *Right side:* Superficial muscles. *Left side:* Superficial aponeuroses.

Plate IV.—Anterior plane. *Right side:* Muscles of the second layer. *Left side:* Muscles of the third layer.

Plate V.—Posterior plane. *Right side:* Superficial muscles. *Left side:* Superficial aponeuroses.

Plate VI.—Posterior plane. Second and third layers of muscles.

Plate VII.—Lateral plane. Superficial and deep muscles. Muscles of the os hyoidei.

Plate VIII.—Diaphragm, interior of the trunk, muscles of the lower jaw, of the tongue, of the velum palati, and of the pharynx.

PLATES IX., X., XI., XII., XIII., XIV.—ANGIOLOGY. Heart, lungs, arteries, veins, and lymphatics. On the different figures are indicated the points at which compression or ligature of the vessels is effected, and in regard to the veins in particular, the proper points for performing venesection.

Plate IX.—Interior of the trunk. Heart, lungs, and their envelopes. Large vessels.

Plate X.—Vessels of the thorax and abdomen, azygos vessels, cerebral and spinal venous sinuses.

Plate XI.—Anterior plane. Sub-cutaneous veins, and deep vessels.

Plate XII.—Posterior plane. Superficial veins, and deep vessels.

Plate XIII.—Lateral plane. Partial figures, internal maxillary and internal carotid vessels, etc.

Plate XIV.—Lymphatic vessels.

PLATES XV., XVI., XVII.—NEUROLOGY.

Plate XV.—Anterior plane. Encephalic nerves. Nerves of the extremities.

Plate XVI.—Posterior plane. Great sympathetic nerve. Studies of the ganglions and their nerves. Pneumo-gastric nerves. Studies of the fifth and seventh cerebral pairs.

Plate XVII.—Brain, spinal marrow, and envelopes. Organs of the senses. Larynx.

PLATES XVIII., XIX.—DIGESTIVE APPARATUS.

Plate XVIII.—Alimentary canal; stomach, intestines, chyloferous vessels, peritoneum.

Plate XIX.—Liver, pancreas, spleen, kidneys, supra-renal capsules, bladder. Abdominal venous system.

PLATE XX.—Complete study of the perineum in both sexes. Male and female organs of reproduction. Embryotomy.

These plates are printed on paper twenty-four by thirty-six inches, the full-length figures being about thirty-three inches in height. They combine scrupulous accuracy of drawing and anatomical detail with great perfection of beauty as specimens of Lithography. They are carefully colored, after those of the original French work, and no expense has been spared in any part of their execution. The text is arranged, like the French, in a pamphlet for each plate. The whole text forms a handsomely-printed volume of more than 800 pages, and can be bound so as to accompany the full set of plates.

Price, full set, twenty plates, mounted, with text, \$35; same, colored, \$65. Sent by express, on receipt of price, by

S. R. WELLS, PUBLISHER, 389 BROADWAY, NEW YORK.

### Mental and Social Culture.

For Families and Schools. By L. C. Loomis, A.M., M.D., President of Wheeling Female College. Contents: I. Essay on Mental Knowledge; II. Observation, Reading, Lectures, Conversation, and Meditation Compared; III. Rules relating to Observation; IV. Of Books and Reading; V. Judgment of Books; VI. Of Living Instructions and Lectures; VII. Rules of Improvement by Conversation; VIII. Practical Hints: How and When to Speak, and What to Say; IX. Of Study or Meditation; X. Of Fixing the Attention; XI. Of Enlarging the Capacity of the Mind; XII. Of Improving the Memory; XIII. Of Self-Control; XIV. A Cheerful Disposition; XV. Politeness; XVI. Practical Hints on Behavior. Sent, post-paid, for \$1.

J. W. SCHIRMERHORN, & CO., Publishers, 14 Bond Street, New York. 3t.\*

### Smoking and Drinking. By

James Parton, 16mo. Paper, 50 cents; cloth, \$1. This volume contains three articles on Smoking and Drinking, recently contributed to *The Atlantic Monthly*, by Mr. Parton, with a Preface. These have attracted unusual attention both from the public and the press. They deal thoroughly and candidly with topics of great individual and social interest, and should be read by all.

The *Tribune* says: "His impressive statements on the subject of Drinking are of more value to the cause of temperance than volumes of inflated rhetoric."

Every one of our readers should have a copy of this book. Send by mail, post-paid, on receipt of price, by S. R. WELLS, Publisher, 389 Broadway, New York.

### A Popular Picture, and a

first-class Magazine. Messrs. Daughaday & Becker, the enterprising publishers of *Our Schoolday Visitor*, Philadelphia, have just published a large, original, finely executed steel plate engraving, entitled—

GENERAL GRANT AND HIS FAMILY, from the hand of the celebrated Sartain, which is destined to be one of the most popular pictures of the day. Six persons, three equestrian figures. Every member of the family is as faithfully likened as the photographs, which were given to the artist from the hands of the General himself, have power to express. This work has cost months of skilled labor, and more than One Thousand Dollars in cash, and readily sells for \$2 50, its regular price.

This magnificent picture and a copy of OUR SCHOOLDAY VISITOR, one of the oldest, handsomest, and cheapest Young Folks Magazines in this country, which alone is worth \$1 25 a year, will both be sent to every subscriber for 1869, for \$1 50. Where clubs are formed, a still greater reduction.

The *Visitor* is a live, high-toned monthly for the Young of to-day. Neither sectarian nor sectional, yet scornless neutrality, is independent in all things. Its aim, the instruction, amusement, and elevation of our young people everywhere.

Please send ten cents at once for sample number of the *Visitor*, and Circular giving the origin and complete description of this large and elegant engraving, and full list of Premiums for clubs.

A rare chance. Agents wanted everywhere. Address, DAUGHADAY & BECKER, Publishers, 424 Walnut St., Philadelphia, Pa. 2t.\*

### Some of the Finest Piano

Musical instruments is contained in the "Home Circle," the two volumes of which, long but a few dollars, present a collection that in the usual Sheet Music form would cost ten times as much. Price, per vol., \$2 50; cloth, \$3; full gilt, \$4. Mailed, post-paid, OLIVER DITSON & CO., Publishers, 277 Washington Street, Boston. CHARLES H. DITSON & CO., 111 Broadway, New York. Nov. 11.

### Says the Evening Post:

"Every young man should read it," meaning *The Chicagoan*, the New Literary and Family Weekly, published by H. N. F. LEWIS, Chicago, Ill. "No literary paper in the country is superior," adds the *Harrisburg State Guard*. The choicest stories, original and selected—numerous Special Features. Terms, \$3 per year, or specimen copies (and Premium List) sent free.



**Vanderburgh, Wells & Co.,**

First-class Type, Presses, and all Printing Materials at makers' prices.  
Manufacturers of Superior Wood Type, Eagle, California, and other Cabinets, Cases, Stands, Galleys, etc.,

110 FULTON AND 16 AND 18 DUTCH STREET, NEW YORK.

Boxwood, Mahogany, Maple, and Pine, prepared expressly for Engravers.  
N. B.—A large stock of Second-Hand Presses, Type, Cases, etc., always on hand.  
We are always buying good Type, Presses, and Printing Materials.  
N. B.—Prices Reduced.

Oct. 61.

ESTABLISHED 1861.

**THE GREAT AMERICAN TEA COMPANY**

RECEIVE THEIR TEAS BY THE CARGO

FROM THE BEST TEA DISTRICTS OF

CHINA AND JAPAN,

AND SELL THEM IN QUANTITIES TO SUIT CUSTOMERS

AT CARGO PRICES.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

**PRICE LIST OF TEAS.**

OOLONG (Black), 70c., 80c., 90c., best \$1 per lb.  
MIXED (Green and Black), 70c., 80c., 90c., best \$1 per lb.  
ENGLISH BREAKFAST (Black), 80c., 90c., \$1, \$1 10, best \$1 20 per lb.  
IMPERIAL (Green), 90c., 90c., \$1, \$1 10, best \$1 25 per lb.  
YOUNG HYSON (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
UNCOLORED JAPAN 90c., \$1, \$1 10, best \$1 25 per lb.  
GUNPOWDER (Green), \$1 25, best \$1 50 per lb.

**COFFEE ROASTED AND GROUND DAILY.**

GROUND COFFEE, 20c., 25c., 30c., 35c., best 40c. per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our FRENCH BREAKFAST AND DINNER COFFEE, which we sell at the low price of 30c. per pound, and warrant to give perfect satisfaction. ROASTED (Unground), 20c., 25c., best 40c. per lb. GREEN (Unroasted), 25c., 30c., 35c., best 40c. per lb.

Parties sending club or other orders for less than \$30, had better send a Post-office draft or money with their orders, to save the expense of collections by Express, but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory, they can be returned, at our expense, within thirty days, and have the money refunded.

N. B.—Inhabitants of villages and towns where a large number reside, by clubbing together, can reduce the cost of their Teas and Coffee about one-third (besides the Express charges), by sending directly to "The Great American Tea Company."

CAUTION.—As many parties in this city and elsewhere are imitating our name and manner of doing business, we hope our friends will be particular to address their letters to our principal warehouses, "Nos. 31, 33, 35, & 37 Vesey Street; Post-office Box, 5643, New York City." Attention to this will avoid mistakes.

**Edward O. Jenkins, Steam**

Book and Job Printer, and Stereotypist, No. 30 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

**Jenkins' Vest-Pocket Lexicon.**

An English Dictionary of all except Familiar Words; including the Principal Scientific and Technical Terms, and Foreign Money, Weights, and Measures. Price, in Gilt Morocco, Tuck, \$1; in Leather Gilt, 75 cents. Sent post-paid by S. R. WELLS, New York.

**Just Published—THE PROCEEDINGS OF THE SIXTH NATIONAL TEMPERANCE CONVENTION,**

held at Cleveland, Ohio,—containing the papers presented, speeches delivered, resolutions and reports adopted, question drawer, etc. Sent by mail, post-paid, for 25 cents, by S. R. WELLS, Publisher, 389 Broadway, N. Y.

**Chickering & Sons'**

AMERICAN PIANOS,

GRANDS, SQUARES, AND UPRIGHTS.

Messrs. C. & Sons were awarded at the Paris Exposition the FIRST GRAND PRIZE—the Legion of Honor and a Grand Gold Medal—making sixty-three FIRST PREMIUMS during the past forty-five years.

WAREHOUSES,

51. 652 BROADWAY.

**A Practical Homoeopathic**

TREATISE ON THE DISEASES OF Women and Children; intended for Intelligent Heads of Families and Students in Medicine. By HENRY MINTON, M.D. Price, cloth, \$3; sheep, \$4. Sent by mail, post-paid, by S. R. WELLS, 389 Broadway, New York.

**Watson's Manual of Calis-**

THENICS contains a complete course of physical exercises, WITHOUT APPARATUS. It has all useful directions, rules, and explanations, with sections on phonetics and respiration. The exercises are arranged in accordance with well-known principles of anatomy, physiology, and hygiene. They have been thoroughly tested, securing the happiest results. These exercises, practiced habitually and energetically, can not fail to yield grace, agility, suppleness, a ready hand, as well as robust health and power of endurance. Almost any school-room or parlor will suffice for the exercises. For those who use the piano to enliven the exercises, there is music, prepared by the best masters.

The book is richly illustrated; is printed on superior paper, and bound in best style. A reviewer writes: "This is the most elaborate and satisfactory attempt yet made to apply practically to educational purposes the great truths of physiology, relating to physical culture and training. To those in authority it is a positive duty to promote the circulation of this book by every means in their power. All will have the physical welfare of the human race at heart, and understand how powerless the intellect is to contend against the burden of a feeble frame, are equally interested in its teachings, and answerable each in his own sphere, however small it be, for the consequences of neglecting them. Sent by mail on receipt of \$1.

J. W. SCHIERMERHORN & CO., Publishers, 14 Bond St., New York. 31\*

**The Western Rural takes**

the lead in the Rural line—has the largest circulation in the West.—*Farmers' Union.* We take pleasure in announcing that, on Jan. 1st next, among other contemplated improvements, the paper will be enlarged by the addition of a column to each page, when it will be the Largest Journal, as it is now the Most Successful, of its class in America!

TERMS: \$2 50 per year, single copy. \$3 in clubs of four and upward.  
We give a Beautiful Premium to every subscriber remitting the single price; also Magnificent Prizes for Clubs. The *Western Rural* is the best paper to canvass for, Agents say, that they ever tried.

New subscribers for 1893 will receive the remainder of 1892 FREE, from the time names are received.

31\* Premium Lists, with full particulars, specimen copies of paper, etc., sent on request. Address H. N. F. LEWIS, Publisher *Western Rural*, Chicago, Ill.

**Electro Vital—Dr. Jerome**

KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any other magnetic.

The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.

"The best yet devised in any country for the treatment of disease."—Dr. Hammett, late Surgeon-General U. S. A.  
Caution.—The latest improved bears the patent labels of 1860 and 1866.

Address DR. J. KIDDER, 544 Broadway, New York.

**Our Gymnastic Apparatus**

is made of well-seasoned wood, varnished and polished. Dumb-bells and Indian Clubs are made of maple, beech, or birch; Wands of white ash; Hand-rings of cherry, birch, or mahogany.

There are four sizes of Dumb-bells—Nos. 1 and 2 are intended for boys and girls; No. 3, for women and youth; No. 4, for men. Price per pair of Nos. 1 and 2, 60 cents; Nos. 3 and 4, 75 cents.

Two sizes of Hand-rings—No. 1 is for boys and girls; No. 2, for men and women. Per pair, 75 cents.

There are eight sizes of Indian Clubs—four of long clubs, and four of short ones. Nos. 1 and 2 are for women and youth; Nos. 3 and 4, for men. Price of Clubs per pair, \$1 75 to \$5.

The Wand is seven-eighths inch in diameter. Price 30 cents; with metallic balls, 75 cents.

J. W. SCHIERMERHORN & CO., Manufacturers, 15 Bond St., New York. 31\*

**Good Books by Mail.—Any**

Book, Magazine, or Newspaper, no matter where or by whom published, may be ordered at Publisher's price. Address S. R. WELLS, 389 Broadway, New York.

**Eclectic Medical College of**

PENNSYLVANIA.  
This College Holds Three Sessions each Year.

The First Session commences October 8th, and continues until the end of January. The Second Session, commencing Feb. 1st, continues until the beginning of May.

The Third Session continues through the summer months.

It has an able corps of twelve Professors, and every department of Medicine and Surgery is thoroughly taught.

FACULTY OF THE COLLEGE.  
Joseph Sites, M.D., Prof. of Obstetrics and Diseases of Women and Children.  
Henry Hollembach, M.D., Prof. of Materia Medica and Pharmacy.

Joseph P. Fittler, M.D., Prof. of Chemistry and Toxicology.

John Buchanan, M.D., Prof. of Surgery and Institute of Medicine.

William Clark, M.D., Prof. of Practice of Medicine.

Edward Down, M.D., Prof. of Descriptive and Comparative Anatomy.

Emil Querner, M.D., Prof. of Physiology

James Cochran, M.A., M.D., Demonstrator of Anatomy

Lewis A. Hall, M.D., Prof. of Diseases of the Nervous System.

A. Rittenhouse, M.D., Prof. of Special Pathology and Diagnosis.

J. V. Lewis, LL.D., Lecturer on Medical Jurisprudence.

L. D. McMichael, M.D., Demonstrator of Surgical Anatomy.

Splendid Hospital and Clinical Instruction is afforded. Free tickets to all our City Hospitals are provided. Dissecting material abundant at a nominal cost.

Perpetual Scholarships are sold for \$50; no other expenses.

For particulars, address JOSEPH SITES, M.D., Dean, Sixth and Callowhill Streets, Philadelphia, Pa.

**THE ECLECTIC MEDICAL**

JOURNAL OF PENNSYLVANIA. Published Monthly. 48 Pages. Price \$3 per annum.

The most original and progressive Medical Journal in the United States. All articles original and thoroughly practical. Splendid inducements to subscribers for 1893. Premium engravings, valued at \$3, given to each subscriber. Specimen copy sent free.

Address, JOHN BUCHANAN, 227 North Twelfth Street, Philadelphia, Pa.

**The Masonic Harmonia;**

A COLLECTION OF MUSIC, ORIGINAL AND SELECTED.

**MASONIC FRATERNITY.**

BY HENRY STARK CUTLER.

Doctor in Music. Director of the Cecilian Choir, etc.

Being the most complete and best adapted for use in Lodges.

Published under the auspices of St. Cecile Lodge, No. 698, city of New York.

Price, \$1. Sent free of postage on receipt of name. Descriptive Catalogue of Masonic Books, Regalia, etc., sent free on application.

MASONIC PUBLISHING AND MANUFACTURING CO.

423 Broome Street, New York.

**National Leg**

AND ARM COMPANY. Ure's Patent Artificial

Arms are the best substitute for the Natural Member ever. Circulars giving a full description of the limbs sent free. GRES & GILMORE, 109 Bleeker Street, New York.

Oct. 81.

**Ask for A. A. Constantine's**

FINE TAN SOAP. Patented March 12, 1867.

Beware of worthless imitations, and see that the name of the inventor and the patent is stamped on each cake. Agents wanted. Sample sent, free of postage, on receipt of 50 cents. Address A. A. CONSTANTINE, 43 Ann St., N. Y. Oct. 81.

**Books by Return Mail.—**

Any Book, Map, Chart, Portrait, Album, Magazine, or Paper, sent "by return of first Post." at Publishers' Prices. All works on Phrenology, Phonography, Hydropathy, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias, and on the Natural Sciences. Address S. R. WELLS, No. 389 Broadway, N. Y.

Sent post-paid on receipt of price.

### Books Published by

S. R. WELLS, 389 Broadway, New York.

#### WORKS ON PHRENOLOGY.

Annals of Phrenology, 4 years, 1 vol.	\$0 60
Phrenological Journal, a year.	3 00
Combe's Lectures on Phrenology	1 75
Combe's Moral Philosophy	1 75
Combe's Constitution of Man	1 75
Defence of Phrenology. Proofs.	1 50
Education Complete. In one vol.	4 00
Education. By Dr. Spurzheim	1 50
Lectures on Mental Science	1 50
Memory and Intellect. Their Culture	1 50
New Phrenology; or, Signs of Character—As manifested through Temperament and External Form, and especially in the Human Face Divine. With more than 1,000 Illustrations. One vol.	5 00
Heavy calf, with marble edges	8 00
Turkey morocco, full gilt, extra	10 00
Phrenology Proved. Illustrated	1 75
Phrenology and the Scriptures	25
Phrenological Guide	25
Phrenological Bust (not available)	1 75
Self-Culture and Perfection	1 50
Self-Instruction in Phrenology	75
Thoughts on Domestic Life	25

#### WORKS ON PHYSIOLOGY.

Alcoholic Controversy. Temperance	50
Physiology of Digestion. Pir. Combe	50
Anatomical Phrenological Plates	30 00
Combe's Physiology. Illustrated	1 75
Family Gymnasium. Illustrated	1 75
Family Dentist. Illustrated	1 50
Food and Diet. Analysis of every kind	1 75
Fruits and Farinacea. Food of Man	1 75
Natural Laws of Man. Spurzheim	75
Infantary Doct. Its Laws	1 50
Infancy; or, Management of Children	1 50
Philosophy of Sacred History	3 50
Physiology. Animal and Mental	1 50
Sober and Temperate Life. Cornaro	50
Diseases of Throat and Lungs. Cure.	25
Accidents and Emergencies	75
Children. In Health and Disease	1 75
Consumption, Prevention and Cure	1 50
Cook Book—new—Hydrophobic	1 50
Domestic Practice of do. do.	2 00
Family Physician. Hydrophobic	4 00
Hydrophobia for the People	1 50
Midwifery. Diseases of Women	1 75
Practice of Water-Cure	1 50
Philosophy of Water-Cure	50
Hydrophobic Bicyclopedia. Illustr'd	4 50
Water-Cure in Chronic Diseases	2 00
Water-Cure Manual. Popular	1 50
The Science of Human Life	3 50
Tea and Coffee. Effects	25
Teeth, their Disease, Management	25

#### NEW HAND-BOOKS.

Hand-Book, Home Improvement, How to Write, Talk, Behave, and do Business. 1 vol. complete	2 25
Library of Mesmerism and Psychol.	4 00
The Emphatic Diaglott; or, the New Testament in Greek and English	4 00
The same, in fine binding	5 00

#### MISCELLANEOUS WORKS.

History of a Month of Bread	2 00
Pope's Essay on Man, with Notes	1 00
Æop's Fables. Illustrated. Fine	1 00
Oratory: Sacred and Secular	1 50
Movement-Cure in Consumption	30
Aims and Aids for Young Women	1 25
Chemistry. Applied to Agriculture	50
Fruit Culture for the Million	1 00
Human Rights. By Judge Harburt	1 50
Homes for All. Octagon. Gravel Walls	1 50
Hopes and Helps for the Young	1 50
Movement-Cure. By Dr. Taylor	1 75
Life in the West. By N. C. Meeker	2 00
Sermon and Wasting. Dime a Day	1 25
Three Hours' School a Day	75
Right Word in the Right Place	75
Ways of Life. Right and Wrong Way	1 00
Weaver's Works. Complete, 1 vol.	3 00
Notes on Beauty, Health, and Vigor	12
Father Mathew, Portrait & Character	12
Temperance in the American Congress	25
The Gospel among Animals. Osgood	25
The Good Man's Legacy. Dr. Osgood	25
Education of the Heart. Colfax	10
Footprints of Life—A Poem (in press)	1 25

**SPECIAL LISTS.**—We have, in addition to the above, all works on Phonography, and a special List of Medical Works, invaluable to those who need them. Lists sent on receipt of stamps.

For wholesale terms to agents please address S. R. WELLS, 389 Broadway, N. Y.

### NOW IS THE TIME TO SUBSCRIBE FOR THE

### NEW YORK WEEKLY,

the People's Favorite Journal, and the best Story and Sketch Paper Published. The most interesting Stories are always to be found in the NEW YORK WEEKLY.

At present there are Four Great Stories running through its columns, and at least One New Story is begun every Month.

New Subscribers are thus sure of having the commencement of a new continued story, no matter when they may subscribe for the NEW YORK WEEKLY, the Unrivaled Literary Paper.

Each number of the NEW YORK WEEKLY is illustrated from designs by the best artists, and it publishes double the amount of reading matter of any paper of its class. The Stories, Sketches, Poems, etc., are from the pens of the ablest writers of America and Europe.

Our aim has been, and shall continue to be, to make the NEW YORK WEEKLY a favorite in the home circle, a welcome visitor in the workshop, in the cars, and on every way of travel. We do not alone confine its usefulness to whiling away an idle hour, but struggle to make it a means of instruction, presenting in a popular garb the results of the investigations of scientific men. The NEW YORK WEEKLY is emphatically a Paper for the Million, seeking to advance the best interests of the entire community, doing all in its power to make them better, more intelligent, and happier, and it is not controlled in the interests of any clique or faction.

To make the NEW YORK WEEKLY a fund of pleasure for all classes and ages, in addition to the Great Serial Stories we publish from Eight to Ten Stories and Sketches in every number, and also Half a Dozen Poems from the pens of Poets of high repute.

The Departments of the NEW YORK WEEKLY have gained a high reputation for their thoroughness, excellence, and general correctness of statement. THE PLEASANT PARAGRAPHS are made up of the concentrated wit and humor of a great variety of persons. The Jokes are not old and stale, nor rehearsals of ancient Joe Millerisms, but the spontaneous outbursts of natural humorists—many of whom bid fair to rival our great comic contributors: Josh Billings, Q. K. Philander Doesticks, P. B. and John Quill.

THE KNOWLEDGE BOX.—This department is confined entirely to giving useful information. The recipes are original and culled from books, and the information conveyed through it could not be obtained from a whole library.

INTERESTING ITEMS.—News of events of importance in all parts of the world, stripped of all verbiage, and presented in the plainest, most condensed, and readable shape possible.

Goes WITH READERS AND CONTRIBUTORS.—A free and easy talk with correspondents, in which good advice is given, and all questions propounded by inquiring minds are answered in pointed and courteous language.

Now is the time to Subscribe for the NEW YORK WEEKLY, "The People's Favorite."

OUR TERMS.—The NEW YORK WEEKLY is sold by News Agents throughout the United States and the Canada. The price is six cents, but where agents have to pay extra freight, a higher price is charged. We desire our friends to purchase from News Agents where convenient. When sent by mail: Single copies, 3¢ per annum: four copies, \$10, which is \$2 50 a copy; eight copies, \$20—the person sending us \$20 for a club of eight, all sent at one time, will be entitled to a copy FREE. Postmasters and others who get up clubs can afterward add single copies at \$2 50 each.

The NEW YORK WEEKLY and ILLUSTRATED LITERARY ALBUM will be sent in one address for \$6 a year.

Post-office Box, No. 4896.

STREET & SMITH, Proprietors,  
No. 55 Fulton Street, New York.

### The Practical Farmer and

RURAL ADVERTISER. A Monthly Periodical of 16 quarto pages. Now in its fifth year of publication. \$1 per annum, payable in advance. Sample copies supplied on application.

The P. F., though aiming to represent especially the agriculture of this middle section, circulates in every section of the Union; and is recommended to Farmers everywhere as well as to Advertisers, for practical reliable information on every department of Economy. PUBLISHED BY MORRIS, editor and proprietor. Office: No. 18 Thirteenth St., above Market St., Philadelphia, Pa. July 17.

### Valuable Books for all Times.

Mrs. Hale's Poetical Quotations	\$3 50
Life and Speeches of Andrew Johnson	9 75
Poetry of the War. By Richard Grant White	1 75
The American Question. By John Bright	2 50
Russell's Young Ladies' Elocutionary Reader	1 75
Exhibition Speaker	1 50
American Eloquence. 2 volumes and supplement	12 50
Men and Times of the Revolution	1 75
Reid's English Dictionary	2 00
Yonmans' Hand-Book of Household Science	1 75
Yonmans' New Chemistry	2 00
Lardner's Lectures on Science and Art. 2 volumes	7 50
Lacon, or Many Things in Few Words	3 00
Trench on the Study of Words	1 25
Jefferson's Manual of Parliamentary Rules	1 25
Man, Moral and Physical	1 50
The Iron Furnace of Slavery	1 25
Chambers' Information for the People. 2 volumes	10 00
Johnson's and Walker's Pronouncing Dictionary	5 00
School-Day Dialogues	1 50

S. R. WELLS, 389 Broadway, New York.

### American Artisan and Patent Record.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of Inventors, and protecting the rights of Patentees.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 50 in advance. Single copies, by mail, 6 months, \$1 25 in advance. The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees." BROWN, COOMBS & CO., Proprietors of the *American Artisan*, Mch. 17. No. 189 Broadway, New York.

**Cheapest Bookstore in the WORLD.**—New Catalogue, No. 18, free. Send a stamp, 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROTHERS, 113 Nassau Street, New York.

### Architecture and Building.

—THE CARPENTER AND JOINER, AND ELEMENTS OF HAND-RAILING. With thirty-two Plates. By Robert Riddell. \$7.

THE CARPENTER'S NEW GUIDE. A Complete Book of Lines for the Carpenter and Joinery, and containing a great variety of original Designs: also the Theory and Practice of Stair-Building, including some observations and calculations on the Strength of Timber. By Peter Nicholson. Carefully and thoroughly revised. Sixteenth Edition. \$5.

THE RUDEMENTS OF ARCHITECTURE AND BUILDING, for the use of Architects, Builders, Draughtsmen, etc. Edited by John Bullock. \$3 50.

THE BUILDERS' POCKET COMPANION, containing the Elements of Building, Surveying, and Architecture. By A. C. Smeaton. \$1 50.

HINTS TO YOUNG ARCHITECTS, and to Persons about Building in the Country. Edited by A. J. Downing. \$2.

HOWS FOR ALL. The Gravel Wall, a New, Cheap, and Superior Mode of Building, for the use of Architects, Builders, Engravers.

WOODWARD'S COMEY HOWES. \$1 50.

THE HOUSE. A Pocket Manual of Rural Architecture; or, How to Build Country Houses and Out-Buildings. 75 cents. Sent by mail, post-paid, on receipt of price, by S. R. WELLS, 389 Broadway, New York.

### NEW BOOKS.—CYCLOPEDIA

OF AMERICAN LITERATURE. Embracing Personal and Critical Notices of Authors and Selections from their Writings, from the earliest period to the present day. With 235 Portraits, 425 Autographs, and 75 Views of Colleges, Libraries and Residences of Authors. 3 vols., royal 8vo. \$12.

Supplement to the same, 1 vol. 12mo. \$3.

THE STRUCTURE OF ANIMAL LIFE. Six Lectures, by Prof. AGASSIZ. 46 Illustrations. \$1.

CULTURE OF THE VOICE AND ACTION. \$1 75.

FIRST PRINCIPLES OF CHEMISTRY, by J. RENWICK, LL.D. \$1 25.

BANTING ON CORPULENCE. 50 cts.

HAMMOND ON WAKEFULNESS. \$1 50.

EVANS' MILLWRIGHT'S GUIDE, 8vo, copperplates. \$3.

THE BOOK OF ELOQUENCE. In prose and verse, from the most eloquent Orators and Poets of other days and the present time. \$2.

S. R. WELLS, 389 Broadway, New York.

### New Music.

The Eye that Brightens when I Come. By Godfrey. Composed of "Gardie" and "Mabel" Waltzes. 30 cts.

For Flute or Violin, 15 cts.

Live in My Heart and Pay No Rent. A Characteristic Irish Song. 30c.

For Violin, 15 cts.

Pushing Hard Against the Stream. An excellent Song, with good Motto. 30c.

For Violin, 15 cts.

Dream of the Ball. New Waltzes, by Godfrey. 40 cts.

For Violin, 15 cts.

Wiener Bou-Bons. New Waltzes, by Strauss. 40 cts.

For Violin, 15 cts.

Golden Secrets. New Waltz, by Siedle. 30 cts.

Hill-Side. New Galop, by Beyer. 35 cts.

Very brilliant.

The Grande Duchesse of Gerolstein. All the principal melodies of this popular song, among which are—The Sword of my Father. 40 cts.

For Violin, 15 cts.

Say to Him. 40 cts.

For Violin, 15 cts.

Song of the Letters. 50 cts.

For Violin, 15 cts.

Sabre Galop. 35 cts.

For Violin, 15 cts.

Grande Duchesse Waltzes. 40 cts.

For Violin, 15 cts.

Feather Ball Galop. 35 cts.

SHEET MUSIC, and MUSIC BOOKS, and INSTRUCTION BOOKS for all Musical Instruments, sent by MAIL, free of postage, to ANY ADDRESS in the UNITED STATES, on receipt of the marked price.

FREDERICK BLUME, Publisher, 1125 Broadway, New York, second door above 16th St. Branch, 308 Bowery. 11.



PORTRAIT OF CHARLES FRANCOIS GOUNOD.

**CHARLES FRANCOIS GOUNOD.**

GOUNOD has a symmetrical face, a face indicative of the artist. His temperament partakes of the motive, in good proportion with much of that sanguineous element which inspires animation and sprightliness intellectually, and a love for physical enjoyment and society. He is possessed of much imagination and constructive ability; and a strong development of the organs of Mirthfulness and Tune is apparent.

The whole physiognomy evinces cultivation, affability, and polish. In fact, it is said that his graceful manners and easy politeness make a lasting impression on all who come in contact with him.

He was born in Paris, June 17th, 1817. Like most eminent musicians, he very early in life manifested much musical precocity, and was afforded by his parents the means for cultivating his gift. He studied chiefly under the direction of Halévy, the distinguished composer, and at the age of twenty-one composed the cantate "Ferdinand," receiving for it the first or "Roman" prize, awarded by the French Government to young musicians. The recipients of this prize were entitled to draw a stipend from the Government to defray the ex-

penses of a three-years' course of musical training in Rome. As the composer of the opera "Faust," his name has become familiar "as household words" throughout Europe and America, that opera being one of the most popular among those produced on the musical stage.

Another composition of Gounod's is "Romeo and Juliet," which is better known in Europe, where its performances are said to have received the most flattering welcome.

Gounod resides in Paris, and lives in splendid style.

**PHILANTHROPY DURING THE LATE WAR.—**

Though the taxes levied and collected during the war were heavy, the voluntary benevolent contributions by the people for the aid and relief of the soldiers and their families have amounted to over one hundred and eighty millions of dollars (187,209,608). The contributions for the care and comfort of soldiers by associations and individuals have amounted to over twenty-four millions of dollars (24,044,865). The contributions at the same time for sufferers abroad have been \$380,140, and the contributions for freedmen, sufferers in the riots of July, 1863, and for the white refugees, have been \$639,644, making a grand total, exclusive

of the expenditures of the Government, of more than two hundred millions of dollars (312,274,259).

This work of "Benevolence" we believe to be unparalleled in the history of nations; indeed, we do not remember that the thing on a similar scale has been even so much as attempted. In England, during the Crimean war, and in Germany during the struggle against Napoleon, men and women did much for the comfort and relief of their armies; but nowhere else we believe have such spontaneous and systematic exertions been made, or such grand results accomplished, as in the United States. Nor were the "people" of the South less generous or less patriotic. Such heroic sacrifices as many of them made were worthy of the highest humanity. It is true that many acts of great wickedness and barbarity were committed by brutal men; still, benevolence was often manifested by whites and blacks in the fullest measure. But the grand significance of these contributions lies in the deep and almost universal devotion thus manifested by the people in the cause at stake. All classes have taken part in them,—the widow with her mite, the rich merchant with his thousands, the children of the Sunday-school, the settler of the backwoods, and the American roaming in distant lands, and, for once, unanimity inspired by enthusiasm and a noble patriotism was evinced. If it really is "more blessed to give than to receive," these contributors have indeed made a good investment in the way of "laying up treasures in heaven."

**COMING WINTER.**

All pallid lowers the southern sky  
Its mist-like, dew-damp folds;  
All bleak and lone the trees stand up  
Out on the barren wolds.

The hills now weep for beauty shorn;  
The vales all yellow lie;  
No more the angels' rosy breath  
Will tinge the western sky.

Their purple mantles, fringed with gold,  
Will sweep the air no more,  
For sadly, mutely, listening low,  
They've passed through heaven's door.

And earth is left to winter's reign—  
That dark and dismal night.  
Earth's softest beauty swift hath fled  
To realms of golden light.

FLORENCE BRENTANO.

THE  
**PHRENOLOGICAL JOURNAL**  
AND LIFE ILLUSTRATED.

Is devoted to **The Science of Man**, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in **Choosing a Pursuit**, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 30 cents. Now is the time to subscribe. A new volume began with the July number. Supplied by Booksellers and News-men everywhere.

SAMUEL R. WELLS, EDITOR, 339 Broadway, N. Y.



"RICH," "RACY," "PROFOUND."—Read the ILLUSTRATED ANNUALS OF PHRENOLOGY and PHYSIOGNOMY for 1865-66-67-68, in one vol. On Marriage of Cousins: When to Marry: Right Age. Jealousy: Stammering and Stuttering: Bashfulness. Portraits of Bismarck, Disraeli, Victor Hugo, Hon. Henry Wilson, Bright, Cobden, Brigham Young, Carlyle, Dr. Pusey, Ruskin, Froude, Kings and Queens. "How to Read Character"—a capital Hand-Book. 200 pages, illustrated, 200 engravings, 60 cents. Sent first post by S. R. WELLS, 389 Broadway, N. Y.

## EVERYTHING FOR SCHOOLS.

JUST PUBLISHED—  
A NEW ILLUSTRATED CATALOGUE  
OF  
School Furniture, Apparatus, Globes, Maps, Charts,  
School Books, and other Articles for  
every School.

This Catalogue will be sent FREE on application. All are invited to examine the largest variety of School Merchandise in the United States. Special inducements to Schools. J. W. SCHERMERHORN & CO., 14 Bond Street, New York. Sept. 6t.

### MUSICAL INSTRUMENTS.

<b>VIOLINS,</b> \$3 to \$800.		<b>GUITARS,</b> \$5 to \$85.
<b>ACCORDIONS,</b> \$3 to \$35.		<b>CONCERTINAS</b> \$3 to \$35.
<b>FLUTES,</b> \$2 to \$75.		<b>PIPES,</b> 50c. to \$6.
<b>FLAGEOLETS</b> \$3 to \$15.		<b>CLARIONETS.</b> \$5 to \$50.
<b>BANJOS,</b> \$3 to \$35.		<b>DRUMS,</b> \$3 to \$35.

A PRIZE LIST has been prepared expressly with a view of supplying customers at a distance, with MUSICAL MERCHANDISE of every description at the lowest N. Y. prices. Special care is given to this department, and customers can rely upon receiving as good an article as were they present to make the selection personally. Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which can be sent by mail post-paid on receipt of the marked price. Also any pieces of Sheet Music, Music Books, &c., of which catalogues are furnished on application. Send stamp for price list. For list of New Music, see advertisement in another column.

June 1y  
**FREDERICK BLUME, 1125 Broadway, N. Y.,**  
SECOND DOOR ABOVE 25TH STREET.

### BROOK'S PRIZE MEDAL SPOOL COTTON,

All Numbers, from 8 to 150, on Spools of 200 to 500 Yards.



This thread took the only Prize Medal awarded to Spool Cotton at the Great London Exhibition in 1851, and the only First-Class Prize Medal at the Paris Exposition in 1855, also a Gold Medal at the Paris Exposition in 1867, thus establishing its superiority over all competitors.

It is SMOOTH, STRONG, and ELASTIC, and, for hand or Machine use, is the BEST and CHEAPEST in the market, there being NO WASTE FROM BREAKING.

The undersigned, Sole Agents for the Manufacturers in the United States, have constantly on hand, in WHITE, a full assortment of

**BEST SIX-CORD CABLE-LAID SOFT-FINISHED,**

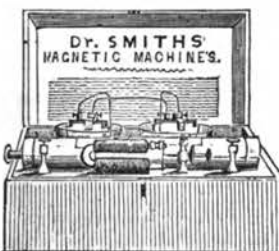
In cases of 100 dozen each, assorted numbers, and in packages of 10 dozen each, solid numbers; also, a full assortment, in WHITE, BLACK, and COLORED, of

#### Brook's Celebrated Patent Glace Finish,

In cases of 100 dozen each, assorted numbers, or in packages of 10 dozen each, solid numbers. Orders solicited and promptly executed by

**WM. HENRY SMITH & CO., Sole Agents,**  
No. 61 Leonard Street, N. Y.

### ELECTRO-MAGNETIC MACHINES FOR MEDICAL PURPOSES.



The only Electro-Medical Apparatus having a strong direct current, as well as a to and fro current. A direct current without intensity in a medical point of view is of no value at all. The direct current at its negative pole, is powerfully tonic and contractive, while at its positive pole it is diametrically the reverse.

It draws all metallic poisons from the human system at its negative pole, and when a tonic or contractive action is required, as in hemorrhages and other relaxed conditions of the body, closes the capillaries at once, stops the effusion of blood and gives vigor to the system.

This machine is universally recommended by all lending physicians throughout the United States and Canada, as having double the magnetic power of any other machine.

It is self operating and is in a neat portable

black walnut case. Price with single cup battery \$18, double cup \$20. Send for circular.

Address, **CHARLES F. SMITH,**  
Son of the late Dr. Samuel B. Smith,  
**309 Broadway, New York.**

July 1y.

**TYPES OF MANKIND; OR ETHNOLOGICAL RESEARCHES** based upon the Ancient Monuments, Paintings, Sculptures and CRANIA of Races, and upon their Natural, Geographical and Biblical History, illustrated by Selections from the Papers of SA GEORGE MORTON, M.D., (late President of the Academy of Natural Sciences at Philadelphia). By J. C. NORT, M.D. and GEO. R. GLIDDEN. Sent by Express \$5.00, or prepaid by mail, \$5.50. S. R. WELLS, 389 Broadway, N. Y.

## THE POPULAR PAPER THE EVENING MAIL

CONTAINS ALL THE

LITERARY, ART, SOCIETY AND GENERAL NEWS

*Has a very Large Circulation,  
and is growing in popularity daily.*

**CHARLES H. SWEETSER,**

EDITOR AND PROPRIETOR,

No. 229 Broadway.

## FOLDING SPRING MATTRESSES



Pack in small space, and a light to handle. A good Spring Mattress was always real luxury. We make the Comfortable and Durable satisfactory to the most fastidious, and within the reach of persons of Moderate means. Call or send for our Illustrated Circular with prices. Mattresses, Beds, Bolsters, Pillows, Comforters, Blankets.

2t.

S. P. KITTLE, 17 Bowery, N. Y.



AGENTS WANTED for this Wonderful Book. Endorsed by 100,000 persons. Sells at sight to all Classes. Terms to Agents and subscribers unprecedented. A copy given to any person who will procure a good Agent. Address J. W. GOODSPEED & Co 143 Lake street, Chicago, Or, 57 Park Row, N. York.

### National Temperance Almanac

THE NATIONAL TEMPERANCE SOCIETY has just issued a Temperance Almanac for 1868, containing Statistical Anecdotes, Stories, Illustrations, a Directory of all Temperance Organizations in New York City and Brooklyn, together with great variety of other valuable matter for every friend of Temperance in the land. Price 10 cents. Address, J. N. STEARNS, 172 William St, N. Y. City.

## HOMŒOPATHIC MUTUAL LIFE INSURANCE CO.

No. 231 Broadway, New-York.

This company insures all good Lives at

LOWER RATES THAN ANY OTHER NEW YORK COMPANY,

And makes a deduction from those rates to

**PERSONS USING THE HOMŒOPATHIC PRACTICE.**

Females insured without additional rates.

D. D. T. MARSHALL, President.  
ELIZUR WRIGHT, Consulting Actuary.  
A. HALSEY PLUMMER, Ass't Secretary.

JAMES CUSHING, Jr., Vice-President.  
EDWARD A. STANSBURY, Secretary.  
STEWART L. WOODFORD, Counsel.

MEDICAL EXAMINERS.

E. M. KELLOGG, M. D.,

J. W. MITCHELL, M. D.

AGENTS & SOLICITORS WANTED. SEND FOR DOCUMENTS



**AMERICAN MINERS! MECHANICS!**

**Capitalists! Geologists!**

**Mineralogists! Metallurgists!**

**COAL AND IRON TRADERS!**

New York City is the great money-centre of the Continent, to which flock those needing capital to develop mines, and those desirous of investing in legitimate mining. It is also the focal point of the railway and telegraph systems, and accordingly of American mining, milling, metallurgical, mineralogical, mechanical and other news. Hence every American directly or indirectly interested in mining and kindred professions or pursuits, should subscribe at once to the

## American Journal of Mining,

ILLUSTRATED), published here EVERY SATURDAY at noon. Since its establishment, March 1866, this Journal has been warmly and frequently raised by the Home and Foreign Press, the Professions, the Trades, and general Public for its reliability, comprehensiveness and infinite superiority every respect to any other of the kind ever published in America. Send for a specimen copy (free) and judge for yourselves.

**Sixteen pages with 39 wide columns of reading matter!**

**Subscription \$4 per annum.**

Address **WESTERN & COMPANY,**

*Journal of Mining Office,*

No. 37 Park-Row, New York City.

Sept. 11

"FIGHTING AGAINST WRONG,  
AND FOR  
THE GOOD, THE TRUE AND THE BEAUTIFUL."  
**THE**  
**Little Corporal**  
is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country.  
is edited by ALFRED L. SEWELL, and  
EMILY HUNTINGTON MILLER.  
Times begin July or January. Back No. supplied.  
Terms, One Dollar a year; Sample copy ten cents.  
**REMARKABLE INDUCEMENTS are offered to those**  
who wish to raise clubs.  
Address, ALFRED L. SEWELL, Publisher,  
CHICAGO, ILL.

## Footprints of Life;

OR, FAITH AND NATURE RECONCILED. A Poem in Three Parts. By Philip Harvey, M.D. Part 1st—The Body. Part 2—The Soul. Part 3—The Deity. Something new. Price \$1 25. Sent by mail, post paid on receipt of price, by S. R. WELLS, Publisher, 389 Broadway, New York.

## ORATORY

SACRED AND SECULAR; or, the EXTEMPORANEOUS SPEAKER. Including the Chairman's Guide. By William Pittenger, with an Introduction by Hon. John A. Bingham. A clear and succinct Exposition of the Rules and Methods or practice by which Readiness of Thought may be acquired, and an acceptable style, both in composition and gesture obtained. Price \$1.50. S. R. WELLS, Publisher.

"**AMERICAN SCHOOL INSTITUTE**" By 13 years is proved a reliable Educational Bureau.  
For aiding all who seek good teachers;  
For representing teachers who want positions.  
Demand is now brisk. See APPLICATION FORM.  
Send also for AMERICAN EDUCATIONAL MONTHLY.

J. W. SCHERMERHORN, A. M., Actuary,  
"AMERICAN SCHOOL INSTITUTE,"  
Oct 81. 14 Bond St., New York.

**THE WEBER**  
 **PIANOFORTES.**  
are pronounced by the Musical Profession the Conservatory of New York.  
The Best Pianofortes Manufactured,  
Because of their immense Power, Equality, Sweetness and Brilliancy of Tone, Plastic Touch, and great Durability.  
A Descriptive Circular sent on application,  
WAREHOUSES, 429 Broome St., N. Y.

"Unquestionably the best sustained Work of the kind in the World."

## HARPER'S MAGAZINE.

The most popular Monthly in the world.—*New York Observer.*

We can account for its success only by the simple fact that it meets precisely the popular taste, furnishing a pleasing and instructive variety of reading for all.—*Zion's Herald, Boston.*

"A complete Pictorial History of the Times."

"The best, cheapest, and most successful Family Paper in the Union."

## HARPER'S WEEKLY.

The model newspaper of our country—complete in all the departments of an American Family paper—HARPER'S WEEKLY has earned for itself a right to its title, "A Journal of Civilization."—*New York Evening Post.*

This paper furnishes the best illustrations. Our future historians will enrich themselves out of HARPER'S WEEKLY long after writers and printers and publishers are turned to dust.—*New York Ecologist.*

The articles upon public questions which appear in HARPER'S WEEKLY from week to week form a remarkable series of brief political essays. They are distinguished by clear and pointed statements, by good common sense, by independence and breadth of view. They are the expression of mature conviction, high principle, and strong feeling, and take their place among the best newspaper writing of the time.—*North American Review, Boston, Mass.*

"A Repository of Fashion, Pleasure, and Instruction."

## HARPER'S BAZAR.

HARPER'S BAZAR will be not only a journal of Fashion—and fashion is a great power in the world—but something more; a publication calculated to be of the utmost service in the work of disseminating sound views on many social subjects, and in helping to promote the cause of education. We believe the undertaking to be quite original; for no other periodical of the kind is now published; and we are certain it will be entirely successful, not only as a business enterprise, but in respect to those high offices of journalism which concern the entire country.—*Boston Traveller.*

The BAZAR, as an intelligent critic upon all feminine topics, will doubtless become the *Queen* of American newspapers.—*Albion.*

A centre to which taste will look for its expression.—*New York Evening Mail.*

HARPER'S BAZAR has made its first appearance, and the completeness of its furnishings, both artistic and literary, warrant us in ascribing to it at once the position of leading fashion paper in America.—*Home Journal.*

## TERMS FOR

### HARPER'S MAGAZINE, WEEKLY, AND BAZAR.

HARPER'S MAGAZINE, One Copy for One Year . . \$4 00  
HARPER'S WEEKLY, One Copy for One Year . . 4 00  
HARPER'S BAZAR One Copy for One Year . . 4 00

Harper's Magazine, Harper's Weekly and Harper's Bazar, to one Address, for One Year, \$10 00; or any two for \$7 00

**HARPER & BROTHERS,**

Franklin Squares, New York.

**American Pronouncing Gazetteer of the World.** Revised edition. 10,000 new Notices, and the Pronunciation of 100,000 Places. No Library complete without it. Price \$10. Sold by S. R. WELLS, 389 Broadway, N. Y.

**EMPLOYMENT—Will it Pay?** How much can I make? Take an Agency for the Book—"How to Write, How to Talk, How to Behave, and How to Do Business," \$2.25 and "NEW PHRENOLOGY," 1,000 engravings, \$3. "JESOP'S FABLES," Pictorial Edition, \$1. "POPE'S ESSAY ON MAN," finely illustrated, \$1. "ORATORY, Sacred and Secular," \$1 50. "LIFE IN THE WEST," \$2. "SELF-EDUCATION," \$4. Send Stamps for Terms to S. R. WELLS, No. 389 Broadway, N. Y.



Now Ready—**ILLUSTRATED ANNUAL of Phrenology and Physiognomy for 1869.**  
80 pages. 50 Illustrations. Price 25 cents. S. R. WELLS, Publisher, 389 Broadway, New York.

DEC., No. 6.

VOL. 48.—1868.

A MONTHLY MAGAZINE.  
Devoted to Science, Literature, and  
General Intelligence, especially to  
Phrenology, Physiology, Physiognomy, Psychology, Educa-  
tion, and to all those progressive  
measures calculated to Reform, Ele-  
vate and Improve Mankind socially,  
Intellectually and Spiritually. Em-  
bellished with numerous Portraits  
of a Life, and other Engravings.  
Published the first of every month.



**SUBSCRIPTION TERMS.**  
For a Single Copy, a year, - \$3.00  
For Five Copies, a year, - 12.00  
For Ten Copies, a year, - 20.00  
And an extra Copy to the Agent.  
For Fifteen Copies a year \$30,  
and a copy of 'NEW PHYSIOGNOMY.'  
Twenty Copies a year, \$40, and a  
"Student's Set," worth \$10. Sub-  
scriptions will be received for one,  
or for five years, at the above rates.  
S. R. WELLS, 389 B'dway, N. Y.



**THE TEMPERANCE REFORMATION:** Its History from the First Temperance Society in the United States to the Adoption of the Maine Liquor Law. By Armstrong. New Edition. Now ready. \$1.50. Address S. R. Wells, New York.

## TICKNOR & FIELD'S NEW BOOKS.

### WHAT ANSWER? A Story of To-Day.

By ANNA E. DICKINSON. One Volume. 16mo. \$1.50.

This story is attracting a large share of public attention, both by the high reputation of the author as a popular lecturer, and by the unusual interest of the story itself. While it charms those who read for entertainment merely, it has a peculiar interest to all thoughtful readers in its bold and earnest treatment of some of the leading political and social questions of the day. It deals with many of the most striking events of the past few years, and is written in that graphic and picturesque style which has made Miss Dickinson's lectures so popular.

"By connecting her plot with the events of the war, so familiar to all, the author has secured a deep hold on the attention of the reader. There is much force in the characters, much action in the movement of the story, and much eloquence in particular passages."  
\* \* \* It must have a rapid and wide sale."—*Springfield Republican*.

"What Answer?" is, in every page, characteristic of its author. No reader will complain that it is weak and dull. The style of the book is terse, strong and forcible. The descriptions of events are always interesting, and sometimes highly dramatic in their effect. In the tenderer passages, the lovers' last interviews, the farewells for the war, the hospital scenes, there is also power, pathos and sympathy, worthy and honoring the woman who describes them. That the book will have a wide and profitable sale there is no doubt."—*Cincinnati Commercial*.

### THE NEW ENGLAND TRAGEDIES.

By H. W. LONGFELLOW. 1 vol. 16mo. Cloth, \$1.50; Half Calf, \$3.00; Morocco, \$4.50.

This new volume contains two Poems in Dramatic form,—one dealing with the persecution of the Quakers in New England, and the other with the Witchcraft delusion. The positive, sombre atmosphere that broods over the personages and events of the periods included in these Poems is admirably reproduced; the weird and tragic tone of thought then prevalent is skillfully represented, and the pathetic character of many incidents is vividly described. LONGFELLOW'S genius is strikingly manifest throughout the entire volume.

### Passages from the American Note Books.

By NATHANIEL HAWTHORNE. 2 vols. 16mo. \$4.00. Ready Oct. 24.

The many admirers of Hawthorne will be delighted with these selections from his Note-Books. They consist of hints for stories, short descriptions of striking scenes, bits of characterization, sketches of travel, and suggestive reflections peculiarly characteristic of the author. Every sentence bears the unmistakable stamp of Hawthorne's genius.

### THE HALF-DOLLAR TENNYSON.

TENNYSON'S Complete Poetical Works in one volume. Handsome Paper Cover, 50 cents.

This edition is from new types, set in double columns, printed on good substantial paper. It has a handsome paper cover, with a vignette head of TENNYSON, from the latest London photograph. The cheapness and elegance of this edition, combined with the unrivalled excellence of its contents, will give the Half-Dollar Tennyson a wide circulation.

#### EDWARD EVERETT HALE.

**If, Yes and Perhaps.** Four Possibilities and Six Exaggerations, with some Bits of Fact. 16mo. \$1.60.

This volume contains "The Man without a Country," one of the most popular stories ever published; and also "My Double and how he undid Me," "Christmas Waits in Boston," and several other stories and sketches, all marked by a vigor of thought and a pungency of expression which rank them among the best of their kind in American literature.

#### WASHINGTON GLADDEN.

**Plain Thoughts on the Art of Living.** Designed for Young Men and Women. 16mo. \$1.50.

Mr. Gladden's thoughts are directed to dress, manners, conversation, religion, amusement, marriage, habits, culture, and like themes. We do not at the instant recall any volume better calculated to convey right impressions of the objects of life and of the best methods for its conduct in such departments as are opened by the author. It is eminently fit to be placed in the hands of the young of both sexes. —*Philadelphia North American*.

#### GEORGE ELIOT.

**The Spanish Gypsy.** 16mo. \$1.50.

"The Spanish Gypsy" places the author among the most prominent names of this poetic generation. In largeness of view, depth and fertility of thought, range of knowledge, force of characterization, and purity of style, this poem lifts George Eliot above even Mrs. Browning, for even in "Aurora Leigh" there is nothing which, in respect to impassioned imagination, is equal to the last two books of "The Spanish Gypsy." —*Boston Transcript*.

#### CHAS. READE and DION BOUCICAULT.

**Foul Play.** With Illustrations. Cloth 1.50; Paper, 75c.

"Crammed with incidents the story is yet never obscure. The authors have constructed the story with marvellous skill; the characters are each distinct and real; the plot is full of dramatic effects; and the style is bold and vigorous, yet graceful and flowing. Du Maurier's illustrations add largely to the value of the volume, which everybody will be eager to peruse. It is certainly the sensation of the early summer." —*New Bedford Mercury*.

#### OWEN MEREDITH.

**Chronicles and Characters, and other New Poems.** 2 vols. Cabinet Edition, \$4.00. Blue and Gold Edition, \$3.00.

"This work exhibits a very wide range of culture and an original and wonderful gift of fancy and imagination, and embodies in a very graceful form the fruits of learning and profound philosophical insight and speculation—characteristics of the author's former works, but shining out resplendently in the present work." —*Hours at Home*.

#### JOHN G. SAXE.

**Complete Poetical Works.** In one elegant volume. \$2.50.

"A superb volume, giving all the author's poems recently published, and containing thirty new pieces, which cannot fail to recommend it to the host of admirers of its author, a man of true genius, and who long since won popular favor, which he has honorably kept. Of all our poets, his writings afford the best pictures of every-day life and manners, and therefore they will maintain their place." —*Boston Traveller*.

#### GAIL HAMILTON.

**Woman's Wrongs.** 16mo. \$1.50.

"It will do more than anything that has yet been written, by man or woman, to put the whole woman question, so called, in a fresh, clear, and fair light before the public." —*Springfield Republican*.

#### AGASSIZ.

**A Journey in Brazil.** Fourth Edition. 8vo. Illustrated. Cloth, \$5.00; Half Calf, \$8.00.

"It is very interesting throughout, nay, charming, and is written in so agreeable a style that neither the education nor the insight of a savant is necessary to enjoy the whole of it." —*Boston Advertiser*.

### Mental & Social Culture.

For Families and Schools. By L. C. Loomis, A.M., M.D., President of Wheeling Female College. Contents: I. How to Obtain Knowledge; H. Observation, Reading, Lectures, Conversation, and Meditation Compared; III. Rules relating to Observation; IV. Of Books and Reading; V. Judgment of Books; VI. Of Living Instructions and Lectures; VII. Rules of Improvement by Conversation; VIII. Practical Hints; How and When to Speak and What to Say; IX. Of Study or Meditation; X. Of Fixing the Attention; XI. Of Enlarging the Capacity of the Mind; XII. Of Improving the memory; XIII. Of Self-Culture; XIV. A Cheerful Disposition; XV. Politeness; XVI. Practical Hints on Behaviour. Sent, post paid, for \$1.  
J. W. SCHERMERHORN, & CO., Publishers, 14 Bond Street, New York.

### Smoking and Drinking.

By James Parton. 16mo. Paper, 50 cents; cloth \$1. This volume contains three articles on Smoking and Drinking, recently contributed to *The Atlantic Monthly*, by Mr. Parton, with a Preface. These have attracted unusual attention both from the public and the press. They deal thoroughly and candidly with topics of great individual and social interest, and should be read by all.

The *Tribune* says: "His impressive statements on the Subject of Drinking are of more value than the cause of temperance than volumes of ill-aided rhetoric."

Every one of our Readers should have a copy of this book. Sent by mail, post-paid, on receipt of price, by S. R. WELLS, Publisher, 889 Broadway, New York.

### A Popular Picture, and a

first-class Magazine.  
Messrs. Daughaday & Becker, the enterprising publishers of *Our School-day Visitor*, Philadelphia, have just published a large, original, finely executed steel plate engraving, entitled,

GENERAL GRANT AND HIS FAMILY, from the hand of the celebrated Sartain, which is destined to be one of the most popular pictures of the day. Six persons, three equestrian figures. Every member of the family is as faithfully likenesses as the photographs, which were given to the artist from the hands of the General himself, have power to express. This work has cost months of skilled labor, and more than One Thousand Dollars in cash, and readily sells for \$2.50, its regular price.

This magnificent picture and a copy of *OUR SCHOOL-DAY VISITOR*, one of the oldest, handsomest, and cheapest Young Folks' Magazines in this country which alone is worth \$1.25 a year, will both be sent to every subscriber for 1867, for \$1.50. Where clubs are formed, a still greater reduction.

The *Visitor*, is a live, high-toned monthly for the Young of to-day. Neither sectarian nor sectional, yet soaring sentimentality, is independent in all things. Its aim, the instruction, amusement, and elevation of our young people everywhere.

Please send ten cents at once for sample number of the *Visitor*, and Circular giving the origin and complete description of this large and elegant engraving, and full list of Premiums for clubs.

A rare chance. Agents wanted everywhere.

Address.  
DAUGHADY & BECKER, Publishers,  
424 Walnut St., Philadelphia, Pa.



\* \* For sale by the Booksellers. Sent, post-paid, on receipt of price, by the Publishers,

TICKNOR & FIELDS, Boston and New York.

**MEDICAL ELECTRICITY:** embracing ELECTRO-PHYSIOLOGY and ELECTRICITY as a Therapeutic, with special reference to practical Medicine; showing the most approved Apparatus, Methods and Rules, for the Medical Uses of Electricity in the Treatment of Nervous Diseases. By A. C. GARRATT, M.D. Revised and Illustrated. Price post-paid \$6.50. Address S. R. WELLS, 339 Broadway, N.Y.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, DECEMBER, 1868.

[VOL. 48.—No. 6. WHOLE No. 360.]

Published on the First of each Month, at \$3 a year, by  
the Editor, S. R. WELLS, 389 Broadway, New York.

## Contents.

PAGE	PAGE
Henri Rochefort..... 201	Thomas H. Stockton, D.D..... 216
Phrenology in the School-room 202	Night.—Miraculous Healing... 217
Manhood and its Development 204	Retrospection..... 218
Concentrated Progress of the	End of the Voyage..... 219
World..... 205	Do as Others Do..... 219
"Just"—Neither More nor Less 206	Autumn..... 220
Light Literature..... 206	Premiums..... 221
The Body—What is its King? 207	Progress in Co-operation..... 221
The Abuse of Drugs..... 208	Poor Haven Harbor and the
Advantages of Crying..... 208	Commerce of Lake Ontario. 222
Phrenology in the West..... 209	A Dream..... 224
Kisses..... 210	An Ideal Chalice..... 224
A Woman's Work upon the	Smoking on the Street Ball-
Prusso-Austrian Battle-field 210	way Cars..... 226
Comfort..... 211	Literary Notices..... 227
Marriage a Wife..... 212	To Our Correspondents..... 229
Henry Edward Manning..... 213	Publisher's Department..... 230
The Angel Guide..... 214	General Items..... 230
How to be Miserable..... 214	The Mink..... 234
Notes on the Inhabitants of	An Architectural Curiosity... 236
Brazil..... 214	A Good Temperance Story... 236

## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

**HENRI ROCHEFORT,**  
EDITOR OF THE "LANterne."

HERE is a young, wide-awake, clear-minded, highly educated, outspoken, incautious, frank, free, "high-pressure," republican Frenchman. He has a sort of no-fear, don't-care expression, which would look even an emperor in the face and say, "Who are you?" He is versatile, racy, emphatic, combative, sarcastic, critical. How much of the milk of human kindness, how much humility, penitence, or compunction he possesses, this deponent sayeth not. His religion will not deter him from playing the mischief with aristocratic royalty, and self-elected legislators, emperors, and other upstarts. So long as he continues to ventilate the wickedness of his own country, we will say nothing to him about that Scriptural sarcasm,



PORTRAIT OF HENRI ROCHEFORT, EDITOR OF THE "LANterne."

namely, "Physician, heal thyself." He is young, and, it is hoped, will improve. We give below a sketch, mainly founded on an article entitled "Der Lanternemann," in *Der Gartenlaube*, a Leipsic publication.

M. Henri Rochefort, whose *Lanterne* has created the latest excitement in France, and attracted the attention of the intelligent in other European countries and in the United States, is the son of the Marquis de Rochefort Lucay, and has, as yet, only attained his thirtieth year. He is a tall, slender man, with a high forehead and well-defined features,

though the mustache partly hides the expression of the mouth.

Not being familiar with the history of his childhood, we are unable to say whether or not, at an early age, he exhibited any remarkable talent. As a boy, the accounts of him are meagre, and with the exception of one or two favorable mentions during his school-days, and one literary performance, in which a prominent Frenchman discovered the manifestation of an embryo genius, we have little satisfactory knowledge of him until he came upon the political field.

He was at one time one of the officers of the Prefect of the Seine, Haussmann, and afterward Inspector of Fine Arts. He attained, also, some note as a critic, in which he displayed the same fearlessness which characterizes him as a politician. In the course of a criticism of one of Gérôme's pictures, "The Execution of Marshal Ney," he happened to say that "no one ever merited death more than Ney, and that in going over to the standard of Napoleon, after the Emperor's return from Elba, he acted more from ambition than patriotism." The consequence of this plain speaking was a challenge from the Prince de la Moskowa, son of the Marshal. In his reply, Rochefort insists that a writer has a "perfect right to criticise the acts of eminent men," that he should be held personally responsible only for a misstatement of facts, and that if he can not be allowed to set forth his own opinion with regard to the public acts of the Generals of 1815 without fighting their descendants, then "we must lock up histories and put the keys in our pockets," and concludes the letter as follows: "There is a question of principle involved which I am unwilling to compromise. To comply with the request of the Prince de la Moskowa would be to accept the rôle of insulter, which I reject with all my force. I have fought, as perhaps you are aware, several duels, often for very trifling causes, but at least they did not affect the right of judgment. I consequently refuse to set a bad example to my colleagues—that is to say, I decline to give the Prince satisfaction by arms."

Rochefort finally entered journalism, first on *Charivari*, then on *Nain Jaune*, and afterward on *Figaro*. On the latter he remained for several years, and ranked as one of the most brilliant and best paid of its contributors; but a warning voice from the Minister of the Interior whispered that unless the ceaseless barking around the heels of government be stopped, the days of the *Figaro* would be numbered. To this event we owe the establishment of the *Lanterne*. Rochefort made a pretense of not believing this, and in his finely sarcastic style proceeded to illustrate the idea, holding it beneath the dignity of a Minister to command an editor into his presence in order to say to him, "You have a contributor who is distasteful to me. Get rid of him, or don't be surprised to find your paper meet a sudden death." Besides, this would offend against the articles of the Code, and must therefore be impossible. So he wrote to the Minister, "taking care to sweeten every line with compliments and to adopt a servile tone," asking permission to establish a political paper. The new law on the press passed, and M. Rochefort was at liberty to publish his paper on payment of a *sou* stamp on each copy. "He notes the alteration of the law, and says the Government have sold him the right to say all the disagreeable things he pleases about them at the rate of five centimes (about a cent) a paper."

There is truth in this, for of course the more disagreeable things he says the more the paper will sell, and consequently the more will be the revenue returned to the Government. But the *Lanterne* is established, and henceforth the name of Rochefort is famous. It is a weekly pamphlet of fifty-six pages in a red cover, "with a picture of an open lantern suspended by a rope," and said, by one of our magazines, to be, in size and external appearance, very much like a "dime novel."

Rochefort is the satirical representative of the *émeute* side of the liberal principle in the Second Empire. As a public man he holds nothing sacred. That he has done good service is, perhaps, unquestioned, but he might have done better service if his probing-knife had been of more finely tempered steel. He thoroughly enjoys his work, and enters into it with his whole heart. The *Lanterne* is entirely written by himself, and has obtained a popularity previously unheard of in France. The Emperor, the ministry, and all other government officials come in for a share of his wholesale contempt. But then he tells the truth about them, and that to their faces; a thing no man ever dared to do before—and the truth is what the people want to hear,—they have been furnishing for it for years. A starving man does not stop to cavil at bread because it is made of wheat-meal instead of superfine flour.

The French people were startled by his intrepidity and brilliancy; he had their sympathy from the beginning, and was raised to the rank of a hero by his own daring, and the unjust action of the Government toward him. The *Lanterne* was in everybody's hands; when with the second number the circulation had reached 30,000, the administration forbade its sale at the newspaper stalls, and the next week the circulation ran up to 80,000, and since, to a 150,000, and it is estimated to have at least a million readers in all parts of France. The very name, says a correspondent of a New York daily, has come to be so popular that it is "of commercial value, so that dealers in matches, sweet biscuit, and other small wares, find it to their account to offer them to the public in wrappers printed and colored in imitation of the cover of the *Lanterne*."

In the mean time the forbearance of the Government ceased, and with No. 11 the police seized the greater part of the edition before it had left the hands of the printer, and "even snatched copies from the hands of persons reading it in the streets." The libelous Imperial organ, the *Inflexible*, had been unable to cope with the straightforward truth of Rochefort, and the police must be sent to its assistance. At last the officially sustained *Inflexible* had in preparation a new number in which it was no longer satisfied with attacking the editor of the *Lanterne* himself, but had coined a net-work of slanders which should reach him through his daughter, a little girl being educated in one of the best schools in Paris. This raised in him a storm of indignation, and after

having attempted by remonstrance, challenge, and every other legal means, to secure the suppression of the libel, he struck the printer, in consequence, immediately instituted a suit against him. The suit was decided against Rochefort, who now finds himself for this, for the publication of Nos. 11 and 12 of the *Lanterne*, sentenced to twenty-nine months imprisonment and a fine of 20,200 francs,—\$4,040.

The impossibility of a liberal editor obtaining justice in Paris has been abundantly illustrated of late, and M. Rochefort can not be blamed that he has taken it into his own hands and fled to Brussels, from which city he issues No. 13 of the *Lanterne*, the light of which evidently intends to keep shining. In number he announces that he shall stay on this side of France, "and change his place of residence from time to time so as not to bring neighboring nations into diplomatic embarrassments with his native country." No. 14, therefore, though published at Brussels, is dated from Amsterdam.

The *Independence Belge*, a week or two ago, publishes a characteristic letter from him, in which admirably portrays the inconsistency of royalty: "I had prepared for circulation in Paris, on Saturday, September 5, a number of the *Lanterne*, wholly and solely composed from the first to the last line, of extracts from the political works of Prince Louis Napoleon, now Napoleon III. This number appeared revolutionary to the many printers whom I asked to print it, that not one of them would dare to run the risk of doing so. The fifteen number will, therefore, like the fourteenth, be published abroad."

In private life M. Rochefort is cordial and unpretending. He is also reported charitable, and it is certain that he gave 500 francs to a family of a fireman who recently lost his life while arresting the progress of a fire. It is with regret that we must add that he is excessively prodigal, so that little remains from the enormous income which he received during the gala days of the *Lanterne*, which still remains the hope of a large class of French liberals in spite of the vigilance of the authorities.

**FRIENDSHIP REAL.**—Some true heart has given expression to his generous nature in the following beautiful sentiment: "Never desert a friend when enemies gather around him. When sickness falls on the heart, when the world is dark and cheerless, is the time to try true friend. They who turn from a scene of distress betray their hypocrisy and prove that interest moves them. If you have a friend who loves you and studies your interest and happiness, be sure and sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love is not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? The true friend denies its worth who never loved a friend, and labored to make a friend happy."



### PHRENOLOGY IN THE SCHOOL-ROOM.

[The following interesting address was delivered before the Wisconsin Teachers' Association, at Milwaukee, July 22d, by Mr. T. C. CHAMBERLIN, Principal of the Delevan High School. Aside from its intrinsic merit it is an encouraging exponent of the progress made by the only safe science of mental phenomena in that most important sphere of human endeavor—the instruction of youth.]

THE work of a teacher is the development and equipment of the mind. Mind is the substance or essence wrought upon. Mind is that which must be molded, expanded, and adorned. Mind is the *subject-matter* of the teacher's labors. A thorough knowledge of mind is, then, necessary to rational instruction. Can we rationally cultivate that of which we are ignorant? Can the engineer control and direct the mighty forces of steam without a knowledge of the parts and powers of his engine? Can the teacher control and direct the still more potent energies of the mind while ignorant of its faculties and their functions? Without a thorough knowledge of human nature, how are we better as teachers than the old alchemists as professors of chemistry? Without this knowledge, what are our methods but imitations of old-time customs; what are our innovations but hazardous ventures? Electricity was not, *could* not be controlled and utilized till its laws were known. So neither can mind be educated rationally without a knowledge of its laws. I have stated my subject—mental philosophy as an *aïd* in teaching. I should have stated it, mental philosophy a *necessity* in teaching. For if there be successful teaching without a practical knowledge of human nature, it is the result of sheer good luck or servile imitation. And here I may state that by mental philosophy I mean simply a knowledge of human nature. What can be more absurd than the attempt to develop and furnish a mind of whose nature, composition, and mode of action we are ignorant.

#### PRIMARY REQUISITES.

We need, then, fundamentally, a clear apprehension of the faculties and functions of the human mind; not only of the human mind in general, in the mass of mankind, but in each individual pupil. It is not enough to know that the mind is composed of the intellect, the sensibilities, and the will, but we need to know to what extent, in what proportion, these severally exist in each pupil under our charge. We need to know what are the predominant and what the inferior faculties, in every case—in short, the entire mental composition of the child. And not only should we thus know the mental *constitution* of man in general, and our pupils in *particular*, but we should clearly understand how that constitution *acts*, and here also not only universally, but individually. It is not sufficient that we know how nine persons out of ten will act under given circumstances, if the tenth, who is our pupil, will act differently; we should know how that tenth one will act. All mankind have the same faculties, and these have the same functions; but they

are possessed by individuals in different degrees.

To know this difference is all-important to the teacher. I repeat, we should clearly understand these four things: The constitution of the mind in general; the activity of mind in general; individual mental composition; individual mental bias. But is such knowledge within our reach? Does nature reveal such a treasure-house of intellectual wealth? Has she furnished the data? This is the problem of the ages.

#### NATURE THE TEACHER.

On general principles, I answer yea. Great necessities in nature are always supplied from her own boundless resources.

Far back in the dim ages of geological history, when the earth was a vast wilderness or an untraversed sea, when no man existed, when not even a living animal walked the face of the earth to foreshadow his coming, nature foresaw his great necessities and garnered up her exhaustless stores. Side by side, layer upon layer, lie the iron and the coal, and deep beneath the springs of oil. And shall nature thus lavish her material supplies and neglect the infinitely weightier interests of the mental world? Has she thus favored the manufacturer and forgotten the educator? Nay, verily, the requisite materials, the needed data *are* given.

Every one has some way of judging human nature, and prides himself in being particularly expert in so doing. It is universally conceded that character is indicated somehow, aside from action, and that naturally. But if so, then it must be on the basis of natural law, for nature never acts otherwise. There should then be a system (discovered or undiscovered), based upon scientific principles, by which character may be known, through which the great educational necessity may be supplied.

#### THE TWO SYSTEMS COMPARED.

Let us examine the systems of mental philosophy that are now advanced. But two deserve our attention, and they differ widely in their mode of investigation and the results obtained, but are by no means contradictory. The first attempts by an investigation of the ordinary activities and special phenomena of mind to discover its faculties and their functions, and to present an analysis of the mind and its activities. It studies mind directly, without regard to its connection with matter, at least without making matter a medium of investigation. This system has appropriated the name mental philosophy, or "metaphysics." I shall use the latter term as being most distinctive. What are the contributions of this system to our necessities? An analysis of the mind and a sketch of its activities.

It, however, proposes no means of determining the psychical endowments or activities of the individual. The deductions of metaphysics are comprehensive rather than specific, as regards their application to man. Its value as an educational auxiliary must then be confined to generalities. This system presents a

noble study, the product of deep thought and severe intellectual application. Its consideration elevates, intensifies, and ennobles the mind. But while we thus admire, we must search elsewhere for that practical, specific knowledge of human nature that our necessities demand.

The second system to which our attention is directed differs from the preceding, fundamentally, in considering mind not separately, but in its connection *with* and manifestation *through* matter.

We know nothing of mind except in its relation to matter. Mind affects matter; matter affects mind. Nay, mind is the union of spirit with matter; or, rather, mind is spirit manifested through matter. Beyond the bonds of this matrimony we can not go. Divorce is death. Upon the condition of this relationship, this system, together with its investigations, is based.

So far as our observation goes, nature provides a specific organ for every separate function. The mind must, then, possess its organ, and if composed of distinct faculties having separate functions, these must each possess its organ. Pre-eminently is this true, since mind is spirit manifested through matter. This matter, then, is its organ.

This system claims that the brain is the peculiar organ of mental manifestation, and that specific parts of it are appropriated for specific manifestations; that is, each faculty of the mind has its cerebral organ. It likewise claims that whatever may be true of spirit, the essence of mind, *mental manifestation* depends solely upon the *size, quality, activity*, and other conditions of the brain or its organs. And further, that the location of these cerebral organs has, for the most part, been discovered; and that their size, quality, activity, etc., can be estimated approximately. It is unnecessary to state that this system, so richly laden with momentous truth, is known as Phrenology. And as I indicate a belief in its beautiful truths and their unsurpassed utility, it may perhaps be expected that I shall attempt to prove its principles, defend its theory, and refute its opponents; that I shall enter upon a train of metaphysical and physiological theorizing to establish its truth. I shall not do so.

#### PHRENOLOGY PROVED. HOW?

Phrenology was not born of theory, has not lived by theory, *will not die by theory*. Phrenology is the offspring of observation. It is based upon ascertained facts. To that test it appeals. By the decision of that test it *has and will* triumph.

If teachers desire proofs, no better field of investigation can be found than their own school-room. There, carefully, cautiously, and faithfully, compare the known characters of your pupils with their cerebral developments, and upon the result base your opinion. As educators, it befits us to investigate rather than assume to ascertain facts; to search out truth rather than bow to dogmas. Thus you should do with the claims of this science.

And yet a word of caution. Beware of the false prophet! Phrenology has been more maligned and vilified, and its progress and influence more retarded by pretended professors, either grossly ignorant or knavish, than by all other causes combined. There are scarcely twenty phrenologists in America capable of delineating character with reliable accuracy. Yet there are hundreds of pretenders, devoid of ability and honesty, who impose themselves upon the ignorance of the public, filling their pockets by cheating the community and libeling the science they profess. Of such Phrenology is as guiltless as patriotism is of bounty-jumpers, upon whom, as upon those vile hypocrites, let the anathema of anathemas rest.

#### WHAT IT HAS DONE.

But what are the contributions of this system of mental science? *An analysis of the mind and its activities both universally and individually.* Like metaphysics, it presents a statement of the mental faculties and their functions as they exist in all minds without regard to individual differences; in other words, the universal composition of mind. Unlike, and in advance of, metaphysics, it proposes by means of the conformation of matter which mind has molded in harmony with its own peculiarities, to present an analysis of any individual mind brought under examination. To illustrate: Both systems alike give that which is analogous to the universal anatomy of plant, root, stem, foliage, flower, and fruit. Metaphysics stops here. Phrenology proceeds to classify and describe its natural orders, genera, and species. To avoid mistake just here, however, it should be borne in mind that the classification of faculties in these systems differs somewhat, owing to a different basis of classification and mode of investigation.

Metaphysics divides the mind primarily into the intellect, the sensibilities, and the will; Phrenology, into the intellectual, semi-intellectual, moral, selfish, social, and animal faculties, the nomenclature indicating, in a measure, the difference. The former may be compared to chemistry, the latter to anatomy. Each phrenological faculty is capable of metaphysical analysis, just as each anatomical section is capable of chemical analysis. Thus, though the symptoms differ, they are no more contradictory than the sciences with which they are compared. They are in perfect harmony, and both necessary to a thorough knowledge of the mind; but for the practical purposes of the educator, the vast superiority and peculiar adaptability of the latter can not have escaped notice. Its peculiar fitness to aid in the selection of a course of study, the methods and manner of instruction, and especially in discipline and the exercise of personal influence, would seem almost to indicate that the design of nature was to aid us in our character-forming labors.

#### ON THE STUDY OF PHRENOLOGY.

"But can the ordinary teacher master and apply the principles of Phrenology so as to form reliable judgments of character?" This

question I would answer cautiously. Even if impossible, the science is still of inestimable value in enabling its teachers to *understand and appreciate* character, when and after it is manifested. It is a very difficult matter to fully comprehend the mental nature of a child, though that nature is exhibited in our presence day after day. Let our errors of judgment bear witness on this point. While a high degree of natural ability, thorough study, and extensive experience are necessary to, the accurate delineation of the *details* of character, yet its *outlines* can be drawn with tolerable accuracy by the mere tyro. The industrious teacher, possessed of good perceptive, by careful study and observation in that place so favorable to such investigations—the school-room—may ascertain, with all necessary precision, the rational nature of his pupils. There are those, indeed, whose perceptive judgment is so unreliable as to render this untrue, but such are equally unfit to be teachers.

#### USE OF PHYSIOGNOMY.

But many and valuable as are the contributions of Phrenology to didactics, it is yet wanting in one important respect. For while it presents a clear delineation of natural character, it fails to point out, except in a limited degree, the *voluntary* character, the mental habits, influence of past circumstances, or, in common parlance, "the bringing up." To ascertain these facts, recourse must be had to a prospective science which, though not a system of mental philosophy, is yet allied to, in fact, is a department of it. I refer to Physiognomy. I say prospective science, because its principles, if indeed they are discovered, are not yet altogether satisfactorily demonstrated. That character is indicated by the features is generally admitted, and the fact universally utilized. When the fierce tornado bursts forth from the recesses of the mountains and sweeps across the beautiful face of nature, destruction marks its path, and ruinous traces reveal nature's passion. So when the fiercer furors of the mind break forth and cast their fiery mantle o'er the dial of the soul, the vestiges remain the tokens of their rage. Thus nature keeps her records.

But if character is thus indicated in the features, it must be in accordance with fixed rules, for this alone is nature's method. And when these rules have been discovered and demonstrated, then will physiognomy take its place as a department of mental science.

And while we wait in hope this important attainment, let us honor those zealous benefactors of their race who, without the praise of men, yes, even mid their jeers, are devotedly searching the unfathomed intricacies that involve the subject, and who are slowly lifting the veil that hangs over its dark mysteries. But though, not a science, physiognomy can still be utilized. Though "the *how* and the *why*" may not be evident, we can still judge man "by the looks of him."

Thus are the demands of our necessities met. Thus from these three sources may we derive the basis of a thorough knowledge of human

nature, a foundation upon which observation and experience may rear a complete and perfect structure. "The mind of man is the noblest work of God." The study of that mind is the highest intellectual endeavor of man. The complete education of that mind is the noblest work of man.

To this work, fellow-teachers, we are called. For the achievement of these grand results we are responsible. To this work, then, let us come, armed with all the auxiliaries the broad field of science affords. Let us come *knowing ourselves*, and prepared to know our pupils. And when this shall be—when the educators of our land shall come thus equipped for the Herculean task, encouraged by good hearts and directed by clear heads, then will spring forth results far mightier than ever issued from the founding of empires, the crash of armies, or the subtle chicanery of diplomacy. Then shall be asked, "Who are the mighty?" And the glad tones of a grateful nation shall respond, "*The Educators.*"

#### MANHOOD AND ITS DEVELOPMENT.

It is said that Diogenes, the Greek philosopher, was once seen carrying a lighted candle through the streets of Athens; and being asked what he was doing, replied that he was "looking for a man." Tradition does not inform us whether or not he succeeded in the object of his search; and therefore we do not know what was his ideal of a *true man*, or what, in his estimation, was necessary to form such a character. But doubtless in some modern Athens many who would pass before his scrutinizing gaze would be dismissed with a smile of scorn or a contemptuous glance, as entirely unworthy of the name we give them.

Judging by the Christian standard, we think that where true manhood exists, but little note is taken of it, and where most of its higher elements are wanting, it is sometimes supposed to exist.

These things ought not thus to be; a person may be learned, or wealthy, or what people call religious, and yet lack much of being a genuine man. We are three-fold beings—physical, intellectual, and spiritual—and no one of these elements should be educated at the expense of the others, for the full development of all these is essential to the completion of the highest type of manhood.

As you gaze at the Capitol at Washington, you feel that it is a grand and magnificent structure, worthy of the great people by whom it was erected; but strike from it the lofty dome, and it becomes only a vast pile of stone. It may indeed still serve as a building in which the Congress of the nation can convene,—but its distinguishing feature is gone, its glory is departed. Remove the main body of the building, and the dome has no support—the lower foundation alone remains to tell the folly of the builder. Take from beneath the structure the foundation, and the whole mighty fabric tumbles into ruins. So is it with man.

If he do not cultivate the spiritual element, his mind remains dark, his life an enigma—no ray of light reaches him from beyond his earthly existence. He may be learned, may possess great genius, but the noblest element of manhood is wanting. If the intellect be undeveloped, the man is but an animal, with the physical nature neglected; he lives a whining, sickly creature, or dies before his time, his work but half accomplished.

All that is needful for our development we have. All that the body needs—light for the eyes, air for the lungs, harmonious sounds for the ear, and all the exercise necessary to develop the body to its greatest degree of symmetry and power. For the social sentiments, there are friends to love and cherish. For the intellect, there are the principles of science—the facts of history—the sublime inspirations of poetry—and the profoundest thoughts of philosophy. The spiritual sentiments can soar beyond nature into the realms of the infinite—drink from the fountains of Divine truth—and by the guidance of Divine love and wisdom exalt and glorify our social and intellectual life. We need this culture—this education; for without it we are slaves, like the caged eagle, with little life or vigor; every acquisition of knowledge we make gives us greater freedom. So it should be the great object of our lives to obtain this development.

But says one, Should it not be the great aim of life to labor for the advancement of the glory of the Creator, and the elevation of our fellow-creatures? True—but these are involved in the other. He who is most truly laboring for his Maker, does that which will give the highest development to his own faculties. For if we labor rightly, every stroke of work we do, every fact of science and history we gather, every noble aspiration or desire we have, every feeling of joy or delight that thrills us, every act of charity and kindness we perform, gives fresh power to our intellectual and spiritual nature. Our work is like that of Tennyson's "Lady of Shalott,"

"Who weaves, by night and day,  
A magic web with colors gay,  
And moving through a mirror clear,  
That hangs before her all the year,  
Shadows of the world appear.  
And in her web she still delights  
To weave the mirror's magic sights."

So with us, images of all the varied scenes through which we pass are woven into the texture of our characters.

To me, this is a work of delight that will cease not with time, but continue through the endless ages of the "Great Hereafter," and if we perform our part rightly, with genuine faith and hope, the ideal will become the real, this realization surpass in brightness the most fondly cherished dreams of youth, and our lives be made radiant with a beauty that shall fade not, but prove indeed a joy forever.

ALFRED WHITE.

SATIRE is a glass in which the beholder sees the faces of others, but not his own.

### CONCENTRATED PROGRESS OF THE WORLD.

Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated into the last half-century. It is not much to say that in these respects more has been done, richer and more prolific discoveries, have been made, grander achievements have been realized, in the course of the fifty years of our own lifetime than in all the previous lifetime of the race, since states, nations, and politics, such as history makes us acquainted with, have had their being. In some points, no doubt, the opposite of this is true. In speculative philosophy, in poetry, in the arts of sculpture and painting, in the perfection and niceties of language, we can scarcely be said to have made any advance for upward of two thousand years. Probably no instrument of thought and expression has been or ever will be more nearly perfect than Greek or Sanscrit; no poet will surpass Homer or Sophocles; no thinker dive deeper than Plato or Pythagoras; no sculptor produce more glorious marble conceptions than Phidias or Praxiteles. It may well be that David, and Confucius, and Pericles were clothed as richly and comfortably as George III. or Louis XVIII., and far more becomingly. There is every reason to believe that the dwellings of the rich and great among the Romans, Greeks, and Babylonians were as luxurious and well appointed as our own, as well as incomparably more gorgeous and enduring. It is certain that the palaces belonging to the nobles and monarchs of the Middle Ages—to say nothing of abbeys, ministers, and temples—were in nearly all respects equal to those erected in the present day, and in some important points far superior. But in how many other equally significant and valuable particulars has the progress of the world been not only concentrated into these latter days, but singularly spasmodic in its previous march!

Take two of the most remarkable inventions of all time, both of comparatively modern date—gunpowder and printing. One is four, the other five, centuries old. How infinitesimal the difference between the fire-arms of the year 1400 and the year 1800! The "Brown Bess," the field guns, and the carronades with which Nelson and Wellington and Napoleon won their victories when we were young, were superior in little except readiness to the matchlocks and the cannon with which the barons of the Middle Ages fought out their contests, as soon as they had discarded the bows and arrows which had sufficed for mankind from the days of Thermopylae, and earlier, to the days of Agincourt, and later. But now contrast the progress since 1840 with the progress of the previous five hundred years. Compare the needle gun of Sadowa, or the Chassepot rifle of Mentana, or the Enfield of our own troops,

or even the Minié of Inkerman, with the common musket which the veteran pedants of the Duke of Wellington's army could scarcely be persuaded to discard. Compare the Armstrong, the Blakesley, or the Whitworth ordnance of to-day—with their almost boundless caliber, their terrible projectiles, their marvelous precision, and their three-mile range—with the round shot or shell fired from the field pieces which battered Badajoz and St. Sebastian. It is probable that within fifty years from the first application of gunpowder to war, the destructive power of the fire-arms then invented was nearly as great as that of those used in the reign of Napoleon. It is probable that we are now within far less than fifty years of the furthest point to which the conditions of matter will permit that destructive power to be carried.

Then as to printing. The books printed within five-and-twenty years after the first use of movable types were as clear, as perfect, as beautiful specimens of typography as any that were produced five-and-twenty years ago. A little more rapidity and a great deal more cheapness make up, perhaps, the sum-total of the improvements in the typographic art between the time of Caxton and the time of Spottiswoode. But within the memory of those still young the wonderful art of rapid stereotyping has been introduced; and to this alone it is owing that newspapers are able to supply the demands of their hundred thousand readers. It would be of course impossible to compose more than one set of types within the very few hours allowed for the supply of each day's demand. It would be equally impossible to print off from that one set more than an eighth or a tenth part of the number of copies which the leading papers are required to furnish within three or four hours. But by casting from the first composed types as soon as completed, any number of fac-simile blocks can be produced, and from these, by the help of circular machines, an indefinite number of impressions can be struck off in an almost incredibly short space of time. Twelve thousand copies an hour, and even more, can, we believe, be easily produced by each machine. The multiplication thus rendered feasible is practically almost unlimited.

But it is in the three momentous matters of light, locomotion, and communication that the progress effected in this generation contrasts most surprisingly with the aggregate of the progress effected in all previous generations put together since the earliest dawn of authentic history. The lamps and torches which illuminated Belshazzar's feast were probably just as brilliant, and framed out of nearly the same materials, as those which shone upon the splendid fêtes of Versailles when Marie Antoinette presided over them, or those of the Tuileries during the imperial magnificence of the first Napoleon. Pine wood, oil, and perhaps wax, lighted the banquet halls of the wealthiest nobles like in the eighteenth century before Christ and in the eighteenth century after



Christ. There was little difference, except in finish of workmanship and elegance of design—little, if any, advance, we mean, in the illuminating power, or in the source whence that power was drawn—between the lamps used in the days of the Pyramids, the days of the Coliseum, and the days of Kensington Palace. Fifty years ago, that is, we burnt the same articles, and got about the same amount of light from them, as we did five thousand years ago. *Now*, we use gas, of which each burner is equal to fifteen or twenty candles; and when we wish for more, can have recourse to the electric light or analogous inventions, which are fifty-fold more brilliant and far-reaching than even the best gas. The streets of cities, which from the days of Pharaoh to those of Voltaire were dim and gloomy, even where not wholly unlighted, now blaze everywhere with something of the brilliancy of moonlight. In a word, all the advance that has been made in these respects has been made since many of us were children. We remember light as it was in the days of Solomon; we see it as Drummond and Faraday have made it.

The same thing may be said of locomotion. Nimrod and Noah traveled just in the same way, and just at the same rate, as Thomas Asheton Smith and Mr. Coke, of Norfolk. The chariots of the Olympic Games went just as fast as the chariots that conveyed our nobles to the Derby, "in our hot youth, when George the Third was king." When Abraham wanted to send a message to Lot, he dispatched a man on horseback, who galloped twelve miles an hour. When our fathers wanted to send a message to their nephews, they could do no better, and go no quicker. When we were young, if we wished to travel from London to Edinburgh, we thought ourselves lucky if we could average eight miles an hour,—just as Robert Bruce might have done. *Now*, in our old age, we feel ourselves aggrieved if we do not average forty miles. Everything that has been done in this line since the world began,—everything, perhaps, that the capacities of matter and the conditions of the human frame will ever allow to be done, has been done since we were boys. The same at sea. Probably, when the wind was favorable, Ulysses, who was a bold and skillful navigator, sailed as fast as a Dutch merchantman of the year 1800, nearly as fast at times as an American yacht or clipper of our fathers' day. *Now*, we steam twelve and fifteen miles an hour with wonderful regularity, whether wind and tide be favorable or not;—nor is it likely that we shall ever be able to go much faster. But the progress in the means of communication is the most remarkable of all. In this respect Mr. Pitt was no better off than Pericles or Agamemnon. If Ruth had wished to write to Naomi, or David to send a word of love to Jonathan when he was a hundred miles away, they could not possibly have done it under twelve hours. Nor could we to our own friends thirty years ago. In 1867 the humblest citizen of Great Britain can send such a mes-

sage, not a hundred miles, but a thousand, in twelve minutes.—*London Spectator*.

[The writer might have continued his illustrations concerning the concentrated progress of the world. He could have named the cotton-gin, spinning-jenny, safety lamp, steam-plow, ether and nitrous oxyd, modern surgery, the sewing-machine, the reaper and mower, electro-magnetism, the great improvements in the telescope and microscope, and the most wonderful of all, the art of photography. And may we not mention in this connection the development of Phrenology? May we not claim for it a scientific method of character-reading? and the happiest influences on our modes of juvenile education, the treatment of insanity, imbecility, and of criminals? Is it claiming too much for this comparatively new discovery to assert that it promises—when generally understood—to prove a blessing of incomparable importance to mankind. Here is what GEORGE COMBE, author of "The Constitution of Man," said of it:

"I speak literally, and in sincerity, when I say, that were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind forever, I would scorn the gift; nay, were everything I possessed in the world placed in one hand and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred."

HENRY WARD BEECHER says: "I regard Phrenology as far more useful and far more practical and sensible than any other system of mental philosophy which has yet been evolved."

But even Phrenology is not *all* we need to know, though we commend it as of inestimable value. We are to use the faculties God has given us for the further development of earth's resources. We are, by the inventive faculties, to turn water, air, the winds, the tides, electricity, magnetism, and other natural agencies, to the further use of man. It is not improbable that greater discoveries and greater inventions than have yet been made will be opened up to the eager scrutiny of present civilization.]

#### "JUST"—NEITHER MORE NOR LESS.

"Love worketh no ill."

WHAT is it to be truly just,  
When fully 'tis defined?  
And who dares say that he himself  
Is just to all mankind?

To say one's just, is a small thing  
When we don't weigh the thought,  
But quite another thing to be  
On scales of justice brought

When every sin of every hue  
Has weight, and form, and size,  
When take means theft, love means do right,  
And all untruths are lies,—

When thoughts, and words, and acts conjoin  
To form one whole, however small,  
Though there be bud, and flower, and fruit,  
The germ contains them all.

In the strict sense, are any just?  
God knows—and so might we,  
If we but brush the mists away,  
That we may plainly see.

To do by one what's *mainly* just  
When we our wishes please,  
Is not enough to make us just,—  
'Tis only loving ease.

But if we'll speak the truth of all,  
Whether we please or not,  
If we will act the truth in full,  
All biases forgot;

If we are true to the unjust,  
E'en when they are unkind,  
And state each case *JUST* as it is,  
By zeal nor hate made blind;

And then, if to all this we add  
Those finer shades of thought,  
With delicacy and love combined  
Do all the "Just One" taught,—

Then may we claim the title "*Just*,"  
Applied to mortals here,  
And fearing naught that may assail,  
May, with a conscience clear,

Stand rock-firm 'mid all shocks of time,  
Unmoved amid dismay,  
And linking this with life to come,  
March forth to endless day.

'Tis well "all evil to abhor,"  
And yet love one another;  
To "cleave to all that's pure and good,"  
Let's aid—not wrong, a brother.

G. A.

#### LIGHT LITERATURE.

THERE is a class of readers who make it a special business to con every new novel that "comes out" (that very properly expresses their origin—as with the Topsyies who were not born but "grewed"), to the end that they may get together and rehearse the rapid and stale flights of modern flash writers; and if, by accident, some person who devotes his time to delving in mines of rich and useful learning stray into their presence, he is intolerably bored by the questions, "Have you read 'Jack the Giant Killer' or 'Mother Goose's Melodies'?" or something equally profound. Of course the stranger is compelled to say "*No*" to every one of a long series of like questions, slightly indignant that he should be suspected of being "accomplished" in this kind of "literature;" and every answer elicits the ejaculation of surprise, "*Why*." This process is continued by these Chesterfields, who are delighted to find an occasion to ventilate their polite culture, because they mistake their victim's silence of contempt for the embarrassment and confusion which the ignorant experience in the presence of the erudite, until they have exhausted their capital, whereupon they abandon him as illiterate.

A man who can stand this inquisition without losing his temper, or getting entirely disgusted with those whose minds are so shallow, that a long-drawn, sickish "love-story" can satisfy their deepest longing, and without telling them all about it right on the spot, is a paragon of Christian forbearance, and should have a leather medal hung to his neck with a life-sized calf stamped upon it.

Let no one venture into one of these "first circles" unless he is as copiously stored with this light literary ballast as "The Admirable Crichton" was with a learning of as different character as it was less "genteel." Let him be deeply read in the "Arabian Nights," "Gil Blas," and "Widow Bedott," and by no means let him presume upon a half-century's study of the sciences as an equivalent for the achievements of a few hours' superficial devotion to what is rightly called "*light literature*!"

JOHN DUNN.

## On Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Chubb*.

My people are destroyed for lack of knowledge.—*Isaiah lv. 6.*

### THE BODY—WHAT IS ITS KING?

BY A. A. G.

It is a universal law that subjection, to a certain extent, is liberty. A land where every man might do just as he chose, without fear of jail, States prison, or hemp, would be a land of slaves, for every man in it would be in complete subjection either to his own passions and appetites, or to the passions and appetites of others; and boasted freedom would be nothing more or better than unendurable slavery. In a family where there is no law, but where father, mother, and child may act without restraint, there is no freedom to be enjoyed. If the parents have not made it a law that their own passions shall be controlled, their tempers subdued, and their whole being brought into obedience to all that is good and right, they will not only wear the chains of slavery themselves, but will compel their children to wear them. And if the children strike for freedom by trying to break away from wholesome restraint; if the older ones long for the liberty to do *just as they choose*, and, at last, by deception and falsehood, or some kind of artful management, or by open rebellion, attain the coveted freedom, they will soon feel the weight of the heaviest chains. If Susy, the little three-year-old—and Tommy, in his *sixth* year, and almost a man—grow joyful in anticipation of their mother's absence—if they say: "She's going out this afternoon, and we shan't have her to watch us, and we'll eat all the sugar in the sugar-bowl; and then we'll put our hands up to our elbows in her six-quart jar of plums;" if they revel in the prospect of such glorious freedom, and at last gain it, they will find themselves reduced to the most pitiable slavery. They may not be tied up to the bed-post, or put into the bed, or punished with stripes, for mother may, possibly, not miss her sugar or sweetmeats, but they will miss the comfortable feelings they had in their stomachs in the morning, and they will find themselves carrying around more sugar and plums than they know how to carry; they may not be conscience-smitten, but they will feel all the misery of subjection to an overloaded stomach.

It is a law, a law from which no man, woman, or child in all the length and breadth of the world can be safely released, that subjection to a certain limit is liberty, the highest liberty, and the sooner every one knows and believes it, and yields himself to the law, the sooner will true liberty be enjoyed.

Now, how far is this law acknowledged and obeyed? The world—at least the Christian world—confesses that God's law is holy, just, and good; that we ought to receive him as our king, as our righteous sovereign; that we ought to strive after spiritual redemption; that, indeed, there is no spiritual redemption for those who break loose from the restraints of God's law. But men, even Christian men, treat lightly those laws upon which physical redemption, or more particularly the redemption of the *body*, depends. They believe most firmly in that subjection of the soul without which its purity and perfection can not be reached. They think it a great sin to lie, or steal, or swear, or cheat, or build up a fortune by dishonesty; it makes their blood curdle to think of riches gained by robbing widows and orphans. They talk well about the guilt of a man who sins against his *immortal* nature by breaking God's laws. They have correct ideas—ideas which they try to put in practice—about the dignity of the *soul*, and our duty to work with God in bringing it to the highest possible point of perfection. In their view, no subjection that advances the soul in purity and all goodness can be too great. But, what about the *body*, the much despised *body*? Ah, it is nothing but the *body*. Made of dust, it will soon return to dust. Let it live out its brief period without knowing or yielding to any righteous law. Let the stomach—the worst of despots—rule the body! Let the stomach be king! It is an indisputable fact that the stomach wields the scepter in almost all human bodies. It makes the laws and enforces them, and its sway is complete. Hundreds and thousands, it is true, refuse to bear the yoke and become free men, but millions bow their necks to it, and wear it till they die.

A man, well known to fame for all the good that he does for the poor, whom he befriends and helps—building asylums and places of retreat for them, and paying for them debts that a stern creditor will no longer let remain unpaid—a man who is, in many respects, a king among men, will remain all his life a slave to his stomach. Hear him answer some plain questions put to him so directly and pointedly that he can not get away from them:

"How long have you had dyspepsia, sir?"

"Twenty years, and I expect to have it till I die."

"If he would only give up his strong coffee," quietly remarks the anxious wife, "he would soon be free from dyspepsia."

"Ah, strong coffee! Do you drink strong coffee, sir?"

"Yes; I've taken it, every morning, for twenty-five or thirty years."

"Do you think it hurts you?"

"Well—well—yes. Physicians say that it is very enfeebling to some stomachs, and my physician says I had better stop it,—at least try going without it for a while."

"Have you ever tried doing without it?"

"Yes; I've dropped it occasionally for a few days; but what is a breakfast without coffee? why, nothing more than an egg without salt—just the most unattractive thing in the world. Really, I should never care for any breakfast if I couldn't have my coffee. It makes such a cheerful, comforting breakfast; and the fact of it is, it is useless for me to try to give it up."

Now, here is a man, whose body was made for great and glorious purposes, lying down at the feet of a tyrant, consenting to be a slave to his stomach, sinning against every organ in his body, and spreading the ruin into his soul, for he has grown nervous, irritable, impatient. He gives his wife short answers, scolds at the children, threatens to give Harry a whipping if he "don't stop riding around the room on that cane," and finally does it, because Harry is a boy brim full of fun, and can't "stop riding around the room on that cane." For a brief, momentary pleasure he spreads ruin through all his being, and discomfort through his family. To quiet his conscience he sometimes says to himself: "Nobody knows positively that coffee is injurious;" but still it is his honest conviction that, however harmless coffee may be to many others, it is injurious to *him*. And yet he drinks it; and he will drink, drink till he dies. He allows his whole body and soul to be in the grasp of the stomach.

Ask him if God is not the rightful sovereign of all bodies. "Oh, yes," he answers. "And has not God given every man a mind, and appointed that mind to rule the stomach and the whole body?"

"Yes, most certainly; but what can a man do with a habit that has been growing and strengthening for twenty-five or thirty years? I *must* have my coffee."

Surely the man who allows his stomach to rule is so far from what God intended he should be, that he isn't half a man. A *willing* slave has very little of manhood in him, for men who aspire to *manhood* desire liberty, and strive and toil to break all chains, not only from others but from themselves.

The willingness with which men and women consent to be under the power and in the strong grasp of the stomach is almost inexplicable.

Here is Mrs. —, and she is no imaginary character—but a woman, now dragging out a miserable existence in the world. Her stomach has worn her out. She has yielded to all its unreasonable demands. She has given it rich pastry, plum puddings, late suppers, and everything it has asked for. She has enthroned it in her body as king.

Children, as well as older people, are in bondage to the stomach. They are not taught resistance to tyrants, and as often as the usurper cries Give, give, give, so often do they give. Sometimes it is bread and honey between

meals, sometimes hot biscuits for tea—anything, everything that the stomach insists upon having.

And when the question is asked: "Who or what is king of the body?"—men, made in the image of God, are compelled to answer: "The Stomach!"

### THE ABUSE OF DRUGS.

[The Philadelphia Medical and Surgical Reporter, an excellent journal of the "regular school," publishes the following very sensible article, by a physician, and we feel it a duty to our readers to re-publish the same for their edification. Read it, and learn to let "well enough alone."]

There is undoubtedly no profession in which a man obtains more insight into the follies and foibles of human nature than the medical. What physician, for instance, does not know numbers of people who are continually injuring themselves with different kinds of intemperance, which means overdoses of the good things of this world,—the natural food, the procreative instinct, or what is the worst and most common among civilized nations, overdoses of drinks; others, on the contrary, who have very good intentions, and aim at the preservation of their bodily health, are continually doctoring themselves with quack medicines; or some of the latter class, having a wholesome dread of such remedies, study a dispensary or other medical book, hunt in it for remedies which might do them good, or for symptoms which they think to observe in themselves. Medical students and young practitioners sometimes fall into such illusions. But what, then, must we say of middle-aged, well-established regular physicians (as I know some in this city) who are so weak-minded as to have no trust in nature, but are continually doctoring themselves not alone, but using quack medicines, quack lotions and ointments, notwithstanding they prescribe in orthodox style for their patients. It is a trait in weak-minded human nature to have more faith in *mystery* than in things well understood, and this explains as well the success of superstitious religions as that of quackery, the belief in the possibility of the growth or existence of frogs and snakes in the human body, etc.

People who have the habit of immoderate eating usually think that the human body needs a periodical cleaning out every two or three months, like a house; they can not possibly be persuaded that by moderate and temperate habits man may go on in a healthy state without these periodical cleanings, and that moderate exercise in the free air, combined with a proper watchfulness about the peculiarities of the system, in the agreeing and disagreeing of certain kinds of food and drink, the avoiding of all imprudence in this respect, as well as over-exertion and exposure to cold and dampness, may prevent most indispositions, and make those cleanings and druggings unnecessary.

[We know of a number of families in which doses of salts are administered to each member, whether well or ill, every spring and fall; the same chemical compound being given also to horses, and for the same purpose.]

I know that some will say that the existing circumstances which are chiefly due to the lack of common sense in the great majority of the people are rather favorable to the medical profession; and I answer, that this may be true. But I speak here not as a man who narrowly-mindedly seeks to increase, at any cost, the profit of his trade; I take, as a philanthropist, in regard to these matters, a higher point of view, looking at the promotion of the well-being of the whole human race.

Another thing which many a practitioner undoubtedly has experienced is the dissatisfaction of the members of his own family about his treatment of them; they have often a notion that because pa is a doctor, he ought to know some remedy to cure at a short notice (at least in his own family) every disturbance in health, as they think that surely there must be a quick remedy for every disorder, which a doctor ought to know, and that nature and time go for nothing. When pa honestly tells them his persuasion, that they do not want [need] anything, but must have patience, and take care of themselves, he gets the reproach that he is inactive or indifferent toward his family; that Mrs. A. or Miss B. surely would get a prescription of him in a similar case, and if pa is honest enough he can not deny this accusation.

The writer of this article could never persuade the members of his own family to use as little medicine as he uses himself; he pleads guilty of the reproach that old doctors never swallow their own medicine, and he mostly charged some of his colleagues with the treatment of the members of his family, and of himself, when this occasionally became necessary.

And here we reach an important point for the practitioner, namely, the advice never to prescribe for one's own person, when the trouble threatens to be of the least serious character.

We are educated to observe symptoms in others, not to observe our own; to prescribe with cool and sound judgment for others when sick,—not to prescribe with a judgment disordered by disease, for ourselves; besides this, our own feelings about the symptoms are illusive in the highest degree, our cool judgment is not only interfered with, but entirely upset by a simple transitory attack of fever; and even if this is not the case, we have our prejudices, likes, and dislikes, and can not possibly be as impartial in applying the rules of our divine art to ourselves, when applying them to others. Our feelings may be so distressing that we think ourselves worse than we are, and *vice versa*, if of a consumptive predisposition; in the latter case we may prescribe imprudently.

The writer once went through an attack of typhoid fever, contracted by contagion from a

patient, and his mind was so disturbed that he was utterly unable to make his own diagnosis,—really surprising in a disease so easily recognized; he did literally not know what was the matter with him till it was communicated to him by a colleague, who successfully carried him through an illness of more than six weeks' duration; this same colleague, two years afterward, unfortunately succumbed by the same disease; he prescribed for himself! He was a young and very able practitioner, and the writer is surely not the only one who remembers him with gratitude.

It may be interesting, in this connection, to mention a case in which the abuse of drugs was the cause of much trouble; the latest report, extracted from a letter, is this:

"After having had three different prominent physicians, each of whom was recommended by the former, when this one had, after his own admission, exhausted his skill, we found that when taking a remedy for one thing, another thing got worse, or a new trouble was created; so we have come to the conclusion to abandon all medicine, and trust to good nursing and a comfortable life; we tried this for the last six weeks, and the result is thus far very favorable."

[When will the poor bedrugged people learn this *truth*,—that the *less* medicine they take, the better? What a sweeping away of pills, tinctures, bitters, and other slops, will be made when their utter worthlessness is acknowledged!]

### ADVANTAGES OF CRYING.

We know how much relief is experienced by the grief-worn heart if it can vent its deep emotion in a gush of tears. Appreciating the philosophy of tears, a French physician publishes a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are two grand operations by which nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty, in the course of a few hours, by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud boohoo, and they will feel a hundred per cent. better afterward. In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus' dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful; and nothing can be more natural than the crying of children, when anything occurs to give them either physical or mental pain. Probably most persons have experienced the effect of tears in relieving great sorrow. It is even curious how



feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief—on the part of children as well as of older persons—and regard the eyes and the mouth as the safety valves through which nature discharges her surplus steam.

## PHRENOLOGY IN THE WEST.

FRANCIS WILLIAMSON, M.D.

AMONG the pioneers of this science in the rural districts of the West, and one of its most devoted advocates, is Doctor Francis Williamson, whose portrait accompanies our sketch. His organization impresses us by its breadth and strength. Those elements which contribute force, energy, and emphasis are eminently his, while the tall forehead shows an ample moral endowment. The organs of Comparison, Causality, Individuality, Ideality, Firmness, Veneration, Benevolence are evidently among the largest in his brain; and some of the characteristics resultant from their influence are, a strong disposition to thoroughly investigate whatever engages his attention, excellent powers of generalization, an appreciation of the aesthetics of social life and literature, a strong will, much independence and originality of sentiment, and a good degree of kindness and liberality. He is a good specimen of the vital temperament in sufficient strength to meet the demands of a vigorous mentality and a large frame; his abundant recuperative forces supplement an excellent balance of the organization.

Francis Williamson was born on the 14th of November, 1812, at Manney's Neck, North Carolina. His father, of the same name, was an extensive slaveholder at one time, and for twenty years a clergyman of the Christian denomination, a liberal thinker, and a progressionist in advance of his immediate cotemporaries, for he liberated his slaves, sending some to Liberia, while others remained in this country. At an early age the son was sent to school; he received the major portion of his education at Murfreesboro, North Carolina, under the direction of excellent teachers.

He cultivated an early taste for literary works. In 1836 he taught a classical school in Hanover County, Virginia, and reviewed his classical studies, thus fixing them permanently in memory, after which he read medicine with Dr. Trezant, of Jerusalem, Virginia. He attended a course of lectures at the Medical School of the University of Pennsylvania, and took the degree of M.D. in 1835. His mind, at an early age, betrayed that intuition in the analysis of character which culminated in his investigation of the rich and inexhaustible domain of Phrenology. While attending the Medical School, Professor Horner, in the course of a lecture on the anatomy of the brain, told the class that Drs. Gall and Spurzheim had reflected much light on the true anatomy of the brain, and rather encouraged the class to study closely the

temperament and organology thereof. This stimulated Dr. Williamson to an immediate and more close observation of character. He noticed one man in that class who was very shy and secretive, and who would appeal to the lowest prejudices to accomplish his concealed plans. Looking at his head he found the region of Secretiveness large, while Conscientiousness and Self-Esteem appeared small. This correspondence of brain contour and character led him to more extended investigation, until he was convinced of the truth of Phrenology.

In 1837-8 he traveled over the Western States, lecturing on his favorite theme, Phrenology; and among the many incidents which



FRANCIS WILLIAMSON, M.D.

relieved the monotony of his journeyings, and which served more deeply to impress the truth of this science on his mind, was one of his being mobbed for simply saying in a lecture that the brain was the organ of the mind. He visited jails, lunatic asylums, and penitentiaries, traveled over twenty States of the Union, and lectured before literary institutions.

He has been a successful practitioner of medicine for twenty-eight years. Where he finds a large cerebellum with a bilious-sanguine temperament, he claims that he can give, if deemed necessary, mercurial remedies freely with impunity, and almost invariably relieve inflammatory types of fever by this defibrinating course. Where the cerebrum is large and the cerebellum small, tonics, in his opinion, are the remedy to increase the red globules of the blood. He has been enabled, by investigating the physiology and pathology of the brain, to hew out a rational method of practice in his profession to meet the true indications of disease. Possessing strong powers of generalization and deductive reasoning, he considers *any exclusive* system of medicine incompatible with the diversity of the constitution. This he considers the true philosophy of medicine, and Phrenology essential as an auxiliary.

During the last twenty-two years he has followed the practice of his profession in Warren County, Ohio, with pre-eminent success, not only as a physician, but as a scientific surgeon. In 1862 he plunged into the exciting arena of the United States army, as surgeon, and was immediately promoted by Maj.-Gen. Rosecrans as surgeon to his staff, at Corinth, Miss., where he distinguished himself by his skill as an operator.

The study of character being his delight, I will mention a remarkable case which came under his observation early in the bloody battle of Corinth. A Minié-ball had penetrated the crown of the head of a soldier in the organ of Self-Esteem, to the depth of about one inch. The Doctor extracted the ball with his forceps, the soldier being entirely insensible at the time, and remaining so for twenty-four hours. One week after this operation General Rosecrans ordered Dr. Williamson to go through the general hospital and prescribe for the patients. He did so, and among them saw the man who had received the wound in the crown of his head; he was convalescing, but seemed somewhat stupid, would not hold up his head, and had no confidence in himself, the injury having impaired the power of Self-Esteem.

After leaving Corinth, Dr. W. was ordered to Nashville, Tenn., to take charge of a hospital. There he was actively engaged, night and day, for several months in attending to wounded soldiers from the battle of Murfreesboro, prescribing for three hundred patients daily.

Dr. W. is temperate in his habits, using neither whisky nor tobacco, which he contends lay the foundation for many diseases of the body; nor has he contracted the habit of opium-eating, of which some ambitious physicians are guilty. As a result of his abstemious habits, at the age of nearly three-score years he is robust and vigorous. Above the medium height and of imposing presence, he is the perfect gentleman, easy and self-possessed; in short he reminds one of the Virginia gentleman of the good old school. His culture being liberal and thorough, his powers of observation and analysis large, and possessing at the same no little conversational ability, he is a most desirable acquaintance and friend.

**COST OF INTOXICATING LIQUORS.**—When the late war was at its height, the expenses per day reached the sum of about two millions of dollars. Another destroyer is at work in the land, which consumes the enormous sum of four millions per day, or nearly fifteen hundred millions per year—half our national debt. From the late published statistics of Mr. Wells, special commissioner of the revenue, are made up the footings of the retail sales of intoxicating liquors in the several States for the year 1867, which reach the enormous aggregate of \$1,483,491,865. Reader, have you any share in this business?

## Our Social Relations.

Domestic happiness, thou only bliss  
Of parallel that has survived the fall!  
Thou art the nurse of virtue. In thine arms  
She smiles, appearing as in truth she is,  
Heav'n-born, and destined to the skies again.—Cowper.

### KISSES.

BY EMMA.

#### CHILDREN'S KISSES.

SCATTERED from among the roses,  
Where a budding wealth reposes,  
Little dimpled lips invite;  
Springing from the heart's deep treasure,  
With a never-failing measure,  
Given with a pure delight.

#### BOOZISH KISSES.

Muffled footsteps softly tipping  
Up behind, and gently slipping  
Round you dear familiar arms;  
Though warm hearts may touch unblinded,  
Where you keep your kisses hidden,  
Shelter them from rude alarms.

#### MOTHER'S KISSES.

Little urchins full of badness,  
Little faces full of sadness,  
Claim a mother's tender kiss.  
Every little childish sorrow  
Finds a solace none can borrow,  
In a mother's soft caress.

#### FRIENDSHIP'S KISSES.

A kiss is friendship's kindest token;  
A sympathetic language spoken  
By tender natures for distress.  
'Tis friendship's sweetest mate bestowing,  
'Tis admiration's overflowing,  
That loving lips so fondly press.

#### CUPID'S KISSES.

Prompted by some wild emotion  
Of the heart, that hidden ocean,  
Throbbing in the human breast;  
It may be Love's intense burning  
On the lips, or Fancy's yearning,  
Like "a bird without a nest."

#### SILENT KISSES.

Some strange, sweet chord of kindred feeling,  
Some nameless yearning softly stealing,  
Earth has no dearer tie than this.  
Heart to heart in sacred beating,  
Lips in soul-communion meeting,  
Does heaven afford a purer bliss?

#### PARTING KISSES.

The last, and it may be the dearest,  
For hearts in parting seem the nearest,  
Closer for the dear "farewell."  
But O, the last that cold lips never  
Give answering touch, the last forever,  
Are sadder than the funeral bell.

## A WOMAN'S WORK UPON THE PRUSSO-AUSTRIAN BATTLE-FIELD.

FRAU MARIE SIMON.

DURING the time of the brief conflict between Prussia and Austria, in 1866, many associations of women were organized for the purpose of relieving the wants and taking care of the wounded on the battle-field. Among the chief of these were the international associations at Geneva and Paris, and a society of ladies in Saxony, under the leadership of the Princess Carola. There were others who followed the strict law of a self-imposed duty—the Sisters of Mercy—the messengers of those half cloistered institutions of modern times. Besides these were many noble-hearted women who

can not be classed with any society or sisterhood, who offered their services as volunteers, and whose influence was individually most beneficial. These latter, like the afore-named societies, were mainly under the protection of Austria; and, strange as it may appear, the Germans have not been unwilling to give praise to this humanitarian spirit displayed by their enemies. The wounded of both nations were generally treated alike by these self-appointed agents of mercy.

Of those who engaged in the cause of alleviating human suffering in the manner described, one has received the warmest marks of distinction from both nations. Of her we would particularly speak—Frau Marie Simon, the wife of a merchant of Dresden.

Frau Simon is a native of Saxony, to which country she more especially draws our attention. As is well known, Saxony, though now a member of the North German Confederation, took active part with Austria during the war; and the people there, as well as in nearly all the anti-Prussian states, had great confidence in the final issue of the conflict. The entrance of the first transports of wounded, however, from the field of Königgratz, into Dresden, created an almost boundless confusion for a time, and called out all the energies of the citizens, and thus, in short, was Frau Simon forced into her sphere of labor. She had at first placed herself under the direction of the chief hospital physician; but a feeling which everywhere prevailed, that the wounded were left almost helpless on the battle-fields, determined her to proceed thither herself. In following her, we shall adhere, as strictly as is possible, to her own account,\* in which we find contained much relating to the general condition of affairs in Bohemia, that will, doubtless, be interesting to our readers.

Frau Simon left Dresden for the field of Königgratz in company with another Dresden lady—Frau Amalie Vogel—after having collected a large amount of stores, linen, and refreshments for the wounded. The journey was an extremely difficult one, and her duties commenced almost at the start. In the station of Königshof, the last before reaching Königgratz, she found crowds of wounded waiting to be removed. The station was small, yet it contained many hundreds of wounded, distributed in every conceivable place, with neither nurses nor provisions. From this station all the field hospitals within a radius of twenty miles had to be provided with stores, but on account of a lack of wagons, horses, and men, the quantities of provisions, linen, bandages, etc., which daily arrived, were perfectly useless. At Horsens, where probably the greatest misery prevailed, Frau Simon found her first settled field of labor. With her lady companion and a physician, she reached this place after a long night's journey from Königshof, in one of the wagons which had brought the wounded to the railroad. She describes this

as being a sad ride to her; along the route, under the open heaven, lay thousands of unburied dead, whose faces shone ghastly in the bright starlight. When she arrived at her destination she found that all the inhabitants of the place had fled except the pastor, who had given up his house to the wounded. Frau Simon and her companions then walked in the darkness to the castle, where were found six hundred wounded, filling every room, and without the least assistance. The morning revealed even greater misery. Frau Simon finally discovered two Bohemian villagers, whom she vainly endeavored to persuade to bring the peasants together in order to attend to the sick and bury the numerous dead. In the village church itself she found over a hundred wounded, lying upon the hard stones, without help, without water, and moaning fearfully. She had chocolate, extract of meat, and similar nourishing articles with her, but not a vessel could be found in which to prepare them. What had not been broken, the peasants and troops had carried away. She finally conceived the idea of taking the camp-kettles of the fallen; she found linen in the knapsacks of the dead, and used it as bandages for the wounded—an impropriety, she adds, compelled by necessity.

The presence of a woman among the dead and wounded in the early morning not only inspired the sufferers with new life, but brought also many of the frightened peasants from their hiding-places. The Sisters of Mercy were also discovered in the performance of their chosen duties quite early. Frau Simon directed the efforts of all, and an improved condition was very soon everywhere visible. After a few days she was enabled to add some delicacies to the provisions of the wounded. She also procured the loan of a peasant's wagon, and visited many of the neighboring battle-fields, where her affections drew her to the care of her wounded countrymen. She thus went to Sweti, Prim, Probus, Radeck, and Nechanitz, in which places she found the greatest misery. On the 11th of July she visited Maslowitz, a village of about fifty houses, where she found her worst experience. The village lies near to Horsitz, and is the head depot of the order of the Knights of St. John. She had believed that here her services would scarcely be needed. But to her astonishment she found nine hundred wounded, who had been eight days without help! The lamentations of these unhappy men, she says, would have melted a heart of stone. In a single barn, for example, upon rotten straw, lay sixty men, some of whom had been badly bandaged, but the greater part had not been cared for at all. Many could not move from their positions, and with horrible pain had lain through those long eight days without attendance, and without a single drop of water. The cry of these poor wretches as she entered the barn was so frightful that, as she herself expresses it, it must remain unforgotten for her whole life. "The despair which this horrible picture impressed upon me was

\* *Illustrated Familien Journal*, Leipzig.

boundless; I would willingly aid, but for the moment I knew not how. The peasants could be moved to help neither through gold nor threats, for a perfect stupidity rested upon them as the result of the just-gone days and their events."

Frau Simon here displayed wonderful courage. But we will let her speak further for herself: "Upon my excursion I had continually a Prussian soldier with loaded arms as my guard; and I now sought the superintendent of the place in order to induce him to provide help; but my hopes were soon disappointed. He was a malevolent, good-for-nothing rascal. I had the idea of bringing this creature, with the help of my Prussian guard, to the place where I had found the dreadful misery, when we were met by the orderly of a Prussian artillery column who had been dispatched in order to request horses from the superintendent. I desired him to accompany me and see with his own eyes the extent of the misery and how necessary was the help." He willingly did so, and immediately rode back for assistance, and the refractory superintendent was soon after arrested. Many of the officers and soldiers of the column now offered their services; and messengers were sent to the nearest station for Sisters of Mercy, nurses, provisions, etc. The peasants who had fled were driven together by the military and set to work. The houses were thoroughly searched for provisions, of which good quantities were found, especially in the house of the superintendent. Indeed, everything possible was done by the Prussian soldiers toward the alleviation of the prevailing misery; and "the restless activity of the forces in rendering help to their wounded comrades," she adds, "was to me an affecting sight."

Such was Maslowitz in the first days after the battle. Everywhere the lack of hospital appliances and provisions was painfully felt. It is a fact that, shortly after the battle of Konigsgratz, thousands of wounded were transported, even after mortification had set in, from the scene of battle to cities of Prussia and Saxony, because of this need. Frau Simon believed that this evil condition could be entirely remedied, and with this object in view she went, on the 13th of July, to confer with the President of the then existing International Union, in Dresden. The result was that large quantities of stores were sent to Bohemia from the large depot of the Society, and the management of the Union's operations on the battle-field was given to Frau Simon. She returned as soon as possible to her work, and established her headquarters at Horsens, from whence provisions never failed to reach the surrounding districts. She found everywhere the greatest sympathy. The proprietor of Horsens placed unlimited means of transportation at her command. This was an important service, as she found employment daily for twenty pairs of horses in the transportation of supplies from Koniginhof to Horsens, and thence to the different hospitals. The parsonage at Horsens served her for an abode.

Her position compelled her to work not only in the day but through many nights; and many of the highest officers sought in their intervals of leisure to relieve her of some part of her arduous duties. She had often to procure the medicines needed by the sick on her own account. And even at her own lodgings she had some of the wounded whom she served with her own hands, and set apart a room for the convalescent.

The need of such energy and zeal as Frau Simon possessed is very apparent in the whole history of her work. During a rapid journey which she made to Vienna, in the company of the court-physician, Dr. Brauer, she found in nearly every village numbers of badly amputated and bandaged wounded left in an almost helpless condition. Nowhere, she says, was a "Johanniter" (Knight of St. John) to be seen. Everything had been done by them toward the care and removal of the wounded officers, but the poor soldiers were quite neglected. After the battle, the effects of the dead, knapsacks, arms, etc., were carefully gathered up for miles around, but the wounded and dead were allowed to remain. The equipments thus found were rapidly transported in wagons, but hundreds of brave soldiers were left with neither means of transport nor provisions. Her report of this journey is very touching and in some respects appalling. It had one good effect in calling public attention to the conduct of the "Johanniters." They had unlimited stores of provisions at command, but even in the immediate neighborhood of their head depot the greatest misery prevailed. They would, it appears, merely bandage up the wounds of the soldiers, but seldom gave a second thought to the sufferers. Among these people the noble woman found many enemies, who tried to depreciate and calumniate her. But she met them all bravely and honestly; and the whole German nation joined in her support. Though of Saxony by birth, and possessing real womanly love for her country and its defenders, her care was devoted equally to their enemies. It was complained that she gave too much attention to the Saxony soldiers; but her answer, that "her heart naturally felt more drawn toward her countrymen," was at once noble and satisfactory.

The brevity of the conflict did not necessitate a long sojourn among the battle-fields. A few weeks served to bring something like order out of the confusion. Frau Simon gave up her duties into the hands of the Austrian commissioner, Professor Thumreicher; and after attending the hospital at Konigsgratz, where an epidemic had broken out among the soldiers, she returned to her home in Dresden. Everywhere she was received with extraordinary marks of approbation. She was personally received and warmly thanked by the king and queen of Prussia and the king of Saxony. She received the gold medal of the International Union for the care of wounded soldiers; a bracelet, set with gems and emer-

alds, from the empress of Austria, and from the emperor, the golden cross of merit, with the Austrian crown engraved thereon in relief; from the queen of Prussia a graceful letter written by her own hand, together with one with her sign-manual and an accompanying brooch, ornamented with the international cross; and from the king of Saxony a bracelet with a medallion portrait of the king, beautifully painted on ivory. But above all the honors of royalty, Frau Simons had also the heartfelt thanks of both the Austrian and German people, and in her own soul she had the beautiful consciousness of having fulfilled, with zeal and to the best of her capacity a noble duty of patriotism and love.

### COMFORT.

[Under this caption we find the following excellent remarks in *Hall's Journal*; their exposition of the relation subsisting between wealth or money and human happiness is clear and practical. Such articles are adapted to instruct the reader.]

THE great aim of the mass of mankind is to get money enough ahead to make them "comfortable;" and yet a moment's reflection will convince us that money will never purchase "comfort," only the means of it. A man may be "comfortable" without a dollar; but to be so, he must have the right disposition, that is, a heart and a head in the right place. There are some persons who are lively and cheerful, and good-natured, kind, and forbearing in a state of poverty which leans upon the toil of to-day for to-night's supper and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace, or on a throne.

Every day we meet with persons who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything, whose first greeting in the breakfast-room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardships, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it: the "want" of a better house, a finer dress, a more handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook" which stands between them and the sun; or a lazy house-servant, or an impertinent carriage-driver. The "want" of more money than Providence has thought proper to bestow, will be found to embrace all these things. Such persons may feel assured that *people who can not make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other.* A man who has a canker eating out his heart, will carry it with him wherever he goes; and if it be a spiritual canker whether of envy, habitual discontent, unbridled ill-nature, it would go with the gold, and rust out all its brightness. Whatever a man is to-day with a last dollar, he will



be radically, essentially, to-morrow with a million, unless the heart is changed. Stop, reader,—that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesirable disposition a man has to-day without money, he will have to-morrow to an exaggerated extent, unless the heart be changed: the miser will become more miserly; the drunkard, more drunken; the debauchee, more debauched; the fretful, still more complaining. Hence the striking wisdom of the Scripture injunction that all our ambition should begin with this: "Seek first the kingdom of God and his righteousness;" that is to say, that if you are not comfortable, not happy now, under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—*without the greater wealth!* And having the moral comfort, bodily comfort, bodily health will follow apace, to the extent of your using rational means. Bodily comfort, or health, and mental comfort have on one another the most powerful reactions; neither can be perfect without the other, at least, approximates to it; in short—*cultivate health and a good heart*; for with these you may be "comfortable" without a farthing: without them never, although you may possess millions!

### WARNING A WIFE.

[There is almost as much common sense as romance in the following sketch, and for that reason our readers will pardon us for the infliction of a love story.]

"AND so you want to marry my daughter, young man?" said farmer Bilkins, looking at the young fellow sharply from head to toes.

Despite his rather indolent, effeminate air, which was mainly the result of his education, Luke Jordan was a fine-looking fellow, and not easily moved from his self-possession; but he colored and grew confused beneath that sharp, scrutinizing gaze.

"Yes, sir; I spoke to Miss Mary last night, and she referred me to you."

The old man's face softened.

"Molly is a good girl, a very good girl," he said, stroking his chin with a thoughtful air, "and she deserves a good husband. What can you do?"

The young man looked rather blank at this abrupt inquiry.

"If you refer to my abilities to support a wife, I can assure you—"

"I know that you are a rich man, Luke Jordan, but I take it for granted that you ask my girl to marry you, not your property. What guarantee can you give me, in case it should be swept away, as it is in thousands of instances, that you could provide for her a comfortable home? You have hands and brains—do you know how to use them? What can you do?"

This was a style of catechism for which Luke was quite unprepared, and he stared blandly at the questioner without speaking.

"I believe you managed to get through college—have you any profession?"

"No, sir; I thought—"

"Have you any trade?"

"No, sir; my father thought that with the wealth I should inherit I should not need any."

"Your father thought like a fool, then. He'd much better have given you some honest occupation and cut you off with a shilling—it might have been the making of you. As it is, what are you fit for? Here you are, a strong, able-bodied young man, twenty-four years old, and never earned a dollar in your life! You ought to be ashamed of yourself. And you want to marry my daughter. Now, I've given Molly as good advantages for learning as any girl in town, and she hasn't thrown 'em away; but if she didn't know how to work, she'd be no daughter of mine. If I choose, I could keep more than one servant; but I don't, no more than I choose that my daughter should be a pale, spiritless creature, full of dyspepsia, and all sorts of fine lady ailments, instead of the smiling, bright-eyed, rosy-cheeked lass she is. I *did* say that she should not marry a lad that had been cursed with a rich father; but she has taken a foolish liking for you, and I'll tell you what I'll do: go to work, and prove yourself to be a man; perfect yourself in some occupation—I don't care what, if it is honest—then come to me, and, if the girl is willing, she is yours."

As the old man said this he deliberately rose from the settle of the porch and went into the house.

Pretty Mary Bilkins was waiting to see her lover down at the garden gate, their usual trysting-place. The smiling light faded from her eyes as she noticed his sober, discomfited look.

"Father means well," she said, as Luke told her the result of his application. "And I'm not sure but he's about right, for it seems to me that every man, rich or poor, ought to have some occupation."

Then, as she noticed her lover's grave look, she said, softly,—

"Never mind,—I'll wait for you, Luke."

Luke Jordan suddenly disappeared from his accustomed haunts, much to the surprise of his gay associates. But wherever he went, he carried with him those words which were like a tower of strength to his soul: "I'll wait for you, Luke."

One pleasant, sunshiny morning, late in October, as farmer Bilkins was propping up the grapevine in his front yard, that threatened to break down with the weight of its luxurious burden, a neat-looking cart drove up, from which Luke Jordan alighted with a quick, elastic step, quite in contrast with his formerly easy, leisurely movements.

"Good-morning, Mr. Bilkins. I understood that you wanted to buy some butter tubs and cider barrels. I think I have some that will just suit you."

"Whose make are they?" asked the old

man, as, opening the gate, he paused by the wagon.

"Mine," replied Luke, with an air of pardonable pride.

Mr. Bilkins examined them one by one.

"They'll do," he said, coolly, as he set down the last of the lot. What will ye take for them?"

"What I asked you for six months ago to-day—your daughter, sir."

The roguish twinkle in the old man's eyes broadened into a smile.

"You've got the right metal in you, after all," he cried. "Come in, lad—come in. I shouldn't wonder if we made a trade after all."

Nothing loth, Luke obeyed.

"Molly!" bawled Mr. Bilkins, thrusting his head into the kitchen door.

Molly tripped out into the entry. The round white arms were bared above the elbows and bare traces of the flour she had been sifting. Her dress was a neat gingham, over which was tied a blue checked apron; but she looked as winning and lovely as she always did wherever she was found.

She blushed and blushed and smiled as she saw Luke, and then, turning her eyes upon her father, waited dutifully to hear what he had to say.

The old man regarded his daughter for a moment with a quizzical look.

"Moll, this young man—mayhap you've seen him before—has brought me a lot of tubs and barrels, all of his own make—a right good article, too. He asks a pretty steep price for 'em, but if you are willing to give it, well and good; and hark ye, my girl, whatever bargain you make, your father will ratify."

As Mr. Bilkins said this he considerably stepped out of the room, and we will follow his example. But the kind of bargain the young people made can be readily conjectured by the speedy wedding that followed.

Luke Jordan turned his attention to the study of medicine, of which profession he became a useful and influential member; but every year, on the anniversary of his marriage, he delights his mother-in-law by some specimens of the handicraft by which he won what he declares to be the best and dearest wife in the world.

JONES was, or believed he was, near his death; and, the doctor calling, he held a long and earnest conversation with him about his chances of life. "Why, man," said the physician, "you are likely to die any hour. You have been living for the last fifteen years without a constitution,—lungs gone, liver diseased, and all that sort of thing." "You don't mean to say," replied Jones, questioningly, "that a man can live for fifteen years without a constitution?" "Yes, I do," retorted the doctor, "and you are an example." "Then, doctor"—and a bright smile illuminated the pallid face of the doomed man—"then, doctor, I'll go it ten years more on the by-laws." And he did.

**HENRY EDWARD MANNING,**  
ROMAN CATHOLIC PRIMATE OF ENGLAND.

THE Archbishop evidently possesses a cranium of large size, and a temperament of fine quality. The expression and cast of the countenance awaken thoughts of cloistered retirement and much meditation. The asceticism of the devout Romanist broods upon the features. How great the depth of the anterior region of the brain! and how small the occiput! How lofty the region of Veneration, and how extensive generally the moral organs! The neophyte in Phrenology could almost read this character. There is Veneration enough for the bigot, and Causality enough for the philosopher. Combativeness is apparently well developed, and supplies its fervor and resolution to the maintenance of intellectual and religious opinion.

In social matters the Archbishop is somewhat wanting. We could not conceive him to be influenced by strong instinctive affection for friends or kindred, but rather to exercise a kind and philanthropic sentiment that would comprehend the circle of humanity.

The organ of Continuity is finely developed, imparting steadiness of thought and concentration of purpose. In this connection the eye may be referred to as expressing an unwavering intensity.

In the finely chiseled and delicate features—a delicacy approaching sharpness—we find an excellent illustration of the mental temperament. He must be a close, earnest thinker, a devoted, nay, ultra, churchman, sharp and appreciative of whatsoever concerns the “finer feelings,” highly esthetical in his tastes, and disposed to ecclesiastical polemics.

Archbishop Manning was born about the year 1812. He received his scientific education at Harrow, and at Balliol College, Oxford,

where the first degree was awarded to him in the classical department. He was subsequently chosen fellow of Merton College, and obtained the living of Lavington, in Sussex. In 1860 he was made Archdeacon of Chichester, which office he held until 1851, publishing, in the mean time, several volumes of sermons. It was here that he suddenly joined the Roman Catholic Church.

In that year the celebrated Gorham decision, which left the doctrine of the effect of baptism an open question in the Church of England, was the subject of a protest from several of the clergy and laymen of the Establishment, among whom, Manning, Wilberforce (who was a fellow-student of Manning), Pusey, and

England, and there engaged in the official services of the Roman Catholic Church, and was made provost of the chapter of Westminster. He founded a congregation of secular priests, called the Oblates of St. Charles, modeled after the rules of the Order of St. Charles Borromeo. They have now, we believe, two missions in London—one at St. Mary's of the Angels, Bayswater, and the other at Westminster. Cardinal Wiseman died on the 15th of February, 1865, and Dr. Manning was then elevated to the archiepiscopal dignity by the Pope. The selection was almost as great a matter of astonishment to the Romanists themselves as to the Protestant clergy of England. The former were surprised that three of the

highest dignitaries of their Church, Dr. Clifford, Bishop of Clifton, Dr. Grant, Bishop of Southwark, and Dr. Errington, coadjutor of Cardinal Wiseman, should have been overlooked, while the latter saw one who had been brought up in their own colleges raised to the position of the highest dignity in the Roman Church in England, and using their own weapons in another cause.

The published works of Archbishop Manning show, even in their simple titles, a large share of the workings of the faculty of religious faith and devotion. He shows, too, the talent of an able reasoner. His works issued before his secession from the Church of England are, “The Rule of Faith—a Sermon” (1838); “Holy Baptism” (1843); “On the Unity of the Church” (1845); “Thoughts for Those that Mourn” (1850), and in the same year four volumes of Sermons. Since 1851 he has published the following, all in favor of Catholicism: “The Crown of Faith;” “Temporal Sovereignty of the Popes;” “Discourses on Ecclesiastical Subjects;” “England and Christendom;” “Temporal Mission of the Holy Ghost;” “Love of Jesus to Penitents;” “Centenary of St. Peter;” “Certainty of Divine Faith;” “The Church, the Spirit, and the Word;” “Confidence in God;” “Devotion of St. Charles;” “Glory of St. Vincent de Paul;” “The Good Shepherd;” “Occisi et Coronati;” “Office of the Holy Ghost under the Gospel;” “Omnia pro Christo;” “St. Peter's Pence;” “Unity in Diversity the Perfection of the Church.” Besides these original works, he has edited, “St. Catharine of Genoa on Purgatory;” “Pictures of Christian Heroism;” “Flowers of St. Francis;” and “Life of the



PORTRAIT OF HENRY EDWARD MANNING.

others of the extreme High Church party were prominent. In this protest it was said, “that unless the decision was formally refuted, it would be of binding force upon the whole English Church; and its signers wished to free that which they considered the Church of Christ from submission to a doctrinal decision given by the Crown.” The clergy generally acquiesced in the decision, but Dr. Manning at once, with others, retired from the Church, giving up, at the same time, his living.

For a while he lived in strict seclusion; and in the year 1851 was received into the Roman Catholic Church. He visited Rome, where he resided for some time. He then returned to

Cure d'Ars." One of his latest works, published in March, 1868, relates to the ecclesiastical state of Ireland, but is generally condemned by the English Protestant press as illogical in its treatment of the subject, and quite unsatisfactory as the basis of a permanent settlement of the religious difficulties of that country.

Archbishop Manning is admitted to be the greatest intellectual power of the Roman Catholic Church in England at the present day, and his influence is very great.

### THE ANGEL GUIDE.

BY MRS. L. C. HOLLOWAY.

In the quiet hush of midnight,  
While the stars burned far and dim,  
And the busy household music  
Hushed its many-chorded hymn—  
In the heart of a great city,  
Far from home and dearest friends,  
Lay a stranger, sleeping calmly,  
While above an angel bends.

Hush! can'st hear the angel whisper  
Of the path that man must tread  
Over mountains bleak and lonely,  
Under storm-clouds dark and dread?  
Holding still in heart and nature  
One true purpose deep and strong,  
Just to triumph over evil,  
And in spirit shun the wrong?

Nearer comes the strife and nearer,  
Higher flights and depths more deep  
Open to the troubled sleeper,  
Till he awakens from his sleep,  
And with weary, troubled feeling  
Turns his head, and there in sight  
Is his nature's better angel,  
Radiant in a halo bright.

There is naught of human semblance  
Save his glory-lighted face,  
And he wonders at the vision  
Coming in so strange a place;  
And he questions, asking slowly  
Of the name she bore on earth,  
Of her station and condition,  
And the land that gave her birth.

And she answers him as plainly  
As his mortal brain and will  
Can be molded to receive her  
Words so faint and faltering still.  
But though waking vision sees her  
Fading dimly out of sight,  
Still she lingers in his memory,  
Angel fair of love and light.

### HOW TO BE MISERABLE.

Sit by the window and look over the way to your neighbor's excellent mansion, which he has recently built and paid for, and fitted out.

"Oh, that I were a rich man!"

Get angry with your neighbor, and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial-ground, continually saying to yourself:

"When shall I be buried here?"

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself—"I wonder if he will ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put your neighbor to a great deal of trouble. Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate, if you can possibly help it.

Never visit the sick or afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the work-house be ever in your mind, with all the horrors of distress and poverty.

Follow these receipts strictly, and you will be miserable to your heart's content—if we may so speak—sick at heart, and at variance with the world. Nothing will cheer or encourage you, nothing will throw a gleam of sunshine or a ray of warmth into your heart.

### On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spiridon.*

### NOTES ON THE INHABITANTS OF BRAZIL.

BY C. FRED. HARTT.

WHEN a man says "I am an American," he has indicated to us his nationality in a political sense, but he has given us no clew as to his place in the great family of man considered from a natural-history point of view. He may have descended from Teutonic or Semitic parents, or he may be of a mixed stock. The United States are peopled by representatives of almost every race on earth. Each race, where it preserves its blood pure in descent, perpetuates to a greater or less degree its race characters. Thus in America we have the Indian, Negro, German, Irish, English, and other elements distinctly marked in our population. But with time, mixtures of blood of a very complicated nature are taking place, and these result in the production of a mixed race of men, which, growing up under peculiar political, social, and religious influences, have taken on peculiar national characteristics, and these vary with the conditions which have tended toward their development, and are visible in the whole make of the man, physically, mentally, morally. Thus speaking broadly, we have the Southern and the Yankee. Notwithstanding the heterogeneity of the race-elements in our population, there is a national *tout ensemble* which distinguishes the American from the German or the Italian.

Brazil bears a remarkable resemblance to the United States in the mixture of blood visible in its inhabitants. When Cabral discovered the land of the "True Cross," he found it peopled by savage Indians belonging to several

different and well-marked tribes. On the coast he found the Tupia, a powerful nation which long ago had come from the south, driving before it the Botocudo Indians, who dispersed themselves before the invaders, taking refuge in the forests and mountain fastnesses.

Under the influence of the Jesuits, the most of the coast tribes and those on the Amazonas became converted to Christianity, and, instead of disappearing altogether as the Indians of the east coast of North America have done, have continued in existence, adopting the customs and creed of their European conquerors, while they have become mixed with their blood. The Botocudo tribe, however, had resisted almost entirely the influence of civilization, and, persecuted by the white settlers, had rapidly decayed, so that ere long it must go out of existence. The white settlers of Brazil are for the most part of Portuguese descent, though there are German, Dutch, and American colonists. Slavery has introduced another and very important element into the population of the country. The fusion of all these diverse elements, particularly of the Portuguese, Negro, and Indian, has produced a nation with very marked characteristics, but these vary locally; the inhabitants of Para, Pernambuco, Minas Geraes, Rio, and San Paulo differ markedly from one another, just as the inhabitants of different parts of the United States differ.

The whites, descendants of the Portuguese, preserve the general features and characters of their ancestors. They are short of stature, rather slimly built, dark or sallow skinned, black-eyed, and with black hair and whiskers. The forehead is rather low. The men are usually thin-featured and lean, but muscular and tough, and, on the whole, are good-looking. The women are, as a general thing, much inferior in good looks to the Spanish, though of much the same type. In their girlhood some are extraordinarily beautiful, their beauty consisting principally in their long oval face, delicate nose, black, languishing eyes, small mouth, and luxuriant black hair; but their beauty is fugitive, and they grow rapidly old, tending very frequently to excessive *embonpoint* in middle age.

As children, the Brazilians are very bright, intelligent, and quick, making excellent scholars, but noted, however, rather for quickness than for depth. Brazil has a school system well-nigh as perfect as that of New England, and every one learns to read, write, and keep accounts. It is well known that in Brazil, as in other tropical countries, the children mature very early, so that one misses in Brazil the big immature boys and girls of North America.

Except in the cities, and especially among the educated, there is nothing which corresponds to the English and American home-circle, with all its attendant advantages for culture. The education of the girl is confined to the merest rudimentary acquaintance with the Portuguese and French literature,



and the accomplishments of music and dancing end with her leaving the college or nunnery, or with her marriage, and thenceforth she is, in most parts of the country, shut up within her house, never going out alone, and mingling with society only at the ball or the  *festa* . In the large cities, where French manners prevail, the ladies may be seen at the table or in the parlor with their families. In the country, the  *fazendeiro*  receives and entertains a guest, and one may spend a month in a  *fazenda*  without being introduced to the lady of the house or her daughters, and without seeing them at all except at the chapel. Thus secluded from every-day society and surrounded by servants, the ladies of the  *fazenda*  lead an aimless and inert life, one which, from its inactivity, tells on them physically as well as morally. Music, French novels, and gossip are their recreations, and they are sentimental and wholly void of the energy and stability of character of the American or English woman. The want of education and the seclusion of the Brazilian woman unfit her for the proper training of her children, who grow up in the society of the young slaves and really receive their first education through them. The mothers are the making of a nation. Brazil needs a good system of female education, and a placing of woman on her proper level as an intellectual companion to man, before she can come up to the same intellectual and moral standard with other civilized nations.

There are many collegiate institutions in Brazil, as at Rio, Bahia, Pernambuco, and elsewhere, some of which are well endowed and have large staffs of professors; but there being no demand for a liberal, generous culture, these institutions fall far below the rank of the high schools of the United States, and their graduates are scarcely fitted to enter one of our colleges. There is a great ambition among the wealthier Brazilians to educate their sons for a professional life, and especially for the bar, and the country is flooded with young lawyers, candidates for political honors. One is astounded at the number of youthful doctors of law and judges he meets with. The Brazilians are a very polite and courteous people, and very fond of complimentary speech-making and discussions. They cultivate a neat and florid style, and write well, though with little depth. An American is much struck with the readiness, fluency, graceful diction, and animated delivery of the Brazilian orator, and nothing could excel in delicate compliment, roundness, and turning of sentences, or warmth of style an after-dinner speech. Evenings are spent among Brazilian gentlemen in conversation which is most likely to turn upon politics, and then becomes exceedingly animated. The Brazilian is particularly easy, fluent, and polished in conversation, and is more given to discussion than we are. They are very apt at acquiring foreign languages, and a speaking acquaintance with several is not uncommon. Music is much cultivated in Brazil, and there are prob-

ably more gentlemen in a hundred in Brazil who play on some musical instrument than with us. The piano, guitar, and flute are the favorite instruments. The music most admired is the Italian, Portuguese, and French. One need not feel surprised at hearing  *Ah che la morte!*  nicely performed on the flute everywhere. There is a peculiarity about the Brazilian national music which it is very difficult to describe. It is monotonous and melancholy, and there is a great fondness for a



A BOTOCUDO—FRONT VIEW.

singular mode of beating time, a rest following in the first beat in the measure or a part of it. One observes the same peculiarity in the Spanish music of the West Indies and South America. The music of the lower people is very plaintive, sentimental, and monotonous—the expression of a life devoid of vigorous culture, of a morality and religion dimly appreciated and worshiped as an idea.

Nominally, the religion of Brazil is the Roman Catholic; but the influence of Dumas and Paul de Kock,  *et hoc omne genus* , has had a terrible effect. The ruined churches everywhere tell of religious decay; the profligacy



A BOTOCUDO—SIDE VIEW.

and immorality of the priesthood, and the open expression of infidel views, present a sad picture. The Virgin receives an outward worship, but it is not the homage of the heart. Is it then to be wondered at that, in a country where the religious teachers are, as a class, men of immoral lives, purity and truth, though worshiped in song, should fail to be exemplified in the lives of the people?

In business, the Brazilian is sharp and un-

scrupulous. Let me give an instance to illustrate his mode of dealing. I had been kindly treated in the Province of Minas Geraes by a young mulatto merchant, who had given me a free passage with him in his canoe down the river Tequitinhonha. Money ran low. It was impossible to draw any, so there was no resource other than that of selling a part of my baggage. I had a good hammock, new and unused, for which I had given eight milreis on the coast, where they were very cheap. So I produced it and offered it to the merchant for what I originally gave for it. It was no use—he would give no more than half that sum. It was used and worn, etc., etc. At the last moment I parted with it for the price. The merchant rolled it up and put it one side. Presently there came in a friend. The merchant unrolled the hammock and displayed it with the same words of commendation I had used, and said it had cost eight milreis, but he would sell it for nine, and that in my presence.

As a planter, the Brazilian is noted for his hospitality, courtesy, and pride. Nothing can exceed him in the kindness with which he receives and entertains a traveler. A letter of introduction from a friend obtains for one immediately the freedom of the  *fazenda* ; but many a time, when weary and travel-worn I have descried the roof of a planter's house at night-fall, my request for shelter has been granted, my mules have been taken care of, and, overwhelmed with a thousand attentions and kindnesses, my departure, intended for the morrow, has been delayed for a week. Traveling in Minas, I have time after time put up at a poor farmer's house, been fed and lodged, and on the morrow have only been charged a few pennies for the corn for the mules and the milk for our coffee. Once, at Minas Novas, my mule broke down, and; in addition, I was seriously ill. A gentleman, a stranger, meeting me on the road to Chapada, lent me a mule, took me to his house, and his mother, brother, and himself nursed me through a violent attack of fever and delirium. They had only the faintest idea of who I was or what was my mission, and when I came to leave they refused the slightest remuneration.

The manners and customs of the people are Europeanized, dress, etc., being as in Portugal, except in the interior, where, among the lower classes, the national mode of life still lingers.

The negro population consists of freemen and slaves. Among these last are representatives of very many African races, who, of course, preserve the national characteristics. The finest, as well as most independent-spirited are the Mina negroes, who are tall, very muscularly built, and more rebellious than the other negroes. A great number of the slaves are African born and are tattooed. There is no finer field for the study of the negro, from an anthropological point of view, than in the cities of Rio and Bahia. At Rio one may hear spoken under his hotel window within one hour a dozen African tongues.

Prof. Agassiz has collected a very large number of full-length photographs of naked African-born negroes at Rio and elsewhere, and we may hope that one day he may publish them, with the results of his ethnological studies *in extenso*. There is a marked contrast between the muscular, plump, and glossy negro form and the thin, sallow, wiry descendant of the Portuguese in Brazil. The negro is at home in the hot Brazilian climate, and stretches himself at noon-day in the sun on the sidewalk to sleep; but the white is degenerating in every way.

The Brazilian negro is the same laughing, happy being he is in the Southern States; he is docile and submissive, but active only when spurred to work by a master or by necessity. He is fond of music, but of a different class from that which pleases the North American ear, less lively, more monotonous, and more dreamy. He is superstitious, believes in the "bad eye," in charms, and is a devout worshiper of the Virgin. Generally, he is very trustworthy and honest. You might dispatch the first negro you met in Rio for the change of a dollar and feel quite sure of its return. The slaves are, as a general thing, well treated, but they receive no education, and are a most debased and unintellectual class. The free negro is on terms of equality with the white, politically and socially. I have met at the table of a wealthy planter a negro as black as a coal, who received the same attentions and same hospitality as the white guests. I have known many educated men, lawyers and physicians, government officials, who were not only perfect gentlemen, but whose intellectual attainments were such as would command the highest respect.

The mulattoes are, as a general thing, a fine-looking class, physically; the women among them are noted for their handsome faces and well-molded but voluptuous forms and loose morals. The men are effeminate, lazy, and unreliable.

The civilized Indians along the coast are short in stature, of heavy build, and with a dark swarthy skin. Their faces are round, with rather prominent cheek-bones, their beards are scanty, and their hair coarse, black, and straight. They are noted for their indolence, fondness for their superstitions, their lack of honesty and truthfulness, and their quick, revengeful spirit. They are much mixed with the whites and negroes.

Between Rio and Pernambuco, the principal tribe of savage Indians is the Botocudo tribe, which now occupies the forest belt in the provinces of Espirito Santo and Bahia, a tribe of which Von Tschudi and Prince Max. Zu Neu Wied have given very elaborate descriptions. These Indians differ very remarkably from the civilized tribes physically as well as in their language. They are somewhat taller and more lightly built, the legs being very slim in proportion to the body, the color of their skin yellowish and light, not swarthy; the hair black and coarse, and the features

more regular and less Indian-like than among the other aboriginal tribes. Among the many individuals I saw while there, I observed a remarkable variety in the shape of the features. They go naked, live on fruits and the chase, using very long arrows which they shoot from a heavy bow. The men pull out their scanty beards, cut their hair very close and shave it away all round for a finger's breadth or more. They pierce the ear-flap and insert in the hole a plug of wood sometimes three inches in diameter. The women, in addition, pierce the lower lip, in which they wear a similar plug. They are a warlike tribe, in constant feuds with one another, and are undoubtedly cannibals.



THOMAS H. STOCKTON, D.D.

OBITUARY.

THIS eminent Methodist minister died at Philadelphia, Wednesday, October 7th. Being widely known as an able divine, a charming poet, an elegant religious writer, and having for many years officiated as chaplain of either the national Senate or House of Representatives, his death claims much more than ordinary attention from the public.

He was born at Mount Holly, N. J., June 4, 1808. He received a plain education, and at the age of sixteen began authorship by publishing a brief poem in a Philadelphia newspaper. Thenceforth he made frequent contributions to various periodicals, furnishing essays, tales, poems, criticisms, and a variety of productions.

At the age of eighteen he lost his admirable mother, and about the same time he formally united with the M. E. Church. The following year he became a student of medicine, attending lectures in Jefferson College, Philadelphia.

In 1829 he became a preacher. He had previously made various efforts in other directions—medicine, from the practice of which he shrank; type-setting, newspaper-writing, and editing. At last, upon the suggestion of Dr. Dunn, a minister of the Associate Methodists (afterward Methodist Protestants), he commenced preaching. He preached his first sermon at an unoccupied country-seat near Philadelphia, May 31, 1829. He afterward traveled several large circuits on the Eastern Shore of Maryland. In 1830 he was in Baltimore; but

in the following year, on account of ill health, he was missionary at large, traveling North and West.

In 1832 he returned to Maryland, and was nominated for the chaplaincy of the U. S. Senate. Next year he was stationed at Georgetown, D. C., and was elected chaplain of the House of Representatives. Not being re-elected in 1835, he engaged in writing a poem, "Faith and Sight." In the winter he was re-elected to the chaplaincy. In 1836 he had charge of St. John's Church, Baltimore. In 1837 he finished compiling the Church hymn-book; for which service, by the way, the Church afterward displayed marked ingratitude.

He was still in Baltimore in 1838, when he wrote the poem on the Duel of Graves and Cilley; but he soon afterward removed to Philadelphia, where he continued for the next nine years, engaged with successful zeal in religious labors of various kinds. From 1847 to 1850 he resided in Cincinnati, in charge of the Sixth Street M. P. Church. While there he declined the presidency of Miami University, to which he had been unanimously elected. From 1850 to 1856 he was again in Baltimore, chiefly at St. John's. In 1856 he returned to Philadelphia, where he preached regularly for the Church of the New Testament, except when absent at Washington, serving as chaplain of the House of Representatives.

All of these labors, incessant as they have been, he prosecuted under the depressing circumstances of ill health, for he was a consumptive from his youth. Yet his industry never failed and his courage never seemed to waver.

His writings are many, and his pulpit labors have been great and extended. There are very few persons in America who have not either heard his eloquence or of his power as an orator.

He edited several periodicals, and published an edition of the New Testament in paragraph form. The following works also are from his pen: "Floating Flowers from a Hidden Brook;" "The Bible Alliance;" "Sermons for the People;" "The Blessing;" "Stand up for Jesus;" "Poems, with Autobiographies and other Notes;" and "The Peerless Magnificence of the Word of God."

His volume of "Sermons for the People" has passed through several editions, and has been widely circulated.

Dr. Stockton possessed an exceedingly fine-grained organization, with a temperament elastic, active, and vivacious. He had a strong appreciation of the true, the beautiful, and the harmonious. Much as he owed to nature for the gifts bestowed on him, the greater part of his acknowledged ability and mental power was due to careful culture. We may confidently say, too, that the science we advocate contributed in no little degree to Dr. Stockton's mental development and prominence, as he for many years took a warm interest in phrenological matters, both theoretically and practically.

## On Psychology.

The soul, the mother of deep fears, of high hopes infinite,  
Of glorious dreams, mysterious tears, of sleepless fever sight;  
Lovely, but solemn it arouses,  
Unfolding what no more might close.—*Mrs. Hemans.*

### NIGHT.

"In her starry shade  
Of dim and solitary loveliness,  
I learned the language of another world."—*Byron.*

'Tis night, and o'er the silent world  
The shadows slowly fall,  
As though the darkness had unfurled  
Its canopy o'er all.

The fiery day-god's golden light  
No more on earth is shed;  
But by the stars serene and bright,  
We know he is not dead.

And when a few brief hours are o'er,  
The stars will cease their light;  
The morning sun will beam once more,  
And hide them from our sight.

'Tis thus when sorrow's night appears,  
And joy's bright sun seems set;  
To Heaven we look, and stay our fears—  
We know *He* liveth yet.

Then though thy path be dark as night,  
And hope be almost gone,  
Let faith in that fair land of light  
Sustain thy spirit on,—

Till in that home of heavenly rest  
Beyond the viewless shore,  
Thy soul shall dwell with seraphs blest,  
There dwell for evermore.

DELTA KAPPA PHI.

## MIRACULOUS HEALING.

A SENSATION IN PARIS.

FROM the London *Star* we extract a brief account of a Zouave in Paris, whose gifts of healing aroused a wide-spread sensation. His performances remind us of the redoubtable Dr. Newton, whose fame, doubtless, has reached the ears of our readers.

The *Star* says, in the words of its correspondent:

"The great novelty of the day, and the subject of all conversation, is the miraculous gift of healing possessed by a Zouave of the name of Jacob, who, by the mere exercise of his will, performs daily the most extraordinary cures on paralyzed persons who for years have been unable to move without assistance. The Zouave receives no payment for the boon he confers; he is perfectly unassuming in manner, and does not attempt to explain by what means he accomplishes the cures he undoubtedly effects. His regiment is quartered at Versailles, but in consequence of the difficulty the poor experienced in reaching the only portion of the barrack in which he was allowed to receive his patients, the Count de Chateaullaid, himself a paralytic, offered him the use of several rooms in his hotel, where Zouave Jacob daily administers relief to thousands who flock from all parts. The Count publishes in *La Petite Presse* a plain statement of his own experience in the efficacy of Jacob's influence. He drove in his carriage, accompanied by his

wife, to the manufactory of M. Du Noyet, where Jacob was engaged with several poor and disabled patients. The Count, who had been paralyzed for years, was supported by his footman and a workman, who obligingly lent him his arm from his carriage to the *salle*, where he was allowed to take a place in the circle of the sick surrounding Jacob.

"Persons were being transported on litters or carried in men's arms to his presence, many being so utterly helpless as to be unable to sit upright, and only able to support themselves by leaning against each other. As soon as the room was full, Jacob entered and said, 'Let no one speak until I question him, or I shall go away.' Perfect silence ensued. The Zouave then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytics he simply said, 'Rise.' The Count, being of the number, arose, and that without the slightest difficulty. In about twenty minutes Jacob dismissed the crowd. M. de Chateaullaid walked to his carriage without the slightest difficulty; and when his wife wished to express her gratitude to Jacob, he replied that he had no time to listen, for he had other patients to attend to. Medical men are themselves taken by surprise, but the facts are not contradicted."

In a later letter the same writer says:

"The 'Zouave Guérisseur' is decidedly the lion of the day. The importance attached by the public, as well as by the press, to the *ad-distant* cures operated by this private, affords a striking indication of the temper of the public appetite in this country toward supernatural agency. France is a Catholic nation, and can not do without miracles. To many, the feats accomplished by the said Zouave appear as a delusive force and extravagancy of superstition; but to many more, I am assured, it is a serious, all-absorbing faith. Scores of people in Paris, as well as Versailles, are actually made crazy by the miracles operated by Monsieur Le Zouave. He has created the greatest curiosity, and hundreds of men and women of character and ability now seek opportunities to witness and investigate the phenomena produced by Jacob, le Zouave.

"If this Jacob is a mere impostor, which many persons broadly assert, it is nevertheless confessed by careful and candid investigators that he is most successful in concealing his imposture. The fact is that Jacob, disdaining the former manifestations of spiritualism, which merely consisted in rocking, lifting, rapping, or tipping, has had the good sense to turn his mind toward things of ordinary and tangible utility. He does not pretend to introduce you to Socrates and Solomon, to put you in communication with Voltaire or Alfred de Musset, and offer to describe to you the scenery of the planet Jupiter or the star Aldebaran; but he, more practical and matter-of-fact, undertakes to rid you of rheumatism, gout, amaurosis, palsy, etc. For startling effects, the phenomena which he produces are worthy of the age of Michael Scott."

No human being possesses the power of "healing," nor of creation. These powers belong alone to God and to nature. The "effects" produced by the Zouave simply show the power of mind over matter, and what can be done by FAITH. There are thousands of bed-ridden invalids whose *minds* are diseased—who have been disappointed in the affections, in the attainment of fame or fortune—who take to their beds and remain there days, weeks, months, and even years! We have met several cases of "love-sickness," in which the parties fancied themselves unable to stand or sit. Physicians were consulted, medicines prescribed, and all to no purpose. Nothing but setting the bed on fire would start the "poor patient" into anything like energetic action. A lady had been ill and a-bed for more than two years—nothing seemed to relieve her—her case was pronounced singular and hopeless. One day her little four-year-old boy fell into a deep well, and the almost distracted woman sprang from the bed, descended by the rope into the well, and saved her child and herself. She had become bed-ridden from long confinement, and nobody supposed her able to sit up or dress herself. She was *started out of the rut* by the screaming child, and soon recovered. Men and women sometimes "*hug their aches and pains*" as though they were afraid to let them go. They are sad, gloomy, desponding, hopeless, faithless, dejected. All the drugs in the world could do them no good. Give them a warm bath, a good sweat, something to eat, a horse-back ride, or gymnastic exercises, and they would soon come up out of the slough of despond, and begin to recuperate.

The Zouave Jew Jacob performed no miracle. He simply induced a *belief*, on the part of his followers, that he could will away their diseases. But only ignorant or superstitious persons would ascribe to him supernatural powers. The effects produced—whatever they were—were *mental* or *psychical*, and may be produced as well by one as another. Of course the Zouave would not explain by what means such effects were produced. He may have read our Library of Mesmerism and Psychology, and have thence learned "how to do it."

When a withered limb shall be restored—when the dead shall be brought to life—it may do to talk about miracles. But we beg the public not to run after French Zouaves, quack doctors, and the rest, with the hope of seeing miracles performed.

The sick may be best put in the way of recovery by the simple agencies of nature—good food, pure water, fresh air, exercise, and sleep. The power of prayer, hope, and faith is vastly more potent to cure than all the Zouaves and all the drugs in the universe.

HENCEFORTH be mine a life of action and reality. This alone is life,—

"Life that shall send  
A challenge to its end,  
And when it comes, say, Welcome, friend!"



## NEW YORK, DECEMBER, 1868.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Fin.*

THE PHRENOLOGICAL JOURNAL AND  
LIFE ILLUSTRATED is published monthly at \$3 a year in  
advance; single numbers, 30 cents. Please address,  
SAMUEL R. WELLS, 389 Broadway, New York.

### RETROSPECTION.

It can not seem amiss, now that we are about closing the file of our JOURNAL for 1868, to briefly review the year's work. It affords an earnest and industrious soul no little satisfaction to glance a brief space backward over his track, and note here and there some meritorious accomplishment—some work performed with good intent and with happy results to himself and his neighbor. He is encouraged and inspired for further effort; he gathers sunshine and cheerfulness from the past to animate his hopes for the future. Even though he halted on his way weary, faltering, and sometimes depressed, the pleasant retrospect infuses a new life, a revived vigor, a reassured mind into his being, and he briskly resumes his intermitted task. So we would scan *our* year's march, trusting that the labor of a twelvemonth has not been in vain, but that here and there may be seen some healthy growth, some evident token that the seed we have scattered has not fallen altogether on "stony ground," or where there was no "depth of earth."

If assurance were needed to persevere in the line which we have freely chosen, and in which truth and duty encourage us to work and to battle, we can find much in the very favorable attitude of the American and foreign press toward us. During the year we have received more attention, and more commendatory attention, from the "knights of the quill," those exponents and wielders of public sentiment, than it was our experience in former years to receive. Newspapers and periodicals, religious and secular of every class, appear to vie with one another in their expressions of approval and courtesy. There have been a few attacks

upon our science, but their isolation and lack of candor wrought their own refutation. Very lately one of the leading religious newspapers of the country devoted over two long columns to a careful consideration of the ethics of Phrenology, as avowed by the PHRENOLOGICAL JOURNAL. The closing paragraph of the article we quote as illustrative of its general tone.

"Phrenology means the *Science of Mind*. Surely Christians should understand the functions of the mind—perception, memory, reflection, comparison, conscience, judgment. Christianity presented the truth to those who would (1) "see," (2) and "hear," (3) and "understand," in order that (4) they might "turn" and (5) be "healed." Matt. xiii. This is the mental process—seeing, hearing, understanding, turning, healing. Strange that people permit themselves to be influenced far more by dreamy sight-seeing and grotesque hallucinations than by the infallible truth of God. In the absence of the knowledge of the Plan of Salvation, we commend the close study of the science of mind to those who seek after things unrevealed and unforbidden by the Almighty, trusting that by the time they master that divine science they will be ready to begin the study of the Bible."

This is as fair a statement and as full an admission as a disciple of Dr. Gall could wish; and, coming as it does from a religious publisher of unquestionable orthodoxy, it must have no little weight with impartial readers.

In educational circles the practical bearings of Phrenology have been much discussed, many teachers openly declaring their belief in its principles, and testifying to the good results obtained by its application in the school-room. An address delivered by Mr. Chamberlin, before the Wisconsin Teachers' Association, which the reader will find on another page of the present number, conveys an adequate idea of the progress of our science in relation to the training of the young.

In the department of Biography—in which the PHRENOLOGICAL JOURNAL excels all other periodicals of the day—we have published during the year upward of *one hundred and twenty-five* men and women of distinction, represent-

ing nearly every sphere which human activity has rendered conspicuous. The statesman, the scholar, the educator, the divine, the merchant, the projector, the mechanic, the poet, the musician, the politician, the traveler, the sovereign, the man honored for his philanthropy, and the wretch despised for his crimes, are accorded places in the long catalogue. Even Africa is explored for her contribution to these personal histories, and the strange, eventful career of Theodore, king of the Abyssinians, is spread before the reader. The JOURNAL enacts the part of a leveler—all class distinctions disappear under its trenchant polity. The American, the Englishman, the Frenchman, the German, the Turk, the Chinaman, the Negro, the king, the emperor, the subject, and the slave find equal admission to its columns. Aristocrat and plebeian receive no differential consideration there. Its platform is a broad *democratic* one—indeed, a radically democratic one, measured by no party standard promulgated at Charleston, Chicago, New York, or elsewhere. Human nature, whatsoever the shape in which it may appear, ethnologically or socially, has only to command attention and it will have a hearing. Our *democracy* includes all mankind. Our departments of Ethnology, Sociology, and Physiology have presented a good variety of matter, humorous, entertaining and didactic, while the graver spheres of Religion and Psychology have been amply furnished with the choicest and soundest thought which we were able to provide.

The number of illustrations, including the portraits which accompany the sketches of character and biography, is nearly two hundred! Many of these were procured at considerable cost, particularly those groups, and others, occupying full pages. We have published single illustrations, the mere cost of engraving which on the wood was twenty-five, thirty, and even thirty-five dollars. Such portraits as Rev. Dr. Deems, Mr. Peter Cooper, Mr. Macy, in the February number—Mr. Reed, the phonographer, in the March number,—Adelina Patti and Mr. Griffith, in the April number, are rated at such figures. From this statement some idea may be gathered of the expense of conducting a work like the

PHRENOLOGICAL JOURNAL. If the illustrations alone require an outlay of more than two thousand dollars, how shall we estimate the cost of preparing the matter for the printer, the paper, printing, binding, and forwarding? Well, no matter—the work goes on. Four hundred and eighty quarto-sized pages, equivalent to nine hundred and sixty pages octavo—the usual magazine size—replete with good reading, are furnished annually to our subscribers. Certainly they must be satisfied. They get the worth of their money almost in paper alone, to say nothing of the print. They are satisfied, and inundate us with thankful letters, expressive of their gratitude and satisfaction. We thank them, praise God, and take courage.

It must not be expected that this JOURNAL will strike into new channels and introduce new and startling features, *except* as the progress of science may develop them. As time rolls on, whatever may appear and exhibit a relation to Phrenology, Physiology, or Physiognomy, especially whatever may have a bearing upon man, individually or collectively, for his improvement, we shall endeavor to render practically available for the purposes and ends of the PHRENOLOGICAL JOURNAL for 1869.

### END OF THE VOYAGE.

HERE we are, dear reader, at the end of our year's pilgrimage,—and so much farther on in the voyage of life! "How times flies!" and how we must fly to keep up! Think of it,—we are just about to enter upon the new year of our Lord 1869. Thanksgiving, Christmas, New Year's! What joyful emotions these words excite in all young hearts! and what grave thoughts in the minds of the aged! The young and vigorous are ever pushing on toward the goal of their ambition; while old age, having reached the mountain top, pauses and meditates before taking the final step which separates them from earth and opens up eternity.

The present year has been most eventful. In Europe, at least one decayed monarchy has almost silently fallen; and Spain lives! That was a glorious, as it was a bloodless, revolution.

The ignorant, superstitious—and we

may say insane—Theodore of Abyssinia, who imprisoned and brutally treated strangers who visited his country, has been extinguished, and all the captives set free!

The Cretans have thrown off the Turkish yoke, and are bravely contending for their right to worship God according to enlightened Christian principles.

China and Japan are opening their vast countries to Christian civilization! Benighted Asia and Africa are being explored by scholarly travelers who publish to the world important facts, no less useful to the merchant and manufacturer than to the missionary, the philanthropist, and the educator.

At home, we are reorganizing our political and labor systems,—developing our agricultural, mineral, and other resources,—building thousands of miles of new railways, opening up for settlement new territory enough for a population of 500,000,000 souls! Inventors and mechanics are startling the world with their new and useful improvements; artists are beautifying our homes; authors fill our libraries; teachers instruct young America—the ambitious ones putting more advanced ideas into his head than healthful vitality into his body; preachers are zealous in doing the work of their Master, coming as near practicing what they preach as can be reasonably expected; physicians are learning to treat their patients with less poisonous remedies and with more common sense; women are trying to reform their fashions, looking to comfort and economy as well as to beauty; they are also reading up law and the constitution, to qualify themselves to take part in political affairs,—studying medicine, that they may know how to treat and nurse the sick and make their services generally available. Farmers grow crops to feed the world, and the world returns an equivalent in implements, tools, clothing, books, sermons, lectures, works of art, and other like advantages; while we ransack creation, study up the laws of our being—body and brain—to make the most instructive and useful JOURNAL in the world! So we go; each is striving to do his part in the great drama of life. It were useless for us to edit and print the JOURNAL did not our friends—*voluntary co-workers*—distribute it. Believ-

ing in the doctrines we teach, they second our efforts by forming clubs and in advocating the truth on all proper occasions. This they do year after year,—and it is believed that the PHRENOLOGICAL JOURNAL has on its list to-day more subscribers of many years' standing, renewed every year, than any other serial publication of the same age. It has been our happiness to greet the return of their familiar names to our new subscription books each succeeding year. Nor do they come alone. With the father's name come that of the son, now grown to manhood and settled in the West, and that of the daughter away at school; and each of these will hand down the rich legacy of useful knowledge. Thus one year succeeds another, and we are growing older—if not wiser—together.

*A word more at parting.* We can not doubt we shall now part company at least with *some* of our readers, to meet in this relation no more. Changes occur; death will come to some of us ere another year rolls round; our places will be filled by others. But *while* we live, if it be the will of God, we shall try to serve Him by serving our fellow-mortals here on earth. Our good ship touches the shore,—the gang plank is out,—we must part. Here are our hand and our heart! Good-bye! Farewell! Adieu! Shall we meet again?

### DO AS OTHERS DO.

A CHILD may be said to be justified in following the example of its seniors, for as society is constituted and human nature developed, young persons, both girls and boys, must be expected to imitate their elders. If a mother is truthful or deceitful, orderly or disorderly, saving or wasteful, slow to anger or quick-tempered, affectionate or indifferent, neat or slovenly, her daughter will in most cases resemble her. "Precept is great,—example is greater." If a father be active, energetic, and enterprising, the son will most probably exhibit like qualities, unless brought up in idleness, and be thus permitted to contract those vile habits which Satan finds so readily "for idle hands to do." It is a law of nature, that "like begets like."

But only children or weak-willed adults fall into the wicked or foolish

ways of others, and blindly "do as others do."

How often do we hear the question, "Why did you commit so foolish an act, or form so foolish a habit?" answered thus: "Oh, my father sets the example." Or, "The old man swears and drinks, so why not I?—what's the harm?" Can a corrupt tree bring forth good fruit? Parents are responsible not only for the morals and manners of their children, but also for their "make-up," health of body, and other qualities. There is no shirking these things. *It is so*, and God will require a full account of their parental stewardship at their hands. A young man with all the elements of a strong character, one who could grow into a commanding position, often becomes so perverted by some one or more bad habits, that in a measure he blocks his own way to success and usefulness.

"Hello! John,—come, let us have a game of 'old sledge,' 'euchre,' or 'seven-up.'" John is reading a useful book; but being unable to say No, yields, and so not only *loses* his time, but forms a habit which follows him through life.

"I say, Charley, come, let us take a drink." "No, thank you, I am not thirsty." "O, come along and be sociable. You are not a teetotaler, are you?" Charley hesitates; but not having been fortified by proper moral, intellectual, and social training by his parents, and not realizing the demoralizing effects of the social glass, finally yields to persuasion, and so stumbles, and finally falls. He halts between two influences—sociability and bad companionship on one side, and his own innate moral sense on the other. He gives way to the propensities, and loses his manhood. In the same way we are all more or less beset by temptations. One is urged to eat when not hungry, or to over-eat when dining. To appear obliging, or appreciative of an acquaintance's hospitality, one with more Approbativeness than decision would eat, stuff, and gormandize, because urged to try this and that. Instances of this kind are of daily occurrence in every one's experience. Can we wonder, then, at the extent of the perversion of our appetites? How few there are who eat and drink by any rule of judgment! How many there are who stuff and stuff, simply to gratify the appetite! Dyspepsia, apoplexy, and

other diseases arise from these excesses; many eat and drink their way into early graves. One who holds himself more accountable to God than to man will strive to decide *all* questions on their "merits." He will inquire, first, whether or not in the sight of Heaven a subject or undertaking is right. It is wicked for one to part with his time or his means without an equivalent. If the expenditure be for charity, see to it that the charity be worthy, and not "bogus." Giving to every habitual street beggar is a most mischievous policy,—it only encourages common pauperism. When you give a dollar or a dime, let it be accompanied by a benediction; and if you have doubts as to the worthiness of the applicant, satisfy yourself before you bestow your gifts. This "doing as others do" is a very unsafe rule, in charity matters, and no man of sense will follow it. Take counsel of Heaven, and then be your own judge.

Our principles apply equally to the silly slaves of fashion, who spend most of their time and money on external decorations, without regard to cost, good taste, health, or comfort. Here, in the fashions, we find nearly all the ladies "doing as others do," even to the wearing of those great bundles of somebody else's hair, or wool, on their heads, with a long twisted handle like a Chinaman's queue hanging down over one shoulder or straight behind. We hope the dear creatures will not try to imitate the South Sea islanders and wear rings in their noses; nor the East India ladies, by blackening their teeth. This organ of Imitation is large in children, weak young men, and in those ladies who never rise above fickle fashion, or "doing as others do."

Adult human beings are accountable, not so much to others as to themselves and to God. The question of "doing as others do" should first be considered with reference to the approval or disapproval of the "All-Wise," and next with reference to its subservience to our health and happiness. If these considerations confirm our desires, we may safely execute them, without regard to what others think or say. Let each one seriously cherish within his heart this most admirable resolution: "As for me and mine, I am resolved to follow Him."

## AUTUMN.

THE summer has passed away; the flowers have faded, withered, and died,—children of the light and lovers of soft, balmy air as they are. The skies are of clearer, deeper blue, and the soft, fleecy clouds float quietly along, more beautiful they seem than summer skies and clouds. The trees are clothed in their autumn robes of crimson and gold, and the wild ivy, changed to golden hue, encircles many of the evergreen pines with a glorious crown. The birds have ceased their warblings, and have gone away to warmer climes. The insects' songs are tinged with sadness, and the shrill cicada no longer offends our ear with his nerve-scraping drum.

The leaves drop from the trees in their ripeness—not because the frost has touched and killed their life, but because they have come to the perfection of their nature, and the sap has withdrawn into the body of the tree, which, having first provided its buds for the ensuing season, and wrapped them closely in their warm and waterproof covering, no longer needs "its lungs," and stands dormant during the winter until the warm spring sun and air shall rouse it from its sleep, again to put forth buds and leaves and branches.

The reapers are busily stacking their corn and gathering up the golden ears. "The harvest is past, the summer is ended." And oh! with how many of us the summer life is past and gone! Some have ripened under sunny skies, and brought forth summer fruits. Others needed shade to perfect their natures. The hot sun of prosperity has scorched some, and the cold, shady spots of adversity have given others stunted, sickly growth; but for all alike, the summer is gone, the autumn of life is come, and the harvest is being garnered, and they are waiting for the great Reaper to gather them in.

And to those of us whose autumn life produces not full ears of golden grain, which might have filled us with gladness and hope, but to whom time still is given to produce something to the Lord of the harvest, nature has still a voice of gladness and hope; for soon, very soon now, the snow will cover the earth with its soft, warm mantle, protecting the tender wheat seeds, sown even in autumn. Then, amid the surrounding desolation, some fields shall be clothed with summer green, the promise of a future harvest. So, though we may have been barren of good works in the bright, sunny days of life, even in hoary, white-haired age we may cherish and plant some seed of good which may spring up to future generations, and produce a harvest of which though we may not ourselves reap in this life, others who come after us may enjoy the fruition, and at the great harvest of the world we may still be garnered in good grain, though not so full and ripe as we might have been. For He, our loving Lord and great example, did not refuse the service of those who entered into His vineyard to labor even at the eleventh hour, though the day was nearly spent.

If we sow to the spirit and not to the flesh, we shall in the end reap life everlasting. *x.*



## PREMIUMS.

In addition to a monthly magazine, which is richly worth its price, we now offer to those who may send us new subscriptions, valuable and useful premiums. As this JOURNAL is essentially useful and substantial in its general character, so the premiums named are of a useful and substantial sort. Many, to be sure, lay claim to the character of ornamental, but their decoration is but an attractive accessory to their utility. We offer no worthless frippery—no mean “pinchbeck ware” or “sham jewelry;” but appreciating more highly the mental tone of our readers, we invite their consideration to a short programme, which is thought to include things adapted to the tastes and wants of every well-ordered household and of every right-minded individual. As regards the liberal terms we make in this “premium business,” we invite comparison with other magazine inducements.

## TABLE OF PREMIUMS.

Names of Articles.	Cash Value.	No. Sub's. at 25 cts.
1. Piano, Steinway or Weber, 7 octave.	\$650 00.	350
2. Parlor Organ, Mason & Hamlin, 5 oct.	170 00.	100
3. Choice Library, your selection at publishers' rates.	100 00.	70
4. Metropolitan Organ, Mason & Hamlin, 5 octave.	130 00.	60
5. Gold Hunting-case Watch, American Watch Co.'s best.	125 00.	60
6. Choice Library, your selection.	75 00.	50
7. New American Cyclopaedia, 16 vols.	80 00.	40
8. Chambers' Encyclopedia, new, 10 vols.	40 00.	35
9. Silver Hunting Watch, American Watch Co.'s best.	60 00.	30
10. Sewing Machine, Weed's new style.	60 00.	25
11. Sewing Machine, Wheeler & Wilson's.	55 00.	20
12. Chest of Tools, 75 pieces.	40 00.	25
13. Library, your choice.	30 00.	22
14. Lange's Commentaries, any 3 vols.	15 00.	10
15. Doty's Washing Machine.	14 00.	10
16. Irving's "Belles Lettres Works," 8 v.	14 00.	9
17. Rosewood Writing Desk, furnished.	13 00.	9
18. Webster's Unabridged Quarto Dictionary	12 00.	9
19. Irving's Life of Washington, 5 vols.	12 50.	8
20. Mitchell's General Atlas, folio.	10 00.	8
21. Student's Set of Phren' Works.	10 00.	7
22. Universal Clothes Wringer.	9 50.	7
23. "Brass Cloth Plate," for Machines.	10 00.	6
24. Stereoscope, Rosewood, 12 fine views	7 00.	6
25. New Physiognomy, Illustrated.	5 00.	4
26. Weaver's Works, in one vol.	3 00.	3
27. Hand-Book—How to Write, Talk, Behave, and Do Business.	2 25.	2
28. Life in the West, new.	2 00.	2

Our own books may be substituted in all cases for any other premium, if preferred.

Two old subscribers will be counted as one new subscriber.

ONCE MORE we call the attention of readers to our Class of 1869, for "PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY." It will be opened on Monday, Jan. 4th, 1869, and continue about five weeks. In this course of instruction we aim to be very specific and thorough, giving students the benefit of all the information we have derived from thirty years of experience in the daily study and practice of the science. A person desiring to avail himself of our instruction may learn the terms, subjects treated, etc., on sending a pre-paid envelope, properly addressed to himself, asking for a circular entitled "Professional Instruction in Practical Phrenology."

## PROGRESS IN CO-OPERATION.

HUMAN meetings promote human activity, by either the stimulus of opposition or the stimulus of co-operation. Combativeness and Destructiveness are the ruling faculties of the former sort of stimulus, while Adhesiveness and Benevolence color the latter. Where one company opposes another company, each man finds both these couples of faculties in activity; for while he does his best in combating the opposing host, he is stimulated in his opposition by his sense of the presence of his companions, and of their need of his best aid. And again—to complete the theoretical analysis—while he helps his friends to the uttermost, his opposing faculties, aided by Approbativeness, make him try to rival and outdo them in services to the cause.

A battle is the rudest sort of human congress, and it gives place for the play of these dominant mental powers in their extreme manifestations. But if we substitute oral or written discourse for arms, and the forum for the field, we shall find exactly the same mental diagram for peaceful contests, at least for all those meetings where there is competition between two sides for the winning of something, or debate and argument for the demonstration or assertion of something. Even in meetings where there is supposed to be only one object, and an object common to all, the combative element is pretty certain to have a full representation.

The joining together of numbers of human beings to accomplish anything too great for one is an obvious process. But their joining into an organized force, though it is a method as old as history for the purpose of war, has hitherto been very little used for the purposes of peace. It is only within a few years that associated action has even begun to contribute to the vast field intended for it—for the improvement of all industrial arts, and in particular to bettering the condition of the people by increasing their gains, diminishing their toils, elevating their condition, developing their minds, and extending their means and their enjoyment of happiness.

It is interesting to observe the number, the varied objects, the earnestness, the respectability, and the efficiency of the various co-operative meetings that have taken place within a few months past, by the names of "Congresses," "Conventions," "Annual Meetings," etc. Some of them have been only to promote sports or gambling, such as billiard "tournaments"—absurd name!—and the numerous races that have so long been promoted in England, and are so rapidly increasing in interest in America. Some of them are for religious purposes; such is the annual meeting of that awfully long-named thing the A. B. C. F. M.—we really can't print all of it! This meeting, the fifty-eighth, was held at Buffalo, September 27th. It was notable for the announcement that public interest in foreign missions is waning. Is it not probable that this decrease may, in part, be the result of

a sense of the enormous and pressing importance of elevating the condition of the freedmen in the South who are at our doors. It is of course also more or less caused by the unprosperous condition of business in the country, and the consequent inability to give.

The great meeting of Roman Catholic bishops at Rome some months ago was another religious one. It was not for any very direct immediate religious object, but rather part of the regular machinery of that vast and powerful centralized hierarchy, the Church of Rome. The bishops meet around the Pope once in a while—bring him gifts, receive his blessing, take counsel together, and go home refreshed and stimulated.

The "Pan-Anglican Synod," which met in London, was another; a consultation of Episcopal bishops, a good deal like that of the Roman bishops, but without any Pope. This Synod really seems not to have done anything at all. They met, talked, heard sermons from each other, and went home. A comic paper most keenly satirized their do-nothingness, by a picture of some old washerwomen (with bishops' costumes, hats, and faces) scrubbing away at their tubs, but ill-naturedly rejecting an enormous basketful of real dirty clothes (church abuses of many sorts) brought up by Mr. Punch, with the fretful remark that they can't meddle with those nasty things! The "May meetings," or "Anniversaries," as they are called, or the annual meetings in New York in May, of many of the leading American religious societies, were prosperous and efficient for many years, but of late have been a good deal neglected.

Science, however, is comparatively very lively. The British Association, which met at Dundee, Scotland, in September of last year,—and the American Association—for foolishly enough there are two—which met about the same time, had quite enthusiastic and prosperous sessions. The speeches delivered and papers read showed great zeal and activity among the best scientific minds of the day. There is a paragraph in the newspapers which even announces that Professor Somebody has just got home from the "International Congress of Oculists" at Paris. These gentlemen, it appears, get together once every five years, in order, probably, to "see eye to eye." Our Professor says there were over three hundred delegates present. Suppose that each was appointed by one other. Did anybody dream that there were six hundred oculists in the whole world?

The great Universal Exhibitions at London and Paris—ours in New York need not be talked about—have been important and useful industrial co-operative institutions; and so are the innumerable local agricultural fairs and similar gatherings. They keep people's eyes wide open, give them new ideas, show them either how smart they are or how much smarter somebody else is; and in either event stir them up to further trials.

Of diplomatic and political congresses little can be said that is good; they are against the

people, not for them; conspiracies, not reforms. They are consultations of rulers to try how they can keep the people down. Such was the congress of Vienna and that of Verona. Somewhat better, but not so very good yet have been sundry councils of European rulers about the Turkish question, the Eastern question, the Italian question. Napoleon is said to be anxious for a European congress now, for something or other, but the other monarchs won't "come into his parlor." Such congresses are "neither here nor there." Their end approaches. The congresses of the people are growing more and more important, and they will choke down and exterminate the old diplomatic weeds.

These congresses of the people—that is, those at present most properly so called, are of two kinds, which may be called popular and scientific. The popular are trade unions, associated stores, and banks, etc.; all associations formed to make the poor man's wages greater, his expenses less, his home happier. The scientific ones are pretty well described by their name, and there are several of them. All that need be mentioned are, the Social Science Congress at Belfast, Ireland, in September, and the annual meeting of the American Social Science Association at Boston, in October. A little bit of a body, for similar objects, was organized in New York, and made a small utterance; but although it included some *men*, it included no *go*, and on its present footing will do nothing. The other two are wide awake and busy. At Belfast there were some useful addresses and papers on legal reform, education, international arbitration, commerce and industry, and criminal reform. At Boston the leading subjects were population in Massachusetts, the health and training of American women, and value of life in city and country.

Sociology is the youngest of the sciences, and the most benign. It is just budding into early youth, but gives signs of a near and an immensely useful maturity. The Sociological Congresses—the truest congresses of the people—are richly entitled to the attention, the good wishes, the active aid, of all. From them and the practical discussions and instructions connected with them must probably come a large part of the progress of humanity in the future.

This rapid, and far from exhaustive, sketch will refer to only one more sort of congress—the Peace Congress. Of Peace Congresses there have been lately two important ones. One was the meeting of the American Peace Society at Boston, October 9th and 10th, 1867. This very respectable and well-meaning body was a good deal "rubbed out" during the war, when it presented, on the whole, a pretty ridiculous appearance, as some of its leading members were also leading promoters of the war. Still, there is logically no doubt that the doctrines of the Society will be practically excellent, as soon as circumstances allow them to work. Peace, not war, is the proper atmosphere of American polity more characteristically than of any of the standing-army kingdoms

of Europe; and it will doubtless be safe for the lamb to lie down with the lion (outside of him) in America, sooner than anywhere else in this quarrelsome world.

Last on our list is a still more ridiculous, though equally well-intended meeting—that of the Peace Congress of Geneva, September 10th and 11th, 1867. This singular meeting was, in one sense, an utter and absurd failure. Hardly two of its members agreed on any question discussed; it wrangled as long as it sat; it had very little idea of confining itself to the subject in hand; and it finally broke up in a regular New York City Democratic row, in which large words, and even direct assault and battery were freely used. Besides, it received a letter from Mazzini, in which he argued at length and with force, that war will prevail for a time, and that peace belongs to a period after the destruction of the despotisms. And Garibaldi wrote a letter, and even came and made a speech containing a programme, all so worded as to provoke much opposition in consequence of its alleged infidelity. So there was neither theoretical nor practical peace at the meeting, as a matter of fact. Yet imperfect and abortive as it was, it was a beginning of Peace Congresses in Europe; it appointed another meeting at Mannheim; and it was at least a protest against the monstrous tyranny of the standing-army system, and the irresponsible hereditary-monarchy system, and a declaration in favor of the government of the people by themselves.

In this last particular it signified exactly what all popular gatherings for counsel and deliberation *must* mean, whether they will or no—the spread of the practice of combined organized co-operation for the common good. That practice will destroy political abuses if anything can. Its effect on them is indicated by the French Emperor's law, now in force in France, that no meeting of so many as twenty people may take place for any purpose whatever, except under express government management. Popular meetings would soon destroy the Empire. But this law will not last long. Popular intelligence grows all the time. Popular strength grows in a corresponding ratio; and popular freedom must necessarily come close behind. These amicable co-operations are regenerating society. They will extinguish war, lead to the harmonious instead of the inharmonious development of all the human forces, and open the road to whatever good the kindly aid of all men can secure for the benefit of each one.

**THE UNION PACIFIC RAILROAD.**—Cars now run regularly *eight hundred miles west from Omaha* into the Rocky Mountains! The track is graded to Salt Lake City! Twenty thousand men are now at work on the road! Soon the Atlantic will shake hands with the Pacific. Clear the track when the bell rings. Every American ought to have an interest in this great work. How many shares will you take?

### ADDITIONAL PREMIUMS.

As many of our readers reside in the West, where game is plentiful, we think it not amiss to offer those who are fond of hunting, some opportunities to enlarge their stock of sporting *materiel*, and at the same time extend our circulation. The rifles and shot-guns enumerated are accounted among the best in the market.

Name.	Cash Value.	No. Sub's. at \$3 ea.
Henry or Winchester Repeating Rifle	\$50	42
Double-barreled Shot-gun, breech loader.	55	44
An Allen or Wesson Rifle, breech loading	30	26
Double-barreled Shot-gun, English Twist and patent breech	30	26
The "Thunderbolt" Breech-loading Rifle	25	30
The "Gazette" Breech-loading Shot-gun	35	30
Revolver's Pistol, Smith & Wesson's, 6 shots	30	16
Single-barreled Shot-gun, good quality	12	10

These premiums apply to both old and new subscribers, to be sent in before the 1st of January next, for 1869. Here is a chance to obtain a first-rate gun at a very small cost. Young man, will you have one?

**FROM THE ROCKY MOUNTAINS.**—Messrs. Savage and Ottenger, artists, of Salt Lake City, to whom we are under many obligations for portraits of leading men, including Brigham Young and other prominent Mormon leaders and Indian chiefs, some of which have been used to illustrate these pages, have just sent us an oil painting representing a view in City Creek Canon, one of the most sublime scenes of that grand country. We have placed the picture on view in our cabinet, where it has been much admired. When we take our next vacation, we shall try and look in upon City Creek Canon and other Rocky Mountain grandeurs. We commend Messrs. Savage and Ottenger to our art-loving friends with the assurance that they are producing some of the best specimens in photography and oil painting to be found in America. Their album and stereoscopic pictures are unrivaled.

**A PRINTERS' CEMETERY.**—On Wednesday, October 14, a very interesting ceremony was performed in Woodland Cemetery, Philadelphia, dedicatory of a plot of ground for the interment of deceased printers. This plot was presented to the Philadelphia Typographical Society by that large-hearted publisher Mr. George W. Childs, and the exercise of presentation and dedication drew together a large assemblage of the prominent publishers and printers of Philadelphia, and others. Appropriate and impressive addresses were made by the Hon. Ellis Lewis, late Chief Justice of the Supreme Court of Pennsylvania, Mayor McMichael, Mr. H. J. Dubarrow, President of the Typographical Society, and Mr. E. H. Munday.

**BOOKS FOR THE HOLIDAYS.**—A short list of appropriate books for presentation to the old and young, with publishers' prices annexed, will be found in the department headed *NEW BOOKS*. We invite the reader's attention to them, as the selection has been carefully made from the latest publishers' list.

# FAIR HAVEN HARBOR AND THE COMMERCE OF LAKE ONTARIO.

WHEAT, CORN, LUMBER, COAL, IRON.

THE beautiful and capacious harbor of Fair Haven (formerly Little Sodus) is being rapidly improved by the General Government, and will soon be opened to the commerce of the great lakes. It lies in an indentation on Lake Ontario, in Cayuga County, N. Y., some fourteen miles southwest of Oswego, and in the southeast basin of the lake, which gives it a most favorable geographical position for commercial purposes. It is as near the great cities of New York and Philadelphia, and the great anthracite and semi-bituminous coal-fields of Pennsylvania, as any harbor on Lake Ontario, and much nearer than any harbor on Lake Erie.

The already large and rapidly growing commerce of the lakes, with the limited capacity of Oswego Harbor—now taxed to its full capacity—has made the improvement of Fair Haven a commercial necessity. This harbor has ample room to shelter the commerce of the lakes. It is two miles and a quarter long, two hundred rods wide, and from thirty to forty feet deep. It is of easy access in all weathers, the entrance being protected by the adjacent highlands, and it affords an excellent anchorage.

The obstacles that have heretofore prevented it from assuming a commercial importance will all soon be removed. The first obstacle was a sand and gravel drift across the entrance. This the General Government is now removing, and a deep and safe entrance is being made, and protected by piers and breakwater extending several hundred feet into the lake. The work is well advanced, and the present season will open it to any craft that floats on the lakes.

The other obstacle to its assuming a commercial importance was the want of a channel of communication to connect it with the seaboard and the coal-fields of Pennsylvania. Such a channel of communication will soon be supplied. The SOUTHERN CENTRAL RAILROAD, now building, terminates at this harbor, and extends across the State, intersecting the Erie Canal and New York Central Railroad at Weedsport, the old branch of the New York Central at Auburn, and thence through a beautiful and productive valley to Oswego, on the New York and Erie Railway, and thence southwest in the Susquehanna Valley to the State line, where it will unite with the Pennsylvania and New York Railroad and Canal Transportation Company, which manages the lines running through the Susquehanna Valley to Pittston—the center of one of the richest and most extensive anthracite coal-fields on this continent. The road-bed of the Southern Central is two thirds done, and will be nearly completed the present season. A large portion of the bridging is done. The track-laying will soon be commenced, and in all probability completed next year.

The development and utilization of this splendid harbor, and the completion of the

Southern Central Railroad, which will extend, as we have seen, entirely across the central part of the Empire State, and connecting with our present thoroughfares, will be an important addition to the public works of New York. It will add a new gate to commerce and a new channel for the accommodation of the great and vastly increasing business between the commercial and manufacturing East and the great agricultural, mineral, and lumber regions of the North and West.

We require, and must have, more highways of communication between the East and the West—between the great lakes and our tide-water cities. The Niagara ship-canal should be constructed without further delay. The commercial interests of the country demand it, as well as national dignity, safety, and independence. The Lake Ontario Shore Railroad Company, of which Hon. Gerrit Smith is President, is organized to construct a road from Oswego to Lewiston on the Niagara River, passing Fair Haven, and will be an important link in connection with the projected New York and Oswego Midland Railroad, and other railroads at Oswego between the East and the West. Boston and Portland are making strenuous efforts to reach Lake Ontario and the West by new and improved routes; and while the Lake Ontario Shore Railroad will furnish them their Western railroad connection, joining hands with the grain, grazing, and mineral regions of the prairies, the Rocky Mountains, and California, Fair Haven and Oswego will form the harbors on Lake Ontario for their accommodation.

The commerce of Lake Ontario, now considerable, is destined to equal, if not to exceed, that of any of the great lakes. Its geographical position and the surrounding elements of commerce will give it that advancement. The construction of the Niagara ship-canal will let the commerce of the upper lakes down into Lake Ontario in large measure, from the fact that the southeast basin of Lake Ontario is more than a *hundred miles* nearer the great ocean markets of Boston, Portland, New York, and Philadelphia than Lake Erie. The great importance of this lake communication between the East and the West lies in the fact, that Western productions can be moved on the great lakes toward Eastern markets for one fifth of the cost by rail.

Boston, Portland, New York, and Philadelphia will soon have new and improved channels of communication with Lake Ontario by shorter and lower grade lines of railroads. Portland has recently pledged her credit for seven hundred and fifty thousand dollars to attain that object. Boston, or more accurately Massachusetts, by her last Legislature provided five millions of dollars to prosecute her Hoosic Tunnel, which means a short and level route to Lake Ontario and the West. New York will have her Midland Railroad, and the cities of New York and Philadelphia will have their connection by the Southern Central and connecting lines at Fair Haven.

Heretofore the elements of trade on Lake Ontario have been made up principally from the grain-growing regions of the West and Canada, and from the Canadian pine-lumber district. The West sends now more than a hundred million bushels of grain down through the great lakes yearly. This amount will be doubled during the next ten or fifteen years, for the West is yet comparatively in its infancy in population and production.

The eight food-producing States contiguous to the great lakes—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, and Missouri—in 1850 contained a population of 5,403,866. In 1860 their population was 8,957,700. When they shall have become as densely populated as Massachusetts, they will contain a population of 61,893,894. In 1850 these eight States produced of wheat and corn 266,389,000 bushels. In 1860 they produced 485,181,000 bushels. It is evident from this data that the grain trade on Lake Ontario will go on increasing.

The great pine country of North America east of the Rocky Mountains is in Canada, and directly north of Lake Ontario. The Valley of the Ottawa alone embraces a region of country as large as the States of New York, Vermont, and New Hampshire, and is covered with a dense pine forest. It is estimated that the existing growth of pine would support a trade equal to that now carried on for a century to come. Nearly all the cities and villages on the north shore of Lake Ontario are important lumber points. The cities of Albany, New York, and, to a considerable extent, Philadelphia, derive their supply of pine lumber from Canada. A large portion of this lumber is shipped across the lake to Oswego. The want of room at that harbor is a great drawback on the trade, and will be relieved by the opening of Fair Haven. The iron deposits of Canada are attracting considerable attention, and will add to the commerce of the lake. The ore is being mined and brought out at Cobourg, and shipped to different points; a considerable quantity of this ore is taken to Pittsburg and there converted into iron. It has been fully tested, and found to be ore of a superior quality. Canada also produces considerable quantities of grain for export, which adds to the commerce of the lake.

Heretofore the south side of Lake Ontario has furnished no very considerable element of trade for the lake. A want of "equilibrium," or return freight, has been felt by the grain and lumber vessels trading in its basin. The defect has been partially supplied at Oswego in coal; but on account of the limited capacity of that harbor, no considerable amount of coal has been shipped. This "equilibrium" will soon be fully supplied. The construction of the Pennsylvania and New York Railroad to the New York State line, and connecting there with the Southern Central, which runs across the State of New York as before stated—terminating at Fair Haven, will form a direct and easy channel for the transportation



of the anthracite and semi-bituminous coals of the Susquehanna Valley to Lake Ontario. This combination will make Fair Haven the principal coal depot on the lake.

Pittston is on the Susquehanna River, and the center of the Wyoming and Lackawanna Coal Basin, and is the most northerly anthracite or hard-coal depository. The basin is some fifty-five miles in length with an average width of three and a half miles, and is estimated to have a capacity 14,768,000 tons—a quantity sufficient to sustain a trade equal to that of 1866 for 1,969 years. We give these figures to convey an idea of the magnitude of the coal resources of Pennsylvania, as well as to show the elements of trade on Lake Ontario. Canada has no coal, and the great West has no anthracite or hard coal.

This useful article of fuel will be carried as ballast on their return trips by the vessels which come down loaded with grain from the upper lakes. It will be carried also across the lake in the returning lumber vessels. Toronto already consumes 60,000 tons of coal annually. It will soon be used in smelting the iron ores of Canada, which can not be successfully done with charcoal.

A few words more in conclusion. It is believed that the magnitude of the lakes, and the commerce now carried on over their waters, are not generally appreciated. These lakes are truly inland seas; they have an aggregate length of one thousand five hundred miles, and it is estimated that they contain five sevenths of all the fresh water of the globe. On their picturesque shores are springing up the most flourishing cities and villages of this continent. Fair Haven itself is a surpassingly beautiful spot, and although it has now only the nucleus of a village, we venture the prediction, that its geographical and other natural and acquired advantages will make it a thrifty village, and in due time something more.

### A DREAM.

"I had a dream which was not all a dream."

[FROM time immemorial dreams have, by their frequently truthful premonitions, called forth the strongest efforts of the intellect to arrive at a full and satisfactory explanation of them. It would seem as if the window of the soul were sometimes raised and the light of futurity admitted to the mental apprehension. Many a one can call to mind vivid dreams which have proved the phantasms of reality. Here is the experience of a lady—she asks for an explanation.]

One year ago, while sleeping alone, my husband's business requiring his absence almost continuously from home, my rest was disturbed by a strange dream. I thought I started out of a sound sleep and saw my husband close to the head of my bed, hurriedly preparing to depart with a young girl who stood a few feet distant, anxiously watching and awaiting his preparations. O'er me flashed the conviction that I was thus to be forsaken—that my right, through the might of another's attraction, was to be filched—stolen from me. In the vision even guilt showed its inherent weakness, for they appeared excited and nervously anxious to be gone. On

my husband's return home I related my dream to him, saying that girl's face is stamped upon my mind—I should know it wherever I saw it. He made very light of it. Subsequently, however, I found a likeness, two letters, and a valentine (two hearts woven together) that had been sent to him. The likeness was *here*—the midnight illusion, and the destroyer of my once calm repose. Though I had never seen the original I knew the face, for it was graven as indelibly on my mind as grief upon my heart since the night of that vision. My suffering long after the dream was sore; but now, when I looked on that face and read those letters, my agony seemed too much for weak mortality to bear. My heart sank within me, and I felt a withering, consuming flame penetrating my very soul. I could neither eat, nor work, nor sleep. For six long weeks I could not shed a tear, and then the flood-gates of my sorrow were opened, and I felt as though I could weep my life away. Time passed thus for five months. I lost flesh; my countenance grew haggard; and the neighbors read that something was wearing out my mind and body; but still I loved my husband, and felt that I must keep his secret and let it wear my life away. They had carried on a correspondence for seven months, and in one of her letters she thanked him for *his* likeness which he had sent her.

*Sequel:* My husband and the girl have disappeared, and nothing has been heard of them. What is the explanation?

[If the Scriptures be true, dreams and premonitions were regarded as something not to be slighted. In the present case, we can only suggest that it is possible the lady may trace and find out the whereabouts of the truants in the same way she first discovered *his* infidelity. Why not try to dream it out?]

### AN IDEAL CHALDEA.

ONE imagines the world's early years, the new age after the great flood, the increase of population on the plains of the Euphrates, the dispersion of peoples.

The sphere of man is full with Divine ideas, and the nations move with the purposes of God over all lands.

The Chaldees separate in sight of Babylon; one part remains upon the land of man's ambition, but the other wanders to the north.

Chaldea wanders to the north in quest of godliness, leaving a moiety that hope for away.

Thy high valley, O Euphrates, is the end of pilgrimage; for thy waters flowed from Paradise, that navel of the earth, and the City of the Garden towering beneath the throne of God, his viceroy on the earth of man's ambition. Thy high valley, O Euphrates, is green, and blossoms from the deluge; but no hand of man is there to kindle a fire among the solitudes!

It was in days primeval,—and there came to the banks of the great river a wayworn crowd of Chaldees, spurning the freshness of the ground, in quest of holiness.

Weary and worn the wanderers hasten for repose. At their head went on two prophets, two leaders wasted with anxiety, of audacity unfailing, stirring up the jealousy of pilgrimage, seeking the source of the great river.

The pilgrims follow up from valley to valley with springing courage toward their hopes.

But now the advance collects at forking waters, and stops perplexed.

"Brother," says one of the fellow-seers, "our judgment is embarrassed here. What shall we do?"

"We must evoke the spirits of the streams," replied his mate.

"And whither shall our first adventure be?" the other asked.

"The lot must choose our course," was the reply.

So the two by chance went up the stream alone, leaving the people camped about the fork.

As the two men journeyed, they stopped from time to time to cast pebbles into the water, evoking from the tranquil deeps, but nothing came of it. And at noon they lay down, tired and dispirited.

A burning noontide; and the men repose beneath a tree that overhangs the water.

"Brother," says one, "this search is seeming vain."

"The world is out of shape," replies his friend, "else would our destiny appear in bright recesses of the darkling north, blessed of the only star that stands majestic."\*

"My nightly contemplation troubles me," one speaks again, "yet hereabouts was once the joy of Paradise. Be it our toil to find its site beneath God's throne. For there must needs the city be wherein our blood shall triumph in the power of the Highest."

A still, hot midday in the valley, and the two men lay by a shady pool and mused upon the mystery around. Suddenly a loud bubbling beside them, startling the men to their knees as they turned to see a girl, clothed only with her tresses coming half out of the water, to stare upon them and then quickly sink from sight.

Regarding each other for an instant, the two rose to their feet and continued up the current in silence.

\* A cry arrests them. "Do men inhabit this valley? No one inhabits this valley."

"Child of the torrent," called the travelers in reply, "show us the beauty of the torrent."

Presently the naiad came peeping upon them, coyly advancing into clear and shallow water, and reddening as in anger while she came. "Why do you hunt me?" she asked, with mock asperity.

"Beauty of the streamlet!" exclaimed the prophets, "all this fair valley up have we been calling you." Noting her arch behavior they continued, "Believe us, sweet trifter, our hearts are heavy. Listen to us, for there is distress on the river below; there are eyelids that ache for repose. They would sleep by the temple of Euphrates. Light of the streamlet, will you conduct us thither?"

"You are right in the way," said the spirit.

"But, child, the course is devious and untridden. Guide us, and win the blessing of the river."

\* I will ascend the heavens; above the stars of God I will exalt my throne; and I will sit upon the mount of the congregation in the recesses of the north."—Isaiah xiv. 13.

"As far as the lilies grow?" she questioned, timidly.

"The lilies love thee, then," said one. "Aye, lead on, dainty piece; we follow thee forever for the sake of sorrowing ones that need their rest."

"It is a long way," said the girl.

How scant the waters of Euphrates now! A brook within a glen.

The Chaldean seers pursue the tortuous path laboriously. Their guide has long since left them; she feared to go beyond her haunts of flowers.

The travelers tire on the narrowing way—a glen, a straitened glen, a dark ravine, a cave, and a low, dank tunnel. They penetrate the mountain's side, and hand-in-hand encounter slippery night.

By rocks and slime they force a passage won by straining falls and chills, exhaustion on the mire.

Is such the gateway to Euphrates' fount—that river of the Garden?

"Brother," sighs one, "my strength is going; my faith is gone."

"Courage!" exclaims his friend, "the light appears."

Courage and strength, with hope for a few more trials with the rough obscurity; then they tear and struggle through the dense entanglement that screens the cavern's mouth, emerging into brightest sunshine. One glance at Paradise, and the worn-out pilgrims faint upon the sod.

What birds are singing all about them? and trees waving in the fragrant afternoon? Quick refreshment steals upon their senses: "O God," they question, "can this be thy garden?"

"O vale of loveliness!"

While brook and breezes cleanse them from their toil, from meadows and flowers to woods and hills beyond, and high, green mountains crowned with peaks of snow, their wondering gaze explores unnumbered charms.

Then all their motions yielded up to childhood's impulse the fair secluded spot is wandered over.

No awe of angels in the encloistered solitude beneath the blue of heaven; and the spirit of the dale is lost in dreams.

The pilgrims had long been lost in sensual mazes, and the mountain shadows were creeping over the valley unheeded, when all at once some one spoke from within the grove that hid the source of water. Shocked from their self-forgetfulness the two men listened. A lamentation breaking into song, a woman's song of sorrow, sweet as the chant of angels, sobs of melody that thrilled and melted hearing. The birds had ceased their warbling, for the master voice was heard.

The singing ended as suddenly as it had begun, and all was quiet in the valley now lying in shade.

"It is Euphrates in her temple," whispered one, "and she sings to the setting day. Brother, brother, how have we been unmindful?"

"By the mourning we have heard," his fel-

low answered, "I know there is no Paradise of God on all the earth, nor are we now beneath the throne on high."

"Come," said the other, "let us inquire at the fountain of this mystery."

Slowly they approached the grove, and with agitation entered the solemn precinct of shadows. No form was visible. All was silence but the whispering overflow.

By the rocky basin of the plaintive stream two children stand and watch the water sadly while the twilight deepens.

"Euphrates, hear us!"

Then a pale glow in the fountain, and a motion that causes the men to fall back as the spirit, veiled in mist, comes up and stands luminous before them.

"What do my pilgrims seek?" a sweet tongue asks.

"Spirit of song," they answer, "is this the garden of the blessed?"

"Your question mocks me," she exclaims; "the woe of waters ruined it forever."

"Tell us," they speak again, "is not our God above thee in thy temple?"

The form sighed deeply. "My springs indeed were once in Paradise; but, sirs, ye see them now. Once my hand was kissed aloft; but where is my worship now? My God, this heart is breaking for the songs that once were mine: but all Thy ways are just, Thy will is tenderness."

Because her wail was overpowering, she checked the lamentation and continued: "Can poor Euphrates dry the tears of hearts she understands? Your Paradise may yet be found. Some favored stream may well up from its midst and Heaven smile upon it. I do not wish to know. Children, beseech great Ararat. Ask her above what happy realm eternal thrones are set. But come not back to tell me. The spirits of the land will show your way. God and His messengers assist you!"

The men looked up, and night had fallen and Euphrates gone. The sound of water coursing in their ears seemed like her tears unfailing.

They moved not from the sway of melancholy until the moonlight on the vale without made the grove's shadows seem like threatening gloom.

Out on the meadow, in their conference, spoke one to the other: "Should we advance forthwith?"

"Certainly we must advance," was the reply; "the hope of glory pending is worse than failure."

"Should we then both advance?" was asked again.

"No," was the answer; "one must return to the people's side."

"Which of us should advance?"

"Brother," replied his mate, "it is you must venture. My confidence is broken by our trials. Yours will be broken too on Ararat."

"Dear fellow-wanderer," said the other, "may our confidences ever be alike. Return then to the camp, and send me on my way."

Make haste, before this garden of great sorrow can work its power on us, Euphrates seems a-dying."

Then the two friends embraced, and turned each to his own adventuring.

Chaldea invokes direction: her prophet is on pilgrimage for Ararat.

The Chaldean seer invokes a guidance for his steps; and from the pitfalls comes a spirit that beckons him away.

A guide conducting cruelly as Fate, heeding no roughness of the straight swift stages; pausing not ever until his follower has fallen down, faint with fatigue.

A pilgrim on the rocky heights falling to rest. And Chaldea rests, his weakness reinforced by angels' food, his hope rejoicing.

O hope, rejoicing for the coming spectacle of heaven and earth in unison! the firmament down reaching to the earth; the crystal height ablaze with angels' speed down reaching to the sands of gold—the sands of Chaldea's promised verdure and Babylon of God.

Then Chaldea follows on by day and night, with hurried stumbling, the rugged course that leads to Ararat.

At last upon a desert tract he sinks, and hears with falling senses how his guide exclaims: "Behold the haunts of Ararat!"

The breath of evening bathes the fallen brow, and Chaldea lifts himself from off the sand. He calls his guide, and calls in vain until the night is on him; then is he afraid to call on Ararat.

Chaldea is sitting lonely on the waste, by mystic starlight, watching, wondering to heaven in fear, and awe, and silence. And now he murmurs, "O Ararat, declare thy seat is blessed, and not this wilderness;" and a pang of hopelessness bows down his head. "O God, let not this desert be my grave!"

Is such the end of Chaldea's pilgrimage?

Prophet, a host expects thee—be not cast down. Look up, and see how something shrouds thee from the light, and mark the glimmerings round within the dark. Do lamps in order ranged arrest his glance, and archwork overhead, and forms in motion dimly visible? A hall contains the astonished seer. Amazement wakes audacity. "Hail, be thou lighted up!" he shouts. A flood of softest radiance fills the place, and busy servants do hospitality. Then Chaldea knew his journey at an end, and his spirit rested for a while.

Do cloud pavilions spring from every desert? Does every pilgrim meet celestial rest?

Chaldea is resting in a palace pearl, the guest of lightomeness and warm serenity; pleasure eternal seems to wait at hand. Chaldea is slumbering by eternal happiness.

Is such the ending of a nation's toil?

Chaldea, awake!

"Servants," exclaims the prophet from his throne and lap of ease, "who gives me all this entertainment?"

"Master," one answers him for many, "thy palace entertains thee."

Chaldea, awake!

Out from a maze of thought the master speaks again. "Servant, how long have I been here?"

"Time is not measured here, my lord."

The startled pilgrim rises to his feet. "I should be moving," he mutters, tremblingly; "good servitors, conduct me. Slaves, lead me elsewhere!" sharpens the command from Chaldea's mouth, alarmed at their inaction. "Slaves, lead me elsewhere!"

"O my dread lord," says one, "what is there elsewhere?"

The frightened prophet lifts a flashing hand: "Tell me, or I will bleed thee to death," he thunders.

From the floor comes up the whisper of the suppliant: "Master, the haunts of Ararat."

The haunts! why not the seat and joy of Ararat, great Ararat of God, the holy land of earth?

"Spirit of blessedness," cries out the seer, "thy pilgrims are at hand. Their servant waits, refreshed within thy vestibule—waiting to see thee throned within thy shrine—to see thy beauty and to praise thy reign—to hear the word of Chaldea's destiny."

"O master!" the anxious servant interrupts, "master, we serve this palace and thy pleasure; master, thy words have terrified us!"

"My hope may well be terrible to thee," said Chaldea. "But rise up, lead me onward."

But now the impatient pilgrim sees with vexed alarm the disobedience of his menials, all prostrate at his feet, immovable. "My servants fail me—may God sustain me," is the piteous cry.

"Master, dear lord," one cries, "these speak to thee."

"And what does silence say?" the trembler asks.

"Master, these dying speak to thee. O master beloved, these say great Ararat is dead!"

Quick for thy soul! Poor Chaldea hold thy soul! A single clap of thunder shakes the palace walls and all is gone. Hall, light, and service, all—all pass away; and there, by night, upon the desert place he knew before, stands Chaldea, left alone. The cold moon lights the desolation round; the man is staring, stunned, in vague expectancy.

A gleam of recollection on his mind gives utterance to his fevered tongue piercing the air of night: "O Ararat, great Ararat, declare thy seat is blessed, and not this wilderness!"

Out of the darkness comes an echo of despair. He listens fearfully.

Do far-off spirits call, or owls?

Great Ararat is dead.

Dread utterance of death! See Chaldea kneel. The cold moon lights the solitude around. Crushed by his hopes, see Chaldea bow his head. Death and confusion on this earth of ours! The man sinks down and hides his head in stupor of despair.

A pale, robed figure coming from the shadows moves toward him. It comes and stands

above him in the attitude of God's compassion. A tear from heaven falls down and wets his hand. Another falls. He lifts his wretched face to look aloft.

"O holy Ararat! She weeps upon my grave."

"O man, thy will is very great."

"Pure and divine existence, what art thou?"

"Ah, what am I? Once was my joy filled up by God. Listen, strong heart. Once was my glory in the love of God; but now I wander on my barren heights, and wait and wait forever. Can I forget my life? My soul is disembodied, and it cries for flesh. Chaldea, when thou wast coming to my place, the power was mine to rest thy weariness and weep upon thy misery. Go now, brave spirit, bring thy people to these mountains, and the grass will grow. Your sorrow is my comfort. Come thou, and with thy mate lie down and sleep, and rest your tired hearts upon the bosom of my land. Here shall you slumber till your people's need has come."

The form has passed away; but all night long the man of Chaldea sits and gazes heavenward. The stars despise him, and the dead sand claims him.

The dawn is coming, but he has not moved. The dawn has risen, and the sun is shining now; but stars invisible are mocking him to death.

The sun is high and fierce, but Chaldea can not stir. How long can manhood thus resist fatality? Sore smitten heart, thy strength is weakness now—the cruel glare of noon upon thy woe! He falls at last, and lies beside his rock. The groan of Ararat is sensed afar—the sympathy of earth with every hero's fall when conquered not by man. And Chaldea's long pilgrimage is ended.

By the forked Euphrates' waters, where the naiads die, the worn-out Chaldees hope no more for holiness.

Then spoke the Lord of heaven to a man: Get thee out of this place of the Chaldees, and from thy kindred, and thy father's house, and journey to a land that I will show thee—a land which the Lord thy God careth for, and his eyes are always upon it as the gateway to the ladder of my heaven. And I will make of thee a great nation, and a great name, and a blessing: kings shall come out of thee, and a royal priesthood, and a holy people not counted among the nations; and I will say over them—ye are gods. For the whole creation groaneth and travaileth in pain together until then—the manifestation of the sons of God. And in thee and in thy child shall all the nations of the world be blessed.

Said the prophet of the Chaldees, as he raised his brother from the sand: "Is thy heart broken too?"

Lift him and bear him to the camp. Call back the spirit to his ears and tongue. Tell him concerning his long absence, and the searching for his place of overthrow, all when the river groaned; and listen for the utterance of his memory.

"High heaven has mocked us!" says the sufferer.

"Nay, brother," speaks his fellow; "heaven is too lofty for our utmost reach."

"The will of God is hidden," sigh prophetic souls; "the ways of God are hidden. Let us kiss the vail."

So Chaldea came to dwell in Ararat, and fed her sheep upon secluded hills, until the kings of Nineveh built Babylon.

#### SMOKING ON THE STREET RAILWAY CARE.—

If there be one public nuisance more common and annoying than another, it is this. Men—common fellows—not gentlemen—with filthy old pipes or stinking cigars crowd the *front* platform and suck away at the nasty stuff, filling the air with impure and unhealthy smells to the annoyance of all decent people. Nor does the evil or nuisance end here. The filthy tobacco smoke sticks to all it strikes. In many sensitive natures it causes headache, sick stomach, and prostration; and, as is well known, there is nothing in the world more distressing than severe tobacco sickness.

Why our railway superintendents and conductors permit the nuisance is indeed most strange. It is clearly an outrage to permit the filthy fellows to pollute the air which all passengers—men, women, and children—must inevitably breathe.

But, "General Grant smokes," say these men, and why may not we? So do nearly all the gamblers, thieves, robbers, and murderers smoke. Nearly all beggars and paupers, white, black, and red, smoke. But it does not follow that *any* man is the *better* for it. We do not propose at present to go into a discussion of the merits of the general question. We simply wish to enter our most emphatic protest against being *compelled* to breathe the fumes of burning tobacco on a railway car where we *pay* for our ride. Any man may smoke, chew, snuff, drink, and make a beast of himself in his own house, or in his own barn-yard, stable, or pig-pen,—but *not* in our house; nor should it be permitted on a street railway, where we have all the common rights of citizens to protection from nuisances. We call on the officers to protect us in our rights, and to abate the common evil, for evil it most certainly is, "and we will ever pray."

#### THE WORLD'S ELECTRIC TELEGRAPHS.—

The total length of electric telegraphs in the world, not including the submarine, amounts to upward of 180,000 miles, which is more than enough to go around the earth half a dozen times.

Germany and Austria.....	30,000 miles.
Russia.....	24,500 "
France.....	21,800 "
Great Britain.....	17,250 "
Italy.....	9,800 "
Spain and Portugal.....	4,950 "
Sweden and Norway.....	5,900 "
United States.....	43,250 "
East Indies.....	13,500 "
Switzerland.....	2,500 "
Belgium.....	1,300 "
South America.....	4,000 "
Australia.....	1,150 "

180,500 "



## Personal.

**MR. NATHAN SHEPPARD**, of Chicago, after spending some months in Europe, has returned physically refreshed and mentally expanded, and will soon again enter the lecturing field. His former subjects, the Tongue, the Disposition, Motives, and the Pathos and Humor of Human Life, were formerly very popular; so also were his Sunday evening lectures, on the Bending of the Twig—a lecture to young men; The Love of Money—a lecture to business men; The Manliness for Woman; and An Imaginary Lecture by an Advocate of Intemperance.

**MR. C. J. HAMILTON**, formerly connected with our office, has at last entered the very ancient and respectable order of the "Benedictines." We commend his wisdom in adopting so reasonable and *manly* a course. His only fault—that of bachelorhood—is redeemed. Mr. and Mrs. Hamilton are our warmest wishes for their happiness in their new and intimate relations.

**MRS. LUCY OSGOOD** died at Mexico, Me., last week, aged one hundred years eight months and eighteen days. At the time of her death she had living five children, twenty-four grandchildren, forty-two great-grandchildren, and two great-great-grandchildren, being seventy-three in all.

**REV. JAMES McCOSH, LL.D.**, lately Professor of Logic in Queen's College, Belfast, and well known as the author of "The Divine Government," "Intimations of the Mind," etc., was inaugurated President of the College of New Jersey, at Princeton, October 27th ultimo.

**MR. T. R. PICKERING**, of New York, has designed a new velocipede, which is said to be an improvement on any of the French models. It is probable that this man-power vehicle will soon become a favorite mode of exercise with many Americans.

**MR. H. C. FULLER**, a most worthy photographic reporter, formerly of our establishment—is now in Washington, D.C.

**MRS. ANTOINETTE B. BLACKWELL**—a regular graduate of a theological seminary, and an ordained Christian minister of the Presbyterian denomination—has written a book—Messrs. Putnam and Son, publishers—under the title of "Studies in General Science," of which we shall have more to say when ready.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office, at prices annexed.]

**WHAT ANSWER?** By Anna Dickinson. Boston: Ticknor & Fields. Price, \$1 50.

We venture to say that the impression created by this title in the mind of one totally unacquainted with the character of the book would be altogether remote from its true nature. With a knowledge of Miss Dickinson's public career in memory, we expected to peruse page after page of well-prepared essays, embodying her views on politics and social life in America. What was our surprise when the book came under our inspectorial eye to find a novel! Anna Dickinson has written a novel! Does she emulate the reputation of Mrs. Stowe

or Mrs. Childs? The narrative, however, embodies in a most marked manner the author's well-known anti-slavery sentiments; is written in a style of the highest fervor; yea, is even sensational. We think that the fusion of the novelist and the politician in the composition of this book has marred its effect.

**THE AMERICAN BUILDER AND JOURNAL OF ART.** A quarto monthly, with Designs; and matters relating to Engineering, Mechanics, etc. Terms, \$3 a year; single numbers, 25 cents. J. C. Adams, Chicago.

Another Western enterprise. We agree with the editors as to the necessity of such a work as this, and have no doubt it will be the means of doing good, and, if properly conducted, prove remunerative. Succeeding numbers will, we presume, be gotten up with less apparent haste.

**THE POETICAL WORKS OF ALFRED TENNYSON**, Complete. Half-dollar edition. Boston: Ticknor & Fields. A very neat edition, in paper binding, of the English laureate's poetry.

**OUR MUTUAL FRIEND.** By Charles Dickens. With eight illustrations. "Charles Dickens' Edition." Boston: Ticknor & Fields. Cloth, 12mo. Price, \$1 50.

Those who find enjoyment in studying variety and incongruity in human character, and like such variety and incongruity in juxtaposition on the novelist's pages, have but to read "Our Mutual Friend," to fully realize their heart's affection in that respect. We do not say that the book will improve their moral tone, for its most striking features relate to degraded life.

**PROCEEDINGS OF THE FIRST ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION**, held in Boston May 28 and 29, 1868. Boston: published by Adams & Co.

This "Free Religious Association" is an effort to unite men and women of all creeds in a harmonious co-operative society. It does not accept any instituted form of religion as necessarily a finality, and of course admits the possibility of advance in religious truth beyond any present religious system. It is composed, as might be inferred, largely of free thinkers, men and women who can scarcely be termed "religious" in the ordinary acceptance of the term. It claims as one of its aims "to encourage the scientific study of theology," and also seeks to avoid all species of sectarianism in religious matters, and to promote the free expression of opinion on religious subjects. Prominent among those who took part in the proceedings detailed in the above pamphlet were Revs. O. B. Frothingham, James Freeman Clarke, Robert Collyer, John P. Hubbard, Olympia Brown, Miss Lizette Doten, and Messrs. Wendell Phillips, Thomas W. Higginson, and F. B. Sanborn. Many religious denominations were represented, including even the Hebrew Church. The addresses, which form the main bulk of the pamphlet, are in many respects very interesting.

**THE CHRISTIAN HOUSEHOLD.**—Embracing the Christian Home, Husband, Wife, Father, Mother, Child, Brother and Sister. By Rev. G. B. Weaver. 1 vol. 12mo, 160 pp. Muslin, \$1.

This little volume is designed as a partial answer to one of the most solicitous wants of Christian families. I have for years seen and sorrowed over the absence of Christ in our households. Among the Christian people of every sect, there is a sad deficiency of Christian principle and practice at home. . . . Why is it so?—*Preface.*

It has been out of print for some time past. A new edition is now in press, and will be ready on the 1st of December. Orders solicited; booksellers and agents supplied on best terms. Single copies by mail, \$1. May be ordered from this office.

**A PRACTICAL TREATISE ON BUSINESS;** or, How to Get, Save, Spend, Give, Lend, and Bequeath Money; with an Inquiry into the Chances of Success and Causes of Failure in Business; also Prize Essays, Statistics, Miscellaneous, and numerous Private Letters from successful and distinguished Business Men; also Business Education, Choice of Business, Habits of Business, getting Money by Farming, getting Money by Merchandising, how to get Customers, the True Man of Business, how to get Rich by Speculation, Interest, Banking, Private Banking, getting Money by Inventions, how to become Millionaires. By Edwin T. Freedley. Post-paid, \$1 50. Address this office.

Here are hints, suggestions, and rules which young men may read with profit. Let it not be supposed, however, that the reading of the book will be the means of bringing wealth to anyone. That requires personal exertion, energy, perseverance, application, integrity. But there are many kinds of wealth in the world besides that of dollars and cents. There is the wealth of knowledge, acquired by long and hard study, which is a greater power than dollars and cents. There is the wealth of affection and friendship, compared to which "lucres" is as dross. Then there is the wealth of benevolence, of honor, of Christian charity, and of godliness, which abides to the end of life, and goes with us to the realms of bliss. Let us not neglect, while getting money here, to lay up treasures in heaven by cultivating the nobler sentiments.

**COACHMAKER'S INTERNATIONAL JOURNAL.** Philadelphia: J. D. Ware, Publisher.

The October number of this magazine is before us, and commands our approval for its neat typography, clear engravings, and excellent adaptation to the branch of mechanical industry of which it is a representative in the current literature of the day. Price, \$3 a year; 35 cents a number. Clubbed with the PHRENOLOGICAL JOURNAL for \$5 a year.

**THE STATESMAN**—a weekly Journal of Politics, Business, Literature, and Art. Published by the Maryland Democratic Association, at \$3 a year. Address *The Statesman*, Baltimore, Md.

This is the late *Leader* newspaper in a new form, as that was the *Southern Society* under a new name. The present journal is published by a joint stock company of \$100,000, in shares of \$5 each.

True democracy is the thing for this republic. But "bogus" democracy will never more thrive on American soil. We hope the *Statesman* will advocate and defend the genuine article. The *Statesman* is fashioned after the New York *Nation*. Is it not on too small a pattern?

**HOW CROPS GROW.** A Treatise on the Chemical Composition, Structure, and Life of the Plant, for all students of Agriculture. With numerous Illustrations and Tables of Analysis. By Samuel W. Johnson, M.A., Professor of Analytical and Agricultural Chemistry in the Sheffield Scientific School of Yale College, etc. New York: Orange Judd & Co., 12mo, cloth, \$1 75.

In point of practicability, this volume appears to us the best that has come under our notice, of treatises relating to the chemistry of vegetable growths. The arrangement is excellent; tabulated results of careful analyses of all the ordinary articles of vegetable food are furnished,

besides clear and concise descriptions of the nature and properties of their elementary constituents. The author is well known for his scientific researches in the department of agricultural chemistry, and possesses a weight of authority on the subject that can be attributed to very few American chemists. The constitution of plants and their adaptation to soils is a matter of no slight importance to the intelligent farmer, planter, or horticulturist in this great agricultural country, and the book which contributes reliable information thereon is welcomed with no little satisfaction. "How Crops Grow," is placed before the American people as one which will "serve the student of agriculture for thoroughly preparing himself to comprehend the whole subject of vegetable nutrition, and to estimate accurately how and to what extent the crop depends upon the atmosphere on the one hand and the soil on the other for the elements of its growth."

**THE PRESBYTERIAN HISTORICAL ALMANAC**, and Annual Remembrancer of the Church, for 1867. By Joseph M. Wilson. Volume IX. Philadelphia: Joseph M. Wilson.

This volume, although somewhat late in its appearance, is a valuable addition to American church history. It of course is special in its data, and therefore the more comprehensive and reliable. In one respect it may be said to be unique; for it is the only denominational work published in the United States which treats fully and satisfactorily of religious affairs. The other religious societies would do well to follow the Presbyterian example in producing comprehensive annual expositions of their movements. Fine portraits on steel of Revs. Drs. E. D. Macmaster, Miles P. Squire, and Rev. James Dickson, with their biographies, are included in the work. Biographical notes relating to over one hundred other clergymen of the Church are also given. To the thorough-going Presbyterian such a work must be most desirable.

**THE CO-OPERATOR; A weekly Record of Co-operative Progress by Working Men.** Edited by Henry Pittman, Manchester, England.

We have received some copies of this well-managed weekly from the publisher, and are very willing to indorse its progressive and reformatory character. Among its contributors we find many eminent names, for instance: Henry Vincent, Goldwin Smith, Dr. Levison. The laboring classes find in it expression of their grievances under injudicious government, and a cogent appeal for reform. We notice in its pages lengthy quotations from the columns of the PHRENOLOGICAL JOURNAL.

**A DEFENSE OF JESUS CHRIST.** By Monard Saint Martin. Translated from the French by Paul Cobden. Cincinnati: Hitchcock & Walden. \$1.

This volume contains five discourses on the following subjects: (1) The Testimony of Prophecy with regard to Jesus Christ; (2) The Testimony that Christ Himself has given in His Words; (3) The Testimony that Christ has given of Himself in His Life Among Men; (4) The Testimony that Christ has given of Himself in His Inner Spiritual Life; (5) The Testimony that the Christian Church has given of Christ. These embody, as is apparent, the leading features of the Christian religion, and having been uttered by one of the noblest ministers of France in modern times, are worthy of examination for their learning, reasoning, and fervent piety. The translator, who by the way is an old contributor to the columns of the PHRENOLOGICAL

JOURNAL, has performed the task of rendering the French into suitable and adequate English with unusual accuracy. The spirit of the original with its many delicate shades of significance and deep feeling is preserved with a rare fidelity. We commend the book to all inquirers after light in religious matters.

**THE TIM BUNKER PAPERS;** or, Yankee Farming. By Timothy Bunker, Esq., of Hookertown, Conn. With Illustrations by Hopplin. New York: Orange, Judd & Company. 12mo. cloth. Price, \$1.75.

This is a compilation of papers published in the *American Agriculturist*. Their popularity is the reason for their appearance in a convenient book form. The preface of the collection speaks of them as "a humble attempt to represent the average wisdom of the Connecticut farmer, and the steady progress which this class is making in rural improvement, and in the comforts and moralities of social life." The style of composition and the incidents narrated are amusing enough to engage the attention of general readers, but the vein of common sense underlying the mere phraseology imparts to the papers an instructive character. Farmers, young and old, who are still in the meshes of old foggiem with respect to the conduct of their farms, would derive much benefit from a reading of Tim Bunker's sententious reflections.

**CAST AWAY IN THE COLD.** An Old Man's Story of a Young Man's Adventures, as related by Captain John Hardy, Mariner. By Dr. Isaac J. Hayes, author of "An Arctic Boat Journey," etc. Boston: Ticknor & Fields.

Here is an interesting book for our boys and girls; one that contains much real information as well as a great deal of that lively, tripping fascination which the juvenile mind so warmly appreciates. Dr. Hayes shows himself as capable of interesting children by narrative and incident suited to their capacity, as of winning the respect of the mature mind by his sedate, graphic, and well-written accounts of arctic researches.

**WHERE THE ROSES NEVER WITHER**—is the title of a new and sweet song, "written and composed" by James C. Clarke, and published by C. M. Tremaine. New York. Price, 40 cents.

The author's portrait (as we take it to be) is neatly lithographed on the title-page. Besides, he dedicates the effort to no less than four ladies, all Marys, and all pretty, no doubt! Can't he decide which to choose?

**IF, YES, AND PERHAPS. FOUR** Possibilities and Six Exaggerations, with some bits of fact. By Edmund E. Hale. Boston: Ticknor & Fields. Cloth, \$1.50.

A queer book in most respects, containing several stories, which are not altogether wanting in fun, humor, philosophy, pathos, and some useful hints. The table of contents contains the following: The Children of the Public; A Piece of Possible History; The South American Editor; The Old and the New Face to Face; The Dot and Line Alphabet; The Last Voyage of the Resolute; My Double, and How He Undid Me; The Man Without a Country; The Last of the Florida; The Skeleton in the Closet; Christmas Waits in Boston.

**THE LIVES OF HORATIO SEYMOUR AND FRANK P. BLAIR, JR.** Philadelphia: T. B. Peterson & Brothers. Paper, 50 cents; cloth, 75 cents.

This book purports to be a complete history of the lives and services of these distinguished candidates for the highest office in the gift of the American people.

**THE WORKSHOP. No. 8** of this elaborate work lies before us, and exhibits evident marks of progress on the part of the publisher. Its popularity, already attained, has induced an enlargement by way of a supplement, in which matters of interest to American artists and mechanics will be presented. This new feature will greatly add to the "Workshop's" value, and doubtless materially extend its circulation. Those who love art should subscribe to this monthly exposition of really exquisite engravings. Price, \$5.40 a year; single numbers, 50 cents.

**THE ATLANTIC ALMANAC FOR 1869** is published by Messrs. Ticknor & Fields, at 50 cents a copy. It contains upward of sixty large octavo pages, with several pictures in oil-colors, and many excellent wood engravings. The "Atlantic" is gotten up after the fashion of the "Illustrated London Almanac," and, for Americans, greatly surpasses its European prototype in interest.

**TRUBNER'S AMERICAN AND ORIENTAL RECORD** is a monthly register of the most important works published in North and South America, India, China, and the British Colonies: with occasional notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian books. We receive it regularly from the London house, and are able to testify to its value as an important aid to the philological scholar. It is especially rich in Oriental literature.

Subscription 5s. per annum—about \$2 currency. Messrs. Trübner & Co., Publishers, 60 Paternoster Row, London, Eng.

The October number of the New York *Coachmaker's Monthly Magazine* is embellished with several neat drawings of carriages representing the newest styles. Its reading matter is more than usually varied and instructive. \$5 a year; 50 cents single. New York: E. M. Stratton, Publisher.

**THE Homeopathic Sun** is a new candidate for public consideration. It is intended more for general circulation than for professional use only; for in the words of its prospectus, "it is designed to furnish a medium of intercourse and communication between homeopathic physicians and the now rapidly extending circle of intelligent and inquiring laymen." Does it not include "laywomen," too, in its beneficence? It seems to us that the old-school physicians are permitting the "progressionists" to forestall them by reaching the public eye first through medical periodicals of a comparatively untechnical character. The *H. S.* is published by Wm. Radde, New York, at \$2 a year.

**LE BON TON, a Journal of** Fashions, gives, monthly, four highly colored steel engravings, executed in Paris, representing the latest styles of dress adopted in Europe and America. Its descriptive matter is in French and English. Two full-sized paper patterns accompany each number. Price, \$7 a year; 75 cents a month. New York: S. T. Taylor, Publisher.

**MESSRS. WILLIAM A. POND & Co., Broadway, New York, have just published—**

**VOCAL EXERCISES** for the Training and Developing of the Voice. By H. S. Perkins. 60 cents.

**THE DREAM OF THE BALL. A Waltz.** By Dan. Godfrey. 75 cents.

**Now I LAY ME DOWN TO SLEEP. A Song.** By Arthur D. Walbridge. 50 cents.

**CHICAGO** boasts a weekly paper devoted to legal matters; it is titled, *Chicago Legal News*. It is printed neatly, and has a shape well adapted to the needs of the profession which it technically represents. The editor promises to do all that is practicable "to make it a paper that every lawyer and business-man in the Northwest ought to take." Price, \$2 a year.

**PART XVII. OF ROUTLEDGE'S ILLUSTRATED NATURAL HISTORY OF MAN**, in all Countries of the World, takes up the consideration of Australia and its People. As in the preceding number, the text is plentifully strewn with striking illustrations. New York: George Routledge & Sons, Publishers. Price, 50 cents.

**EDUCATION IN MISSOURI.** We notice with interest the new effort to establish a JOURNAL OF EDUCATION, by J. B. Merwin, of St. Louis, in the rich and rising State of Missouri. It is published monthly at \$1.50 a year, in the usual quarto form, and makes a very creditable appearance. There are many "live teachers" from the East in Missouri, and they will put the Journal at once on a paying basis.

We shall hail with gladness any effort to advance the common schools of our country, especially in the South and West. Why not establish at once journals of education in each of the Southern States? Look at California, Kentucky, Louisiana, and now Missouri, with their educational journals as rallying instruments in the work of civilization! Where are Georgia and Alabama? Where are the Virginias? Let each have a Journal of Education!

**THE AMERICAN HOUSEWIFE** is the name of a new monthly journal published by Mr. and Mrs. Goodwin at Indianapolis, Ind., at \$1.50 a year. Motto, "Elevate mankind through the influence of cheerful, happy homes." We wish the *American Housewife's* best success in its laudable enterprise.

**THE LITTLE CORPORAL** now comes out with a fine pea-green cover, and aspires to a place among the magazines. It is all alive with energy, hope, zeal, and "go-ahead." It is still published at \$1 a year, by A. L. Sewell, Chicago.

## New Books.

Notices under this head are of selections from the late issues of the press, and rank among the more valuable for literary merit and substantial information.

**WHITTIER'S POEMS.** Complete, and illustrated with twelve full-page Engravings. Small quarto. Cloth, \$4.50; Turkey morocco, \$8.

**THE KING'S LILY AND ROSEBUD.** A charming Fairy Tale. Finely Illustrated. 16mo. \$1.50.

**THE POETRY OF COMPLIMENT AND COURTESHIP.** Revised Edition, with ten Steel Engravings. 12mo. Cloth, \$4; morocco, \$6.50.

**TENNISON'S POEMS.** Complete. Illustrated. Cloth, \$4.50; morocco, \$8.

**DICTIONARY OF POETICAL QUOTATIONS.** Mrs. Hale's. Octavo. Cloth, \$8.

**SELECTIONS FROM THE WORKS OF DE QUINCY.** 12mo. \$1.50.

**HOME INFLUENCE.** A charming Moral Tale. By Grace Aguilar. 12mo. Cloth, \$1.50.

**THE WORDS AND MIND OF JESUS AND FAITHFUL PROMISER.** By Rev. J. McDuff, D.D. 1 vol. gilt. 85 cents.

**BRITISH POETS.** From Ben Jonson to the present time. Most complete Edition of the kind. 3 vols. royal octavo, with 30 engravings. \$12.

**LONGFELLOW'S POETICAL WORKS.** Cabinet Edition. 2 vols. \$4.

**WHAT MAKES ME GROW; or, Walks and Talks with Amy Dudley.** Illustrated by Fröhlich. \$2.

**LITTLE WOMEN; or, Meg, Jo, Beth, and Amy.** A girl's book. By Louisa M. Alcott. Illustrated. \$1.50.

**CHRISTMAS STORIES.** By Charles Dickens. With original Illustrations. 12mo. \$1.75.

**POETICAL WORKS OF SHAKESPEARE, BYRON, SCOTT, AND BURNS.** Completed in 4 volumes. Cloth, \$8; half calf, \$13.50.

**KATHERINA.** A poem by Dr. J. G. Holland, 12mo. Cloth, \$1.50. With 70 Illustrations; in small quarto form. Turkey morocco, \$12.

**MRS. PARTINGTON'S KNITTING WORK; and what was done by her plucky boy Ike.** With Illustrations. 12mo. Cloth, \$1.75.

**MAKE OR BREAK; or Half Around the World.** By W. T. Adams (Oliver Optic). Illustrated. 16mo. \$1.25.

**GOLDEN TRUTHS.** In Prose and Verse. A beautiful book. \$2.

**CHIMES FOR CHILDHOOD; a collection of Songs for Little Ones.** Illustrated. 16mo. \$1.50.

**OAKENDALE. A Story of Schoolboy Life.** By R. Hope Moncrieff. Illustrated. \$1.25.

**HOW TO CONQUER; or, Ellen Ware. A Temperance Tale.** By Catharine M. Trowbridge. Cloth, \$1.25.

**POPE'S ESSAY ON MAN.** Beautifully Illustrated. With notes by S. R. Wells. 12mo. Cloth, gilt, \$1.

**WEAVER'S WORKS FOR THE YOUNG.** Comprising "Hopes and Help for the Young of both Sexes," "Aims and Aids for Girls and Young Women," "Ways of Life." By Rev. S. G. Weaver. 12mo. pp. 626. Cloth, \$3.

**NEW PHYSIOGNOMY; or, Signs of Character.** With over 1,000 Illustrations. By S. R. Wells. A splendid presentation book for old or young. Cloth, \$5; calf, \$8; Turkey morocco, \$10.

**HAND-BOOK FOR HOME IMPROVEMENT; How to Write, How to Talk, How to Behave, How to do Business.** Adapted to youth and middle age. 12mo. \$3.25.

**ORATORY—SACRED AND SECULAR; or, the Extemporaneous Speaker.** By Wm. Pittenger. An excellent manual for the young man who would become a ready and accurate speaker. Cloth, \$1.50.

**LIFE IN THE WEST; or, Stories of the Mississippi Valley.** By N. C. Meeker, of the New York Tribune. 12mo. Cloth, \$2.

**THE EMPHATIC DIAGLOTT; or, the New Testament in Greek and English.** With notes and varied readings of difficult translations. References and a valuable Index. By Benjamin Wilson. Cloth, \$4; extra binding, \$5.

**ESOP'S FABLES; Pictorial Edition.** With 70 fine Illustrations. 1 vol. 12mo. Cloth, gilt, \$1.

**SELECT MUSICAL WORKS.**

**MANN'S NEW METHOD FOR PIANO.** The best elementary book for teaching young pupils to play the piano—being comprehensive, progressive, and reiterative. The work has received the highest encomiums from many of the best teachers in the country. Price, post-paid, \$2.50.

**NINE O'CLOCK IN THE MORNING.** The new day school-book, by Henry Tucker; especially adapted to the wants of public schools, comprising in its pages, Marching, Gymnastic, Opening and Closing Songs, arranged expressly for the work. 50 cents.

**THOMAS'S SACRED MUSIC.** A selection of Psalm and Hymn Tunes, Anthems, etc., selected from the works of the best masters, together with a number of original compositions, arranged with a separate Organ Accompaniment. By J. R. Thomas. \$1 25.

**BUCKLEY'S VIOLIN TUNES.** A collection of the most choice Jigs and Reels, for the Violin; to which is added Buckley's celebrated imitations of the "Farm Yard," and celebrated "Cuckoo Solo," and all the new and beautiful melodies of the day; the whole carefully arranged for the violin. By James Buckley & Sons, of Buckley's Berenaders. 50 cents.

**FOSTER'S SOCIAL ORCHESTRA.** A collection of Popular Operatic and other Melodies, judiciously arranged as Solos, Duets, Trios, and Quartets, for Flute, Violin, Violoncello, or Piano-forte. Among the Quartets are several beautiful sets of Quadrilles, Waltzes, etc., suitable for the country ball-room. Compiled and arranged by Stephen C. Foster. \$1.

**CZERNY'S LETTERS TO A YOUNG LADY ON THE ART OF PLAYING THE PIANO-FORTE,** from the earliest rudiments to the highest state of cultivation. By C. Czerny. In cloth, 50 cents.

**LODER'S VOCAL METHOD.** A simple and concise method of acquiring the art of singing well at sight. By Geo. Loder. \$1.

## To our Correspondents.

**QUESTIONS OF "GENERAL INTEREST"** will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter, if a stamp be enclosed for the return postage. If questions be brief, and distinctly stated, we will respond in the earliest number practicable. As a rule, we receive more than double the number of questions per month for which we have space to answer them in; therefore it is better for all inquirers to enclose the requisite stamp to insure an early reply by letter, if the editor prefers such direct course. Your "Best Thoughts" solicited.

**RELIGION AND NATURE.—ED. PHREN. JOURNAL.** "The question I propounded to you in a former letter, viz., 'Is religion a truth?'—is man immortal?" was conclusively answered in the JOURNAL for November, page 170; but I did not mean exactly to inquire if religious feeling were true, for this I know by experience,—but might not all this feeling be exercised toward an imaginary being?"

*Ans.* In reply to this question we say we think not; all the analogies of nature speak the contrary. The twining vine has a law of clasping, and it reaches for something to be clasped; and when nature's works are without man's intermeddling, the vine will find something to cling to—a tree or a shrub, by which it will be lifted into sunshine. Take as an illustration the instincts of animals. These are relatively no nearer perfection than are the purely human instincts, the fact not being forgotten that many things are left for man to reason out in the progress of civilization and development. Our instinctive qualities, including the moral, are just as perfect instincts as is the tendency of the calf to look upward for its first meal, and for the ox to look downward for his food; and the whole realm of nature is adjusted on the principle of truth, reality, and adaptation. Does manly strength sigh for gentleness, grace, and beauty? and do beauty, gentleness, and grace admire the stalwart form, the broad chest, the heavy beard, the bass voice and the thunder of courage, and all by interior instinct? Do not these preferences and

fancies grow out of instinctive truth? The more widely we examine nature, and the more extended our knowledge becomes of the institutes of nature, the more reverence and confidence we shall have respecting these teachings. The heart of man sighs for immortality. The heart of man yearns for something to worship, and when he worships a Supreme Being, he is conscious of being lifted up and strengthened; and as the twining vine reaches up and begins its twining even before it reaches the object it blindly yet truly seeks, so the soul directed by an infinite intelligence and goodness, by means of its instincts, yearns through worship and aspiration for its God. The fact that all nations look upward, acknowledge superiority, believe in superior goodness and superior power and wisdom, is to an anthropologist the strongest possible evidence of the existence of God and the truth of immortality, and the fact that we have those feelings ought to be proof enough that they have their counterpart in a Being to be worshiped. Since the wide world of nature is full of these instincts, acting blindly through animal life, shall we doubt the correctness of the higher instincts of the higher animal, man? That there may be error in regard to trinity or unity; in regard to predestination, election, forms, services, baptism, and other ordinances, good men may be permitted to believe; but when we forget the Quaker, Episcopalian, Roman Catholic, Baptist, Unitarian as such, and stand in the midst of our common humanity looking forward to a higher life and a better state, we believe the earnest-hearted Christian sentiment of the world springs from an inborn truth, and that some sublime condition of immortality, more than the eye hath seen, the ear heard, or hath entered into the heart of man to conceive, shall be the lot of those who, in this life, seek righteousness, purity, and holiness. May this not be the result of education? you ask. Who got the first idea to promulgate? Where was born the thought of a superior Being and of immortality? It is *in us*, and the best organized of the human race have the most elevated and consistent ideas of a higher life, of God, and of godliness. We do not speak of single persons, but of the great mass of the well-intentioned and refined of the human race, who have the most earnest religious convictions. We hope your doubts will be dispelled, and that more of purity and beauty in the life to come than we now conceive shall be our lot.

**CONCRETE BUILDINGS.**—We are often questioned by letter in regard to houses constructed of concrete—sand, gravel, and lime—and have written many descriptions of the method of constructing the walls of buildings with this material. For the past fifteen years we have thus referred to the subject many times in the JOURNAL, besides writing frequent letters on the subject. In 1852 we built a house near Lake Ontario, in Cayuga Co., N. Y., the walls being composed of lime, sand, gravel, and small stones. That house still stands, the walls being firm and durable. A book, entitled "A Home For All," has been published at this office, in which everything is explained in detail. We send the book to those who wish it, by mail, post-paid, for \$1 50. Since that time some changes—probably improvements—have been made, in the construction of concrete walls, by different persons. We have no doubt that there is to be an era of cheaper buildings, and that efforts now being made will tend toward its realization. Another method has been devised, and a description of the material and the mode of using it, entitled

"Building with Concrete," can be had by sending to us 40 cents; or the two books for \$1 90. We beg to say that we have not, personally, the slightest interest in any system of house-building, but we have good-naturedly answered scores of letters on the subject; and now, by referring to the works above named, we doubt not persons who wish to try the concrete house-building experiment will hereafter ask for the book instead of requiring us to write lengthy letters on that subject.

A single suggestion in conclusion. Instead of trying the experiment on a large or expensive scale, it would be better for parties to build an ice-house, ash-house, milk-house, wood-house, or other small out-building, and then, if the plan works well, try a stable or a carriage-house, and then a dwelling. But, first of all, let the foundation be thoroughly drained, and if convenient, laid on good-sized field stones.

**COURTSHIP QUARRELS.**—EDITOR JOURNAL.—Sir: If a man be courting a woman for a year, and they quarrel frequently through mistrust and jealousy, would they not be likely to live unhappily together if married?

*Ans.* If people quarrel before marriage, when they are proverbially solicitous to please each other, we think it better for them never to marry; for if they can not harmonize before, they will not be likely to harmonize after marriage.

**LAW STUDENT.**—We can furnish you "Hillard on Sales," for \$5; "Story on Contracts," \$14; "Reeves on Domestic Relations," \$6; "Wharton's Criminal Law," \$15; or any other law-book in market at publisher's price.

**PHRENOLOGIST.**—We can supply one complete set of the PHRENOLOGICAL JOURNAL, 1833 to 1868 (except vol. 4), thirty volumes, for \$175. The price of volumes for 1854, 1859, 1862, and 1863, separately, is \$10 each. For 1866, '7 and '8, \$3 50. If post-paid, \$4.

**HYDROPATHY AND HYGIENE.**—In reply to numerous inquiries relative to the old *Water-Cure Journal*, we would say that we have copies bound in cloth, from 1847 to '62, and will supply them as long as they last, at \$2 per volume. Each year makes a complete volume.

**BASHFULNESS.**—I wish to get your opinion in reference to bashfulness; whether or not a natural, mental difference can be cured, and where I can obtain the most light on the subject. I am in receipt of a letter from Dr. —, of — city, who says that bashfulness is as much a disease as rheumatism, and as liable to treatment, and offers to furnish appropriate remedies for two months for the sum of \$30; but my organ of Cautionness is large, and I fear he would be getting the best of the bargain.

*Ans.* If you will read an illustrated article in our Combined Annuals, entitled "Bashfulness," you will find this subject thoroughly discussed. The Dr. who offers to cure you of bashfulness with medicine for \$30 is both a knave and a quack. He might as well undertake to treat a person for idiocy, for pride, or for selfishness, as for bashfulness. If he succeeded no better than most physicians do in treating rheumatism, you would require a good many months' treatment at \$30 to effect a cure. Beware of the quacks who set traps for ignorant and indiscreet young men and foolish women!

**INJURY OF BRAIN.**—On the 30th day of December last, a Mr. Gifford, residing in Indiana, was accidentally shot with a pistol. The ball struck two inches above the left eye, and was flattened on

the skull. The wounded man went home, and then a mile and a half farther, to see a surgeon. After two days, Mr. Gifford was compelled to go to bed. He continued to get weaker, and died on the 6th of February. During his illness he suffered from convulsions. In the intervals between these convulsions he retained his senses. The skull of the deceased was opened and examined, when it was found that from the inner table of the skull, at the point where the ball had struck, a splinter of bone one eighth of an inch wide and an inch and a quarter long had been detached and driven into the membranes which cover the brain. Matter had collected to the amount of one and a half ounces. Now comes the very pertinent question—How was it possible that, notwithstanding so great an injury to the front part of the brain, which, according to Phrenology, is the seat of the intellectual organs, the injured man retained his power of thinking through all his sickness, unimpaired?

*Ans.* The injury to the brain was on one side, involving only one hemisphere. The brain is divided anatomically from the root of the nose to the back of the neck, and connected at the base by ligaments. The brain being double, and all the organs being also double, one set being in each half of the brain, it follows that one half of the brain may be injured without serious impairment of mind, as one eye may be injured or destroyed without destroying the sense of sight. The injury was sufficient to produce convulsions, but those convulsions might have been mainly connected with one side of the person. They were sufficient to render the patient unconscious while they lasted, and during their continuance the opposite side of the brain sympathized with the paroxysm. Paralysis is generally more or less partial, one side being alone affected, and an injury of one hemisphere of the brain may occur without obscuring the mind, as the uninjured half or hemisphere of the brain contains a full set of the mental organs.

**IDIOT AND FOOL.**—In order to appreciate the real difference existing between these terms, they having become almost interchangeable in common speech, we must consider their respective derivation. *Idiot* is derived immediately from a Greek word signifying an uneducated, ignorant, or ill-informed person. *Fool* is from the Celtic, and originally had reference to a jester or buffoon. If we wished to designate a person devoid of intellect—a natural—we would be inclined to select *idiot* as the more appropriate term.

**WARTS.**—There is a man in our neighborhood who can cure warts by looking at them a short time intently, and bidding them begone. Can you explain it?

*Ans.* No, we can not. We have recollections of such feats kindly practiced by a beloved aunt of ours, in our boyish days. No explanation is given for the appearance of warts, and none whatever for their disappearance either without any incantation or apparently by means of it. *Incantation*.

**STUDYING GERMAN.**—The following works are recommended for students: "Abn's German Method," \$1 40; "Ollendorff's German Grammar," \$2; "Adler's German Reader," \$2; "Adler's German and English Pocket Dictionary," \$3 25; "Fulborn's German Instructor," \$1 15. We can send any of them by mail, post-paid, on receipt of price.

**LEVELING.**—The instrument called the "level" used by mechanics, is influenced by the same forces which produce the water level. As is well known, the surface of the ocean is curved, that curvature producing a declination from any given point of about eight inches to a mile.



## Publisher's Department.

**THE END.—What! so soon!** And is it a year since the last December number announced the end of a volume? Aye, verily. And *this* closes the volume for 1868. In accordance with our custom, we open new books with each new year—and only enter the names of those who renew their subscriptions. Reader, will you be re-booked for 1869? We are promised a large company and a good time generally. Good-bye.

**GRAPES.**—As some of our readers doubtless appreciate this delicate fruit enough to make some effort to secure a vine for home cultivation, we offer a two-year-old vine of that superb variety the Walter, and a copy of the *JOURNAL* for 1869, for \$10—the growers' price of the vine itself.

**LANG'S COMMENTARY.**—An American edition of Dr. Lange's "Commentary," translated and edited by Dr. Schnaff and others, is now being published. The following three new volumes of this great work have just been issued: Thessalonians, Timothy, Titus, Philemon, and Hebrews—translated and edited by Drs. Harwood and Washburne, Professors Kendrick, Hackett, and Day, and the late Dr. John Lillie. Genesis—translated and edited by Professor Taylor Lewis and Dr. A. Gosman. Corinthians—translated and edited by Drs. D. W. Poor and Conway Wing. The four volumes previously issued are: Matthew—translated and edited by Philip Schaff, D.D.; Mark and Luke—translated and edited by Prof. W. G. T. Shedd, D.D., Philip Schaff, D.D., and Rev. C. C. Starbuck; Acts—translated and edited by Charles F. Schaff, D.D.; the Epistles General of James, Peter, John, and Jude—translated and edited by J. Isidor Mombert. Each volume is complete in itself, and the seven volumes already completed make in themselves a library which no clergyman can well do without, if he aims to keep abreast of the times; while they are indispensable to Sunday-school Teachers, and an invaluable aid to laymen and all Biblical students, without regard to profession or denomination.

The German edition embodies the results of the labors of the most earnest and profound Christian scholars of the Continent; and the American translation, which is in progress, under the supervision of Dr. Philip Schaff, aided by a large corps of our own most eminent and learned divines, is enriched by numerous and important additions which entitle it to be considered to a great extent as an original and independent work. That the undertaking has thus far been prosecuted in a spirit which elevates it above all sectarian or denominational considerations, is sufficiently proved by the fact that among the Continental scholars, more than twenty of whom are engaged upon the work, under Dr. Lange's direction, are representatives of all the different evangelical denominations of Germany and Holland, while the ecclesiastical connections of the contributors to the American edition are quite as diverse.

By a special arrangement we are enabled to offer this most valuable work as a premium for clubs to the *PHRENOLOGICAL JOURNAL* on such liberal terms that any one can procure it by a little effort. For seven new subscribers at \$3 each, we will

send any two volumes, or for ten, we will send any three volumes desired; for twenty, we will send the seven volumes complete. Here is a chance by which any congregation may present their pastor, or a Sunday-school class their teacher, with this valuable work. Published at \$5 per vol.

**OUR BOOKS IN ALBANY,** N. Y.—The young and enterprising firm of Messrs. Gottwalls & McDonough have opened a commodious book and stationery store at 83 State Street, where all our publications may be obtained. Subscriptions for this *JOURNAL* will be promptly forwarded by them.

**FARM LANDS IN KANSAS.**—In the past we heard much of "bleeding" Kansas. Of late, we hear of flourishing Kansas. Happily that State is now settling down to civilized modes of life. Farming, stock and fruit growing, are everywhere going on; railways, school-houses, churches, etc., constructing, and that young prairie State bids fair to become the successful rival of her older neighbors. There are yet a few millions of acres open for settlement.

**MR. A. HOFFSTETTER,** of Riverhead, L. I., has entered the field as a lecturer on popular subjects, and has already received flattering notices from the press, testifying to his ability, etc. He may be addressed at 392 Canal Street, New York or through the American Literary Bureau, Nassau Street.

**VERY POPULAR.**—Our Illustrated Annual for 1869 is proving the most acceptable of any we ever before published. One edition after another, of 5,000 each, goes off in rapid succession. The press everywhere praises it. Agents and newsmen duplicate their orders, and the friends of Phrenology use it as an entering wedge, to introduce the subject into new quarters. A reading of the Annual creates a desire to learn all about the science of MAN, and thus performs useful missionary work. For this purpose it is furnished at a very liberal discount, so that it may be widely circulated. In noticing this new "Hand-Book" for 1869, the *Lawrence Sentinel* says: "Phrenology is now classed as a science, and inductive observation yearly adds to the facts enunciated by Gall and Spurzheim." The *Putnam Herald* says: "The Annual is a very entertaining book, and furnished at the low price of 25 cents." [Much less to agents.] The *Hosack Valley News* says: "It embraces all the topics of information usually treated in such publications. It is finely illustrated, and will be found a book of great and valuable interest." The *Washington Daily Union* says: "It contains a great variety of articles upon subjects of every-day importance, such as education, culture, character, etc., and is illustrated by nearly fifty portraits of distinguished characters, civilized and savage." We might extend these notices to any length—suffice it—we shall be glad to have all our readers order a dozen or more to sell or to give away, as they can afford.

**POPULAR LECTURES ON SCIENCE.**—The American Institute have arranged for a course of lectures on scientific and other subjects, to be delivered weekly during the winter months of 1868-9. Gentlemen of acknowledged eminence in their several spheres of scholarship and research comprise the programme. Some of these we are at liberty to mention. President Barnard, of Columbia College, the first lecturer in the course,

whose subject is "The Microscope and its Revelations;" Prof. Alexander, of Princeton, following Pres. Barnard, will lecture on "The Telescope;" Prof. Guyot, of Princeton, on "The Barometer and Meteorology;" Prof. Cook, of Cambridge, on "The Spectroscope;" Prof. Stillman, of Yale, probably on "The Endometer;" Pres. Dawson, of McGill College, Montreal, on "Primeval Flora;" Prof. Hall, of Albany, on "Primeval Fauna;" Dr. T. S. Hunt, of Montreal, on the "Formation of Continents." The lectures promise to be peculiarly interesting from the fact that so many of them will have for their consideration important philosophical instruments. The intelligent class of the community, already somewhat accustomed to popular lectures on scientific topics, will find in the lectures a rich fund of literary enjoyment. Steinway Hall is the place designated for their delivery.

**BULBOUS ROOTS.**—Lovers of fine flowers would do well to examine the large catalogue of bulbous roots offered for public appreciation by Messrs. Grifing & Co., Nos. 53 and 60 Cortland Street, New York. We must acknowledge the receipt of several fine specimens of hyacinth, tulips, crocus, and amaryllis, which they lately sent to our office.

**MESSRS. FELL AND DUFFEE,** 711 Sansom Street, Philadelphia, booksellers, will supply all our publications at New York prices. Give them a call.

## General Items.

**ART AND SCIENCE COMBINED.**—We have often referred to the exquisite chromos produced by the Messrs. Prang & Co., of Boston. Their latest achievement, and one of the most brilliant landscapes ever issued in chromo, is just ready for public consideration. It is a view in the Yosemite Valley, by Bierstadt, the well-known American painter. The *Boston Daily Advertiser* says of it: "The Falls of the Yosemite is a characteristic bit of California scenery, in Bierstadt's well-known style. It represents a bright sun-set on a lonely lake, whose solitude is disturbed only by a pair of water-fowl that hover over and rest on the rocks at the shore. Abrupt, steep, and rugged cliffs, over a part of which tumbles headlong a graceful waterfall, form the southern boundary of the lake; and a fringe of gigantic branchless fir-trees skirt the northern shore. It is a careful study after nature, and very Bierstadtish."

This warm and cheerful picture awakens at once a love for the grand and sublime in nature, and begets a gleam of gladness, with a hope that we may some time look on the original scene which inspired the artist. The picture will find millions of admirers, and we hope many purchasers.

**A ZOOLOGICAL GARDEN.**—Our citizens are becoming impatient for that long-promised "collection" which is to form one of the attractions of the Central Park. We want to secure for this purpose the best native and foreign specimens of all living animals, birds, reptiles, etc., and thus form what shall be in itself a school of natural history. It is a shame and a reproach that we have nothing in America to compare with the collections of London, Paris, and Vienna. We are the most traveled people in the world,—have many explorers, hunters, and lovers of natural history, but no collections worthy of

note. In this city there is great wealth, great enterprise, and public spirit, but we lack a leader to put this thing in the way of accomplishment. Where is the man? Let him appear! He shall have men, money, and the gratitude of all Americans.

**POPULAR LECTURES ON ANATOMY AND PHYSIOLOGY, HUMAN AND COMPARATIVE,** by Dr. F. G. Lemerclier, illustrated by the classic models prepared by Dr. Anzouz, of Paris, delivered in New York under the auspices of the Association for the Advancement of Science and Art.

This is the programme of Dr. Lemerclier's lectures:

**1st Lecture.**—Presentation and description of the organic structure of the human body, including the bones, the muscles, the heart, arteries and veins, the nerves, and all principal organs of digestion, breathing, circulation, and secretions, considered in a general manner, to be compared with the similar organs and functions of other principal classes of animals.

**2d Lecture.**—Resumé of the first lecture; the senses, skin, and touch; tongue and taste; the nasal structure and smell; the ear, its organization, mechanism of hearing; the eye, its delicate organization; mechanism of vision—long sight, short sight—cataract; and comparative anatomy of some of these senses.

**3d Lecture.**—The brain; the little brain and spinal marrow, or central nervous system; sensitive and motor nerves; progressive development of the nervous system in the principal classes of animals.

**4th Lecture.**—Resumé of the third lecture; the anatomy of the gorilla, the comparison of its organs with similar ones in other animals, especially with those of man.

**5th Lecture.**—Anatomical and physiological study of the horse: its wonderful structure arranged to give strength and quickness; practical explanations.

**6th Lecture.**—Vegetable anatomy and physiology; structure of a dicotyledon tree—of the flowers and fruits; comparison of animal and vegetable ovules, or eggs.

It is presumed that these lectures—so elaborately illustrated by classic models—and so popular in Europe, will be repeated in other cities in America. If well patronized, the lecturer will remain some time in this country.

**CRANBERRY FARMS FOR SALE.**—Mr. Barclay White, of Jullustown, N. J., offers fifteen cranberry farms for sale. They are offered at from \$15 to \$100 per acre.

**PRETTY PICTURES.**—The season for selecting Christmas presents has arrived. Our Broadway windows are teeming with beautiful temptations. There is no end to cheap toys for children, or to the more expensive toys for adults. There are "stacks" of jewelry—genuine and bogus—watches, clocks, hats, caps, boots, and bonnets,—and cords of books useful and ornamental. But among all the pretty things, a thing that most resembles the friend we love best would be most highly prized. Do you ask what is that thing? We answer, A LIKENESS of that friend by our neighbor A. BOGARDUS, of 363 Broadway, on the corner of Franklin Street. He makes pictures that almost wink, if they do not talk. We send all our downtown friends there, and enjoy the happy assurance that they will be well pleased with both his polite treatment and his high artistic skill. If you wish for pictures on ivory or for plain photographs, for Christmas presents, that is the place to get them.

## Business.

[Under this head we publish, for a consideration, such matters as rightfully belong to this department. We disclaim responsibility for what may herein appear. Matter will be LEADED, and charged according to the space occupied, at the rate of \$1 a line.]

**A CHALLENGE FROM A LADY.**  
New York, Oct. 20, 1868.  
Messrs. Wheeler and Wilson, 625 Broadway.

GENTLEMEN—Referring to the challenge of Mr. Pratt, whose Wheeler and Wilson sewing-machine has been in use ten years without repairing, I beg to state that I have used my Wheeler and Wilson machine in family sewing fourteen years, without even the most trifling repairs; and it is now in so good condition that I would not exchange it for your latest number (now upward of 350,000). One needle served me more than a year for fine sewing. Can any one beat this? Yours truly,  
MRS. ANNE WARNER.

Any one who can give a better report than this will be entitled to one of our new tucking gauges.—Wheeler and Wilson Manufacturing Co.

[For a club of 20 new subscribers to the JOURNAL, at \$3 each, we will give one of Wheeler and Wilson's family sewing-machines (price \$55). We believe there to be the best machines manufactured, having sent away many of them, and they have in all cases given the best of satisfaction.—Ed. A. P. J.]

**HYGIENIC CURE, 527 Seneca Street, Buffalo, N. Y.** Compressed Air Tonic Baths, Compressed Air Sweating Baths, Turkish Baths, Russian Baths, and all the Water Baths in use in any of the Cures.

The HYGIENIC ADVOCATE is published monthly at the Burdick House, Buffalo, N. Y., by Rev. H. P. BURDICK, M.D., Editor and Proprietor. Terms, 50 cents a year. Address Burdick House, Buffalo, N. Y. Dec. 17.

**THE HYGEIAN HOME.**—At this establishment all the Water-Cure appliances are given, with the Swedish Movements and Electricity. Send for our circular. Address A. SMITH, M.D., Wernersville, Berks County, Pa. Wf.

**MRS. E. DE LA VERGNE, M.D.,** 235 ADELPHI STREET, BROOKLYN. Wf.

**THE BEST AND CHEAPEST** Advertising Medium in the South is the *Southern Journal of Education*. Rates sent upon application to JOHN T. HEARN, Publisher, Shelbyville, Ky. 6t.

## Advertisements.

[Announcements for this or the preceding department must reach the publishers by the 1st of the month preceding the date in which they are intended to appear. Terms for advertising, 50 cents a line, or \$50 a column.]

**The Piano Book which can not be excelled is**

**RICHARDSON'S NEW METHOD.**  
REGULAR SALE.—30,000 A YEAR.  
Sold by all Music Dealers. Price, \$3 75. Sent post paid. OLIVER DITSON & CO., Publishers, 271 Washington Street, Boston. CHAS. H. DITSON & CO., 711 Broadway, New York. Dec. 11.

## The Galaxy

IS NOW THE MOST BRILLIANT, ENTERTAINING, AND ATTRACTIVE MAGAZINE PUBLISHED IN THIS COUNTRY.

Commencing with the May number, SHELDON & COMPANY became the publishers, and have greatly enlarged and improved it.

1st. It now contains 50 per cent. more matter than heretofore, and is the largest monthly magazine (with one exception) published. Each number contains an amount of reading matter equal to most 12mo vols. which sell at \$2.

2d. It is the most elegantly illustrated magazine published in this country. Each number will have elegant full-page illustrations, printed on tinted paper. The best artists will be employed on the illustrations.

3d. It will contain articles by the most popular authors in this country and in Europe.

4th. The GALAXY will be in every respect an elegant and entertaining magazine.

5th. In the October number of the GALAXY was commenced a remarkable story called "The Cipher," the first part of which has called forth the highest praise from the press. Although written by a well-known author, it will be published anonymously. We shall soon commence a new serial by Mrs. Edwards, author of "Archibald Lovell" and "Steven Lawrence Yeoman," and within a few months shall offer to the readers of the GALAXY several new literary attractions, which we are not yet quite prepared to announce.

Price 35 cents. \$4 per year; two copies \$7; three copies \$10; ten copies \$30.

### WHAT THE PRESS SAY OF THE GALAXY.

From the *New York Tribune*.

Well sustains its reputation for vigorous and racy writing. The young blood employed in its pages tells in the fresh glow of its complexion.

From the *New York Times*.

We rarely open a more readable magazine than the number of the GALAXY for March. There is not a dull page between its covers.

From the *Philadelphia Inquirer*.

Remarkably fresh, readable, and free from all conventionalities, is the GALAXY. Its contributors, all, have something new to offer, and they have the happy knack of writing concisely and clearly.

From the *Elmira Daily Gazette*.

It has reached an enviable position in our periodical literature.

From the *Cincinnati Telegraph*.

The conductors of the GALAXY have manifested great and creditable enterprise in its publication and improvement, and have made it second to no other magazine published in America.

From the *Philadelphia Press*.

Without any flourish of trumpets it is steadily becoming a standard magazine. A model periodical; a credit to American periodical literature.

SHELDON & COMPANY, Publishers, 498 and 500 Broadway, New York. Dec. 21.

## The Greatest Dramatic Romance of the day!

SIBALLA, THE SORCERESS;  
OR, THE  
FLOWER GIRL OF LONDON.

A Tale of the Days of Richard Crook-back.

BY PROF. WM. H. PECK,

Author of "Beaumont, the Banker;" "Wild Redburn;" "The Executioner of Venice;" "The Beauty of Paris;" "Ashes of Southern Homes;" "Copper and Gold;" "The Attorney's Plot;" "Maid and Matrons of Virginia;" "The War in Georgia;" "The Confederate Flag on the Ocean;" "The Footprints of Crime;" "The Conspirators of New Orleans;" "Bertha Seely;" "Beatrice Holmes;" "The Brother's Vengeance," etc., etc., etc.

The great inventive talent of this prolific and always intensely entertaining author has never been more brilliantly displayed in any of his popular romances—and he has never written an unsuccessful one—than in this brilliant gem of sensational literature.

SIBALLA, THE SORCERESS;  
OR, THE  
FLOWER GIRL OF LONDON.

now being published in the  
NEW YORK WEEKLY.

The story opens in the last year of the reign of

RICHARD III., OF ENGLAND.

who is one of the prominent characters in this intensely exciting and vigorously executed romance.

The dark superstitions of those stormy days of English history, which marked the close of

"THE WARS OF THE ROSES,"

the craft and desperate heart of Richard of Gloucester,

THE LAST OF THE PLANTAGENETS; the cold and scheming ambition of Henry of Richmond,

THE FIRST OF THE TUDORS;

the fierce struggles of the haughty nobles and the resolute people for right and wrong; the noble and patriotic soul of William Caxton,

THE FIRST PRINTER OF ENGLAND;

together with a LOVE STORY of most absorbing and interesting character, sparkling with incidents, episodes, plot and counterplot, thrilling scenes, fearful adventures, and dialogue of great dramatic power—all these are discussed, depicted, and delineated with that graceful ease and nervous strength of the pen with which the readers of this always universally read author are so familiar.

The characters of the beautiful Lauretta, the Flower Girl, and of little "Fla," the intended victims of the ferocious sorceress, Siballa, and her good sister, will at once become clear to the reader, and all the gentler emotions of the soul be excited with sympathy for their trials.

Noble and vicious passions have each their potent representatives in this great romance, as: The brave and honorable Mortimer Clair; the dark and plotting Roger de Montfort; the reckless and daring mercenary, Sir Barton; the heartless libertine, Sir Simon; the bold and independent printer, Nicholas Flame; the devoted and widowed mother, Madame Clair; the helpless orphan's power to resist cruelty and temptation, as displayed in little "Fla;" pure love and resolute determination to die rather than sin, as depicted in the character of Lauretta, the

beautiful flower girl; the ruthless ambition of the hump-backed king; the trenchery of his resentful lords; the calm dignity of Caxton, the father of English printing; hideous vice in every phase in Siballa and her gawdily dressed, the jailhouse; and the power of an evil mind to make even birds and beasts fearful accomplices in crime, as the skillful author pictures in thrilling style in Philip the Owl and Rarab the Assassin Ape.

The plot of the story is admirable in its originality and firmness to the very end, the reader being kept profoundly interested throughout.

This great story, with others of great power and interest, are now being published in the

NEW YORK WEEKLY,

and will be followed by others by the very best writers.

NOW IS THE TIME TO SUBSCRIBE FOR THE NEW YORK WEEKLY,

"THE PEOPLE'S FAVORITE."

OUR TERMS.—THE NEW YORK WEEKLY is sold by News Agents throughout the United States and the Canada. The price is six cents, but where agents have to pay extra freight, a higher price is charged. We desire our friends to purchase from News Agents where convenient. When sent by mail: single copies, \$3 per annum; four copies, \$10, which is \$2 50 a copy; eight copies, \$20—the person sending us \$30 for a club of eight, all sent at one time, will be entitled to a copy FREE. Postmasters and others who get up clubs can afterward add single copies at \$2 50 each.

The NEW YORK WEEKLY and ILLUSTRATED LITERARY ALBUM will be sent to one address for \$6 a year.

STREET & SMITH, Proprietors,  
No. 55 Fulton Street, New York.  
Post-Office Box, No. 4306. Dec. 11.

## Performing Animals.—How

To teach horses to feign lameness; find hidden articles; fire pistols; turn hand-organ; pump water, etc. Dogs to dance; "silver-clothes;" select any article at command from a large number and give to any designated person, as, "Give the blue stocking to the lady in the white dress;" to find a card privately drawn and replaced in the pack by any stranger, etc. Tips to answer questions by selecting appropriate printed cards; to tell day of week or month; to tell any lady's age, and name of future husband, etc. And many amusing, curious, and wonderful feats of bears, monkeys, elephants, goats, donkeys, and even cats, rats, mice, and fleas. Explanations of the tricks, with instructions for teaching, will be published with illustrations, in

HANKEY'S JOURNAL.

a handsome, moderately illustrated monthly of interesting, entertaining, and useful matter for all. Exposures of humbugs, quacks, and swindles; lives of the rich men of the world, showing how they gained their wealth; new arts and recipes; hints on health; magic, games, puzzles, etc., for the young, and choice miscellany for all.

Enlarged with new volume, giving over 1,500 square inches of reading, illustrations, etc., each month, for

ONLY FIFTY CENTS A YEAR.

Get it of newsdealers. If any in your place, at 5 cts. By mail to localities where there are no dealers, 50 cts. a year, or 7 cts. singly. None free.

JESSE HANKEY & CO.,

119 Nassau St., New York.

The following books can be had of any dealer or by mail: Guide to Authorship, including editing, proof reading, publishing, etc., 50 cts. Phonographic Hand-Book, 25. Hand-Book of Ventri-olism, 15. Watchmakers' and Jewelers' Manual, 25. Bad Memory Made Good, 15. Rogues and Rogueries of New York, 25. Common Sense Cook Book, 25. Home Recreations, 25. 100 Inters' Manual, 50. Secrets Worth Knowing, Hundreds of Money-making Recipes, 25. Dec. 11.

## D. Appleton &amp; Co.

NEW ILLUSTRATED BOOKS FOR  
THE HOLIDAY SEASON, 1893-99.

## I.

THE POET AND THE PAINTER;  
OR, GENIUS OF ART AND SONG.

An imperial octavo volume, four hundred pages, containing Choice Selections from the English Poets, and Superbly Illustrated with

NINETY CHOICE LARGE STEEL ENGRAVINGS, printed in the most perfect manner on the page with the text.

The volume is the most fully and richly illustrated, and, altogether, the most sumptuous Gift Book published in America. The illustrations are all on steel, and include highly-finished likenesses by Huntington, Durant, Church, Kensett, Gignoux, Cropsey, Cole, etc., etc., and exquisite ideal Portraits by famous European artists.

## II.

## THE SCHILLER GALLERY.

Consisting of fifty Steel Plate Illustrations of Characters in the Works of Friedrich Schiller, with descriptive text by Frederick Peck. In one volume, imperial octavo, antique morocco, gilt. Price, \$20.

The "Schiller Gallery" is an attempt to delineate by the pencil the famous characters in the Poems and Plays of the great German Poet, in a manner similar in general plan to the well-known "Stratford Gallery," "Waverly Gallery," and "Byron Gallery."

The Engravings in the "Schiller Gallery," however, are, in many particulars, superior to that of any similar collection.

To the admirers of Schiller, a study of these happy artistic realizations of his characters will prove a great and lasting delight. To all others the work is a Superb Gallery of Art of almost unequalled interest.

## III.

## WOOD-SIDE AND SEA-SIDE.

ILLUSTRATED BY PEN AND PENCIL.

An elegant small quarto volume of Rural Poems, very handsomely illustrated by engravings from drawings on wood, by Butler, Foster, Horne, and others. Printed on tinted paper in the best manner. In cloth, gilt sides and edges, price, \$4; in morocco antique and morocco gilt, \$8.

D. APPLETON & CO., Publishers,  
90, 92, and 94 Grand Street, New York.

## Unusual Attractions! Lippincott's Magazine.

AMERICAN AND ORIGINAL.

PROSPECTUS FOR 1899.

The Third Volume and Second Year of *Lippincott's Magazine of Literature, Science, and Education* will commence with the Number for January, 1899; and it is the intention of the Publishers that the Magazine shall not only maintain the

## HIGH LITERARY REPUTATION

which it has acquired during the first year of its publication, but that it shall be indeed still more valuable, attractive, and entertaining.

The Publishers, encouraged by the *great success and marked approbation* which the Magazine has already gained, have made liberal arrangements for the future. Their object will continue to be, to present to the American Public a Monthly Magazine of the

## HIGHEST CLASS,

thoroughly National in its tone, and treating the questions of the day in a philosophical and statesmanlike manner. Each Number will contain a large proportion of *light reading*, together with articles of a more thoughtful class.

The January Number will contain the opening chapters of a  
BRILLIANT AND ORIGINAL AMERICAN NOVEL,  
written expressly for this Magazine, which will be entitled

## BEYOND THE BREAKERS.

A STORY OF THE PRESENT DAY.

## SHORT ORIGINAL TALES,

and Sketches by the best authors, will appear in each Number, together with Sketches of Travel, History, and Biography; Essays; Papers of Wit and Humor; Articles on Popular Science, Finance, and Education; Poetry; and Miscellanies.

Our Monthly Gospel and Literature of the Day will add variety and interest to each Number.

## NOW IS THE TIME TO SUBSCRIBE.

and secure the opening chapters of the new and entertaining Serial Novel.

## TERMS OF LIPPINCOTT'S MAGAZINE.

YEARLY SUBSCRIPTION, \$4. SINGLE NUMBER, 35 cents.

CLUB RATES per annum—Two Copies for \$7; Five Copies for \$16; Ten Copies for \$30; and each additional copy \$3. For every Club of Twenty Subscribers, an extra copy will be furnished *gratis*, or Twenty-one Copies for \$30.

Specimen Number sent to any address on receipt of 35 cents.

Canvassing Agents wanted in all parts of the United States.

Subscribers will please be careful to give their Post-Office Address in full. A Full Prospectus, with Premium List of Valuable Books, will be sent on application to the publishers. Address, J. B. LIPPINCOTT & CO., Publishers,  
Dec. 11. 715 and 717 Market Street, Philadelphia.

**Sheldon's Dry Goods Price List, a pamphlet of 144 pages,** containing the Lowest Jobbing Prices of all Classes of Dry Goods. Published every Tuesday, at \$5 per annum. A specimen number sent, postage paid, to any one address, on receipt of fifteen cents.

J. D. SHELDON &amp; CO., 336 Broadway, New York. Post-Office Box 6119.

## INDEX.

	PAGE.		PAGE.
Balmoral Skirts .....	75	Jackquard Diapers .....	68
Belt Ribbons .....	118	Kid Gloves .....	107
Bleached Cottons .....	27	Kentucky Jeans .....	78
Boot Laces .....	121	Knitting Cotton .....	122
Brown Cottons .....	97	Ladies' Sackings .....	97
Burlape .....	97	Linseys .....	97
Cambrics .....	69	Linen Threads .....	118
Cassimeres .....	85	Needles .....	114
Carpet Warps .....	93	Osnaburges .....	62
Colored Blankets .....	106	Paper Collars .....	121
Corsets .....	123	Prints .....	43
Cotton Batts .....	64	Paper Caps .....	71
Cotton Flannels .....	65	Pins .....	115
Cottonades .....	63	Ribbons .....	127
Cotton Yarns .....	91	Satinets .....	78
Checks .....	58	Silases .....	71
Crash .....	73	Stripes .....	56
Combs .....	116	Shirts and Short Fronts .....	119
Corset and Corset Clasps .....	120	Supporters .....	119
Cotton Batts .....	64	Shoe and Corset Laces .....	125
Cotton Flannels .....	65	Straw Goods .....	131
Denims .....	53, 56	Spool Cotton .....	111
De Laines .....	47	Skirt Braids .....	130
Dress Buttons .....	118	Tickings .....	49
Drills .....	60	Tweeds .....	79
Flannels .....	81	Wiggins .....	93
Ginghams .....	48	Wigwags .....	73
Grain Bags .....	89	Waddings .....	96
Hats .....	131	Wicks .....	95
Hooks and Eyes .....	115	Window Hollands .....	68
Hop Sacking .....	97	Wool Shawls .....	98
Hosiery .....	121	Wool Blankets .....	103

From the New York Mercantile Journal, October 8.

It is with pleasure that we announce to our readers the appearance of the first number of a new weekly Dry Goods Price List, much more extensive than any other that has heretofore been offered to the public. Believing that the mercantile community ought to be thoroughly informed as to market values, we can sincerely say to this new comer, "The more the merrier." We therefore cordially welcome *Sheldon's Weekly Dry Goods Price List* as it enters the arena as a competitor for the favors of the Dry Goods trade.

Messrs. J. D. Sheldon & Co., of 336 Broadway, are the publishers of this new candidate for public favor. This species of labor has been performed in compiling and arranging its extended quotations. The subscription price of the above publication is \$5 per annum, being *less than ten (10) cents per week*. All Dry Goods merchants in city or country who yearly sell goods to the amount of \$1,000 and upward, should certainly subscribe at once. Those whose business will not admit of an outlay of ten cents—yes, twenty, thirty, forty, or even fifty cents a week for invaluable commercial and financial information, ought to sell out immediately.

Dec. 11.

## Cheapest Bookstore in the

WORLD.—New Catalogue, No. 13, free. Send stamp. 100,000 Old and New Books on hand. Immense prices paid for Old Books. LEGGATT BROS., 113 Nassau St., N. Y.

## Davies &amp; Kent, Printers,

Stereotypers, and Electrotypes, No. 143 William Street (cor. of Spruce), New York. Note. Circular, Bill-Head, and Card Printing neatly and promptly executed.

## Six New Series of Juvenile Books.

## I.

PICTURES AND STORIES OF ANIMALS. By Mrs. SANBORN TENNEY. Complete in six volumes—the whole containing 500 wood engravings.

First Vol.—QUADRUPEDS.

Second Vol.—BIRDS.

Third Vol.—FISHES AND REPTILES.

Fourth Vol.—BEES, BUTTERFLIES, AND OTHER INSECTS.

Fifth Vol.—SEA SHELLS AND RIVER SHELLS.

Sixth Vol.—SEA-URCHINS, STAR FISHES, JELLY-FISHES, SEA ANEMONES, AND CORALS.

This is the most beautiful series of books on Natural History ever published in this country. Illustrated by five hundred elegant and accurate wood engravings, of Animals, Birds, etc.

They are just what their title indicates, and are best described in the author's preface to the first volume.

"Believing that accurate pictures of Animals, and true stories about them, are as interesting to children as caricatures and fabulous stories, and far more useful, these books have been written for the little ones, to instruct them as well as to interest and amuse them." 16mo, fancy cloth. Per vol. 90 cts.

## II.

HOME STORIES: SECOND SERIES, by T. S. ARTHUR. 3 new vols. elegantly illustrated, put up in a neat case. Per vol. \$1.

## III.

THE VIOLET STORIES.—12 elegant miniature vols., similar to the "Rosebud Stories," with 40 illustrations made especially for this series, all bound in fancy cloth. 32mo; 25 cts. per volume.

## IV.

LITTLE ROSY'S TRAVELS.—6 elegant miniature vols., beautifully illustrated. Similar to "The Pet Lamb Stories." Price 25 cts. per vol.

## V.

LITTLE BESSIE'S COUNTRY STORIES. 6 vols. elegantly illustrated, similar to "Little Amy's Stories." Price 25 cts. per vol.

## VI.

A NEW EDITION ELEGANTLY ILLUSTRATED, OF THE OLD FAVORITE

CHARLOTTE ELIZABETH STORIES. In 8 vols., 16mo. Embracing Glimpses of the Past, Alice Bender, The Fortune Teller, Philip and His Garden, The Flower of Innocence, etc., etc. Per vol. 90 cts.

## VII.

## NEW YORK.

A NEW VOLUME OF THE SPECTACLE SERIES FOR YOUNG EYES, by Sarah W. Lander. One vol. 16mo, elegantly illustrated. Price \$1.

SHELDON & COMPANY, Publishers,  
498 and 500 Broadway, New York. Dec. 22.



## Splendid Inducements

FOR  
CLUBBING

## Low Rates to Club Subscribers.

Club of 2 for one Year,.....	\$3.00
Club of 3 ".....	7.25
Club of 5 ".....	12.00
Club of 10 (and 1 to the getter up) ..	24.00

No premiums can be given to subscribers at these rates, but an extra copy will be sent without charge, to the getter up of a club of ten subscribers for \$24.

## PREMIUM LIST

FOR  
DEMOREST'S MONTHLY.

One of the following valuable Premiums is sent to each and every YEARLY SUBSCRIBER, whether single or in clubs, who pays three dollars each for the Magazine:

*First*—A package of fine stationery, including two sizes of note-paper, and envelopes to correspond, both stamped in color, with initial letters from A to Z, so that subscribers can select what letter they require. All ladies require stationery, and this being of the best quality and fashionably initialed, can not fail to prove welcome and attractive.

*Second*—Croquet, as played by the Newport Croquet Club. Cloth.

*Third*—A large and fine photographic portrait of Mr. and Mme. Demorest, on an eight by ten card-board, ready for framing.

*Fourth*—A package of Mme. Demorest's celebrated "diamond" needles.

*Fifth*—A package of Mme. Demorest's Lily Bloom or Roseate Bloom for the complexion, or an everlasting perfume packet.

*Sixth*—The children's Dress Chart.

*Seventh*—One dozen of Stimpson's very superior pens.

*Eighth*—The Family Letter Scale.

*Ninth*—A package of fine Visiting Cards, with your name elegantly written and included in a neat card.

*Tenth*—A Pocket Diary for 1889.

*Eleventh*—An Indelible Pencil for Marking Linen.

*Twelfth*—A package of twenty Eagle Paper Collars.

*Thirteenth*—A Concordance to the Holy Scriptures.

*Fourteenth*—Demorest's Parlor Annual, or Ladies' Almanac for 1889.

Either of these premiums will be sent promptly on receipt of subscribers names, with three dollars for each name, commencing with any number.

### Premiums for Clubs of two SUBSCRIBERS at \$3 each, and the First Premium to each SUBSCRIBER.

One pair of Silver-plated Butter Knives, the newest pattern, and the best article of cutlery, value \$2; or,

A Lady's Memorandum Book and Card Case, combined, in Turkey morocco; or,

A package of French Imperial Note Paper, 100 sheets, and Envelopes to match; or,

One dozen yards of Cash's Imperial Lace, No. 7, No 10, or Plain Frilling; or,

A binder for DEMOREST'S MONTHLY. See advertisement.

Chronicles of the Schönberg Cotta Family. With preface by Bishop McIlvaine, of Ohio. Printed on toned paper, muslin. \$1.50; or,

Lakes and Rivers of the Bible. By the late W. K. Tweedie, D.D. Colored Illustrations. 2mo, muslin, \$1.50; or,

Whittier's Love Bound; or,

Longfellow's Flower de Luco; or,

Jennie June's Talks on Woman's Topics; or,

A morocco and gilt-edged Photograph Album, for holding twenty-four pictures; or,

Jennie June's valuable Cook Book; or,

The first volume of "DEMAREST'S YOUNG AMERICA," elegantly bound; or,

To two subscribers clubbing together, and each paying \$3 for one year, to both will be sent either Mme. Demorest's Ladies Dress Chart, or a set of Dress Loopers, or a morocco Diary and Currency Holder, worth \$2, in addition to either of the first premiums to both; or,

A Bruen Cloth Plate Attachment (value \$10) to Wheeler & Wilson's Sewing Machine, or two subscribers, at \$3 each, and \$5 in cash.

## DEMOREST'S MONTHLY MAGAZINE.

For Twenty Subscribers

TO  
DEMOREST'S MONTHLY

At \$3 each, requiring only \$60, will be sent

A NEW

## BARTRAM &amp; FANTON

ELASTIC STITCH

## Sewing Machine,

For Family and Manufacturing Purposes.

This Machine was awarded First Premium American Institute, Prize Medal, Paris Exposition.

*Any of the higher priced of these Machines will also be sent by forwarding the difference in money.*

In addition to the yearly subscription, *Canada subscribers must inclose twenty-four cents* for United States postage to the lines. Subscribers always secure it by mail several days in advance of transient purchasers. Those whose subscription expire should renew them at once, as the Magazine is never sent beyond the time paid for. The postage on this Magazine to yearly subscribers is only two cents each number, to be paid quarterly, in advance.

## FORM OF AN ORDER.

You will please send me your Monthly for one year, commencing with the Number; for which I inclose three dollars.

And oblige yours,

Do not fail to give your full address.

Inclose the amount in United States or National Bank Bills, a bank draft, or U. S. Postal Order.

Be particular in giving full address to each subscriber.

DEMOREST'S MONTHLY, 473 Broadway, New York.

Demorest's Monthly and Young America together, \$3.50.

### Premiums for Clubs of three SUBSCRIBERS, at \$3 each, and the First Premium to each SUBSCRIBER.

A superb Photograph Album; or,

Peter's Magazine for one year; or,

The Lady's Friend for one year; or,

A Large Lady's Companion, in morocco case, containing numerous work-basket utensils, etc.; or,

A morocco reticule; or,

Our Self-Tucking Attachment for Sewing Machines; or,

Life of George Washington. By Edward Everett. \$1.50; or,

Marion Harland's Novels: Sunny Bank; Alone; The Hidden Path; Moss Side; Ne mesia; Miriam; Husks; Husbands and Homes. \$1.75 each; or,

Charlotte Bronte's Novels: Jane Eyre; Professor; Shirley; Villette. \$1.75 each; or,

St. Elmo. By Miss Evans. \$1.75; or,

Spartan's Gems; or,

Proverbial Philosophy. By Martin F. Tupper. Cloth, gilt; or,

Bunyan's Pilgrim's Progress. Illustrated. \$1.50; or,

Beecher's Life Thoughts—\$1.75; or,

Devotions and Devanants. By the author of the Schönberg Cotta Family—\$1.75; or,

Miss Muloch's Novels: Christians Mistake; John Halifax. \$1.75 each; or,

Bayard Taylor's Novels: Kenneth; Hannah Thureston. \$1.75 each; or,

The Art of Conversation. With directions for self-culture. \$1.50; or,

Longfellow's Evangeline; or,

An elegant Lady's Portmonnaie.

### Premiums for Clubs of four SUBSCRIBERS, at \$3 each, and the First Premium to each SUBSCRIBER.

Six Silver-plated Tea Spoons, the newest pattern, and the best article of plated ware manufactured, value, \$3.50; or,

Harper's Magazine one year; or,

Godey's Lady's Book for one year; or,

Atlantic Monthly for one year; or,

A Mahogany writing Desk, with compartments, worth \$4; or,

A \$5 Photograph Album; or,

A Lady's Companion, Turkey morocco, and beautiful furnishings; or,

An elegant Reticule; or,

The Pilgrim Fathers. Steel illustrations, gilt edges, \$3.50; or,

A beautiful morocco 10 inch Satchel, price \$5; or,

A Lady's elegant Portemonnaie.

### Premiums for Clubs of five SUBSCRIBERS at \$3 each, and the First Premium to each SUBSCRIBER.

Carving Knife and Fork, Ivory handle, the best article of Rogers' celebrated cutlery, value \$4.50; or,

Six Dessert or Tea Knives, Ivory handles, the best article of Rogers' celebrated cutlery, value \$4; or,

A Bruen Cloth Plate Attachment to Wheeler & Wilson's Sewing Machine, price \$10. See advertisement. Or,

A \$6 oblong Photograph Album; or,

A \$6 Music Box; or,

One of Ives' Patent Kerosene Lamps, for the hall or table, with either globe or shade; or,

The Christmas Holly. By Marion Harland. Or,

Enoch Arden. Splendidly Illustrated. Or,

Complete Edition of Tennyson's Works; or,

A beautiful morocco 12 inch Satchel, price, \$6; or,

A Lady's elegant Russia Portmonnaie; or,

A Lady's Pocket Companion, with extra quantity of furnishings and needles; or,

A Lady's Dressing-Case and Companion, in morocco, a very splendid and useful article; or,

A Landscape, in Chromo-Lithography, by Hatch & Co., scarcely to be distinguished from a costly painting. Price, \$10.

### Premiums for Clubs of six SUBSCRIBERS, at \$3 each, and the First Premium to each SUBSCRIBER.

Six Silver-plated Dessert Forks, the newest pattern, and the best article manufactured, value, \$5; or,

A large Photograph Album, for holding one hundred pictures; or,

A Lady's Companion and Dressing-Case combined, in Turkey morocco, with elegant furnishings, worth \$10; or,

A Rosewood Portable Writing-Desk, with compartments; or,

A splendid morocco 11in Satchel, price, \$7.

### Premiums for Clubs of seven SUBSCRIBERS, at \$3 each.

Six Dinner Knives, Ivory handles, the best article of Rogers' celebrated cutlery, value, \$6.50; or,

Six Silver-plated Dining Forks; or,

Six Silver-plated Table Spoons, the newest pattern and the best articles manufactured, value, \$6.50 each set; or,

Twelve Silver-plated Tea Spoons, the newest pattern, and the best article of plated ware manufactured, value \$7; or,

A splendid morocco 12in Satchel, price, \$8

### Premiums for Clubs of eight SUBSCRIBERS, at \$3 each.

A Universal Clothes Wringer, price \$8.50; or,

An elegant set of Lawn Croquet in polished maple, price \$10; or,

A splendid large morocco 13-inch Satchel, price \$9; or,

A superb Lady's Dressing-Case and Companion, in morocco—a very useful article.

### Premiums for Clubs of ten SUBSCRIBERS, at \$3 each.

Twelve Dessert or Tea Knives, Ivory handles, the best article of Rogers' celebrated cutlery, value \$9; or,

Webster's large Unabridged Dictionary. Pictorial edition, 1,500 engravings. Every family should possess this most indispensable work—price \$12; or,

A beautiful \$12 Music-Box; or,

A Photograph Album, as large as a family Bible, for holding two hundred pictures, elegantly bound; or,

A magnificent family Bible.

### Premiums for Clubs of thirteen SUBSCRIBERS, at \$3 each.

Twelve Silver-plated Dessert Forks, the newest pattern and the best article manufactured, value \$11.

### Premiums for Clubs of fourteen SUBSCRIBERS, at \$3 each.

Twelve Dinner Knives, Ivory handles, the best article of Rogers' celebrated cutlery, value \$13; or,

Twelve Silver-plated Dining Forks; or,

Twelve Silver-plated Table Spoons, the newest pattern and the best article manufactured, valued at \$13 each set; or,

A very superb Lady's Dressing-Case, containing a full set of toilet requisites.

### Premiums for Clubs of eighteen SUBSCRIBERS, at \$3 each.

Six Sterling Silver Tea-Spoons, extra heavy, Grecian or Ionic pattern, value \$17; or,

A superb set of Lawn Croquet, in polished boxwood, price \$30.

### Premiums for Clubs of twenty SUBSCRIBERS, at \$3 each.

A Bartram & Fanton Sewing Machine, \$35. See advertisement. Any of the higher priced machines may be had by sending the difference, in money only. Or,

A Peerless Cooking Stove and Utensils, price \$48; or,

A very elegant Lady's Dressing-Case, containing all the articles for the toilet, in full size, suitable either for home or for the convenience of travelling; or,

A handsome Silk Dress of fifteen yards, any color you may choose.

### Premiums for Clubs of thirty-five SUBSCRIBERS, at \$3 each.

Twelve Sterling Silver Tea Spoons, extra heavy, Grecian or Ionic pattern, value \$33.

### Premiums for Clubs of forty SUBSCRIBERS, at \$3 each.

For forty subscribers, one of Carhart & Needham's beautiful Melodeons, rosewood case, scroll legs, price \$70.

Persons desiring to form clubs will be furnished with a specimen copy of either or both DEMOREST'S MONTHLY and YOUNG AMERICA, and a number of prospectuses for distribution, for 15 cts.

**Vanderburgh, Wells & Co.,**

First-class Type, Presses, and all Printing Materials at makers' prices.  
Manufacturers of Superior Wood Type, Eagle, California, and other Cabinets, Cases, Stands, Gallies, etc.,

110 FULTON AND 16 AND 18 DUTCH STREET, NEW YORK.

Boxwood, Mahogany, Maple, and Pine, prepared expressly for Engravers.  
N. B.—A large stock of Second-Hand Presses, Type, Cases, etc., always on hand.  
We are always buying good Type, Presses, and Printing Materials.  
N. B.—Prices Reduced.

Oct. 26.

ESTABLISHED 1861.

**THE GREAT AMERICAN TEA COMPANY**

RECEIVE THEIR TEAS BY THE CARGO

FROM THE BEST TEA DISTRICTS OF

CHINA AND JAPAN,

AND SELL THEM IN QUANTITIES TO SUIT CUSTOMERS

AT CARGO PRICES.

The Company have selected the following kinds from their stock, which they recommend to meet the wants of clubs. They are sold at cargo prices, the same as the Company sell them in New York, as the list of prices will show.

**PRICE LIST OF TEAS.**

**COOLONG** (Black), 70c., 80c., 90c., best \$1 per lb.  
**MIXED** (Green and Black), 70c., 80c., 90c., best \$1 per lb.  
**ENGLISH BREAKFAST** (Black), 80c., 90c., \$1, \$1 10, best \$1 20 per lb.  
**IMPERIAL** (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
**YOUNG HYSON** (Green), 80c., 90c., \$1, \$1 10, best \$1 25 per lb.  
**UNCOLORED JAPAN**, 80c., \$1, \$1 10, best \$1 25 per lb.  
**GUNPOWDER** (Green), \$1 25, best \$1 50 per lb.

**COFFEE ROASTED AND GROUND DAILY.**

**GROUND COFFEE**, 80c., 90c., 95c., best 40c. per lb. Hotels, Saloons, Boarding-house keepers, and Families who use large quantities of Coffee, can economize in that article by using our **FRENCH BREAKFAST AND DINNER COFFEE**, which we sell at the low price of 30c. per pound, and warrant to give perfect satisfaction. **ROASTED** (Unground), 80c., 90c., best 40c. per lb. **GREEN** (Unroasted), 85c., 90c., 95c., best 35c. per lb.

Parties sending club or other orders for less than \$20, had better send a Post-office draft or money with their orders, to save the expense of collections by Express, but larger orders we will forward by express, to "collect on delivery."

Hereafter we will send a complimentary package to the party getting up the club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for clubs of less than \$30.

Parties getting their Teas of us may confidently rely upon getting them pure and fresh, as they come direct from the Custom-House stores to our warehouses.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory, they can be returned, at our expense, within thirty days, and have the money refunded.

N. B.—Inhabitants of villages and towns where a large number reside, by *clubbing* together, can reduce the cost of their Teas and Coffee about one-third (besides the Express charges), by sending directly to "The Great American Tea Company."

**CAUTION.**—As many parties in this city and elsewhere are imitating our name and manner of doing business, we hope our friends will be particular to address their letters to our principal warehouses, "Nos. 31, 33, 35, & 37 Vesey Street; Post-office Box, 5643, New York City." Attention to this will avoid mistakes.

**Edward O. Jenkins, Steam Book and Job Printer, and Stereotyper.**  
No. 30 North William Street, New York, announces to his friends and the public that his establishment is replete with Presses, Type, and material for the rapid production of every description of printing.

**\$1000 per Year guaranteed, and steady employment.** We want a reliable agent in every county to sell our *Patent White Wire Clothes Line* (Eberlast). Address **WHITE WIRE CO.**, 75 William Street, New York, or 16 Dearborn Street, Chicago, Ill.

**Just Published—THE PROCEEDINGS OF THE SIXTH NATIONAL TEMPERANCE CONVENTION**, held at Cleveland, Ohio,—containing the papers presented, speeches delivered, resolutions and reports adopted, question drawn, etc. Sent by mail, post-paid, for 25 cents, by S. R. WELLS, Publisher, 339 Broadway, N. Y.

**Temperance Publications.**

THE NATIONAL TEMPERANCE SOCIETY publish the following valuable works on Temperance, which will be sent by mail on receipt of price:

The Temperance Doctor.....	\$1 25
Alcohol; its Nature and Effects.....	60
Scripture Testimony Against Wine.....	60
Bible Rule of Temperance.....	60
Delavan's Considerations; a Text-Book.....	1 50
Round Volume of Tracts.....	75
Alcohol and Tobacco.....	1 00
Temperance Chimes—Song Book.....	30
Juvenile Temperance Speaker.....	30
Four New Temperance Dialogues.....	35
Illuminated Temperance Cards (set of ten).....	35
National Temperance Almanac for 1869.....	10
Band of Hope Manual, per Dozen.....	30

Sixty kinds of Temperance Tracts, at the rate of ten pages for one cent.

Address,  
**J. N. STEARNS, Publishing Agent,**  
173 William Street, New York City.

**Watson's Manual of Callis-**

**THETICS** contains a complete course of physical exercises, without apparatus. These all needed directions, rules, and explanations, with sections on phonetics and respiration. The exercises are arranged in accordance with well-known principles of anatomy, physiology, and hygiene. They have been thoroughly tested, securing the happiest results. These exercises, practiced habitually and energetically, can not fail to yield grace, agility, suppleness, a ready hand, as well as robust health and power of endurance. Almost any school-room or parlor will suffice for the exercises. For those who use the piano to enliven the exercises, there is music, prepared by the best masters.

The book is richly illustrated; is printed on superior paper, and bound in best style. A reviewer writes: "This is the most elaborate and satisfactory attempt yet made to apply practically to educational purposes the great truths of physiology, relating to physical culture and training. To those in authority it is a positive duty to promote the circulation of this book by every means in their power. All who have the physical welfare of the human race at heart, and understand how powerless the intellect is to contend against the burden of a feeble frame, are equally interested in its teachings, and answerable each in his own sphere, however small it be, for the consequences of neglecting them. Sent by mail on receipt of \$1.  
**J. W. SCHERMERHORN & CO., Publishers,** 14 Bond St., New York.

**A New Volume of Music for the Young Folks, entitled**

**THE GOLDEN ROBIN,**  
CONTAINING  
I. Musical Notation.  
II. Rounds and Exercises Adapted to Physical Action.  
III. Songs for All Occasions.  
IV. Sacred Pieces.  
By **W. O. PERKINS**, author of "The Nightingale," "Sabbath School Trumpet," etc. The whole forming a most attractive Music Book for Juvenile Classes, Schools, and Seminars, and one that can not fail to be admired by all Teachers and Scholars.  
Price 50 cents. Sent post-paid.  
**OLIVER DITSON & CO., Publishers,** 271 Washington Street, Boston.  
**CHAS. H. DITSON & CO., Dec. 11. 711 Broadway, New York.**

**Electro Vital—Dr. Jerome**

KIDDER'S Highest Premium Electro-Medical Apparatus, warranted greater magnetic power of any called magnetic. The patent labels of the United States, England, and France are on the machine itself, as the law requires for all genuine patented districts.  
"The best yet devised in any country for the treatment of disease."—Dr. Hammond, late Surgeon-General U. S. A.  
Caution.—The latest improved bears the patent labels of 1860 and 1866.  
Address **DR. J. KIDDER,**  
44 Broadway, New York.

**Our Gymnastic Apparatus**

is made of well-seasoned wood, varnished and polished. Dumb-bells and Indian Clubs are made of maple, beech, or birch; Wands of white ash; Hand-rings of cherry, birch, or mahogany.  
There are four sizes of Dumb-bells—Nos. 1 and 2 are intended for boys and girls; No. 3, for women and youth; No. 4, for men. Price per pair of Nos. 1 and 2, 80 cents; Nos. 3 and 4, 75 cents.  
Two sizes of Hand-rings—No. 1 is for boys and girls; No. 2, for men and women. Per pair, 75 cents.  
There are eight sizes of Indian Clubs—four of long clubs, and four of short ones. Nos. 1 and 2 are for women and youth; Nos. 3 and 4, for men. Price of Clubs per pair, \$1 75 to \$6.  
The Wand is seven-eighths inch in diameter. Price 30 cents; with metallic ball, 75 cents.  
**J. W. SCHERMERHORN & CO., Manufacturers,** 15 Bond St., New York.

**Holiday Journal.—New No.**

**FREE.**—For the Holidays of 1868-9, containing a Christmas Story, Parlor Plays, Magic Sports, Odd Tricks, Quizzes, Experiments, Problems, Puzzles, etc. 16 large pages, illustrated. **SENT FREE.** Address **ADAMS & CO., Publishers,** 25 Bromfield St., Boston, Mass. 11.

**Eclectic Medical College of**

**PENNSYLVANIA.**  
This College Holds Three Sessions each Year.  
The First Session commences October 8th, and continues until the end of January. The Second Session, commencing Feb. 1st, continues until the beginning of May. The Third Session continues through the summer months.  
It has an able corps of twelve Professors, and every department of Medicine and Surgery is thoroughly taught.

**FACULTY OF THE COLLEGE.**  
Joseph Sites, M.D., Prof. of Obstetrics and Diseases of Women and Children.  
Henry Holmback, M.D., Prof. of Materia Medica and Pharmacy.  
Joseph P. Fidler, M.D., Prof. of Chemistry and Toxicology.  
John Buchanan, M.D., Prof. of Surgery and Institute of Medicine.  
William Clark, M.D., Prof. of Practice of Medicine.  
Edward Down, M.D., Prof. of Descriptive and Comparative Anatomy.  
Emil Querner, M.D., Prof. of Physiology and Microscopic Anatomy.  
Lewis A. Hall, M.D., Prof. of Diseases of the Nervous System.  
A. Rittenhouse, M.D., Prof. of Special Pathology and Diagnosis.  
J. V. Lewis, LL.D., Lecturer on Medical Jurisprudence.  
James Cochran, M.A., M.D., Demonstrator of Anatomy.  
L. D. McMichael, M.D., Demonstrator of Surgical Anatomy.  
Special Hospital and Clinical Instruction is afforded. Free tickets to all our City Hospitals are provided. Dissecting material abundant at a nominal cost. Perpetual Scholarships are sold for \$50; no other expenses.  
For particulars, address **JOSEPH SITES, M.D., Dean,** Sixth and Callowhill Streets, Philadelphia, Pa.

**THE ECLECTIC MEDICAL JOURNAL OF PENNSYLVANIA.**

Published Monthly. 48 Pages. Price \$3 per annum. The most original and progressive Medical Journal in the United States. All articles original and thoroughly practical. Splendid inducements to subscribers for 1868. Premium engravings, valued at \$3, given to each subscriber. Specimen copy sent free.  
Address, **JOHN BUCHANAN, 227 North Twelfth Street, Philadelphia, Pa.**

**The Masonic Harmonia;**

**A COLLECTION OF MUSIC, ORIGINAL AND SELECTED.**  
For the use of the  
**MASONIC FRATERNITY.**  
BY **HENRY STEPHEN CUTLER,**  
Doctor in Music, Director of the **Ocellian Choir,** etc.  
Being the most complete and best adapted for use in Lodges.  
Published under the auspices of St. Cecile Lodge, No. 568, city of New York.  
Price, \$1. Sent free of postage on receipt of price. Descriptive Catalogues of Masonic Books, Regalia, etc., sent free on application.  
**MASONIC PUBLISHING AND MANUFACTURING CO.,**  
423 Broome Street, New York.

**National Leg and Arm Co.**  
PATENT ARTIFICIAL  
Arms are the best substitute for the Natural Member ever yet invented. Circulars giving a full description of the limbs sent free. **FREES & GILMORE,** 109 Becker Street, New York. Oct. 22.

**Ask for A. A. Constantine's**

**PINK TAE SOAP.** Patented March 12, 1867. Beware of worthless imitations, and see that the name of the inventor and the patent is stamped on each cake. Agents wanted. Sample sent, free of postage, on receipt of 50 cents. Address **A. A. CONSTANTINE,** 43 Ann St., N. Y. Oct. 11.

**Books by Return Mail.**

Any Book, Map, Chart, Portrait, Album, Magazine, or Paper, sent "by return of first Post." at Publishers' Prices. All works on Phrenology, Photography, Hydropathy, Anatomy, Medicine, Mechanics, Dictionaries, Gazetteers, Encyclopedias, and on the Natural Sciences. Address **S. R. WELLS, No. 339 Broadway, N. Y.**

## FIRESIDE LIBRARY OF RELIGIOUS AND MISCELLANEOUS WORKS, SUITABLE TO EVERY FAMILY.—Sent, pre-paid, by return post at prices annexed, by S. R. WELLS, 389 Broadway, New York.

Anecdotes for the Fireside.....	\$0.75
Anecdotes for the Young.....	75
Anecdotes for the Ladies.....	75
Anecdotes of the Christian Ministry.....	75
Life of Rev. Nathan Bangs, D.D.....	1.75
Life of Rev. Bishop Asbury.....	1.75
Beginning Life.....	1.25
Bible Index and Dictionary.....	1.00
Bible and Modern Thought.....	1.75
Blind Basket-Makers' Library. 4 vols.....	4.00
Boys and Girls Illustrated Bird Book.....	1.00
Boys and Girls Illustrated Ohio.....	1.00
Selections from British Poets.....	1.50
Children and the Lion.....	1.25
Children of Lake Huron.....	1.25
The Christ of the Gospel.....	1.25
Christian Maiden.....	1.25
Christian Statesman.....	1.25
Whedon's Commentary on the Gospels, 2 vols.; each.....	1.75
Counsels to Converts.....	1.50
Diary of a Country Pastor.....	1.00
Dora Hamilton.....	90
Early Choice; a Book for Daughters.....	1.50
Earnest Christian's Library. 4 vols.....	5.00
Edith Vernon's Life Work.....	1.25
Exiles in Babylon.....	1.25
Father's Coming Home.....	1.00
Fireside Reading. 5 vols.....	6.00
Forrest Boy; Sketch of the Life of Abraham Lincoln.....	1.25
Harry Budd.....	90
History of M. E. Church. 4 vols. Per vol.....	1.75
History of Methodism. 3 vols. Per vol.....	1.75
Six Steps to Honor.....	1.00
Trial of an Inventor.....	1.25
Word of God Opened.....	1.25
Ronald's Reason.....	50
Young Man's Counselor.....	1.00
Young Ladies' Counselor.....	1.00
Pleasant Pathways.....	1.25
Path of Life.....	1.00
Lyntonville Library. 4 vols. Per set.....	4.50
Maud Greenville. 5 vols. Per set.....	6.00
Winifred Leigh. 4 vols. Per set.....	6.00
Silver Casket.....	1.00
Martyr of the Catacombs.....	90
Letters to a Schoolboy.....	1.00
Early Crowned.....	1.25
Adventures of a Missionary.....	1.25
Six Years in India.....	1.25
Story of a Pocket Bible.....	1.25
Object of Life.....	1.25
Rainbow Side.....	1.25
Pillars of Truth.....	1.25
My Sister Margaret.....	1.25
Palliser, the Potter.....	1.25
Life of Oliver Cromwell.....	1.25
Women of the Bible.....	1.00
Seven Wonders of the World.....	1.25
Palestine: Its History, etc.....	1.00
Heroines of History.....	1.25
Sweet Story of Old.....	75
Gilbert Harland.....	75
Winter at Woodlawn.....	90
Women of Methodism.....	1.50
Scripture Cabinet.....	1.75
Song Thought.....	1.00
History of Rationalism.....	3.50
Domestic Life in Palestine.....	1.75
Mother of the Weesleys.....	2.00
My Holiday Gift.....	1.25
Life Among the Chinese.....	1.75
Sabbath Chimes.....	2.00
Defense of Jesus Christ.....	1.00
Prodigal Son.....	25

Copies of these works should be placed within the reach of every member of every family. Their moral, religious, and educational influence would have an elevating and reformatory tendency on all readers. A hundred dollars will pay for a complete set. Who will have one? Single copies by post; large quantities by express. Address S. R. WELLS, 389 Broadway, N. Y.

## THE ONE HUNDREDTH VOLUME.

On January 1st, 1869, "Littell's Living Age" will enter upon its One Hundredth Volume.

It has received the commendation of Judge Story, Chancellor Kent, President Adams, Historians Sparks, Prescott, Bancroft, and Ticknor, Rev. Henry Ward Beecher, and many others; and it admittedly "continues to stand at the head of its class." It is a work which commends itself to every one who has a taste for the best literature of the Magazines and Reviews, or who cares to keep up with the events of the time. It contains the best Reviews, Criticisms, Tales, Fugitive Poetry, Scientific, Biographical, Historical, and Political Information, gathered from the entire body of English Periodical Literature, and forming four handsome volumes every year, of immediate interest, and solid, permanent value. It is issued every Saturday, giving fifty-two numbers, of sixty-four pages each, or more than THREE THOUSAND double-column octavo pages of reading matter, yearly.

## EXTRACTS FROM NOTICES.

From the late President of the United States, John Quincy Adams.

"Of all the periodicals devoted to literature and science, which abound in Europe and this country, *The Living Age* has appeared to me the most useful."

From Rev. Henry Ward Beecher, May, 1867.

"Were I, in view of all the competitors that are now in the field, to choose, I should certainly choose *The Living Age*. Nor is there, in any library that I know of, so much instructive and entertaining reading in the same number of volumes."

From the New York Times.

"The taste, judgment, and wise tact displayed in the selection of articles are above all praise, because they have never been equalled."

From the Springfield (Mass.) Republican.

"We can do those among our readers who love sound and pure literature no better service than by referring them to this sterling weekly. It is decidedly the best magazine of the class published in the United States, if not in the world."

From the New York Independent.

"No one can read, from week to week, the selections brought before him in *The Living Age*, without becoming conscious of a quickening of his own faculties, and an enlargement of his mental horizon. Few private libraries, of course, can now secure the back volumes, sets of which are limited and costly. But public libraries in towns and villages ought, if possible, to be furnished with such a treasury of good reading; and individuals may begin as subscribers for the new series, and thus keep pace in future with the age in which they live."

From the Philadelphia Inquirer, 1867.

"Age can not wither, nor custom stale, its infinite variety." On the contrary, it improves with time, presenting as it does, from week to week, the latest and best thoughts of cotemporary writers. A constant reader of 'Littell' is ever enjoying literary advantages obtainable through no other source."

From the Congregationalist and Recorder, Boston.

"For instructive, substantial articles, entertaining stories of the best class, choice poetry, and wise variety of selections, adapted to intelligent Christian families, we certainly make no abatement in our recommendation of Littell. No better present can be found than a subscription receipt for the issues of the coming year."

From the Richmond Whig, 1867.

"If a man were to read Littell's magazine regularly, and read nothing else, he would be well informed on all prominent subjects in the general field of human knowledge."

From the Round Table, New York, 1867.

"There is no other publication which gives its readers so much of the best quality of the leading English magazines and reviews."

From the Episcopalian, New York and Philadelphia, 1868.

"Each volume is a library in itself; and the magazine is the leading one of its class."

From the Boston Journal, 1867.

"Amid the multiplicity of publications claiming the attention of readers, few give such solid satisfaction as this periodical."

From the Christian Statesman, Philadelphia, 1868.

"No single journal gives so perfect a reflection of the mind of the present age."

Published weekly at \$8 a year, free of postage. An extra copy sent gratis to any one getting up a Club of Five New Subscribers. For other Club Terms, send for Circular. Address LITTELL & GRAY, 80 Bromfield Street, Boston.

NOTE.—THE PHRENOLOGICAL JOURNAL, AND LITTELL'S LIVING AGE sent to one address, one year, on receipt of \$9. Address office of either publication. Dec. 21.

## American Artisan and Pat-ent Record.—New Series.

The *American Artisan*, now in the fourth year of its publication, is a Weekly Journal, devoted to fostering the interests of Artisans and Manufacturers, encouraging the genius of Inventors, and protecting the rights of Patentes.

Each number contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign; reliable receipts for use in the field, the workshop, and the household; practical rules for mechanics and advice to farmers; "Mechanical Movements," and other useful lessons for young artisans; the official list of claims of all patents issued weekly from the United States Patent Office; reports of law cases relating to patents, etc.

Each number of the *American Artisan* contains sixteen pages of instructive and interesting reading matter, in which the progress of the arts and sciences is recorded in familiar language. Twenty-six numbers form a handsome half-yearly volume. The columns of the *American Artisan* are rendered attractive by articles from the pens of many talented American writers upon scientific and mechanical subjects.

Terms of subscription: Single copies, by mail, per year, \$2 50 in advance. Single copies, by mail, 6 months, \$1 25 in advance. The publishers of the *American Artisan* are also extensively engaged as Solicitors of American and Foreign Patents, and will promptly forward to all who desire it, per mail, gratis, a pamphlet, entitled "Important Information for Inventors and Patentees." BROWN, COOMBS & CO.,

Proprietors of the *American Artisan*, Mch. 11. No. 189 Broadway, New York.

## The Practical Farmer and Rural Advertiser.

A Monthly Periodical of 16 quarto pages. Now in its fifth year of publication. \$1 50 per annum, payable in advance. Sample copies supplied on application.

The P. F., though aiming to represent especially the agriculture of this middle section, circulates in every section of the Union; and is recommended to Farmers everywhere as well as to Advertisers, for practical reliable information on every department of Rural Economy. PASCHALL MORRIS, editor and proprietor. Office: No. 18 Thirteenth St., above Market St., Philadelphia, Pa. July 11.

## New Music.

The Eye that Brightens when I Come. By Godfrey. Composer of "Guards" and "Mabel" Waltzes. 30cts. For Violin, 15cts.

Live in Me Heart and Pay No Rent. A Characteristic Irish Song. 30c.

For Violin, 15cts.

Paulling Hard Against the Stream. An excellent Song, with good Motto. 30c.

For Violin, 15cts.

Dream of the Ball. New Waltzes, by Godfrey. 40cts.

For Violin, 15cts.

Wlcaer Bon-Bons. New Waltzes, by Strauss. 40cts.

For Violin, 15cts.

Golden Secret. New Waltz, by Biedle. 30cts.

Hill-Side. A Galop, by Beyor. 30cts.

Very brilliant.

The Grande Duchesse of Gerolstein. All the principal melodies of this popular opera, among which are—

The Sward of my Father.....40cts.

For Violin, 15cts.

Say to Me.....40cts.

For Violin, 15cts.

Song of the Letters.....50cts.

For Violin, 15cts.

Sabre Galop.....30cts.

For Violin, 15cts.

Grande Duchesse Waltzes.....40cts.

For Violin, 15cts.

Feather Ball Galop.....30cts.

Sheet Music, and Music Books, and Instruction Books for all Musical Instruments, sent by Mail, free of postage, to ANY ADDRESS IN THE UNITED STATES, on receipt of the marked price. FREDERICK BLUME, Publisher, 1125 Broadway, New York, second door above 15th St. Branch, 216 Bowery. 11.





THE MINK.

## THE MINK.\*

THIS little animal is an object of very much interest in society, for the reason that he furnishes the ladies with furs but a little inferior to the much revered sable. In this country the skin of the mink has become most popular as an article of ladies' wear in cold weather, and commands very high prices. The mink is an inhabitant of the northern parts of America, Europe, and Asia, and belongs to the *mustelide* or weasel family. In many respects it resembles the ferret and ermine. Its feet are much webbed, but it is not amphibious like the muskrat, although its favorite haunts are the banks of streams, and its swimming powers great. It is a slender, delicately-formed animal, varying from thirteen to eighteen inches in length, exclusive of the tail, with short, stout legs, a broad and somewhat depressed head, short, round ears, and small eyes. The fur is generally of a dark brown color, and varies in fineness with the locality in which the animal is found; the more southern its *habitat*, the coarser and stiffer the hair.

Naturalists recognize two varieties in America: one, small, dark-colored, common in the Northern and Eastern States and Canadas; the other, larger, with lighter-colored, coarser, and less valuable fur, common in the Western and Southern States. The mink is carnivorous and nomadic in its habits. It is an active depredator in the farm-yard, sometimes killing several chickens in a single night; it feeds on fish, frogs, snakes, birds, mice, and muskrats. Speckled trout are particularly relished by the mink, and the brooks where these fish are found are well known to the cunning little

anglers. The breeding season commences about the last of April; and from four to six young are produced at a litter. The mother hides her young until they have attained nearly half their growth, as the male minks, like the marten, weasel, and panther, destroy their young when they can find them.

The fur of the mink was formerly considered hardly worth collecting, a skin being valued at only 50 cents; now that fashion has discovered its utility, skins of a fine quality are worth about \$4.

The common mode of taking minks is in traps baited with fish, birds' heads, or the flesh of a muskrat. Like most other animals of its genus, the mink is very tenacious of life.

**AN ARCHITECTURAL CURIOSITY.**—The tallest chimney in the world is said to be at the Port Dundas Works, Glasgow, Scotland. Its height from the foundation is 468 feet; above the level of the ground, 454 feet, the foundation being fourteen feet deep; the outside diameter, on a level with the ground, is thirty-four feet; at the top, twelve feet eight inches; thickness at the ground, seven bricks; at the top, one and a half bricks; the internal diameter at the base is twenty feet, which gradually contracts at the top to ten feet four inches diameter. There are no other human structures in the world higher than this chimney but the Strasburg Cathedral, which is 466 feet above the ground, and that of St. Stephen's Church, in Vienna, which is 465 feet high.

The most wonderful part of the story of this lofty chimney is, that, having been twisted out of the vertical line to the extent of seven feet nine inches, by a violent wind, before the mortar was hardened, human skill has reduced it to a perfect perpendicular again. The mortar was sawed out on the windward side, so as to allow the chimney to settle sufficiently to restore the perpendicular, which was soon accomplished.

## A GOOD TEMPERANCE STORY.

JUDGE BAY, the temperance lecturer, in one of his efforts, got off the following hard hit at "moderate drinkers:"

"All those who in youth acquire a habit of drinking whisky, at forty years of age will be total abstainers or drunkards. No one can use whisky for years with moderation. If there is a person in the audience whose experience disputes this, let him make it known. I will account for it, or acknowledge that I labor under a mistake."

A tall, large man arose, and folding his arms across his breast, said:

"I offer myself as one whose own experience contradicts your statement."

"Are you a moderate drinker?" asked the Judge.

"I am."

"How long have you drank in moderation?"

"Forty years."

"And were you never intoxicated?"

"Never."

"Well," remarked the Judge, scanning his subject closely from head to foot, "yours is a singular case; yet I think it easily accounted for. I am reminded by it of a little story: A colored man, with a loaf of bread and a bottle of whisky, sat down to dine on the bank of a clear stream. In breaking the bread he dropped some of the crumbs into the water. These were eagerly seized and eaten by the fish. That circumstance suggested to the darkey the idea of dipping the bread into the whisky and feeding it to them. He tried it. It worked well. Some of the fish ate of it, became drunk, and floated helplessly on the surface. In this way he easily caught a large number. But in the stream was a large fish very unlike the rest. It partook freely of the bread and whisky, with no perceptible effect. It was shy of every effort of the darkey to take it. He resolved to have it at all hazards, that he might learn its name and nature. He procured a net, and after much effort caught it, carried it to a colored neighbor, and asked his opinion in the matter. The other surveyed the wonder a moment, and then said: 'Sambo, I understands dis case. Dis fish is a mullet-head; it aint got any brain!' In other words," added the Judge, "alcohol affects only the brains, and of course those having none may drink without injury."

The storm of laughter which followed drove the "moderate drinker" suddenly from the house.—*Southern Sun.*

THE  
PHRENOLOGICAL JOURNAL  
AND LIFE ILLUSTRATED

Is devoted to **THE SCIENCE OF MAN**, in all its branches, including PHRENOLOGY, PHYSIOLOGY, PSYCHOLOGY, PSYCHOLOGY, ETHNOLOGY, SOCIOLOGY, etc. It furnishes a guide in **CHOOSING A PURSUIT**, and in judging of the dispositions of those around us, by all the known external "Signs of Character."

Published monthly, \$3 a year in advance. Clubs of ten or more, \$2 each. Sample numbers, 30 cents. Now is the time to subscribe. A new volume began with the July number. Supplied by Booksellers and News-men everywhere.

SAMUEL R. WELLS, EDITOR, 389 Broadway, N. Y.

\* From "The Trapper's Guide," a Manual for Capturing all kinds of Fur-bearing Animals, and Curing their Skins. By S. Newnouse. Illustrated. Price, \$1 50. May be had at this office.



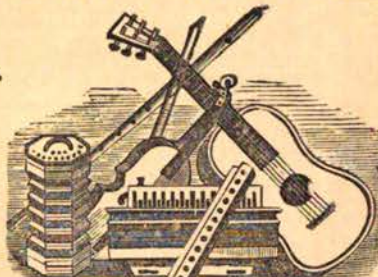
## EVERYTHING FOR SCHOOLS.

JUST PUBLISHED—  
**A NEW ILLUSTRATED CATALOGUE**  
 OF

**School Furniture, Apparatus, Globes, Maps, Charts,  
 School Books, and other Articles for  
 every School.**

This Catalogue will be sent FREE on application. All are invited to examine the  
 largest variety of School Merchandise in the United States. Special inducements to  
 Schools. **J. W. SCHERMERHORN & CO., 14 Bond Street, New York, Sept. 6.**

## MUSICAL INSTRUMENTS.

<b>VIOLINS,</b> \$2 to \$300.		<b>GUITARS,</b> \$5 to \$35.
<b>ACCORDIONS,</b> \$3 to \$35.		<b>CONCERTINAS</b> \$2 to \$35.
<b>FLUTES,</b> \$2 to \$75.		<b>PIPES,</b> 50c. to \$25.
<b>FLAGEOLETS</b> \$3 to \$15.		<b>CLARIONETS.</b> \$5 to \$50.
<b>BANJOS,</b> \$2 to \$35.		<b>DRUMS,</b> \$3 to \$35.

A PRICE LIST has been prepared expressly with a view of supplying customers at a dis-  
 count, with MUSICAL MERCHANDISE of every description at the lowest N. Y. prices.  
 Special care is given to this department, and customers can rely upon receiving as good  
 an article as were they present to make the selection personally.  
 Attention is invited to the assortment of Strings for Violins, Guitar, Banjo, etc., which  
 can be sent by mail post-paid on receipt of the marked price. Also any pieces of **SWEET**  
**MUSIC, MUSIC BOOKS, &c.**, of which catalogues are furnished on application. Send stamp  
 for price list. For list of New Music, see advertisement in another column.

June 1y **FREDERICK BLUME, 1125 Broadway, N. Y.,**  
 SECOND DOOR ABOVE 25TH STREET.

## BROOK'S PRIZE MEDAL SPOOL COTTON,

All Numbers, from 8 to 150, on Spools of 200 to 500 Yards.



This thread took the only Prize Medal awarded to  
 Spool Cotton at the **Great London Exhibition**  
 in 1851, and the only First-Class Prize Medal at the  
**Paris Exposition in 1855**, also a Gold Medal at  
 the **Paris Exposition in 1867**, thus establish-  
 ing its superiority over all competitors.

It is **SMOOTH, STRONG, and ELASTIC**, and, for  
 hand or Machine use, is the **BEST and CHEAPEST**  
 in the market, there being **NO WASTE FROM BREAKING**.

The undersigned, **Sole Agents for the Manufacturers**  
 in the United States, have constantly on hand, in  
**WHITE**, a full assortment of

**BEST SIX-CORD CABLE-LAID SOFT-FINISHED,**

In cases of 100 dozen each, assorted numbers, and in packages of 10 dozen each, solid num-  
 bers; also, a full assortment, in **WHITE, BLACK, and COLORED**, of

**Brook's Celebrated Patent Glace Finish,**

In cases of 100 dozen each, assorted numbers, or in packages of 10 dozen each, solid num-  
 bers. Orders solicited and promptly executed by

**WM. HENRY SMITH & CO., Sole Agents,**  
**No. 61 Leonard Street, N. Y.**

## ELECTRO-MAGNETIC MACHINES FOR MEDICAL PURPOSES.



The only Electro-Medical Apparatus having a  
 strong direct current, as well as a to and fro  
 current. A direct current without intensity  
 in a medical point of view is of no value at all.  
 The direct current at its negative pole, is  
 powerfully tonic and contractive, while at its  
 positive pole it is diametrically the reverse.

It draws all metallic poisons from the human  
 system at its negative pole, and when a tonic or  
 contractive action is required, as in hemorrhages  
 and other relaxed conditions of the body, closes  
 the capillaries at once, stops the effusion of  
 blood and gives vigor to the system.

This machine is universally recommended by  
 all leading physicians throughout the United  
 States and Canada, as having double the mag-  
 netic power of any other machine.

It is self operating and is in a neat portable

black walnut case. Price with single cup battery \$15, double cup \$20. Send for circular.

Address, **CHARLES F. SMITH,**

Son of the late Dr. Samuel B. Smith,

**309 Broadway, New York.**

July 1y.

*In themes—National and Cosmopolitan.*

## PUTNAM'S MAGAZINE

OF

**LITERATURE, SCIENCE, ART,**

AND

**NATIONAL INTERESTS,**

**ALL ORIGINAL AND AMERICAN.**

is now firmly established, and is a notable and positive SUCCESS. Each new number has  
 added to its reputation and popularity in every section of the United States. It has a  
 large and increasing circulation on the Pacific Coast. It aims to cultivate writers and to  
 satisfy readers in every section of the Country. In England and in Germany, it is hailed  
 as the most characteristic representative of American serial literature.

Its record hitherto is the best guarantee for the future. It will continue to be filled with  
**Sound Information and Novel Facts** on all subjects of interest to intelligent  
 readers, presented in the most **attractive and entertaining** manner. It will aim  
 to be a **LIVE Magazine**.

Mr. **BAYARD TAYLOR**, who has returned from Europe, will have charge of a depart-  
 ment of the Magazine.

In the January and following numbers a new feature will be **THE WORLD'S CHRON-  
 ICLE OF LITERATURE, SCIENCE, AND ART**—a comprehensive sketch of all notable  
 things in the aesthetic progress of the nations.

In the January number will be commenced a New Serial STORY, by **RICHARD B. KIM-  
 BALL, Esq.**, author of "St. Leger," and articles by other popular authors.

**TERMS**—35 cents per No. \$4 per annum. Two copies for \$7. Three copies for \$10.  
 Liberal terms for Clubs and for Agents. Canvassing Agents wanted in every State in the  
 Union.

## NEW BOOKS.

**1. The Amazon.** By Franz Dingel-  
 stedt. Translated by J. M. Hart. 16mo.  
 cloth, \$1.50.

**2. Too True.** A Story of To-Day.  
 16mo, cloth, extra. \$1.25.

**3. What makes me Grow,** or,  
 Walks and Talks with Amy Dudley. 16mo.  
 extra cloth. \$1.

**4. Drawing without a Master.**  
 From the French of E. Caré. 12mo cloth, \$1.

**5. No Love Lost.** A Romance of  
 Travel. By W. D. Howells, author of "Ven-  
 etian Life," "Italian Journeys," etc., with  
 illustrations. Beautifully printed on tinted  
 paper, cloth extra, gilt. \$2.

## NEW EDITIONS OF

**1. What shall we Eat?** A Man-  
 ual for Housekeepers. 12mo, cloth, 89 cts.

**2. The Use of Tobacco:** its Phys-  
 ical, Moral and Social Evils. By J. H.  
 Griscom. M. D. 25 cents; cloth 50 cts.

**G. P. PUTNAM & SON, 661 Broadway.**

## THE POPULAR PAPER

## THE EVENING MAIL

CONTAINS ALL THE

**LITERARY, ART, SOCIETY AND GENERAL NEWS.**

**Has a very Large Circulation,  
 and is growing in popularity daily.**

**CHARLES H. SWEETSER,**

EDITOR AND PROPRIETOR,

**No. 229 Broadway.**

## FOLDING SPRING MATTRESSES.



Pack in small space, and are  
 light to handle. A good  
 Spring Mattress was always a  
 real luxury. We make them  
 comfortable and Durable.  
 Satisfactory to the most fas-  
 tidious, and within the reach  
 of persons of moderate means.  
 All or send for our Illustrat-  
 ed Circular with prices. Mat-  
 tresses, Beds, Bolsters, Pil-  
 lows, Comforters, Blankets.

2t.

**S. P. KITTLE, 17 Bowery, N. Y.**



## THE NEW NOVELTY MICROSCOPE,

Patented May 24, 1864.

For the examination of Liv-  
 ing Insect, Seeds, Flowers,  
 Leaves, Cloth, Bank Bills,  
 Minerals, and opaque objects  
 generally. Is mailed, postage paid, for \$2.15.  
 or, with Twelve Beautiful Mounted Objects,  
 adapted to its use, for \$3.50. By S. R. WELLS,  
 389 Broadway, N. Y.

## Guardian Savings Institution.

164 Chatham Street, New York.

**SIX PER CENT INTEREST.**

**VICTOR M. PRICH, President.**

**WM. M. TWEED, Vice Presidents.**

**OWEN W. BRENNAN, Vice Presidents.**

**WM. L. ELY, Secretary.**

**N. B.**—A large sum of Money to loan on  
 United States, State, and Real Estate Secu-  
 rities.



For 20 new Subscribers to the PHRENOLOGICAL JOURNAL and \$60, we will give a new WHEELER & WILSON FAMILY SEWING MACHINE worth \$55. Address S. R. WELLS, Publisher, 389 Broadway, New York.

## HANS ANDERSEN

THEIR RIVERSIDE for 1869.

### "THE QUACK DOCTOR."

This favorite magazine announces the following as among the noticeable features of the coming volume.

1. New Stories by Hans Christian Andersen, sent by the author direct to the RIVERSIDE in advance of publication in Denmark.
2. "White and Red;" thrilling adventures and humorous scenes, drawn from life amongst our Indians, by the author of Aislee.
3. Stories from Chaucer and Spencer similar to stories from Shakespeare by same author.
4. How Statues are made, Telegraphs worked, Photographs, etc.
5. Scenes from the Wild Life of a Hunter in South Africa.
6. Streets of the World; Constantinople, Panama, Chile, American Cities.
7. Life on the Prairies; *Porte Crayon's* Young Virginia.
8. Exquisite Fairy Pictures and Poems. Eventful tales.
9. Illustrations of the Bible; History, Natural History, Curiosities.
10. Fun and Frolic in all sorts of forms.

A full Page Frontispiece, and a number of illustrations in every No.

To every one, whether old or new subscriber, who will send to the publishers a full subscription for a year, (\$2.50), will be sent free a copy of H. L. STEPHEN'S brilliant picture, "THE QUACK DOCTOR," representing a sick Brahman. Boaster, surrounded by his anxious family, receiving a call from a Roman Drake. The picture, 24x18 1/2 inches, on paper 16x20 was painted by H. L. Stephen, the most famous artist in America, in this class of subjects, and is produced for the subscribers to the *Riverside* only, in facsimile colors, same size as the Original. Those who send in their Subscription first will receive the first copies. It is a bright amusing picture which is destined to be immensely popular.

\$2.50 a year in advance, (to Clergymen and Teachers, \$2.00); three copies, \$6.50; five copies, 10; ten copies, \$20 and an extra copy gratis. Single copies, 25 cents.

A prospectus containing a full programme for the coming volume, rates of clubbing with other magazines, special premiums, (books, tool chest, turning lathe, etc.), and a reduced price of "The Quack Doctor," will be sent promptly on application to the publishers.

HURD & HOUGHTON, Publishers,

459 Broome Street, N. Y.

Riverside Press, Cambridge, Mass.

## MOORE'S RURAL NEW-YORKER

THE GREAT NATIONAL WEEKLY

RURAL, LITERARY AND FAMILY NEWSPAPER.

The Rural New-Yorker has long been the Leading and Largest-Circulating Journal of its Class on the Continent. It has constantly increased in Popularity, Influence and Reputation—fairly acquiring, by Super or Ability and Enterprise, the first rank in its sphere of Journalism. But in order to immensely augment its Usefulness and Power for Good, its Conductor has determined to so enlarge and improve the RURAL that it shall be the

LARGEST, BEST AND CHEAPEST PAPER OF ITS CLASS IN THE WORLD.

The Rural for 1869 will be about DOUBLE its former size, contain more reading in its Leading Departments, several New Features, and employ, as Editorial and Special Contributors, many of the ablest Practical, Scientific and Literary Writers. It will be published on a Mammoth Sheet, comprising

SIXTEEN LARGE DOUBLE QUARTO PAGES OF FIVE COLUMNS EACH.

Printed in Superior Style, on Book Paper, and Appropriately Illustrated. In brief, it will be ABLY EDITED, FINELY ILLUSTRATED, NEATLY PRINTED, and ADAPTED TO THE WHOLE COUNTRY. Its ample pages will embrace Departments devoted to or treating upon

<b>Agriculture</b>	<b>Rural Architecture</b>	<b>Choice Literature</b>
<b>Horticulture</b>	<b>Landscape Gardening</b>	<b>Education</b>
<b>Sheep Husbandry</b>	<b>Floriculture</b>	<b>Science and Art</b>
<b>Cotton Culture</b>	<b>Entomology</b>	<b>Natural History</b>
<b>Grazing, Breeding</b>	<b>Domestic Economy</b>	<b>General Intelligence</b>
<b>Dairy Farming</b>	<b>New Inventions</b>	<b>News, Commerce</b>
<b>Poultry, Bees</b>	<b>Travels, Topography</b>	<b>Market Reports, &amp;c.</b>

ILLUSTRATIONS, TALES, ESSAYS, POETRY, MUSIC, REBUSES, &c.

The Enlarged and Improved Volume will excel in all the essentials of a Progressive, Timely, Entertaining and Useful RURAL, LITERARY AND FAMILY NEWSPAPER—manifesting, more than ever before, the onward and upward spirit of its Motto, "Excelsior," and Objects, "Progress and Improvement," and making it

THE BEST WEEKLY IN AMERICA!

With Offices in New York City and Rochester—the great Business and Commercial Metropolis, and the Heart of a famed Rural District—the RURAL, possesses unequalled facilities for accomplishing its object.

The RURAL is not a monthly of only 12 issues a year, but a Large and Beautiful WEEKLY of 52 Numbers! In nearly doubling its size, its Price is not increased!

Whether located in Country, Village or City, You, Your Family, and Neighbors WANT THE RURAL—for it is unequalled in VALUE, PERITY and VARIETY of CONTENTS, and ADAPTED TO THE WANTS of ALL.

TERMS OF VOL. XX, FOR 1869:

SINGLE COPY, \$3 a Year; Five Copies, \$14; Seven for \$19; Ten for \$25, &c. Now is the time to subscribe and form Clubs! Liberal inducements to Local Club Agents, but no traveling canvassers employed. Specimens, Show Bills, &c., sent free. P. O. Money Orders, Drafts and Registered Letters at our risk. Address,

D. D. T. MOORE, 41, Park Row, New York, or, Rochester, N. Y.

## THE ILLUSTRATED ANNUALS

OF

## PHRENOLOGY AND PHYSIOGNOMY

COMBINED:—CONTENTS FOR THE YEARS

1865.—Almanac for a Hundred Years. Phrenology Illustrated. DEBATE IN CRANIA. Fighting Physiognomies Illustrated. The Color of the Eye. The Five Races of Man Illustrated. Great Men used to Weigh More.

1866.—Andrew Johnson. Abraham Lincoln. Julius Caesar. Character in the Walk. The Mother of Rev. John Wesley. Character in the Eyes. Practical Uses of Phrenology. STAMMERING AND STUTTERING—A Cure. Lieut.-Gen. Ulysses S. Grant. The Red Man and the Black Man.

1867.—Names of the Faculties. Hindoo Heads and Characters. ABOUT FAT FOLKS and LEAN FOLKS. Immortality—Scientific Proofs. Thomas Carlyle, the Author, How to Study Phrenology. The Jew—Racial Peculiarities. Civilization and Beauty. The Hottentot or Bushman. Nursing Troubles. A Bad Head—Antoine Probst. Forming Societies—How to Proceed. Marital Mistakes. Something about Handwriting. How to Conduct Public Meetings. Author of the "Old Arm-Chair." Rev. James Martineau, the Unitarian.

1868.—A Brief Glossary of Phrenological Terms. Advancement of Phrenology. Circassia, and the Circassians. JEALOUSY—Its Cause and Cure. Temperament and Natural Languages. Voices—What they Indicate. Rulers of Sweden—What Makes a Man? MARRIAGE OF COUSINS—Its Effects. George Peabody, the Banker. Senator Wilson, American Statesman. Bad Heads and Good Characters. D'Israeli, the English Statesman.

1869.—The True Basis of Education. Rev. John Cummings.—Blind Tom. What Can I Do Best? The English Miners. Nature's Nobleman (Poetry). Eminent American Clergymen. Power of Example. The Uses of Culture.—True Heroes. Dry Bones of Science.

A Word to Boys.—A Young Hero. Lines on a Human Skull. Painter, the English Poisoner. Self-Reliance.—A Poem. The Bliss of Giving.—The World to Come. Signs of Character in the Eyes. Where to Find a Wife.

Heads of the Leading Clergy. Heads of the Most Notorious Boxers. Fate of the Twelve Apostles. Two Qualities of Men.—Home Courtesies. Cornelius Vanderbilt. Language of the Eyes. Phrenology and Physiology. Brigham Young.—Richard Cobden. Phrenology at Home. Major-Gen. William T. Sherman. John Bright—With Portraits.

Dr. Pusey, the "High-Churchman." Froude, the Historian. Thiers, the French Statesman. John Ruskin, the Art-Writer. Rev. Charles Kingsley. A Chartered Institution. Significance of Shaking Hands. Wanted. Competent Phrenologists. CASHFULNESS—DIFFIDENCE—TIMIDITY. Eminent American Clergymen. The Spiritual and Physical. Ira Aldridge, the Colored Tragedian. Influence of Marriage on Morals. The Bones of Milton. New York Society Classified. To-Day—A Poem.

Rev. Peter Cartwright, the Pioneer. Victor Hugo, the Romancist. Miss Braddon, the Sensational Novelist. How to Become a Phrenologist. Monsieur Tonson Come Again. Mind Limited by Matter. The Two Paths of Womanhood. Cause of Ill Health. Bismarck, the Prussian Premier. To Phrenological Students. General Business Matters. Phrenology and its Uses. Testimonials from Distinguished Men.

MIRTHFULNESS—WIT—HUMOR. Weight of Brains. Cannibal of Australia. Wilkie Collins.—Hepworth Dixon. Victor Cousin. Temperament of Cattle. How to Study Faces. A Convention of the Faculties. Instruction in Phrenology, etc.

Upward of 250 pages, and more than 250 Illustrative Engravings. Price, by first post, in paper covers, 75 cents; in muslin, \$1. Address, S. R. WELLS, 389 Broadway, New York.

"FIGHTING AGAINST WRONG, and for THE GOOD, THE TRUE and the BEAUTIFUL."

### THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for Boys and Girls ever published in this country. It is edited by ALFRED L. SEWELL, and EMILY HUNTINGTON MILLER. Volumes begin July or January. Back Nos. supplied. Terms, One Dollar a year; Sample copy ten cents. GREAT INDUCEMENTS are offered to those who wish to raise clubs. Address, ALFRED L. SEWELL, Publisher, CHICAGO, ILL.

### GOOD BOOKS BY MAIL.—ANY

Book, Magazine, or Newspaper no matter where or by whom published, may be ordered at Publisher's prices, from S. R. WELLS, 389 Broadway, New York.

### THE WEBER



### PIANOFORTES.

Are pronounced by the Musical Profession, the Conservatory of New York,

The Best Pianofortes Manufactured. Because of their immense Power, Equality, Sweetness and Brilliance of Tone, Elastic Touch, and great Durability.

A Descriptive Circular sent on application. WAREHOUSES, 429 Broome St., N. Y.

"AMERICAN SCHOOL INSTITUTE" By 13 years is proved a reliable Educational Bureau. For aiding all who seek good teachers; For representing teachers who want positions. Demand is now brisk. See APPLICATION FORM. Send also for AMERICAN EDUCATIONAL MONTHLY.

J. W. SCHERMERHORN, A. M., Actuary, "AMERICAN SCHOOL INSTITUTE," Oct 31, 14 Bond St., New York.