

THE GEM OF SCIENCE.

Knowledge is the food of the mind ; and without knowledge the mind must languish.

VOL. 1.]

ANN ARBOR, MICH., JULY 31, 1846.

[No. 6

An Address To a Daughter.

(Concluded.)

9. Do not send your children to school till they are at least six years old, and if eight, the better. The reasons for this advice are various, and I can give but few. First, if you do your duty at all, they will learn much more that is useful at home, and without any material loss of time to you, except that which is required to brighten your own mind, and the information which you give them is the most important and necessary when they begin to mix with the world. Second, you ought to awaken a desire for knowledge before you begin to cram it into the heads of your children, like stuffing a goose to fatten it. Mental food will clog the brain as much when there is no device for it, as food will the stomach when there is no appetite ; and either will destroy healthy digestion, without which no possible benefit can result to either mind or body, and much obvious mischief may be done. Third, if your child has a desire for knowledge, at an earlier age, and you gratify it and urge it on in the pursuit, the injury may even be much greater than in the former case, according to the intensity of that desire and the constancy and avidity of the pursuit. For, if you indulge it in almost unremitting study without much and protracted corporeal exercise, you concentrate all the nervous energy upon the brain and rob the body of it, and consequently sink your darling into an early grave, or destroy its mental energy altogether. Precocious children require the most intense vigilance on the part of their parents and teachers, and should take as much exercise, not only by running and jumping, but by a hard labor protracted for weeks and even months, as possible ; so that both mind and body may be developed and strengthened simultaneously. Fourth, Acquiring knowledge exclusively by reading is an unnatural way at best. It comes into the mind as it were by the back door, and must consequently remain in a great measure barren. The natural mediums through which we acquire useful knowledge are seeing, hearing, smelling, tasting and feeling, and these

ought all to be brought into exercise, or at least as many of them as are adapted to the particular kind of knowledge and the objects whence it is to be derived. In all cases the perceptive faculties ought to be first brought into requisition, and afterwards the reasoning organs, which must always be furnished with materials upon which to act, but the perceptive may be called forth as occasion requires.

10. Music is another very important item in the education of your children, to which I wish to call your special attention. It affords you a powerful and neverfailing means of quieting the perturbed feelings of all around. The mother who cannot sing is truly unfortunate, and she who can, but neglects it, loses more than half her amiability. But the advantage of vocal music is not confined to the consideration above stated.— If daily practiced for half an hour, or even every few days, it powerfully invigorates the lungs, guards the person against pulmonary disease more than any thing else that can be done so easily and agreeably. Close observation has convinced me, that few persons who sing habitually die of consumption, I have never known one ; and to this cause may no doubt be safely attributed the comparative freedom from this dire disease of the Pennsylvanian Germans, most of whom sing much and habitually. On the contrary, I have known at least one family, the parents of which had learned to sing when young, but almost totally neglected it in their family, so that but two of their children learned music at all, and two of the others, the noblest friends of my youth, were snatched away in early life, by consumption.

There can be no reasonable doubt that all our faculties were given us by God for use. If we abuse them, experience teaches that we must abide the painful consequence of violated law ; and why should not this be the case also when we refuse to use them ?

Now, my dear daughter, I have given you all the best advice I could compress in so small a compass. Will you try perseveringly to profit by it?

If your children were in any degree of immediate danger, you would hazard even your life to save it from harm. Now it is surrounded on all sides by vice and crime, and unless you fortify its mind against the infection, in early childhood, it will drink in copious draughts of iniquity as soon as it begins to mix with the world, particularly if you continue to reside in villages; and so sure as its mind becomes tainted its actions will also deviate from the strict path of rectitude, and misery will be the inevitable consequence. Will you, can you fold your arms and neglect the happiness of your child, when it is perfectly in your power to bring it up to usefulness, to honor and to glory, a source of boundless joy and pleasure in coming years when your head shall begin to grow white, as that of your parents? Oh! if I could wake you up to the vastly transcendent importance of this subject, so you could realize it as I do, it would give me unbounded pleasure. No other earthly possession can be enjoyed in its fullness, unless it is under the control of a well balanced mind and a healthy body, to secure which to your child, I have given you the foregoing instructions, which are the result of much reading, reflection and observation.

A child brought up under such discipline, would, at the age of seven or eight years, possess an immense amount of knowledge compared with the puny being that has been sitting upon a bench and taught to say A, during the three preceding years. For the former drinks in wisdom through all its senses at God's own perennial spring, which overflows creation; whereas, the latter would get it at second hand, dim, and dingy, and obscure, without animation or beauty. This would loathe and detest the pursuit, while that would ever be on the alert to grasp more with eager avidity. The result would be obvious. H. R. S.

Alphadelphia, June, 1845,

Boats will probably come into use, made of copper and sheet iron, lighter, run freer, and will be more servicable than wooden boats. These boats will possess another advantage, which is, that they may be furnished with buoyants, thwarts, and tanks, so as to prevent them from sinking even when filled with water.

“ Know thyself.”

LETTER FROM E. F. WADE.

MR. SANFORD, DEAR SIR: I have long since been struck with the belief that the knowledge of our own frames, their various organs and functions are too little understood by the mass of mankind; hence, I view the man a public benefactor, who is willing to step forward, and brave the frowns of the opposition of that powerful combination which is at the present time arrayed against the sciences of Phronology and Human Magnetism. No man or woman, I am sensible, can view the subject in any other light, if they justly appreciate the magnitude of the benefits that are, (in my view,) to accrue from a universal knowledge of these sciences.

That mankind have made rapid advancements in arts and sciences, for the last third of a century, few would deny. The result has been, ignorance, with her many attendant vices have receded before the march of mind. Ghosts and hobgoblins have in a great measure disappeared. Quakers and Baptists are now permitted to worship God without fear of being hung or whipped. Witchcraft with its once fatal consequences no longer stalk abroad in our land. I infer then, “ what man has done, man can do” again; or in other words, many of the improvements already made are susceptible of still further improvement.

Again, that mankind have not made that rapid advancement in a knowledge of themselves which they have in other matters, I am constrained to believe, a melancholy truth. And permit me to say, that a subject of such vast importance to man's welfare and happiness should be so little understood, is indeed deplorable. But when we take into consideration the causes that have conspired to bring about this state of things, we cease to wonder; for that man must be blind who cannot perceive, that from time almost immemorial, all that has been supposed to pertain to our spiritual nature, has been submitted to the priest; likewise, all that regards our corporeal or physical nature, has been consigned to the guardian care of the doctor. Hence mankind, with that blind security which ignorance ever inspires, have folded their arms in perfect confidence and looked upon their keepers as the *sine qua non*, both for the salvation of soul and body.— By these remarks I mean no disrespect to the clergy or physicians of our country; far be it

from me ; for there are men among them of as pure benevolence and philanthropy, as can be found in any class of men, still they may cherish errors of the grossest kind. I am perfectly aware that in making the above remarks, I am treading on delicate grounds ; still, they are the honest convictions of my own mind, and I cannot refrain from uttering them.

In conclusion, permit me to say, I look to your paper as the dawning of a new era for advancing the philosophy of mind. May it continue to send forth its benign power till our mental horizon shall become so illuminated that man shall know his duty to his fellow-man—till the kind and loving mother shall learn that she has the power to guide the destiny of her child for weal or woe—till the fond and doating father shall know and appreciate the responsible duties devolving on him, in rearing his tender offspring—till the morose and petulant master shall learn that he too, has the power to cultivate and control his irascible temper—till all shall know that *mind* is the source from whence flow all our joys, and our sorrows ; all our vices, and our virtues. Yours truly,

E. F. WADE.

Byron, Mich., May, 1846.

CHANGE.

Rolling, rolling, ever rolling,
So the ages sweep along ;
Time his bell is ever tolling
O'er the beautiful and strong !

Roll the seasons, fade the Summer,
Melting soon in Autumn's gloom ;
The wild tempests—sons of Winter,
Hurry nature to her tomb.

Comes the spring-time—breezes softest
Re-awake Earth's dormant powers,
Brighter verdure clothes the forest,
Song re-wakes in rosy bowers.

Golden visions—hopes the sweetest,
Gild man's life with one short ray ;
Baseless rainbow !—night fires fleetest !
Dim they shine, then fade away.

Look I upward through life's portal ;
Deathless flowers bloom there for me ;
Love unbroken ; joys eternal ;
Hope unspringing endlessly.

ORIGINAL.

THE SCIENCE OF PEACE.

BY REV. J. STEBBINS.

Perhaps no science needs more to be cultivated at the present time, than peace. The art of war is now being reduced to practice, and from the general prevalence of the war spirit, I fear the principles of peace are nearly forgotten. The time may come when this great nation will wish to forsake the work of death, and seek to promote the peace of all men. Then will the sons of peaceful men be sought to uphold the government. But where will they be found ? The little boys, now growing to manhood, are formed into Texan volunteer companies, and with paper caps and wooden swords, are drilling in the exercises of war. They hear of glory and renown upon the bloody plains of Mexico, and fired with ambition, they are preparing to reap laurels of fame in some future war. They certainly are not studying the science of peace ; and cannot be depended upon to support a peaceful government. But what shall be done ? Who will teach lessons of peace ? War is declared, and must be supported right or wrong ! No man may speak against it, without having all the War-Dogs from Maine to Texas set about him ; and these are as ferocious a set, as were ever let loose upon the poor Indians of Florida.

Detroit, July, 1846.

If there is a thought that can fill the mind of man with pure and unmixed happiness—his bosom with a consciousness of purity—lift his thoughts confidently on high and delight his mind to view the dark vista of declining years—it is that of *waking up* mind to the accomplishment of those high purposes for which it was designed by the Creator—of imparting instruction to the infant sons and daughters of humanity—of having raised an arm to drive thro' the strong holds of superstition and ignorance, and plant on their ruins the golden gems of science—the stars of intelligence, virtue and mental power.—*J. L. Enos.*

DANCING LEGS.—It is stated in an exchange paper, that a Mr. Palmer, of N. H., manufactures artificial legs, which possess all the elasticity and freedom which belong to the natural limb.

THE SABBATH PROVED, BY PHRENOLOGY, TO BE
AN ORDINANCE OF NATURE.

RELIGION is as much a science as mathematics. It has its fixed laws, and its settled natural ordinances, as much as mechanics. These ordinances blend and harmonize with the nature of man; and any religious doctrines and practices which do *not* thus harmonize, are spurious. A "thus saith the Lord" must be accompanied with a "thus ordains nature," or else is annulled by man's utter incapacity to obey. To command man to do what does not come within the scope of his natural capabilities, is like commanding the blind to see, or the fool to reason. 'Thus the Deity never does; but along with every command, he bestows the natural capability and also the *disposition* to obey, provided man has not depraved that disposition.

Is, then, a Sabbath engrated on the nature of man, as well as required by the commands of the Scripture? What saith the book of *human nature*? Does it prescribe a day of religious worship?

Yes. Then in what way?

FIRST. By its requisition of *Periodicity*—a requisition so effectually established in the preceding Article. It was there fully proved that we should both *exercise* all our faculties, and also exercise them at particular *periods*. That same natural requisition by which we should eat at given times, retire and rise at stated seasons, and set apart particular *periods* for particular things, applies equally to Veneration, or to the worship of God, and proves, beyond all cavil and controversy, that particular *times and seasons* should be set apart for religious worship.

The argument, more fully stated, amounts to this. We are in duty bound to exercise all our faculties and power. The very fact that muscles are given us, demands of us, by all the authority of Nature herself, that we *exercise* them. We are endowed with appetite; and thus solemnly required to exercise it. Not to eat is a great sin, because it does violence to your natures. And thus of seeing. Who but would violate a law of his nature, by utterly refusing to see, or by making no provision for the future, or by neglecting to adapt ways and means to ends, and thus of all his other power? An argument thus *perfectly* conclusive, need not be farther argued. No mathematical truth can be more self evident, or susceptible of stronger proof.

Veneration is a constitutional function of our nature. This point Phrenology sets completely at rest.* Of course, then, it is our bounden duty to exercise Veneration in worshipping God.

SECONDLY. We should have particular *times and seasons* for exercising every function of our nature, as provided in the preceding Article; and therefore, for this required worship. And I submit it to every reflecting mind, whether this argument is not both unanswerable in itself, and cogent in its application. Does it not make the observance of those seasons a solemn *duty*—as imperious a duty as any other? Is it a duty to eat regularly, in order to preserve health, and is it not equally binding on us to worship *as* regularly, in order to promote *moral* health and vigor? But the argument is too apparent, and even absolute, to require amplification or addition. Here, then, is Nature's warrant and requisition for setting apart particular times and days for religious worship. To have and observe some Sabbath, or what is analogous thereto, is our imperious *DUTY*.

THIRDLY. We are also required to worship in *CONCERT*, as much as to worship at particular seasons, and for kindred reason. That same law of mind, demonstrated in the preceding Article, by which we are required to exercise Veneration and Time in concert, that is, to observe periodicity in worship—an argument absolutely conclusive—applies equally to all the other faculties, and requires that we exercise them also in connexion with Veneration. This principle the Editor has fully demonstrated in his work on "Religion." This law of mind requires that we sing while we worship, and as means of aiding and exalting such worship—that we exercise Benevolence with Veneration, and give alms when we worship—that we especially exercise Adhesiveness along with Devotion, and thus *ASSEMBLE OURSELVES TOGETHER* for public worship. By a law of mind, every new faculty we can combine in harmonious action with Veneration, the more intense its action, and of course the more pleasurable and beneficial its exercise.

Worshipping in *CONCERT* tends to enhance the power and intensity of Veneration, and should therefore be adopted. We should worship God

* See "Religion Natural and Revealed"—Veneration.

in private, but we should also worship him in the "public congregation." That social worship is thus engrafted on the nature of man, was fully shown in "Religion," and is a fundamental requisition of Phrenology, which enjoins that we worship in common with our friends, that is, in the "Congregation of the Lord," as much as that we worship at all. Hence we must have stated times for public worship—times recognized by whole communities, nations, and even the entire human family, because the more perfect concert, the greater the advantages it affords. Not that such public seasons should interfere with private worship, or any way supersede it, but public worship naturally promote private, and private public. Daily, individual worship should be maintained—rather indulged in, for all worship should be most pleasurable—as much as daily eating, and for a corresponding reason; yet we should also have social feasts, many eating together at the same table. The feast of tabernacles, and many other feasts of the Jews had their counterpart in this law of mind. So have our Thanksgivings, and the festival days of all nations and most religious sects. We should exercise our intellects when by ourselves, but we should also exercise them in concert with our fellow-men, we do whenever we assemble to hear addresses, lectures, and the like, and when we meet in conversations on education, temperance, philanthropy, or any other public gatherings for the interchange of ideas. Now, since we can promote our intellectuality by these public gatherings, promote appetite by public feasts, and thus augment the action of all our faculties by concert and public assemblies, so we can exercise Veneration when meet together in the public congregation for religious worship, prayer, and thanksgiving, more energetically than without thus assembling.

This requisition for religious meetings of course requires us to comply with what established days or reasons may already be set apart and generally observed, unless they can be changed greatly for the better. The Christian Sabbath is thus already established at our hands, and generally observed throughout the civilized world. Nor is it an inconvenient or an inappropriate season, but, on the contrary, every way advantageous. I see not how any alteration could improve it: It should therefore be univer-

sally adopted, and observed by us all. And I now submit to every reflecting mind, whether this argument, for both A Sabbath, and for the Sabbath generally observed, is not *perfectly demonstrative throughout*. Reference is not now had to the ability or inability with which it is presented, but to the *proof itself*, as founded in nature and enforced by fully established by phrenological principles.

FOURTHLY. We shall find additional confirmation of this requisition for a Sabbath, in the BENEFIT it confers. It helps to MEASURE TIME. Without this as a kindred chronometer, we should soon lose the date or count of time altogether, both as individuals and masses; the consequent inconvenience of which would be incalculable. We often become confused as it is; and sometimes forget even the day of the week, notwithstanding the great assistance rendered by this division. What, then, should we do without any division at all? This advantage of the Sabbath is too palpable to require farther comment.

The Sabbath is of incalculable service in relieving the laboring classes from excessive toil. It is, indeed, the poor man's holiday. As things now are, many work far beyond their strength—both too hard and too constantly. Very few laborers could endure to work every day as hard as they now do, even for a single year, without breaking completely down. Hence the incalculable advantage of a day of rest. The majority of those who work for a livelihood barely live along even now. One day's rest in every seven is the salvation of the health of the whole working world. The difference between unremitting toil and this weekly recruit, as far as they effect the health, is incalculable. To illustrate. If loaded down with as heavy a burden as you could carry, by stopping at convenient intervals, throwing it completely off, and resting so as to again put yourself in trim to continue your journey, you could carry it thousands of miles, or for years, whereas, without these intervals, you would soon become completely worn down, and die.

Or, more in point. Work without intermission, night and day, and how soon would you work yourself completely out? But by resting at night, you are enabled to work hard every day for a long time without injury—with benefit even. A day of rest in every seven has an ef-

ect on the health and ability to labor for a lifetime, which a night's rest has on the labor of the week, or month. The world could not possibly bear up under half the labor, or business, or any thing, without a Sabbath, which it now does with. I speak of the world as it is—in view of the *excess* of labor now performed—instead of as it should be, admitting that unless men are overworked during week days, they would not require to suspend labor any more than eating. Yet even then, it is best that we do work, and then take time to recreate and relax—thus enjoying the luxury of that variety or transitation which Nature has taken so much pains to secure. This principle applies equally to working animals which, thus recruited, will do the more and last the longer.

The Sabbath also requires and facilitates our washing and cleaning our persons, changing our clothes, and the like, and once a week is certainly none too often for doing this—especially for changing our under garments. Without a Sabbath many would never change them at all, and those who prefer to change or wash oftener than once a week, are generally aided in doing so by this institution. Still more and more important. It is a powerful and perpetual promoter of friendship. It brings neighbors and strangers together every week, and thus forms new, and perpetuates old acquaintances. Even when we do not speak together, yet seeing the same faces in the same paws every week, interchanges mutual recognitions and remembrances, and consequently promotes and perpetuates friendships which otherwise would be forgotten. Say, reader, how many of your own friendships were brought about by attending church? And some form the strongest and tenderest ties of life by this means. Nor can I too strongly recommend that friendly greeting—that cordial shake of the hand and interchange of friendly feelings—which these weekly meetings almost compel, at least greatly promote.

But why specify these and other kindred advantages which the observance of the Sabbath in its very nature is calculated to concur? Having shown that such observance is based in the nature of man, and required by it, to detail its usefulness is superfluous. Nature institutes nothing which is not pre-eminently promotive of human happiness. None of her requisitions are arbitrary, but all are founded in our own

highest good. The mere fact of her having ordained that we set apart a particular season for public worship, is the highest possible proof of the utility of so doing. Nor can any human being neglect the Sabbath without thereby injuring his own soul by omitting to avail himself of the blessings of an ordinance of Nature instituted expressly for human good, any more than he can neglect to eat; or see, or reason, or breathe, without inflicting a great personal injury. We neglect any of Nature's ordinances, and therefore the Sabbath at our personal peril.

The right observance of the Sabbath, and many other important remarks concerning it, remain for discussion, but as their full presentation here would unduly protract this article, and also engross room already appropriated and promised to other subjects, they are reserved for a subsequent number, probably the next. Meanwhile we solicit a suspension—not of strictures, for these views are absolutely irrefutable—but of the final verdict, until the balance of our remarks appear and are thoroughly scanned.—*Phrenological Journal*.

HUMAN HAPPINESS.—So far as happiness consists in the gratification of the animal appetites, man has no advantage over the brute. The wild ass can eat, drink, sleep and gratify all the other animal propensities. He can enjoy all this without any pain arising from solicitude and fear concerning the future, which constitutes a large portion of human misery. Wherein, then, has man the advantage over the brute on the score of happiness? In two respects.

1st, Man is capable of intellectual enjoyment, which renders the harvest fields of his pleasure extensive in proportion to the amount of his knowledge, enabling him to reap pleasures from things, places, countries, and worlds he never saw. This the brute cannot do; he can enjoy nothing beyond his reach.

2d, Man is capable of an enjoyment arising from right moral feelings, of which brutes are supposed to be incapable. Through the exercise of gratitude, he feasts on all the past bounties and blessings of Providence; through hope he gathers pleasure from the fields of his future being; and through the exercise of his love to his Maker, he kindles a joy that is undying as the soul in which it burns and as the object which excites it. Such are man's advantages for enjoyment over brutes, and it would be well for him if he improved them as well as the brute improves them.

To live happily is to live righteously, and to live righteously is to deal justly, love mercy, and to walk humbly before God.

"THE BLIND RECEIVE THEIR SIGHT."

We are not to desecrate religious truth, nor appropriate sacred things to a profane use ; but, really, through the subduing power of that gospel whose Author was truth personified, we expect science and religion to go hand in hand, and the one, in this development of truth to be commensurate with the other. Indeed, Christianity by its liberalizing influence upon the minds of men, and by its awakening feelings of sympathy and benevolence, must have a powerful and direct tendency to effect a conviction,—especially, in reference to every subject which regards human weal and woe. It must not, however, be forgotten, that the understandings of men are darkened through the depravity which is in their hearts, and that the obscuring veil is thickest where it covers subjects most intimately connected with the welfare of our race. Often, not even the motives which selfishness presents are adequate to remove the veil. Men will most recklessly sacrifice their health, their comfort, and their lives, as well as those of others, rather than receive the light of truth,—if error, perchance, is the prevailing and popular belief. So frequently and so sadly have we seen this fact developed even in the course pursued by those who publicly bear the name of the Author of truth, that we confess we have lost a large share of confidence which we once had in the professions of men. We have, a good while since, settled down in the conviction, that there is but little true moral honesty, even among nominally good men. Much which now pass for gold, silver, and precious stone, will, sooner or later, be found to be but wood, hay, and stubble,—delicately covered, it may be, with the garb of deception, and closely resembling the precious gems.

There is too, besides those who purposely blind their own eyes, a class of persons who have known the truth and practiced it for a while ; but who, in time of temptation fell away. For the sake of being on the popular side, they will put their own lives, and the lives of their friends in the most eminent peril,—just as the advocate of dueling will set himself up, or encourage his friends to place themselves, as marks to be shot at, rather than stem a depraved popular current. Now, for ourselves, we confess we cannot see much difference in the moral obli-

quity involved in the character of these two classes of persons. If exposing life in dueling is a violation of the command, "thou shalt not kill;" we honestly believe, before our God and Judge, that many professedly moral and religious people,—many who discard and detest that practice, will yet be arraigned at the bar of their Sovereign for a like wanton sacrifice of their own lives, and the lives of others. "He that hath ears to hear, let him hear." "He that is wise, is wise for himself ; but if thou scornest, thou alone shall bear it."

Notwithstanding, however, all these disadvantages under which truth lies, it will yet gain the ascendancy. Even a heathen maxim hath said, "truth is great and will prevail ;" and Christianity utters the stronger assertion, "the blind receive their sight." Even they will yet see, who are most wantonly in the dark. Such will yet be,—nay, such is now beginning to be the force of truth, that not merely those who are fortuitously without light, and those who refuse to receive the light,—but those, also, who purposely put out the light, after it has begun to shine upon them, must yield to its subduing power, and hereafter act consistently as children of the light.—*Medical Eclectic.*

HOME A SACRED PLACE:—O, what a sacred place is home, where every word is kindness, and every look is affection ! Where the ills and sorrows of life are borne by mutual effort, and its pleasures are equally divided, and where each esteems the other the more worthy. Where the holy emulation abounds to excel in offices of kindness and affectionate regard. Where the live-long day, the year is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the heart with home-born enjoyment. That home may be the humblest hovel on earth : there heart meets heart, in all the fondness of a full affection. And wherever this spot is found, there is an exemplification of all that is lovely and of good report among men. It is a heaven begun below.

*; Shall we embrace truth when found ? or, shall we reject it, because not found before ?

Think those not unkind who would caution you respecting your conduct.

Man lives to die, and dies to live again.

THE GEM OF SCIENCE.

E. H. SANFORD, EDITOR.

ANN ARBOR, JULY 31, 1846.

SPECIAL NOTICE.

All persons who receive this paper, and do not tend to be considered subscribers for the volume, and pay for it too, are requested to return it immediately, with their names and post-office written on the margin, directed, "Gem of Science, Ann Arbor, Michigan." When we say immediately, we mean without a single day's delay.

Such are the laws in relation to newspapers, that if a second number is taken from the post-office, the individual is responsible; and afterwards if he refuses or neglects to take it, it is considered prima facie evidence of intention to defraud.

Post Masters are requested to return all papers not taken from their office, with the name of the person, post-office address, and reason why not taken, or notify us in writing, as the law directs, in their official capacity. All who permit the paper to come to their office for two months, when it is not taken, must expect to pay for it themselves.

DEATH BAFFLED BY MAGNETISM is the title of an article which has appeared in the Gospel Banner. This article, we notice, has been copied from the above in several papers, and doubtless has been read by the advocates of magnetism with some interest. The paper in which it originally appeared, is published at Augusta, Me. The case is a remarkable one, and well authenticated.—The editor, Rev. Wm. A. Drew, states that he is acquainted with the operator, and knows him to be a credible man. The article is signed, Gardiner Philips, and dated, Albion, May 2d, 1846. The writer gives his name and residence, and the name of the person, place, and date, when and where he states the facts to have occurred. And what gives additional evidence of the truth of the statement is the fact that the case was reported in a religious paper published in the near vicinity. The writer states:

"That death has been prevented by Magnetism may seem to be a broad assertion, but the circumstances will warrant it. The case is that of Mrs. Knights of this town. Her disease was

spasms of severe distress and vomiting which continued without the intervention for twenty four hours cessation at any one time, for four weeks. Friday, 22d of January, was the last medical visit; she was given over by physicians, family, friends, and had come to the same conclusion herself. Friday night, Saturday, and Saturday night, until 9 o'clock she suffered a continual course of vomiting; but still life remained.

At this time the writer visited her, and having learned that no hopes were entertained of her recovery, he felt himself at perfect liberty to try the strength of magnetism, so far as his experience enabled him to go, fearless of censure from any source. She was magnetized, and thrown into a calm, childlike sleep, after being without sleep for 43 hours, nearly all the time in great distress and vomiting. The writer continued with her, and she rested well through the night. The day following she was greatly revived in body and mind, her distress having terminated. During the week she rapidly amended, and was at the date, quite well. She was magnetized as often as every day for seventeen days. Having for some time past been a convert to the faith of the therapeutic power of magnetism, as a remedial agent in the cure of disease and the alleviation of human suffering, and having tested it by my own experience, I am firmly convinced it is one of the greatest blessings ever revealed to man."

ANALYSIS OF THE FACULTIES. No. 6. 5. CONCENTRATIVENESS.

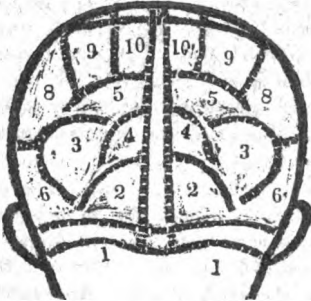
FUNCTION.—Mental continuity.

SMALL.—Will give but little continuity of feeling—mind will be wandering from one thing to another—without either connexion, or proper direction to any subject in particular; thoughts will be wavering, and even though other organs are large, the mind will be vacant—changeable, and the individual will be incapable of carrying out a mental process, a channel of reasoning, or of any steady and deep research.

FULL.—This size will give a usual degree of fixedness of mind upon any subject for research or contemplation; but even with this size, one will be disposed to versatility and liable to be diverted by surrounding objects, and circumstances may go far to make up, if not controls, the individuals character.

LARGE.—When this organ is largely developed with an organization corresponding, the mind will be steady, forcible, and strong. It will penetrate a subject as with Eagle-eye, and, directed in one channel, it will, with concentrated thought, scan the argument of an opponent down to a focus, and even fathom the very depths of mystery.

Its **NATURAL LANGUAGE** is indicated by a steady and penetrating expression of the eyes, a fixed, but a slight inclination of the head forward from perpendicularity, resulting from its effect upon, and connexion with the reasoning powers or reflective faculties.



LOCATION.—Above Inhabitiveness and below Self-Esteem—between the selfish and domestic organs; and the surface of the organ will be found at the end of a horizontal line drawn backwards from Causality, and Comparison.

The philosophy of its location not only exhibits, in part, the beauty of Phrenology, but it will be found to reflect the wisdom of its Creator. The organ is marked No. 5 in the above cut.

GENERAL REMARKS.—Some Phrenologists have attributed the function of this organ to Firmness; others have referred it to Inhabitiveness. But we are strongly inclined to the opinion, that it must have a separate existence; and facts go to support the correctness of its location.

AS TO ITS EXISTENCE.—Every observer of character, or student of Human Nature has not failed to observe persons who were persevering, resolute, and even liable to go to extremes, but who were fond of variety, and participate in the enthusiasm and gaiety of the world, shallow in their plans, fickle in their minds, dipping into every thing—good for nothing, and

accomplishes less than the persevering and resolute humming-bird, that flies from flower to flower.

One may have Firmness and participate with the giddy multitude; another will persevere with “a dozen irons in the fire” until he burns them all, still another will be ambitious, but do a little at this, a little at that—will be always busy and accomplishes little or nothing. Hence the utility of Concentrativeness in concentrating and directing the mind to proper uses, and its necessity in regulating the mind by regulating Firmness.

Again: Its function is not that of Inhabitiveness; which has reference to home and Country, it may give stability to Inhabitiveness, and regulate the social organs; still, it simply gives continuity of thought, without reference to the kind of thought or disposition. This brings us to remark,

AS TO ITS RELATION TO, AND INFLUENCE UPON OTHER FACULTIES.—The organ as before stated, lies between the domestic propensities and selfish sentiments, and resembles in form or shape outwardly, a kind of half circle, extending laterally, from the upper extremity of the organ, and downward on each side, some two inches and a half. We have no authority by which to class this organ with the selfish faculties, and to classify it with the domestic propensities would be equally as preposterous, for it acts upon, and with equal reference to, all the faculties of the mind. It seems to serve as a wedge, and fastens the feelings and the intellect and rivets the mind fast upon a particular subject or thing. This enables the philosophers to investigate nature’s laws, and to trace cause and effect, link after link—the metaphysician to trace an act of the will to its adequate cause and to unfold the mysteries of the “dome of thought.”

OF ITS INCREASE.—The organ may be cultivated by fixing the mind and keeping it fixed on one single subject, for a long time.

This may be accomplished by applying the mind to some constant employment, such as weaving, or any other business where there will be steady application. The force of the will may do much towards increasing it, but the force of circumstances in which one will be compelled to act, singly, and steadily, hour after hour, and day after day, will accomplish more.

IT MAY READILY BE DIMINISHED by pursuing a course already referred to—fly from thing to thing, get information here and there, but let it be a little of every thing : read a sentence here, and a paragraph there ; or, go into the merchantile business, where you will have a multitude of articles to attend to—a variety of things to do, in a moment, engage in the foolery and nonsense of the world, and you will be likely to diminish the organ as far as you choose. The caste and character of the whole American people, however, indicate a sufficient deficiency, so that it will not need be diminished, generally.

THE APPARENT CAUSE OF DEFICIENCY, NO doubt, may be referred to our defective systems of education. It is well known, that there is a great diversity of studies pursued in our common schools, in one half day ; a few moments are devoted to reading, a few more to spelling, grammar, arithmetic, geography, mathematics &c. &c. No sooner is the mind directed to, and properly concentrated upon, a particular subject, than it is called away to some transitory object. Hence a continual loss of time and gradual destruction of the faculties of the mind, which, when directed in one channel, should be kept in that channel, till rest becomes necessary. How many minds have been entirely spoiled by this gross neglect. When will society be so organized and attentive to the philosophy of mind as connected with matter, as to employ all the faculties in a proper way, and for the greatest good ? When will the public mind become awakened to this subject ! May God speed the day when Education and all endeavors to reform and perfect man will be waged in conformity to his natural laws.

MORAL OBLIGATION.

Reader, what are you doing for yourself and mankind ? You have a mind, and you have a body. Your body is mortal, your mind is immortal. The wheels of the great car of time are steadily performing their rounds and moving your bod onward to the grave, and your mind into eternity ! Your body must soon return to its native element, the dust ; and your mind—that inscrutable and ever soaring essence that can never become extinct or die, must be cultivated, expanded, and fitted for going into another existence—a world that is near at hand, even at your door. Are you going to be content

merely, with stuffing your body with that which cripples the mind, and renders you less qualified for doing your duty ! Will you swelter yourself with a showy mass of clothes on your back to the neglect of filling your head with knowledge, and the payment of your honest debts ?—Are you indifferent to the crimes (saying nothing of the long and black catalogue of secret wrongs) that are perpetrated in society ? Why are you so careful to lock up your house on leaving your home ? Scatter to the four winds the seeds of reform, which will be a *more sure* remedy than all the iron bolts you can procure.

But why are you complaining of ill health, pain in the head, back, or limbs, languid thoughts or fevered brain ? Look to, and regard the laws of health—of body and mind. Turn your eyes and see the amount of pain, immorality and misery, that is stamped upon society, that will be handed down to the rising generation, if it is not rooted out by the spread of good !

Reader, how much have you got to do in the short period of time allotted you in reforming yourself and society ? Do you feel willing to shut your eyes and your ears to the cries and sufferings of bleeding humanity ? Are you willing to do your part ? Can you enlist your neighbor and your friends in this cause ? God forbid that they should while away their time in consumable indifference to the woes and miseries of the world ! What man is there, whose heart is so case-hardened that he will be entirely forgetful of his duty, and the end for which he was created ? Yes, what man is there that would thinkingly stretch himself across the path of duty, and slumber on the wheels of time, till he wakes up in eternity ! For fear there may be some, let the thundering tones of unsullied truth be sounded in the ears of such, and awaken them to a work, for self, for man — for God.

DEATH OF POPE GREGORY XVI.

Those of our readers who are members of the Catholic Church, many of them, may not get the information sooner from any other source, of the death of Pope Gregory, than by its announcement in our paper. It is uncertain, who will yet be elected to fill the vacancy. It is understood, however, that there are five candidates in the field, whose chances are nearly equal—namely, Cardinal Micana, Cardinal Castracane, Cardinal Orioli, Cardinal Bonsoni, and another whose name is unknown.

*From the Better Covenant.***MUSINGS.**

It is the well subduing hour of twilight, and the soft zephyrs come in at the open casement,—soothing my feelings, and cooling my brow with their soft breath. Yet there is a sadness pervading me, and all things without, though beautiful, seem to join in this spirit; and as I gaze on the tranquil blue sky, and the beautiful objects of nature around me, I can weep even as a child.

I have just returned from the house of mourning. Another of the thousands that go down to the narrow house appointed for all the living, has been taken away in the midst of her bloom. She was a lovely creature, scarcely seventeen, with the flush of beauty on her cheek, the tint of red upon her lip, and the light of intelligence beaming from her eye. But the hue has left her lip, and the rose has fled from her cheek, and the light of her glorious eyes are darkened forever.—She was the joy of the family circle, and the star of her youthful companions, yet while her life was the sweetest, and her beauty yet in its freshness, she was snatched away from the earth, and laid in the cold, cold tomb. Beautiful creature; I see thee now in thy youth, as thou wert, the light and very life of the gay circle, thy bright eye glancing with fond hope, and the glow of beauty on thy face; but Death, relentless Death, has laid his hand upon thee, thou wert taken away ere yet thou hadst blushed into womanhood.

Ah! why is it that those we most love, those who possess the brightest gems of character, those who are inspired with some holy gift, are taken away from us, so suddenly, so ultimately? Why is it, that ere the glorious period of crowning

beauty, and genius, and virtue, arrives, it is cut off from our presence, and those that woke them to existence pass away forever? We know it is even so. My mind now reverts to one such creature who was the light of the youthful circle in which she moved, and the bright ornament of her class in school. There was always with her the same untiring ardor, the same unremitting attention, and the same smile upon her countenance. She is a creature I fear who ere long will pass away from our presence. The rose has departed from her cheek, and there is an unearthly look in her dark dark eye. I never could look upon her without a feeling of extreme melancholy, that she of such bright talents, and noble soul should sink in the fresh hour of youth. Alas the loved, the gifted, the beautiful must depart; it is as though they were not to be tainted by the corruptions of this world, and they pass away to the glorious abode of Angels, where they will exist, in everlasting beatitude, and pure as the seraphic world itself.

Some two or three Gems have been returned of the 5th number, from our subscribers, without first paying up *arrears*. They are holden for the volume, for after one receives a second paper from the office, and afterwards returns it, it is justly recognized by the law as a *wrong*.

The office of the Gem is removed from Crane's block, and is now the first room above Beckley & Foster's, store, below the Signal Office, (Lower Town.) Our removal has delayed our paper beyond its usual time.

Who will send us the needful?

LADIES' DEPARTMENT.

ORIGINAL.

SPEAK GENTLY.

BY MRS. M. D. WILLIAMS.

Speak gently. Oh ! that magic word
Has thrill'd through all my soul :
When nought but gentleness is heard,
How soon will love control.

Speak gently, there are none so bad,
But that some good remains ;
Know then, the soul most drear and sad
May gently be reclaimed.

Speak gently, thou most holy thought
That some have found the way,
The heart with wretchedness o'erwrought,
To soothe with love's kind sway.

Speak gently, kindness hath a charm,
The wandering to reclaim,
To check the impulse to do harm,
And win them back again.

Speak gently, let our watchword be ;
For harshness brings a spell
More sad, more drear, and dark to me,
Than is the funeral knell.

Speak gently, for affection dies,
And withers like the flower :
Hope, crushed and withered fallen lies,
Where harshness claims the power.

Speak gently then, if ye would have
Affection's sunshine dwell
Within the hearts of those we love,
A deep and living well.
Webster, July, 1846.

SELECTED.

ECONOMY OF TIME.

BY A LADY.

The value of time, and our obligation to spend every hour for some useful end, are what few minds properly realize. And those who have their highest sense of their obligations in this respect, sometimes greatly misjudge in their estimate of what are useful and proper modes of employing time. This arises from limited views of the importance of some pursuits, which they would deem frivolous and useless, but which are, in reality, necessary to preserve the health of

body and mind, and those social affections, which it is very important to cherish. Christianity teaches, that, for all the time afforded us, we must give account to God ; and that we have no right to waste a single hour. But usefully employed, as if it were devoted to labor or devotion. In employing our time, we are to make suitable allowance for sleep, for preparing and taking food, for securing the means of a livelihood, for intellectual improvement, for exercise and amusement, for social enjoyments, and for benevolent and religious duties. And it is the right apportionment of time to these various duties, which constitutes its true economy.

In making this apportionment, we are bound by the same rules, as relate to the use of property. We are to employ whatever portion is necessary to sustain life and health, as the first duty ; and the remainder we are to so apportion, that our highest interests, shall receive the greatest allotment, and on physical gratifications, the least.

The laws of the Supreme Ruler, when He became the civil as well as the religious Head of the Jewish theocracy, furnished an example, which it would be well for all attentively to consider, when forming plans for the apportionment of time and property. To properly estimate this example, it must be born in mind, that the main object of God, was, to preserve His religion among the Jewish nation ; and that they were not required to take any means to propagate it among other nations, as Christians are now required to extend Christianity. So low were they in the scale of civilization and mental development, that a system, which confined them to one spot, as an agricultural people, and prevented their growing very rich, or having extensive commerce with other nations, was indispensable to prevent their relapsing into the low idolatries and vices of the nations around them.

The proportion of time and property, which every Jew was required to devote to the intellectual, benevolent, and religious purposes, was as follows ;

In regard to property, they were required to give one tenth of all their yearly income, to support the Levites, the priests, and the religious service. Next, they were required to give the first fruits of all their corn, wine, oil, and fruits, and the first born of all their cattle, for the

Lord's Treasury, to be employed for the priests; the widow, the fatherless and the stranger. The first born, also, of their children, were the Lord's, and were to be redeemed by a specified sum, paid into the sacred treasury. Besides this, they were required to bring a freewill offering to God, every time they went up to the three great yearly festivals. In addition to this, regular yearly sacrifices, of cattle and fowls, were required of every family, and occasional sacrifices for certain sins or ceremonial impurities. In reaping their fields, they were required to leave unreaped, for the poor, the corners; not to glean their fields, oliveyards, or vineyards; and, if a sheaf was left, by mistake, they were not to return for it but leave it for the poor. When a man sent away a servant, he was thus charged: "Furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press." When a poor man came to borrow money, they were forbidden to deny him, or take any interest; and if, at the sabbatical, or seventh year, he could not pay, the debt was to be cancelled. And to this command, is added the significant caution, "Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord, against him and it be sin unto thee. Thou shalt surely give, him," "because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto." Besides this, the Levites were distributed through the land, with the intention that they should be instructors and priests in every part of the nation. Thus, one twelfth of the people were set apart, having no landed property, to be priests and teachers; and the other tribes were required to support them liberally.

In regard for the time taken from secular pursuits, for the support of religion, an equally liberal amount was demanded. In the first place, one seventh part of their time was taken for the weekly Sabbath when no kind of work was to be done. Then the whole nation were required to meet, at the appointed place, three times a year, which, including their journeys, and stay there, occupied eight weeks, or another seventh part of their time. Then the sabbatical year, when no agricultural work was to be done, took another seventh of their time from their regular

pursuits, as they were an agricultural people.— This was the amount of time and property demanded by God, simply to sustain religion and morality within the bounds of that nation.— Christianity demands the spread of its blessings to all mankind, and so the restrictions laid on the Jews are withhold, and all our wealth and time, not needful for our own best interest, is to be employed in improving the condition of our fellow-men.

In deciding respecting the rectitude of our pursuits, we are bound to aim at some practical good, as the ultimate object. With every duty of this life, our benevolent Creator has connected some species of enjoyment, to draw us to perform it. Thus, the palate is gratified, by performing the duty of nourishing our bodies; the principal of curiosity is gratified, in pursuing useful knowledge; the desire of approbation is gratified, when we perform benevolent and social duties; and every other duty has an alluring enjoyment connected with it. But the great mistake of mankind has consisted in seeking the pleasures, connected with these duties, as the sole aim, without reference to the main end that should be held in view, and to which the enjoyment should not be made subservient. Thus, men seek to gratify the palate, without reference to the question whether the body is properly nourished; and follow after knowledge, without inquiring whether it ministers to good or evil.

But, in gratifying the implanted desires of our nature, we are bound so to restrain ourselves, by reason and conscience, as always to seek the main objects of existence—the highest good of ourselves and others; and never to sacrifice this, for the mere gratification of our sensual desires. We are to gratify appetite, just so far as is consistent with health and usefulness; and the desire for knowledge, just so far as will enable us to do good by our influence and efforts; and no farther. We are to seek social intercourse, to that extent, which will best promote domestic enjoyment and kindly feelings among neighbors and friends; and we are to pursue exercise and amusement, only so far as will best sustain the vigor of body and mind. For the right apportionment of time, to these and various other duties, we are to give an account to our Creator and final Judge.

Instead of attempting to give any specific

rules on this subject, some modes of economising will be suggested. The most powerful of all agencies, in this matter, is, that habit of system and order, in all our pursuits, which has been already pointed out. It is probable, that a regular and systematic employment of time, will enable them to accomplish thrice the amount of labor, that could otherwise be performed.

Another mode of economising time, is, by uniting several objects in one employment.—Thus, exercise, or charitable efforts, can be united with social enjoyments, as is done in associations for sewing, or visiting the poor. Instruction and amusement can also be combined. Pursuits like music, gardening, drawing, botany, and the like, unite intellectual improvement with amusement, social enjoyment, and exercise.

With housekeepers, and others whose employments are various and desultory, much time can be saved by preparing employments for little intervals of leisure. Thus, some ladies make ready, and keep in the parlor, light work, to take up when detained there; some keep a book at hand in the nursery, to read while holding or sitting by a sleeping infant. One of the most popular female poets of our country very often shows her friends, at their calls, that the thread of knitting never need interfere with the thread of agreeable discourse.

It would be astonishing, to one who had never tried the experiment, how much can be accomplished, by a little planning and forethought, in thus finding employment for odd intervals of time.

But, besides economizing our own time, we are bound to use our influence and example to promote the discharge of the same duty by others. A woman is under obligations so to arrange the hours and pursuits of her family, as to promote systematic and habitual industry; and if, by late breakfasts, irregular hours for meals, and other hinderances of this kind, she interferes with, or refrains from promoting regular industry in, others, she is accountable to God for all the waste of time consequent on her negligence.

The mere example of system and industry, in a housekeeper, has a wonderful influence in promoting the same virtuous habit in others.

There is safety in duty.

EDITORS' TABLE

The January, February, March, April, May, June and July numbers of the Phrenological Journal are before us, filled with the most useful information. They are amply embellished with interesting cuts, and have strong claims upon the community in which we move. We hope Mr. Fowler, the editor, may be amply remunerated for his indefatigable labors in reforming an intelligent, but immortal world.

THE TRUE TOCSIN we shall always take pleasure in finding on our table. It is one of the best papers we have on our exchange list. Those wishing to subscribe for the Tocsin will do well to forward one dollar, for which you will receive one volume of the Alphadelphia Tocsin, and one volume of the True Tocsin. Who will not improve this opportunity of getting so much reform for one dollar? Address, "Tocsin, Mich." Specimen numbers may be seen at this office.

THE TREASURY OF HISTORY, comprising a general introductory outline of universal history, ancient and modern, and a series of separate histories of every principal nation that exists, their rise, progress, and present condition, &c. &c.—By Samuel Maunder, Author of the "Treasury of Knowledge," "Biographical Treasury," "Literary and Scientific Treasury," &c., including the History of America, Edited by John Inman, Esq.

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DANIEL ADEE, Publisher.

107 Fulton street, New York.

THE THOMPSONIAN.—The first and second numbers of the eleventh volume of this Semi-Monthly work edited by Abiel Gardner, and published at Poughkeepsie, N. Y., for one dollar a year, or at the rate of five dollars for six copies, is received. It appears to be a standard work in the Thompsonian practice. In it the Hydro-pathic and Homoeopathic systems are discussed at some length, and physicians of either class would be benefitted by the information it would impart.

New England MEDICAL ECLECTIC, and Guide to Health, devoted to electrical medical science, is another sterling work, edited and published by Calvin Newton, M. D. Worcester, Mass., Semi-Monthly, for one dollar a year, in advance. Five copies, for four dollars.

TO CORRESPONDENTS.

"Duties of the Young," from G. F. H., is entitled to a reading. "Music" is good. Its notes will be sounded in due time. "Mind," shall have its influence upon our readers at a proper period.

Miss R. M. M., of Maryland, is entitled to our thanks for her excellent poetical article on "Science." It would afford us pleasure to enter her name on our list of regular correspondents.

Dr. W's. article from Detroit shall have a place in our next. It is rather marked for its opposition to Hydropathy, but it may call out discussion, and lead to favorable results.

The Tribune reports sixteen deaths in New York city from excessive heat. Several deaths in the harvest field have occurred in different parts of our state.

Men are like Tigers; because—they not only kill each other, but they gnaw upon the flesh of other animals.

At a meeting of the members of the Wyoming Co. Teacher's Institute, held at Warsaw, N. Y., we notice by a Catalogue with which some friend has favored us, the following resolution was unanimously adopted.

Resolved, That proper education is the full development of every faculty of man—physical, moral, and intellectual—and that any system of instruction short of this, FAILS to accomplish the desired object.

A lad in Fayette Co., Tennessee, recently died from the sting of a Locust. A lady in Uniontown Pa., was stung, but recovered after much suffering.

REMITTANCES RECEIVED.

D W C Leach, Hon Judge Buckland, Capt D Tyler, J Crawford, C C Nichols, Edward Seaton, John Brady, J B Owen, Warren Brown, Tho's Maynard, Orren Cole, Miss Mary Whiffin, Miss E Knott Miss L Stephens Miss C O'Toole.

BUFFALO—We noticed quite a stir in the Court House yesterday, as well as throughout the city, growing out of the proceeding against the retailers of liquor. A large number of complaints were entered and indictments found, against every description of retailers, taverns, groceries and recesses. If all who have been selling are indicted, and stand trial, the court will be occupied several days in their disposal.—*Buff. Pilot.*

JOHN BUNNELL was executed last evening at Schenectady, for the murder of one Sonburger, in Schoharie County.—He died a dreadful death. Life not being extinct until 20 minutes after the bolt had been withdrawn from the drop.—*Pilot.*

From last Friday noon to Saturday evening, the Coroner of the city of New York had been called to report on 37 cases of death by the heat of the sun in that city.—*Pilot.*

DIED,

In Ann Arbor, on the 25th inst., Mr. JOHN ORIS, in the 21st year of his age.

Short and painful was the illness that hurried him to the tomb. Death was clothed in sack cloth, accompanied with deep mourning, when our young friend was laid in the earth's cold bosom. Passionless, pale and lifeless his body now sleeps with the great dead. The sound of mirth now falls cold upon the hearts of his surviving relatives and friends. To them it seems like bitter mockery, to see even a smile amid the dark shades of death and decay. May these heavy waves of adversity and deep reflections, bring them into a closer walk with God, with whom the spirits of the dead now live in the spirit world.

S. MILES.

Liberty is to the collective body, what health is to every individual body. Without health, no pleasure can be tasted by man—without liberty, no happiness can be enjoyed by society.

Poet's Corner.



ORIGINAL.

A DREAM.

BY E. C. SCHELLHOUS.

I dreamed I saw an aged man
Whose locks were thin and gray,—
With faltering steps, "alone," he said,
"I lead my lonely way."

Father, said I, where is thy home,
Why dost thou wander here?
Hast thou no friend on earth? I said—
He answered with a tear.

Speak father, speak, why does that tear
Steal down that furrowed cheek?
Why dost thou wander from thy home,
Why are thy limbs so weak?

"Rest here a while," the old man said,
"And I will tell thee now
Why these locks are bleached with time
And clouded is my brow."

"You see yon sun rise in the East?
How lovely, and how clear!
I've watched his sitting in the West
Full many a lovely year.

"And now like him, when I shall fall—
And rise to greet the morn,
My weary limbs, they then shall rest,
And mingle with the earth alone.

"I was like thee, once gay, my son,—
Sweet pleasure filled my heart;
But Oh! my course on earth is run;
My soul will soon depart.

"The path of life is filled with care,
Tho' all looks fair and bright,
The fancied joys of life I found
Were transient in their flight.

"My son, seek truth, while life remains,
For youth will soon pass by,
And Oh remember every hour,

That thou wilt surely die.

"Remember years, how swift they fly!
And silent steal away;
And all that's left of beauties power,
Like flowers, will fade away.

"'Tis but a day since I was young,
When I was smart and free—
While wandering though the maze of life,
Said I, there's peace for me.

"Yes, peace for me, there is on earth—
I sought the banquet hall,
I danced, I sung each hour away,
'Till Conscience, smothered, tell.

"I once had friends, but they are gone;
I lonely then did mourn—
Come back, come back, alas! I cried,
They never can return.

"I looked for joy in manhood's prime
When youth had passed away;
I sought for peace, till conquering time
Hath bleached my locks so gray.

Farewell, my son! go thou—be wise,
Trust not for peace below—
Tho' future days look fair and bright,
Full many a tear must flow."

He took his staff and trudged along,
His bended form full low—

* * * * *

The dream was past; I saw no more;
No more I wished to see,
But Oh! the lesson I have learned—
May it be one for me.
Fort Pleasant, Mich., 1846.

THE "GEM OF SCIENCE" is published Semi-Monthly, by SANFORD & BROTHERS, at ONE DOLLAR per annum in *advance* 25 cents will be added for every quarter's delay No papers will be discontinued till all arrears are paid, except at the option of the publishers.

Twelve copies will be sent to clubs on the reception of Ten Dollars; or Twenty copies for Fifteen dollars; or Fifty copies for 25 dollars.—Agents will be entitled to every seventh copy—Names of subscribers and their post offices should be distinctly written.