

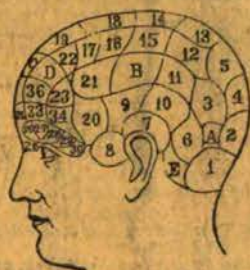
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# The Illustrated Annual

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## PHRENOLOGY AND

## PHYSIOGNOMY.

# 1875

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To see ourself as ithers see us

It wad frae monie a blunder free us,  
And foolish notion."

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1875	S	M	T	W	T	F	S		1875	S	M	T	W	T	F	S	
						1	2							1	2	3	
Jan.	3	4	5	6	7	8	9		July	4	5	6	7	8	9	10	
	10	11	12	13	14	15	16	11		12	13	14	15	16	17		
	17	18	19	20	21	22	23	18		19	20	21	22	23	24		
	24	25	26	27	28	29	30	25		26	27	28	29	30	31		
	31																
Feb.		1	2	3	4	5	6		Aug.	1	2	3	4	5	6	7	
	7	8	9	10	11	12	13	8		9	10	11	12	13	14		
	14	15	16	17	18	19	20	15		16	17	18	19	20	21		
	21	22	23	24	25	26	27	22		23	24	25	26	27	28		
	28							29		30	31						
Mar.		1	2	3	4	5	6		Sept.				1	2	3	4	
	7	8	9	10	11	12	13	5		6	7	8	9	10	11		
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	28	29	30	31				26		27	28	29	30				
Apr.					1	2	3		Oct.	3	4	5	6	7	8	9	
	4	5	6	7	8	9	10	10		11	12	13	14	15	16		
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	18	19	20	21	22	23	24	24		25	26	27	28	29	30		
	25	26	27	28	29	30		31									
May		2	3	4	5	6	7	8	Nov.			1	2	3	4	5	6
	9	10	11	12	13	14	15	7		8	9	10	11	12	13		
	16	17	18	19	20	21	22	14		15	16	17	18	19	20		
	23	24	25	26	27	28	29	21		22	23	24	25	26	27		
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June			1	2	3	4	5		Dec.				1	2	3	4	
	6	7	8	9	10	11	12	5		6	7	8	9	10	11		
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	27	28	29	30				26		27	28	29	30	31			

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1875

ANNUAL  
OF  
Phrenology and Physiognomy.  
NEW SERIES, FOR 1875.

30 JAN 3 1886

THERE is progress in the world, progress most marked in its developments in science and art. Since the publication of our last ANNUAL there have been further announcements by experimentalists in England, France, and Germany that the brain and nervous system subserve in their different parts different functions of activity, and though the vivisections of Ferrier, Broca, Hitzig, Sequard, and others contribute mainly to—and can scarcely do more than contribute to—our stock of information concerning the relation of nerve and brain fiber to muscular movement, yet the special correlation of particular nerve-centers to particular movements, so abundantly demonstrated, is another fresh and powerful evidence of the truth of the phrenological system. When a man like the eminent Dr. William B. Carpenter, whose opinions in human physiology are received as authority in Europe and America, and who had so long opposed the doctrines of Gall, Spurzheim, and Combe, felt himself compelled, by the experiments of Prof. Ferrier, to yield his position of an inflexible opponent, and acknowledge that, after all, Phrenology has much to sustain its claim to scientific recognition, we can say truly there has been progress in mental science, and the world is gaining much of the best wealth which can be acquired—self-knowledge. Prof. Huxley, in his lecture delivered in Belfast, Ireland, on the nervous or mental life of animals, declared his belief that they were but “conscious machines,” or, in other words, their actions were instinctive. To use his own words—

“When we talk of the lower animals being provided with instinct, and not with reason, what we really mean is that, although they are sensitive, and although they are conscious, yet they do act mechanically, and that their indifferent states of consciousness, their sensations, their thoughts (if they have them), their volitions (if they have them), are the products and consequences of the mechanical arrangements.”

This view is in accordance with the old teachings of Phrenology, that instance which he brought forward of the French soldier who had been shot in the left parietal, or side bone, of the head, whose hospital life exhibited the phenomena of double consciousness, the abnormal state being the instinctive or mechanical one which he is an inveterate thief, is so directly in confirmation of phrenological principles that the professor could scarcely have made a better selection in their behalf.

All this is most encouraging to the friends of Phrenology of human improvement, and bids us all to look forward to further and still greater developments.

The enlarged and improved form in which the ANNUAL for 1851 appeared was warmly received by the reading public at home and abroad, so that the publisher felt abundantly compensated for extra labor and expense of its preparation, and assured of the propriety of continuing such enlargement in future years. An important consideration enters into this measure which may be appropriately mentioned here. Phrenology has a large constituency in America and Great Britain among that numerous class of intelligent people whose restricted circumstances preclude even the purchase of a year's subscription of a magazine like the *Phrenological Journal*. To such the ANNUAL is a boon. With it and such occasional glimpses as they can obtain of other scientific literature, they maintain a fair knowledge of the subjects so interesting to them. These people are practical by nature and necessity, and what they gain from book or periodical they apply in their daily life, and so are active agents in their spheres in sowing healthful information. To the efforts of these quiet, earnest workers the world is mainly indebted for the wide distribution of the great fundamental principles which govern life, individual and social, moral, intellectual, and physical.

While we know that the ANNUAL is warmly welcomed by them, we are none the less solicitous that in matter and form it shall be such as to merit the attention of the more fortunate in society and conduce to their instruction and substantial benefit.

## TWENTY YEARS HENCE.

Forty years ago the study of mind, according to the doctrines of Gall and Spurzheim, in this country was scouted and opposed. Since that time a generation of men have come forward and looked into the subject of Phrenology, examined its merits, and tested its practical application to education and to business, and have adopted it as a truth. That larger generation, now in the schools, will be, in twenty years, in a position to hold the rudder of opinion and conduct the affairs of the nation. As a general thing, it takes two generations of men to secure the adoption of a new truth, especially if that truth tends to affect old opinions of mind, motive, moral responsibility, and education. It took more than two generations to bring about the general acceptance of the teachings of Copernicus and Galileo with reference to the motions of the planetary system, and even to-day there are some men of intelligence, even in England, who contend stoutly that the earth is flat, and not a globe. It took a generation and more for the scientific world to accept Harvey's theory of the circulation of the blood.

Objections are raised against Phrenology, but most of them are older in their origin than the men who now prefer them, and have been answered before they were born. But, as every generation has to learn the multiplication table for itself, it also inclines to raise the objections of its fathers and grandfathers, and so they must needs be answered and re-answered. Still there are fewer objections made than formerly.

Eminent anatomists and physicians who for years entertained strong antipathies to the doctrines of Phrenology, are beginning, by their own experiments, to prove that the different parts of the brain are devoted to different mental functions. The apparent readiness with which old opponents of Phrenology accept these announcements and take occasion to give them publication and indorsement, is at once amusing and encouraging to us.

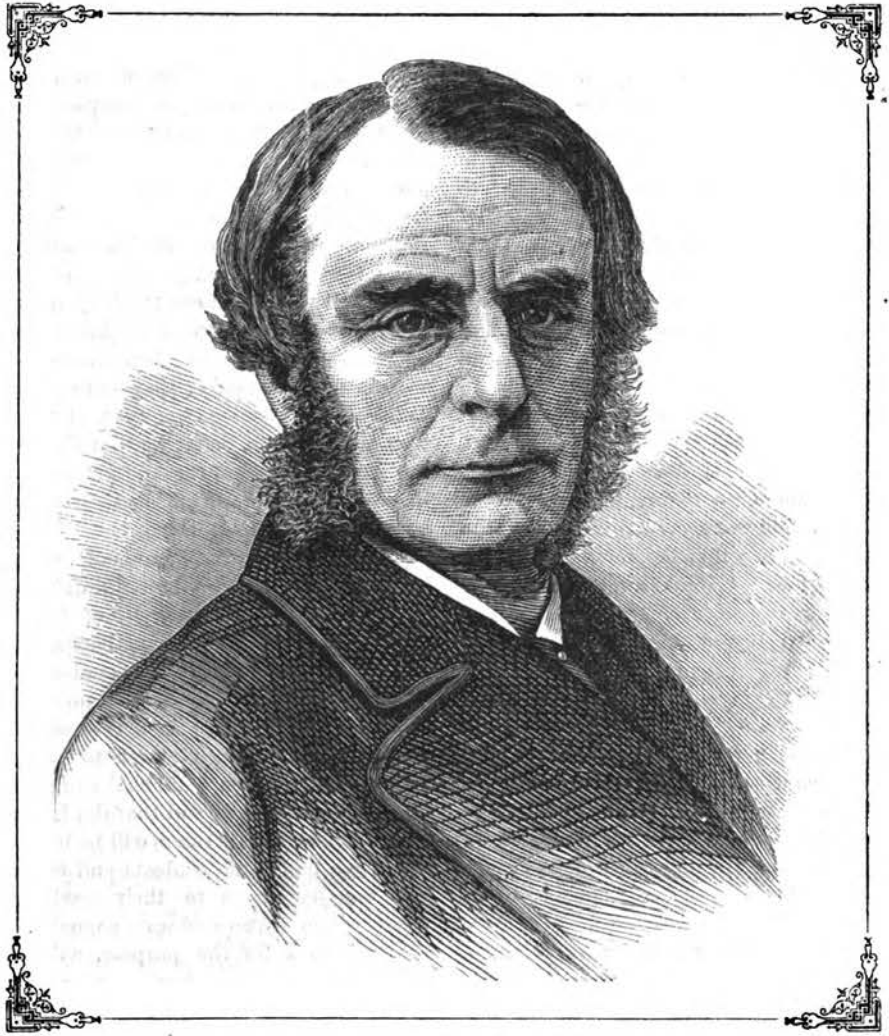
If men would read the PHRENOLOGICAL JOURNAL, or any good work on the subject of Phrenology, they would find these apparently new discoveries set forth in language clear and explicit. The education of young men in college having been chiefly conducted by old men, who are either averse to or past accepting new ideas, and who think that anything which they do not know is not worth knowing, has been one serious obstacle to the progress of phrenological truths in the higher walks of intelligent society. In many colleges, as we know from personal communications, young men have tried, by discussion and otherwise, to force the subject upon the attention of their instructors, and, in most instances, they were simply snubbed. A portion, however, of every class leave college, believing that Phrenology is true, in spite of the cold water which the venerable president and professors have sought to throw over it.

There are tens of thousands of families, in the land to-day whose children are growing up with the impression, derived from their parents and from books, that Phrenology is as true as Chemistry or Astronomy, and, if they hear an objection to its truth, they open their eyes widely. When these young people come to manage schools and fill pulpits and chairs in medical and other colleges, and that day is coming, phrenological lecturers will be invited to college halls, and students and faculty will together listen to their teachings. Those whom we now educate annually, in classes formed for the purpose, will, we believe, twenty years hence, occupy the honored posts of public instructors in the true mental philosophy. Twenty years hence, moreover, we doubt not, some colleges, at least, will have professors of mental philosophy who will teach it on phrenological principles.

Some of our own students are carrying these great truths to the remotest parts of their own country, and are lecturing with honor in the Old World. There is no ex-

clusiveness in this field. Phrenology, like its great subject the mind, will not bear restriction, and cordially invites men and women of talent and culture to prepare

themselves for a field of effort at once comprising the broadest philanthropy, the highest Christianity, and the widest usefulness.



THE REV. CHARLES KINGSLEY.

THE excellence of this gentleman's type of organization is apparent in the portrait. The brain is grandly developed, especially in the parts relating to moral, intellectual, and esthetic life; and in those striking features are the evidence of strength, earn-

estness, and deep feeling. Canon Kingsley has been known in the literary world for many years, his publication of "Alton Locke," in 1850, giving him at once a high reputation as an author, although he had drawn some attention in England



previously by some briefer publications of a religious caste. He was born in Holne, Devonshire, June 17th, 1819; was highly educated, and at first entered into training for the law, but after a few months entered the ministry of the Established Church.

Since 1844 he has occupied the living of Eversley, in Hampshire, a cosy rural parish. An energetic minister in the administrations of his charge, he has combined most successfully his duties as a parish priest with literary labors. In England he is known as one of the chief lights of the Church, in which he has attained the respectable eminence of a cathedral canon. Distinguished as one of the most liberal as well as forcible and eloquent of her preachers, connected with that branch of the Church which, calling itself "Broad," has for its leaders men like Dean Stanley and Bishop Temple, Kingsley is also a Liberal in politics, and has more than once appeared as the zealous defender of that bugbear of English Tories, the trades-union movement. He has interested himself in the economic questions regarding the relations of capital and labor, and in all the great social problems of the age. He is fearless in his advocacy of many reforms which more conservative clergy oppose. Far from taking refuge from the aggressions of science behind dogmas and blank

denial, he has boldly welcomed the modern scientists as "gallant and honest men," and has declared that between real religious and scientific truth there can be no final discrepancy. Descended from a stalwart Puritan stock—the Kingsleys of Delamere, who stood almost alone among the wealthy gentry of Cheshire in defense of the Parliament and the Commonwealth—there is much of Puritan vigor, straightforwardness, unpretentious courage, and steadfastness in his own career as a Churchman and as a writer. Canon Kingsley, besides his novels, the best known of which, perhaps, are "Alton Locke" and "Hypatia," has written many pamphlets and lectures on a wide variety of subjects, his first contribution to literature being a poetical drama, entitled "The Saints' Tragedy." His last literary work is a description of a visit to the West Indies, "At Last."

His creations are pure and fresh, and so full of excellent lessons that, in moral qualities, at least, there is no living novelist his superior.

During his long visit in America in 1874, he received the cordial appreciation of our people wherever he went, for they have always cherished a high respect for the noble qualities of Mr. Kingsley as a man and for his great ability as an author.

---

## THE CHEERFUL FACE.

---

NEXT to sunlight of heaven is the sunlight of a cheerful face. There is no mistaking it, the bright eye, the unclouded brow, the sunny smile—all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us at once out of the arms of despair; out of the mists and shadows, away from tears and repining, into the beautiful realms of hope. One cheerful face in a household will keep everything bright and warm within. Envy, hatred, malice, selfishness, despondency, and a host of evil passions may lurk around the door, they may even look within, but they never enter

and abide there—the cheerful face will put them all to shame and flight.

It may be a very plain face, but there is something in it we feel, we can not express, and its cheerful smile sends the blood dancing through our veins for very joy. We turn toward the sun, and its warm genial influence refreshes and strengthens our fainting spirits. Ah, there is a world of magic in the plain, cheerful face! It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little one that we nes-

tle upon our bosom or sing to sleep in our arms with a low, sweet lullaby; but it is such a bright, cheery face! The scintillations of joyous spirits are flashing from every feature. And what a power it has over the household, binding each heart together in tenderness and love and sympathy! Shadows may darken around us, but somehow this face ever shines between, and the shining is so bright that the shadows can not remain, and silently they creep away into the dark corners, where the cheerful face is gone.

It may be a wrinkled face, but it is all

the dearer for that, and none less bright. We linger near it, and gaze tenderly upon it and say, "God bless the happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when the sweet face is gone.

And after it is gone how the remembrance of it purifies and softens our wayward nature! When care and sorrow would snap our heart-strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way less heavy. As is the spirit, mind, disposition, so are the features.

## OUR EYES;—(WITH ILLUSTRATIONS.)

### HOW THEY DIFFER, AND WHAT THEY SIGNIFY.

True mirror of the soul! No thought can form  
Ere its mute language in thy glance we trace,  
Whether the smile of love or wrathful storm  
Of hate. Bright fountain of the desert face  
Yielding the living sparkle! sleepest thou,  
And naught sheds radiance on the barren brow.  
But lo, thy luster wakens! beaming now  
With life, the heart's thronged inmates flit by turns  
Through thy resplendent realm. Within thee burns  
Genius in dazzling fire. Joy sheds its glow;  
Sin casts its glare, and frown the clouds of woe.  
Apollo's gaze follows the flashing dart;  
The gladiator's dying glance droops low,  
Symbol of truth art thou! quick torchlight of the heart.—*A. B. Street.*

THE eyes minister to sight, that most important of the senses, which bring us into communication with the physical world: and not only do they subserve this property of human intellect, but they also constitute a medium for the external expression of "the thoughts and desires of the heart." This expression in its numerous phases is the most easily learned and understood by all classes of mankind. Many of these phases, indeed, need no interpretation, but are instinctively comprehended by the civilized and savage among men, and by even brutes.

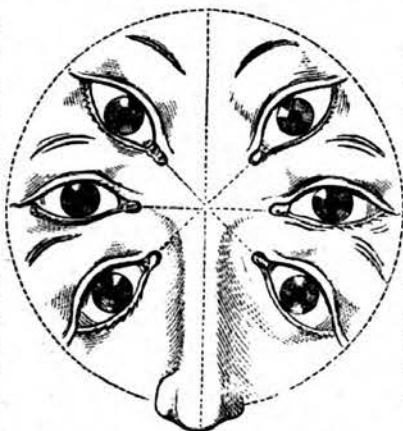


Fig. 1.—RELATIVE POSITIONS OF EYES.

As a vehicle for transmitting thought or intelligence, it is most facile. The questioning eye, the "look that answers 'Yes,'" the stern gaze that says so plainly "No," have no need of the lips to act as their interpreter. The dog reads his master's wishes in his eyes, and hastens to obey the command before it goes forth.

All comprehend and acknowledge the power that speaks in the flaming eye, that inspires terror in the guilty and fresh courage in the virtuous; in the commanding eye that compels awe and prompt obedience; in the "look that speaks volumes"

when the tongue fails to express the fast-thronging thoughts and emotions. As a natural organ of language, the eye may express all the nobler emotions of the mind; so, also may it be made the servant of baser uses. The look of coarse insolence, the leer so expressive of a brutal mind, the insinuating glance that hints more than the lips dare utter, are some of the forms of the lower language of which the eyes are susceptible.

How much of pathos can be indicated by the eye! how much entreaty? and how much more potent, often, the silent, reproofing glance than any words that could be uttered! Before the calm gaze of the truthful eye, effrontery stands abashed, falsehood and deceit, stripped of their pre-



Fig. 2—STRAIGHT, OR HORIZONTAL.

tensions, shrink back in confusion, while anger and strife are subdued.

Emotions are best interpreted by the eye. The staring eyes of speechless terror, the rolling eyeballs of frenzy, the gaze of despair, the fiery eye of anger, the pleading gaze of entreaty, the rapt gaze of adoration, the soft, tender glances of love, the sweet regard of sympathy, the tearful look of grief, the fiendish glare of hatred, the dancing eyes of delight, and the laughing eye of mirth, are all more eloquent than words.

Lack of interest or absent-mindedness are betrayed by the eye, though the ear may be to all appearance intently given to a subject under discussion, and the attitude that of attention. The repellant stare of

the fashionable "cut-direct" owes its power to wound to the intentional suppression



Fig. 3—UPWARD OBLIQUE.

of all feeling except that of supreme indifference to the person "cut." The blank gaze of imbecility tells as plainly of the absence of thought as the former of the absence of feeling.

WHAT THE EYE BETRAYS.

While the lips may dissemble, the eye rarely, if ever, deceives. So, those whose purposes and designs are evil, and who wish to conceal their real feelings and intentions, veil their eyes as much as possible, lest their expression should betray them. Hence, an eye habitually half-closed, or one that persistently avoids meeting the gaze of others, is generally regarded with distrust and aversion.

PHYSICAL CHARACTERISTICS.

As may be seen in the illustration at the



Fig. 4—DOWNWARD OBLIQUE.

head of this article, eyes may be divided with reference to position into—

Straight or Horizontal,  
Upward Oblique,  
Downward Oblique.

The first type is common among the civilized races. The second is seen in its per-



Fig. 5—LARGE EYES. Fig. 6—SMALL EYES.

fection only among Oriental nations, and is familiarly illustrated in the domestic cat, in which it is a very marked feature. Whether there be points of mental resemblance between the Chinaman and the cat, of which he is said to be very fond, we will leave for the reader to determine. The third is not unfrequently met with among representative men and women who exercise great influence in their day and generation. It imparts to the countenance an expression of enthusiasm, such as we would expect in moral reformers and progressionists.

Size with the eye, as with the brain, is generally conceded to be a measure of



Fig. 7—PROMINENT—LANGUAGE. Fig. 8—PROTUBERANT—OBSERVATION.

capacity. A large eye, has a wider range of vision, as it unquestionably has of expression, than a small one. A large eye will take in more at a glance, though perhaps with less attention to detail, than a small one. Generally speaking, large eyes see things in general, and small eyes things in particular. The one sees many things as a whole, considering them in a philosophical or speculative way, often seeing through and beyond them; the other sees fewer things, but usually looks keenly into them, and is appreciative of detail. Some

eyes, however, look at everything and yet see nothing.

#### PROMINENCE.

Fullness of the eye, causing a bulging of the lower eyelid, is the well-known sign of Language. Persons with this sign large have not only a speaking eye, but also a speaking tongue; whereof their fellows do not long remain in ignorance. A general projection or fullness of the eye above and below, which brings the eyeball forward on a line with the face and eyebrow, denotes the quality of physical perception, or the capacity to see quickly whatever appears upon the surface of things. A person with such an eye, on entering a room



Fig. 9—DEEP-SET—ANALYSIS.

for the first time, would note rapidly the shape, size, arrangement, and general appearance of the different articles of furniture in it, the color of the walls, curtains, etc.; take in with equal facility the features, the color of eyes and hair, size, and appearance of any persons who might be present. In looking at a picture such a person would at once incline to examine the details of color, number, grouping, at-



Fig. 10—IRREGULAR EYES.

titude, and costume of the figures composing it. Such people, however, with al-

their close powers of vision, are eminently superficial in their seeing, rarely looking deeper than the surface of things.

Entirely opposite, in every respect, is the apparently deep-set eye, looking out from beneath projecting eyebrows. Such an eye sees deeply into things; beneath and beyond effects the owner sees causes and

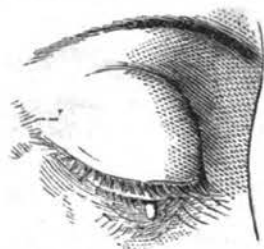


Fig. 11—DOWNCAST—PENITENCE

perceives motives; he is given to that scrutiny which appreciates the relations, harmony, and constitution of the subjects examined.

ATTITUDE.

The pervading tone of the character is readily perceived in the habitual posture of the eye. Thus, the uplifted eye denotes prayerfulness, the eyes of the devout being always raised when in prayer; the downcast eye, whose glances ever modestly seek the earth, is significant of humility. Rapture throws the eyes obliquely upward, while wonder imparts the downward oblique attitude.

VARIOUS EXPRESSIONS.

Among those which may be briefly noted here are—

Good,	Strong,
Bad,	Feeble.

Among the forms of eyes which bear the impress of mental characteristics which



Fig. 12.

UPRAISED—PRAYERFUL.



Fig. 13.

OBLIQUE—ADMIRATION.

could be enumerated under the first class are those frank, open, lustrous eyes, whether wide-awake and sparkling, or thought-

ful and dreamy, which belong to a pure, earnest soul in a well-organized body. Evil passions may, at times, kindle in them, temporarily, the light of darker fires; but their habitual expression denotes the activity of gentle, noble emotions; and we meet far oftener, in such eyes as these, the soft beams of pure and elevated feeling than the sharp gleam of anger or the dark looks of sullenness and discontent.

The next sort comprises those *dark* eyes—not dark from color, but from the dark thoughts and feelings which look through them. With lids more inclined to close than to open—generally about half-shut—sometimes only permitting a gleam of the eye to be visible between their edges; their uncertain glances baffle our attempts to read their language, and render us suspicious and fearful. Such eyes indicate lack of integrity, and often depraved passions



Fig. 14—FRIGHT—TERROR.

—sometimes of the worst. They are the sign of an ill-regulated mind, and of a body as greatly demoralized.

Then there are eyes whose prevailing expression, from first to last, is that of power. They indicate great capacities for good or evil. Whatever feeling animates them is expressed strongly. They love and hate with equal intensity. Eyes which possess this characteristic to the fullest degree are *born* to command. There is a magnetism about them, a controlling force which few can resist. Such eyes as these Webster, Clay, Chatham, and other great men possessed, and were always remarked where-

ever they moved. Among women of note the Countess of Huntington may be mentioned as possessing such eyes.

There are mild, soft eyes whose expression, without being powerful, is far from being at all weak. There are, however, eyes whose every glance is characterized by feebleness of expression, while their

beautiful forms. Other eyes are like dark pools, under overhanging rocks, whose gloomy depths are suggestive of treacherous whirlpools and lurking monsters. Others, again, are like the sea, troubled, mysterious, and often incomprehensible, wherein we let down the line not knowing what we shall bring to the surface. Others,



Fig. 15—STRONG.



Fig. 16—WEAK.



Fig. 17—FRANK.

vision may be excellent. They lack decision and distinctness of character. Contrary emotions are expressed so feebly that it is hard to distinguish one from the other; so that it often appears as if these eyes

still, are like snallow streams, whose transparency only reveals their emptiness. There are some eyes, too, which seem to lack the quality of transparency in a remarkable degree. Without depth or brilliancy, utterly unresponsive, they look like colored marbles more than anything else.

#### AGE,

unless accompanied by disease, while it works its will upon the surroundings of the eye, affects that organ itself less than any other feature. The vigorous, piercing eyes of the young man not unfrequently look out from beneath eyebrows white with the snows of many winters. Where either mind or body has been misused, however, the eyes are the first to suffer, and in old age tell the story of an ill-spent



Fig. 18—EARNEST—COUNTESS OF HUNTINGDON.

possessed no distinctive expression. Such eyes indicate feebleness of intellect, and general apathy. They are often dubious in color, comparatively lusterless, often dim and watery, sometimes resembling those of a fish. They who possess such eyes have little self-control or steadiness of principle.

Most eyes are more or less *transparent* in their character, some much more so than others. To look into some eyes is like gazing into the depths of a clear lake, whose placid surface reflects only beautiful images, and whose depths reveal only sparkling sands and snowy shells and pebbles, like pure thoughts, in a variety of



Fig. 19—VINDICTIVE.

life. Generally speaking, the eye has a tendency to sink deeper within the head with the gathering years; partly because

mental activity causes the brows gradually to project beyond it, and partly because of the shrinking of the tissues and ligaments which enter into its composition, which



Fig. 20—SUSPICIOUS AND HARD.

takes place in extreme old age. But the expression becomes, according to the character of the life that is led, better and better, or worse and worse.

EDUCATION.

The powers of the eye for seeing, its character and expression, are susceptible of great modification by means of special training. The range of vision may be widened or contracted. Shooting, firing at a mark, archery, and similar employments that exercise the eye upon distant objects, increase the scope and strength of vision, and so develop and improve the powers of observation. On the other hand, continual reading of fine print, or contracting the habit of holding all objects to be inspected close to the eye, though it increases, sometimes, its microscopic powers, shortens the range of vision, and is one cause

than those who live in the country, where the eye has a wider field in which to roam in search of objects of interest. Hunters, backwoodsmen, and Indians, who are trained, by the circumstances of their daily life, to see and recognize objects readily at a distance, are noted for their long, clear, keen sight.

Mental and physical education of every sort produces its own unmistakable effect upon the eye. The bright, beaming eye of intelligence or intellectual appreciation presents a striking contrast to the dull, expressionless eye of stupidity and ignorance. Note the bright, animated glances of a group of educated men, conversing upon a topic in which they take that intelligent interest that arises from well-informed minds, and contrast them with the blank, bewildered expression in the



Fig. 21—MIRTHFUL.

eye of one to whom the whole subject is a mystery above his comprehension.

SHAPE.

Eyes vary, also, very perceptibly in shape; from the long, narrow opening, through all gradations of the oval form, up to the almost round eye. Emotions of various sorts serve, of course, to modify, tem-



Fig. 22—ANGRY.



Fig. 23—EDUCATED.



Fig. 24.—IGNORANT.

of near-sightedness. Residents in towns and cities, whose view is always more or less limited and restricted by brick walls and the multiplicity of objects near at hand, are more liable to near-sightedness

porarily, the shape of the eye. Astonishment, for instance, and kindred feelings, open the eyelids very wide, and increase, for the instant, the apparent size and roundness of the eye.

Eyes which, in their ordinary aspect, are much wider horizontally than vertically, usually seem to possess much power of penetration and steadiness of gaze lat-



Fig. 25—TEMPERATE.

erally in all directions, but with little inclination to look higher, and do not impress us with any idea of spirituality in the mind that looks through them. But wide, round eyes, where they are large and luminous, are the indexes of spirituality, and are marked features in the countenances of such men as Swedenborg and in



Fig. 26—SOTTISH.

many of our best poets. Seeing so well in all directions, they sometimes appear to look especially in no particular one, which aids in imparting to them that dreamy expression usually associated with eyes of this kind.

#### CONCLUSION.

And now, as we have briefly indicated the characteristics, physical and mental, of

three classes of eyes—the *natural* eye, that perceives only natural things or objects as they appear to the external senses—which serves very well as a basis for the rest; the *intellectual* eye, which perceives thoughts within expressions and causes within effects; and the *spiritual* eye, which sees deeper and farther, because higher, than the others, and which is ever looking for the ends for which and from which they exist—we would ask, reader, to which of these three classes do your own eyes belong? Which would you choose to have, with the realm of sight that accompanies it? To a great extent, it is in your power to decide which you *will* have. The fac-

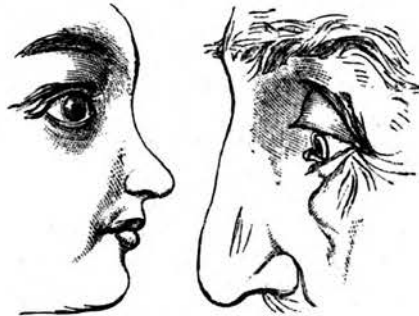


Fig. 27—EYE OF YOUTH. Fig. 28—EYE OF OLD AGE.

ulties of mental and spiritual sight lie dormant in every one, awaiting only use to develop into active powers. Would you improve yourself, look carefully and dilligently for objects upon which to exercise your mental vision. Be not satisfied with having seen the outside of anything; look *within* it for something deeper than appears upon the surface.

Among the most valuable aids in strengthening and perfecting mental vision will be found the study and application of Phrenology and its kindred sciences, as enabling the careful student to perceive the



Fig. 29—ITS CLOSE.

*meaning* that lies beneath the outward form—the thought, the emotion that speaks



in every change of feature. A careful study of your own nature, with its highest possibilities, in the light of revelation, will be your best aid. Be in the constant endeavor to elevate your thoughts above the things of time and sense, and listen carefully to the promptings of those higher spiritual intuitions which, though linger-

ing in all minds, yet are often drowned, suppressed, and lost sight of in the roar and bustle of the busy outer world. Your nature elevated, purified, refined, will speak through your eyes, and declare to the world your integrity of purpose, your earnestness to live that life which is "a great and noble creed."

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## CURIOSITIES OF SLEEP;

### DREAMS AND "BRAIN-WAVES."

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A Case from Abercrombie; from Dr. Carpenter; Military Experience; Lord Holland; De Quincy; The English Lady and the Parkman Murder; Double Dreams, on Land and on Sea; The Organist's Predicament; An Opium Dream.

WE have often examined the views of different writers on the nature of sleep and of dreams, but have nowhere found satisfactory explanations. It is not our purpose at this time to attempt the difficult task of their resolution, but to present a statement of such very singular dreams and like phenomena which we deem worthy of the reader's consideration.

It is related by Dr. Abercrombie that a friend of his dreamed that he made a voyage across the Atlantic and spent a full fortnight in journeying in America. Upon embarking to return home he fell into the sea, and awaking from his violent struggles in the water, made the astonishing discovery that he had been asleep just ten minutes.

Dr. Carpenter presents us with the case of a certain English clergyman, who, falling asleep in his pulpit during the singing of a psalm before the sermon, awoke with the startling conviction that he must have napped a full hour, and that his congregation was indignantly waiting upon him; he was happily consoled on referring to his hymn-book to find that his slumbers had not lasted longer than the singing of a single line.

A gentleman dreamed that he had enlisted as a common soldier, was mustered into service, served a while, deserted, was apprehended, carried back, tried, con-

demned to be shot, and at last was led forth to be executed; when all was ready the musket was fired, from the report of which he awoke, and found that an accidental noise in an adjoining room had, at the same time, produced the dream and aroused him from it.

A parallel instance is mentioned by Sir Benjamin Brodie, in his "Physiological Inquiries," of the late Lord Holland. "On an occasion when he was much fatigued, while listening to a friend who was reading aloud, he fell asleep and had a dream, the particulars of which took him a quarter of an hour or more to express in writing. After he awoke he found that he remembered the beginning of one sentence while he actually heard the latter part of the sentence immediately following it; so that probably the whole time during which he had slept did not occupy more than a few seconds.

A sleeper who was suddenly aroused by a few drops of water sprinkled in his face, again fell asleep, and in a single dream passed through the multitudinous events of a life-time, in which happiness and sorrow were mingled, and which terminated at last in an altercation on the banks of a lake, into which his enraged companion, after a violent struggle, succeeded in plunging him.

But Thomas De Quincy informs us in

his "Confessions" that in dreams, when under the influence of opium, he lived seventy and a hundred years in a single night. He says, "I was bound a hundred years in stone coffins, with mummies and specters, in narrow chambers in the heart of the eternal pyramids. I was kissed with cancerous kisses by crocodiles, and lay con-founded with unutterably slimy things, among reeds and Nilotic mud."

A writer in *Harper's Bazaar* narrates the following significant dream relative to the Dr. Parkman murder, and which in all its unpleasant details was dreamed twice over. "Dr. Webster, Professor of Chemistry in Harvard College, was convicted of the murder of his acquaintance—we can hardly say his friend—Dr. Parkman. A lady—we will call her X. Y.—well known in the literary world, and then residing in London, had, some years previously, paid a long visit to the United States, during which she became intimately acquainted with Dr. Webster, who showed her much kindness and attention. After her return to England she continued to correspond with his family; and one day in the early autumn of 1848, a gentleman, related to Dr. Parkman, called upon her with an introduction from Prof. Webster. On that night she went to bed at her usual hour, but soon experienced a horrible dream. She fancied that she was being urged by Dr. Webster to assist him in concealing a set of human bones in a *wooden* box, and she distinctly recollected that there was a thigh-bone, which, after failing to break it into pieces, they vainly attempted to insert, but it was too long. While they were trying to hide the box, as she fancied, under her bed, she awoke in a state of horror and cold perspiration. She instantly struck a light, and tried to dispel the recollection of her horrible vision by reading. After a lapse of two hours, during which she determinedly fixed her attention on the book, she put out the lights and soon fell asleep. The same literal dream recurred, after which she did not dare—although a woman of singular moral and physical courage—to attempt to sleep any more that night. Nothing more at

the time was thought of these dreams, but shortly afterward the news reached England that Dr. Parkman was missing; that the last time he was seen alive he was entering the college gates; and that the janitor was suspected of having murdered him. On the writer mentioning this to X. Y., she at once exclaimed, "Oh, my dreams! Dr. Webster must be the murderer!" The next mail but one brought the news that the true murderer had been detected; and at the very time when X. Y.'s dreams occurred, Dr. Webster must have been actually struggling to get the bones—the flesh having been previously burned—into a wooden box such as she had seen; and that after attempting in vain to break the thigh-bones, he had hidden them elsewhere. [This kind of vision is, doubtless, due to what has more recently been denominated "brain-waves."—ED].

The Lafayette (Ind.) *Journal* is the authority for a very singular double dream. Two ladies residing in different parts of that city dreamed about the same hour in the night that a man, whom neither of them distinctly identified at the time, lay a corpse in their respective door-yards. Both awakened their husbands with their moanings and alarming cries. In the dream of one of the ladies the victim was a near neighbor, and she besought her husband to go at once and call on the said neighbor and inquire if all was right. The husband, refusing to go, attempted to quiet his wife with the assurance that her fears were unduly aroused by a stroke of nightmare. Nothing could induce her, however, to sleep; and early on the ensuing morning she hastened to the house of the neighbor and found him in so precarious a condition that he died three hours afterward. On hearing of the event the other lady recognized in the deceased the identical features which appeared in her dream, and whose tragical expression so much disturbed her.

A case bearing some resemblance to this is related by one Helmore, the first mate of the brig Red Jacket, in 1844. While at sea, after having weathered a terrific gale in the latitude of Bermuda, Helmore re-

tired to his berth and immediately fell into a troubled sleep. He dreamed that his father, who had died twelve years before, came to him with the intelligence that his Uncle John, with three companions, were exposed to the sea in an open boat, and that it was in his power to rescue them. After having conducted the sleeper to the scene of the wreck, and back again, the visitor informed him that to accomplish the desired end he must slightly turn the ship to a south-east by easterly course, whereupon he departed. Aroused by his dream, Helmore communicated the same to the pilot, and they together concluded to make the experiment, unknown to the captain, and, suiting the action to the word, changed the vessel's course two points to the east. Having so kept her for four hours, or until day-break, they were actually rewarded for their pains by the welcome salute from the ratlins of "Boat ahoy!" What is very remarkable is the fact that one of the four rescued men was the veritable Uncle John alluded to in the dream, whose brig, the Joseph Brown, from Liverpool to Jamaica, had sprung a leak and sunk ten days before. A most extraordinary coincidence is still further afforded in the fact that the uncle dreamed the night previous that he and his comrades would be picked up by a passing vessel on the approaching morning.

It is related by an organist of local celebrity that, having been practicing with enthusiasm the fine compositions of Sebastian Bach, he retired to sleep, unconscious of any inordinate fatigue, and dreamed that he was called upon to play these sublime fugues before a large assemblage. When seated at the organ he found, to his utter consternation, that the *pedals would not move*. In vain did he attempt to give effect to the masterpieces before him; his foot hastened from pedal to pedal, but without result; again and again did he expend the utmost strength of his body in the effort to subject them; but the difficulties increased; the terribly mortifying probability of utter failure appealed to him, and yet again, with the persistency of de-

spair, did he try the pedals, until, under the most intense sensations, he awoke. He found himself as much excited mentally, and as completely jaded and prostrated physically, as if his horrible nightmare had been a downright reality.

We will conclude by quoting from Thomas De Quincy a description of one of his opium dreams.

"The dream commenced with a music which I now often hear in dreams—a music of preparation and of awakening suspense; a music like the opening of the Coronation Anthem, and which, like that, gave the feeling of a vast march, of infinite cavalcades filing off, and the tread of innumerable armies. The morning was come of a mighty day—a day of crisis and of final hope for human nature, then suffering some mysterious eclipse and laboring in some dread extremity. Somewhere, I knew not where—somehow, I knew not how—by some beings, I knew not whom—a battle, a strife, an agony was conducting, was evolving like a great drama or piece of music, with which my sympathy was more insupportable from my confusion as to its place, its cause, its nature, and its possible issue. I, as is usual in dreams (where of necessity we make ourselves central to every movement), had the power, and yet had not the power, to decide it. I had the power, if I could raise myself, to will it, and yet again had not the power, for the weight of twenty Atlantes was upon me, or the oppression of inexpiable guilt. 'Deeper than ever plummet sounded' I lay inactive. Then, like a chorus, the passion deepened. Some greater interest was at stake, some mightier cause than ever yet the sword had pleaded or trumpet proclaimed. Then came sudden alarms, hurrying to and fro; trepidations of innumerable fugitives, I knew not whether from the good cause or the bad; darkness and lights, tempest and human faces; and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me, and but a moment allowed; and clasped hands, and heart-breaking partings, and then—everlasting farewells! and with a sigh such as the

caves of hell sighed when the incestuous mother uttered the abhorred name of death, the sound was reverberated—everlasting farewells! and again and yet again reverberated—everlasting farewells! And I awoke in struggles, and cried aloud, 'I will sleep no more!'

PERFECT SLEEP is always dreamless, while dreaming implies a disturbed or an agitated state of brain and mind. This is not rest, or repose, which is "nature's sweet restorer." When retiring, with the hope for sound sleep, we should reverently prepare ourselves for it. The following, from the *Science of Health*, seems appropriate here, and a fitting conclusion to these Curiosities:

GOING TO BED.—We should never go to bed with a hope for rest, sleep, and perfect repose until "all ready." The *preliminaries* for retirement are all just as important as are those for the day's duties. We must not go to bed with an over-loaded stom-

ach, in an anxious or troubled state of mind, with cold extremities, or without anticipating and responding to the calls of nature in all respects. Standing over a register, before a fire, or in a stove-heated room is not the best way to get warm for a night's sleep. We should take such vigorous exercise as will give quick circulation to the blood, and not depend on artificial, but on natural heat. Attention to all these things, followed by such devotional exercises as will bring all the feelings, emotions, and sentiments into accord with the Divine will, subduing passion, removing hatred, malice, jealousy, revenge, and opening the portals of Heaven to all who seek rest, peace, and sweet repose.

It is a happy custom with many to conclude the evening's proceedings by singing a sweet, quiet hymn—"The Day is Past and Gone," etc.—which brings all present into delightful union with each other, and with "Our Father who art in Heaven."

## JAMES LICK,

THE CALIFORNIA BENEFACITOR.—(PORTRAIT.)

WE need make no apology for giving the portrait of Mr. James Lick to the readers of this ANNUAL, for his worthy deeds in behalf of science, art, and society in California have given him world-wide consideration. His face shows him to be a practical, sagacious, enterprising man, not one to be deterred from his purpose by threats, blandishment, or fears. He is thoroughgoing in all respects, emphatic and positive in an unusual degree, and yet not wanting in suavity and patience. He is a quiet, unobtrusive man; and as still waters run deep, so Mr. Lick has plowed deeply into the mines of fortune while calmly pursuing the even tenor of his way.

He was born on the 25th of August, 1796, at Fredericksburg, Penn. In 1821 he left his old home and went to South America, his purpose being to engage in

the manufacture and sale of pianos. Whether that scheme failed or not we can not say, but we find him next in Buenos Ayres, where he spent ten years, owning or controlling large ranchos. He lived in Chili four years, and eleven in Lima, Peru, always pushing forward certain commercial projects quietly, unobtrusively, but with excellent results.

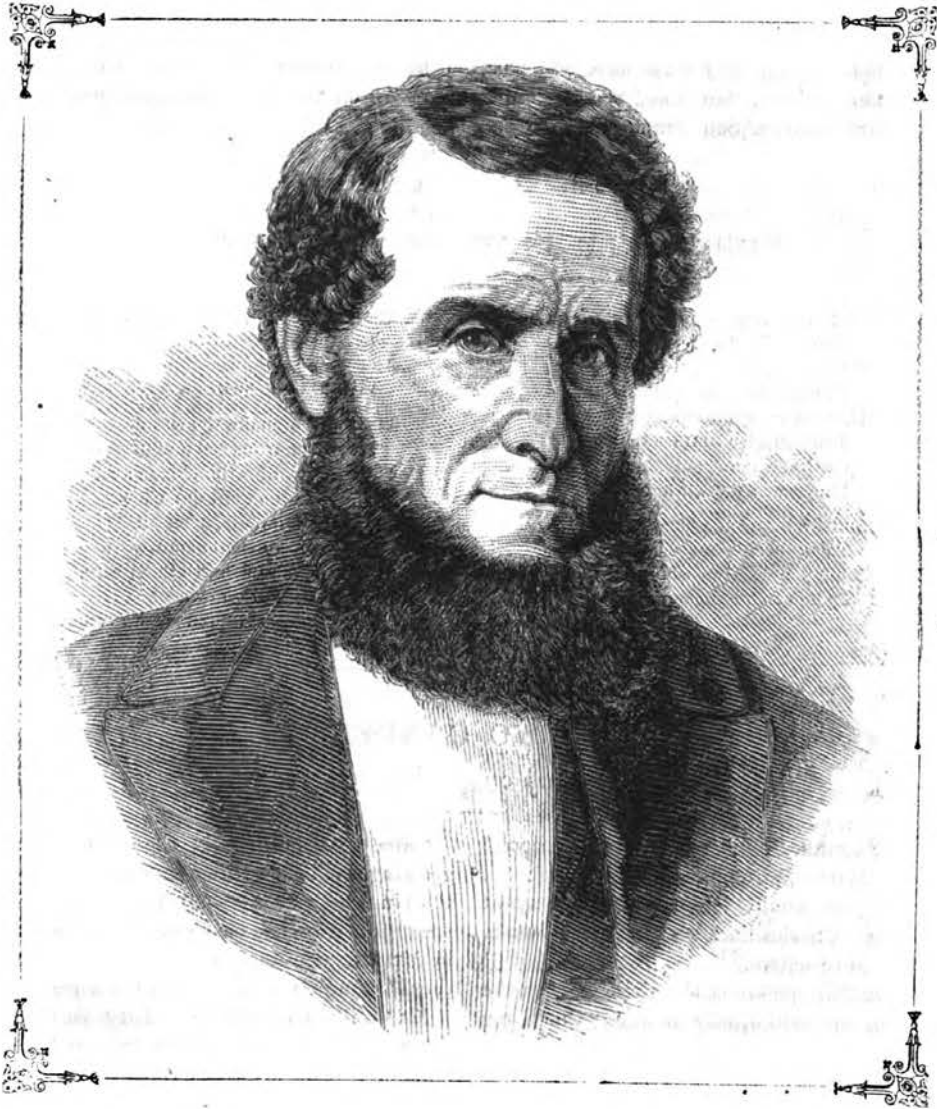
In 1847, when the news of the gold discoveries in California reached him, he was a business man in Valparaiso. Believing an opportunity had come for a grand "strike," he at once set out for San Francisco, and once there selected such property as his keen foresight decided would rapidly appreciate in value, and invested the profits of his South American ventures in it. It is said that he then purchased land to the extent of \$20,000 worth, and to-day that land is valued at millions.

Ten years or so later he erected the Lick House, one of the finest hotels at that time, and, in fine, nearly everything which he has done since 1855 has been of large proportions, at once creditable to the man and

the same appointments as were familiar to him so many years ago.

The manner in which Mr. Lick has applied his vast estate is thus set forth :

“To the observatory, already founded



honorable to city and State where he has made his home. He had not forgotten his birthplace in Lebanon County, Penn., for a few years since he had the old house removed all the way to his farm in California, and there set up and furnished with

by him at Lake Tahoe, he gives \$700,000; to purchase such a telescope and other apparatus as the world has not yet seen. He gives \$250,000 for public monuments in Sacramento, and \$150,000 for city baths for the people; \$300,000 for a school of;

mechanical arts in California, and \$150,000 for a monument in Golden Gate Park to Francis B. Key, the author of 'The Star-Spangled Banner.' Various sums are given to beneficent societies, for instance: "Old Ladies' Home, San Francisco, \$100,000; Ladies' Protection and Relief Society, San Francisco, \$25,000; Protestant Orphan Asylum, San Francisco, \$25,000; Orphan Asylum, San José, \$25,000; Mechanics' Library, San Francisco, \$10,000;

Society for the Prevention of Cruelty to Animals, San Francisco, \$10,000; to Academy of Sciences and Pioneer Society, San Francisco, residue of estate — perhaps \$225,000." He provided for the comfort of his relatives also, and reserved to himself his homestead and \$25,000 a year.

Taken altogether a more splendid act of benevolence and public-spiritedness does not exist on the record of American millionaires.

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## THE WORLD IS WHAT WE MAKE IT.

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I've seen some people in this life  
 Who always are repining,  
 Who never, never yet could see  
 The storm-cloud's silver lining,  
 There always something is amiss,  
 From sunrise to its setting;  
 That God's hand made their map of life,  
 They seem the while forgetting.  
 And I have seen a blessed sight  
 To sin-beclouded vision,  
 Some people who, where'er they be,  
 Make earth seem an Elysian.

They always see the brightest side—  
 The direful shadows never—  
 And keep the flower of hope in bloom  
 Within their hearts forever.

The one can make the sunniest day  
 Seem wondrous sad and dreary;  
 The other smiles the clouds away,  
 And makes a dark day cheery.  
 This life of ours is, after all,  
 About as we shall make it.  
 If we can vanquish grief and care,  
 Let's haste to undertake it.

HELEN A. MANVILLE.

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## THE TWO GARDENS ;

OR, THE EFFECTS OF CULTURE OR NEGLECT.

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"FATHER, I don't want to go to school," said Harry Williams, one morning; "I wish you would let me always stay at home. Charles Parker's father don't make him go to school."

Mr. Williams took the little boy by the hand, and said kindly to him. "Come, my son, I want to show you something in the garden.

Henry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the vines supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed in which they had been planted.

"See how beautifully these peas are growing, my son. How clean and healthy the vines look! We shall have an abundant crop. Now let me show you the vines in Mr. Parker's garden. We can look at them through a great hole in his fence."

Mr. Williams then led Henry through the garden gate and across the road, to look at Mr. Parker's pea-vines through a hole in the fence. The bed in which they were growing was near to the road, so they had no difficulty in seeing it. After looking into the garden for a few moments, Mr. Williams said:

"Well, my son, what do you think of Mr. Parker's pea-vines?"

"Oh, father, I never saw such poor-look-

ing peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves. There won't be half a crop!"

"Why are they so much worse than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just planted them, and never took any care of them afterward. He has neither taken out the weeds nor helped the vines to grow right."

"Yes, that's just the truth, my son. A garden will soon be overrun with weeds and briars if it is not cultivated with the greatest care; and just so it is with the human garden. This precious garden must be trained and watered, and kept free from weeds, or it will run to waste. Children's minds are like garden-beds, and they must be tended even more carefully than the choicest plants. If you, my son, were never to go to school, nor have good seeds of knowledge planted in your mind, it would, when you became a man, resemble the weed-covered, neglected bed we have just been looking at, instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"Oh, no, father; your garden is a good one, but Mr. Parker's is all overrun with

weeds and briars. It won't yield half as much as yours will."

"Or, my son, do you think it would be right if I neglected my son as Mr. Parker neglects his, allowing him to run wild, and his mind uncultivated, to become overrun with weeds?"

Little Harry made no reply, but he understood pretty clearly what his father meant.

"I send you to school," Mr. Williams continued, "in order that the garden of your mind may have good seeds sown in it, and that these seeds may spring up and produce plentifully. Now, which would you prefer—to stay at home from school and let the garden of your mind be overrun with weeds, or go to school and have this garden cultivated?"

"I would rather go to school," said Harry; but, father, is Charles Parker's mind overrun with weeds?"

"I am afraid that it is. If not, it certainly will be if his father does not send him to school. For a little boy not to be sent to school is a great misfortune, and I hope you will think the privilege of going to school a very great one indeed."

Harry Williams listened to all his father said, and, what was better, thought about it, too. He never again asked to stay away from school.

T. S. ARTHUR.

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## CHARACTERS OF SHAKSPEARE.

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It was well said by Ben Jonson that "not of an age, but for all time" Shakspeare existed and wrote. As time advances the characters he delineated become more intelligible, and, in the same measure, impress us with the surpassing discernment of the poet with respect to the constituent elements of human character and the numberless phases of its expression.

Our artist drew from the treasury of wisdom and wit bequeathed us by the great writer the personages, tragic and comic, which make up the two groups here presented, and with such fidelity to

their several natures as to render further description quite unnecessary.

In Hamlet we have the expression of high-wrought passion, dreamy madness. So, too, in Macbeth, Lear, Shylock, and Othello there is madness; but each has his respective disorder, each his constitutional frenzy. Macbeth's rage is for the glory and power of a throne; Lear's proceeds of great personal afflictions; Shylock's proceeds of insatiable greed of gain; Othello's derangement is occasioned by jealousy, proceeding of wounded self-love and amativeness. Poor Ophelia craves our







sympathy on account of her double bereavement by one fell stroke so unexpected.

Falstaff, who occupies so conspicuous a place in the second group, appears all the vain, sensual, truckling braggart he is, and in striking contrast with the impulsive tenderness and devotion of Romeo and Juliet.

On the other side we have the subtle yet jocund Petruchio, and the shrew Katharine, whose "taming" seems so well to have been brought about.

Pigheadedness is written emphatically on the face of the stupid Dogberry. So, too, Sir Toby shows a beastly heaviness, born of his sottish habits. As for Malvolio, the vain, conceited, strutting steward, if he be not Darwinically and lineally descended from the genus "donkey," his features, no less than his words and actions, do certainly belie him. And in the other picture the ass' head is fitly applied to him who should wear it, while we wonder at the enchantment which Titania experienced when lavishing her tender caresses on so coarse a head. Are there not, however, many parallel cases of such "affinity" in this our day and generation?

Mark the group made by Prospero, Miranda, and Caliban; how powerfully drawn the allegory of human strength, purity, and perfection, and their relation to brutishness! What a picture of human life the

"Tempest" presents, and how well named by the master who painted it!

But enough of details. Consider the ambitious, imperious, yet truckling Wolsey; the aristocratic Coriolanus; the voluptuous Cleopatra; the crafty, scheming, relentless Richard III.—half tiger and half fox; the caustic, disdainful Beatrice, and scarcely less sarcastic Benedick; the blundering, idiotic Dromios, whose simple wits may well have been confounded by the bewildering and complex circumstances in which they were placed; the eloquent, pure-minded Isabella; the refined, modest, yet ingenious Portia; the melancholy, moralizing Jaques, and the mirth-provoking Launce. Then there are the dignified, reserved, yet susceptible Olivia; the guzzling, jolly Sir Toby, to whom allusion has already been made; the gossiping, loose-living, hero-worshipping Merry Wives; the ardent, adventurous Rosalind; the quaint, wise folly of Touchstone; the parasitic, insinuating, cowardly Parolles; the simple-hearted, yet royal-born Perdita; the rascally, peddling pick-pocket Autolycus.

Let the reader study these faces, volume in hand, and we doubt not that he will obtain deeper, clearer comprehension of human nature in general, and be better able to study the countenances of those who make up the busy world around him, reaping much of pleasure and of profit in the exercise.

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## PERE HYACINTHE LOYSON—AND HIS CHILD.

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A FEW years ago a young widow left Brooklyn for a sojourn in France and Italy. While in Paris she heard Father Hyacinthe preach, and was profoundly interested in his discourse. She was afterward introduced to him, and they became intimately acquainted. A year later this lady, whom we had known before her visit to Europe, called at our office, and, in a friendly manner, remarked:

"You will not be angry with me, will you?"

We replied: "Angry with you? What cause can we have? What have you been doing that we should be angry?"

She then drew from her satchel a *carte de visite*, and inquired what we thought of the picture.

We answered: "It is a priest. Have you become a Roman Catholic?"

Without answering she asked: "What do you think of the one this picture represents?"

We replied: "He is a fine-looking per-

son, and slightly resembles the preacher of Plymouth Church."

She exclaimed: "Indeed, do you really think so? How delighted I am to hear you say this!"

We added: "He is not only intellectual, moral, and spiritual, but he is eminently social, and in both temperament and

return to Europe, Mrs. Merriam became the wife of Père Hyacinthe. Later still, Père Hyacinthe became the father of a beautiful boy baby, which is represented in the picture below. The friar had brought this Protestant lady to accept Roman Catholicism, and this Protestant lady had brought Père Hyacinthe, once a strong celibate, to



character he is much like the Brooklyn divine."

She then said that his preaching thus in the character of a Roman Catholic priest had won her to Catholicism. She had realized through his teachings what she had long desired, namely, "the Real Presence."

Shortly after this Mrs. Merriam returned to Europe. A year later Père Hyacinthe came to America; and, still later, on his

become a husband and a father. They now reside in Switzerland, in the enjoyment of much domestic happiness.

And this leads us to the question, Why may not priests, who are well formed, well educated, high-minded, and noble men, marry, as those who are less gifted and less developed do? Why should not they become the fathers of an improved race? Our quarrel with that chaste, refined, and

well-ordered people, the Shakers, is on this account. They are in some respects eminently qualified for the duties of parentage, and yet they refuse to fulfill what we deem obligatory on the rightly qualified. But they leave it for others, who are well called by them the "world's people," so many being given to habits of dissipation and depravity, to perpetuate their race.

Suppose our hundred thousand celibate priests, all of whom are liberally educated, should take to themselves wives, who are equally developed, would it not be better for the race for generations to come than now? Is it not natural for men and women to enter into the sacred relations of man and wife? Do they not need each other's society? Is it not better for both? Is it not in keeping with God's laws—laws established for the good of the race? Indeed, we may inquire, what right has any class to ignore these laws? Can man get behind, around, or above the requirements which the Almighty has put upon his organization and nature? We will not argue the point further, but leave it for each to judge for himself.

Consider the father and the son in our picture.

We wish we could introduce the likeness of the mother, Madame Loyson, as well. She is not only a beautiful lady, but is as good, as intelligent, and as devout as she is beautiful.

Like a true woman, she is warmly interested in all measures of reform which have for their chief object the amelioration of the home circle. During the progress of the "crusade" against alcoholism, Madame

Loyson indicated the spirit and intelligence of her sympathy by a letter which was widely circulated in the United States. One paragraph is worthy a reutterance here, as it touches on some of the antecedent conditions so influential in producing the bad habits with which society is burdened and degraded:

"The great American malady is the malady of the stomach. Conscientious people become dyspeptics; non-conscientious people become drinkers. Bear in mind this fact, that the appetite for drink is not necessarily made by drinking, but in nine cases out of ten it is created and cultivated at your tables—in your children—by the use of coffee, tea, pepper, pickles, mustard, spices, too much salt, hot bread and pastry, raw meat and grease, and, above all, by the use of tobacco. The cry of a depraved appetite and inflamed stomach is always for something stronger. Reform your tables if you would reform your drunkards and save your sons. Cure the cause and the effect will be but natural. Stop the demand by correcting the appetite, and stop the supply by preventing manufacture. Any legislator who does not see and acknowledge that the use of poisonous drinks, as in England and America, is a public evil, a corruption of society and a civil danger that should be dealt with by law, is unworthy of the place that the intelligent people of America give him. Distilleries are slaughter-houses of men, and should be dealt with as such, and money gained by selling liquors is blood-money, and should never touch the palm of an honest man!"

**FRIDAY AN UNLUCKY DAY.**—Some people will persist in denominating Friday as "unlucky," notwithstanding that it is the date of some of the most important and most fortunate occurrences on the record of human transactions. Let us see: On Friday, Aug. 21, 1492, Columbus sailed on his great voyage of discovery. On Friday, Oct. 12, 1492, he first discovered

land. On Friday, Jan. 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result might never have been known which led to the settlement of this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, Nov. 22, 1493, he arrived at Hispaniola, on his second voyage to America. On Friday, June 13,

1494, he, though unknown to himself, discovered the continent of America. On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American State paper in England. On Friday, Sept. 7, 1505, was founded St. Augustine, Florida, the oldest town in the United States, by more than forty years. On Friday, Nov. 10, 1620, the *May Flower*, with the Pilgrims, made the harbor of Provincetown; and on the same day they signed that august compact, the forerunner of our glorious Constitution. On Friday, Dec. 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, Feb. 22, 1732, George Washington, the Father of

American Freedom, was born. On Friday, June 16, 1775, Bunker Hill was seized and fortified. On Friday, Oct. 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, Sept. 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, Oct. 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred. On Friday, June 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United Colonies were, and of right ought to be, free and independent. Thus, says THE PHRENOLOGICAL JOURNAL, we see that Friday is not so bad a day, after all.

## VICIOUS AND TROUBLESOME CHILDREN.

WHAT MAY BE DONE FOR THOSE WHO PILFER.

FROM time to time we read in the newspapers accounts of the detection of young children in the act of pilfering or stealing from the counters or cases of shop-keepers, and did we share in that gloomy sentiment entertained by so many of the religiously disposed, we would set such acts to the account of the "natural depravity" of the human race. But these public offenses are few in number compared with the petty thievery committed by children in their own homes, and which is for the most part known to their parents. In families belonging to that exclusive circle known as the "best society," so prevalent is the practice of stealing from closet and cupboard and pantry and bureau on the part of household pets, that an adequate specification of its extent would bring upon us a flood of angry remonstrance from the adult conservators of that "best" society.

### A COMMON ERROR, AND A REASON.

It is altogether probable that the great majority of the parents and near friends of the little darlings who so boldly assert

communistic privileges and ignore the law of *meum* and *tuum*, do not attach any importance to their acts, or if there be a question with regard to them dismiss it with the remark, "Children will be mischievous; they don't know the moral significance of their acts. When they become older they'll do better."

If the principles "Like begets like" and "As the twig is bent the tree's inclined" have any application here, we would affirm that the indifference of parents to the recognition by their children of a plain rule of propriety is indicative of a similar disposition on the part of the parents, and that the children have but inherited it and in their small way put it into exercise.

Envy and covetousness long rankling in the heart transmit to children a perverted form of Acquisitiveness, which, ripening amid associations favorable to its growth, produces the vicious disposition that deliberately purloins from mamma's wallet and helps itself to cake and fruit when opportunity offers.

## BEGIN AT THE FOUNDATION.

To lay the ax at the root of the tree of a prevalent bad habit is, to be sure, the best method, if we desire to effect a thorough reform in society; and so parents should be at heart and in their daily life what they would have their children be. Precept is weak when unsupported by practice, and the little ones who play around us are quick discerners of inconsistency. Endowed with active imitative capacity in their tender years, they quickly learn the unconstrained, every-day habits of parents and grown-up friends, and in those respects in which our habits differ from the conduct we enjoy upon them they naturally follow *what we do*, not what we say. And in thus proving false to the principles we make a show, chiefly, of inculcating in the young mind, we are doubly guilty—guilty of false witness, guilty of robbery—in that we deprive it of the example of propriety which is needed for its guidance.

How great the responsibility of the parent and teacher! How few appreciate their obligations to their children and pupils!

## A PREREQUISITE.

Are we anxious that our children should grow up in the symmetry of virtuous manhood and womanhood we must in the first place consider *ourselves*, and seek to correct those irregularities of speech and action which we would not have *perpetuated* in them. So, if any of our children are prone to thievish deeds we should first analyze our own disposition and make a comparison of it with the character of the erring son or daughter. Much careful scrutiny may be required ere we can rightly trace the vicious fruit to its real source, but having once come to an understanding of ourselves we can readily comprehend the nature of the child we would correct, and adapt our instruction and discipline to its intelligence.

## HOW NATURE ORDERS MENTAL GROWTH.

Thievish children are usually "smart;" their perceptive organs are well developed, and the head will generally be found to be broad between the ears, and well marked

in the region just back of those features. As their pilferings relate chiefly to edible articles, Acquisitiveness is not always necessarily strong, but Alimentiveness is the main incitement, and that in normal childhood is one of the most active organs of the brain. Nature so orders human growth that the brain of a child, up to six or seven years of age, is mainly employed in developing its physical organization. To eat, to exercise its muscles in play, and to sleep, are the essential features of its every-day life. The life that in after-years shall be blest with the fruitage of usefulness and prolonged activity must be well sustained physically. As we see in the vegetable kingdom that the trees and plants which make the most vigorous growth and bear with regularity flowers and fruits, have sturdy trunks and stems, so in the domain of human nature a well-developed base of brain is necessary to normal growth and harmonious maturity. First, the organs which subserve our physical needs are exercised; next those higher faculties and powers which impart to man his superiority over all other orders of creation with which he is conversant. Unless the body be healthy and strong the early manifestations of the esthetic and moral disposition of a child will not be altogether normal. There may be precocity in some cases, but as a morbid symptom it is more to be regretted than admired, as the young who exhibit startling intellectual talent, or marked discernment concerning the proprieties of moral conduct are "old before their time," and by general concession are likely to die early.

## CHILDREN BEST GUIDED BY LOVE.

Young children, then, can not be expected to show the moral discrimination of mature years, but will follow the impulses of their propensities unless there be restraining and guiding influences bearing upon them. When the relation between parent and child is, what it always should be, that of close and intimate confidence, the influence of the parent is almost unlimited; the little one will submit to his authority with scarcely a murmur of opposi-

tion. He requires obedience and gets it. They who have thievish children have lost the simple trust of their children, and if they desire to correct them and bring them within the bounds of propriety, they must first secure their confidence, which can only be done by gentle and considerate measures, by manifestations of a truly affectionate regard for them. They must win their children by kind treatment and loving words, and then the frank conduct and strong faith which render childhood so beautiful will respond to the affectionate tenderness of the parental heart.

**EXAMPLE, ILLUSTRATION—NOT LOGIC.**

Questions of common ethics can be comprehended by few children of eight, and most of those we meet in the walks of good society who have numbered ten have for their knock-down argument, in support of "You mustn't do it," "Father says so." Why an act is right or wrong in itself they can not tell, but a belief in a father's or mother's infallibility of judgment is sufficient to satisfy their little minds, and to determine their conduct. To be sure time is not lost in "reasoning" with a child concerning that in which it shows a disposition to go wrong, but the good impression which may be produced upon its plastic sensibilities is due principally to the affectionate interest displayed by the parent, and its love being thus warmly aroused, it seeks to manifest that love by obedience to its parent's wishes.

In the house of love there occur few instances of insubordination; for the house of love is orderly and cheerful. Disorder, peevishness, impatience, cupidity, which engender unruly and wicked conduct not only among the children but among the adult members, can not exist but as passing clouds in the bright atmosphere of love. "Love is the fulfilling of the law." This is Gospel truth, and they who would train their children in the ways of righteousness must practice it in their every-day lives.

**MAKE THEM USEFUL.**

The energy which some children manifest in mischievous pranks may be made

to subserve useful and instructive purposes. Little odds and ends of employment may be given them—work suited to their small capabilities may be assigned them—and under judicious direction and considerate encouragement their little heads and hands can accomplish much, and that gladly. The bright little ones who would "help" mamma should not be repelled with a harsh word, but some simple task should be devised for their occupation, and some trifling thing—so very great to them—should be the reward of its performance.

As a general rule, give your children something to do. A daily employment of some sort will exercise their minds healthfully, and develop elements of usefulness and self-reliance which may prove incalculably valuable to their manhood and womanhood. Miserable is the plea urged by some that they "have not the time" to look after their children. No such pretext can divest them of the grave responsibilities which the having of children imposes. The laws of God and of humanity demand of parents the best care and training for their children they can bring into exercise. How many poor wretches there are, taxing society with their maintenance, who owe their worthlessness and sins to the negligence of their parents in developing and directing good natural endowments for lives of industry and independence! Large Firmness in a child is a good thing; it contributes to steadiness of thought and deed. Large Self-Esteem is desirable in that it confers the sense of personal worth and dignity. Large Approbativeness is most serviceable in its restraining and stimulating ministrations. Large Destructiveness is a good heritage; under proper control it contributes to activity and achievement. Large Combativeness is a good quality; it contributes courage, boldness, and progression to the character. Large Acquisitiveness, rightly trained, supplements industry with economy and thrift. But such qualities in children need the guidance of a discreet parent. Mismanagement, neglect, easily lead to their perversion and the ruin of a life which, otherwise, might have been a splendid success.

H. S. D.

## LIVING TO EAT, AND EATING TO LIVE.

EATING is a necessity of life, but the spectacle presented at some tables when the family has assembled for a meal might well suggest the question, Do these people

tion, quite inferior to a knowledge of arithmetic, or geography, or of the mechanics of music? An eminent English observer has said that "a man must live forty years



Fig. 1—THE TABLE OF GLUTTONY AND DISORDER.

know why they eat? To be sure no little knowledge is requisite if we would supply the wants of nature in proper manner; but is there any hardship in informing one's

before he knows how to eat." True enough according to the prevalent mode of gathering the knowledge of what is fit or unfit for our stomachs as we go along in life, thus making our system a sort of experimental laboratory for the analysis of all sorts of so-called pabulum. And how few survive forty years of constant experiment with their alimentary function!

The masses are yet quite ignorant of the philosophy of nutrition, and riot in their ignorance. The housewife may be skilled in the preparation of toothsome dishes, but very rarely knows what is suitable or unsuitable among her materials for the uses of the body. If the article "tastes good," that quality is generally a sufficient warrant for its appropriation.

Associated with ignorance of the law of diet is usually to be found a disregard of the proprieties of manner and form, so that in too many households the table scene is very like that represented in the first engraving. It is the hour of breakfast, we will premise, and the members of the family, old and young, believing that



Fig. 2—BAD DIGESTION—NIGHTMARE.

self with respect to so important matter as the preservation of a strong, healthy body? Is health, and its accessory ability to perform life's duties well, a minor considera-



eating is one of the chief objects of life, have set about it with wild eagerness.

The father of this family, being employed too far from home to permit him to return for dinner, has set himself, in sullen indifference to the disorder around him, to the task of laying in a supply sufficient to last

by the superior animals, watches his chance to snatch a mouthful whenever he can, with about as much regard to law or decency as is manifested by them.

The supper is but an aggravated repetition of the breakfast. Let loose from the workshops or stores, they have rushed



Fig. 3—THE TABLE OF TEMPERANCE AND HARMONY.

him until evening. Being a workingman, he considers himself entitled to as much as he can eat in the limited space of time that he has at command. The mother, with the little ones clamoring around her, and a hard day's work before her, has no time to do more than "snatch a mouthful or so;" and so, to compensate for this, she primes herself with a cup of strong coffee, scalding hot! "The boys"—the older ones—up late after the previous night's carouse, and impatient to be away to their several occupations, though with the remnants of a late supper but half-digested still bearing uneasy rule over their stomachs, are yet determined to have their full share of all the "good things," and dispute with "the girls" the possession of the tid-bits. Among the younger ones the wildest confusion reigns, as they squabble and fight over the viands like hungry wolves. And with stomachs and dispositions both soured by bad digestion, is it any wonder that such a scene exists? The dog, lean and hungry as dogs of his kind always are, following the example set him

home and now another scene of hasty gourmandizing ensues, amid noise and disorder—the natural results of dispositions warped by excessive animal indulgence.



Fig. 4—GOOD HABITS—PLEASANT DREAMS.

After cloying themselves anew on food, the older male members of the family repair to the "corner grocery," where with boon companions they seek to drown the remon-

stances of overloaded nature, or sit grumbling and dozing around the fire, until, at a late hour, they go to bed because they must. But with the hour of sleep comes the hour of retribution, when indignant nature metes out terrible punishment for the transgressions of her laws during the day. The land of dreams is to them a land of horrors. Fearful visions, ghastly nightmares, share their couch and haunt their uneasy slumbers. And when the morning light dispels the shadows, they awake unrefreshed, yet glad to be released from the slumber which has been so fruitful of horrors; yet, as on the day before, to continue the mad course which provoked the experiences of the night.

There are hundreds of families of which the above is a good portraiture; and hundreds of others, deemed respectable, at whose tables, though there may not be the outward manifestation of such disorder as we illustrate, nevertheless exhibit as reckless a disregard of the laws of health and the rules of temperance. Many a gentleman of wealth and supposed culture indulges habitually in a style of eating, acquired, perhaps, at the public restaurant, that for hasty, insufficient mastication and phenomenon of quantity might well shame

the lowest of his menials; and many a one is guilty of the sin of charging his digestive organs with the responsibility of three heavy meals a day, when, by reason of his abuse of them, or the nature of his employment, their powers are only adequate to the satisfactory disposal of two.

It is with a feeling of relief and satisfaction that we turn from this distasteful subject to the consideration of the other pictures. Here, instead of a herd of wild, ungoverned animals, engaged solely in the gratification of their lower appetites, we may contemplate the spectacle of a well-ordered family gathered round the family table. The wholesome food, eaten with deliberation, and the process of mastication being the result, are healthful and beneficial to all who participate in the good cheer, enlivened by cheerful and elevating conversation. Over the evening meal peace and contentment shed their benign influences; and when, at a suitable hour, each member of the family seeks his or her couch with a quiet confidence of welcome repose, which shall conduce to aided health and strength, to mental and physical vigor. And if visions do visit his couch, they are fleeting and indistinct, but bright with the radiance of comfort and promise.

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## BLUSHING—ITS CAUSE AND ITS CURE.

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THE suffusion or reddening of the skin, particularly of the face, which is termed "blushing," is a physical phenomenon entirely dependent upon mental influences. The number of persons who suffer—actually suffer—from a tendency to blush is large, and we frequently receive letters in which the writers bewail their unfortunate disposition in this respect, and earnestly ask for some advice which may aid them in conquering it.

Young people, especially those of light complexion and of fine temperament, and into whose organization the elements of susceptibility and sensitiveness largely enter, are more subject to this embarrassing

condition than others. Large Approbateness and Cautiousness, with well-marked Conscientiousness and relatively small Self-Esteem and moderate Firmness, Combativeness, and Secretiveness, usually coexist in those who blush easily. Such persons turn red on slight occasions; as, for instance, when suddenly addressed in a social gathering and required to speak out in reply; when made the subject of raillery, or good-natured witticism, or of sarcasm. The painful confusion experienced at such times is quite overwhelming, and altogether unfits the poor victim for acting the part which in a calm mental condition he would creditably perform.

It is unfortunate for the diffident and sensitive that their weakness is too often made use of by the mirthful or malevolent merely for the pleasure or gratification of seeing them blush, and struggle with the tide of embarrassment. Such trifling with the feelings is cruel and deserves sharp rebuke, and the diffident and timid should avoid meeting those who are disposed to persecute them thus willfully.

It may be encouraging, however, to these distressed ones to know that

It is better for one to blush than to turn pale.

That a blush is the sign which nature hangs out to show where chastity and honor would dwell.

That a blush is nature's alarm at the approach of sin, and her testimony to the dignity of virtue.

That a full-blown rose, besprinkled with the purest dew, is not so beautiful as a child blushing beneath its parent's displeasure, and shedding tears of sorrow for its faults.

And that so long as vicious or sinful allusions and acts cause the warm blood to crimson the cheek, the soul is quickened by the higher spiritual impressions, and impurity is offensive to it.

But one may blush at decency or impropriety and not suffer the mental confusion which, however, usually accompanies the blush, and to those whose native delicacy is thus manifested we have little to say, but to those who experience the eclipse of thought and discernment at the same time we may say that perhaps the best method for overcoming their weakness is for them to erect a higher standard for judgment than any human tribunal. Let the sensitive person carry his case to God, and abide His decision, rather than mind what Mrs.

Grundy may say. This places him on higher ground, and he will be indifferent alike to praise or blame. In a certain church it is taught that priests may forgive sins. Hence the human confessional, and hence the abject slavery of people to priest; but among enlightened religionists the people regard priest, preacher, and pope simply as fallible or erring human beings, not to say fellow-sinners and fellow-sufferers, and *they* go to God with their confessions, and by Him only are forgiven, *if* forgiven at all.

CONCLUSION.— Aim to do right. Be obedient to rightfully constituted authority. Be respectful alike to superiors and to those less fortunate. Respect yourself. Do nothing you should regret, and you will have no real occasion to blush. Try to realize that you have just as good a right to live in this world as the best one in it. Our duty generally is, to prefer another's comfort and happiness to our own. But this implies culture, kindness, civilization, Christianity. If we have not these, they may be acquired. All men, all women, and all children are susceptible of improvement. A knowledge of Phrenology shows how we may overcome besetting sins and mental infirmities, painful blushing among the rest.

Time wears off extreme sensitiveness, and blushes go with it. We need not carry the infirmity beyond our teens. Education, familiarity with good society, and good habits—especially the avoidance of every thing that tends to disturb the action of the heart—help to reduce it. Besides, as one grows older the duties and responsibilities of life strengthen Self-Esteem, beget assurance, confidence, self-reliance, faith and trust in God.

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PROGRESS OF LIFE.—The annual report to the Massachusetts Board of Health, by Dr. Edward Jarvis, indicates that the duration of human life is getting longer. He says that in ancient Rome, in the period 200 to 500 years after the Christian era,

the average duration of life in the most favored class was 30 years, while in the present century the average longevity of persons of the same class is 50 years. In the sixteenth century, the average longevity in Geneva was 21.21 years; between

1814 and 1833 it was 40.68; and as large a proportion now live to 70 as lived to 43 300 years ago. In 1693 the British government borrowed money by selling annuities on lives from infancy upward on the basis of the average longevity. Ninety-seven years later, Mr. Pitt issued another tontine, or scale of annuities, on the basis of the same expectation of life as in the previous century. These later annuitants, however, lived so much longer than their

predecessors, that it proved to be a very costly loan for the government. It was found that while 10,000 of each sex in the first tontine died under the age of 28, only 5,772 males and 6,416 females in the second tontine died at the same age 100 years later. The average life of the annuitants of 1693 was 26.5 years, while those of 1790 lived 33 years and 9 months. The obvious reason for this longevity is a vast improvement in modes of living among people.



PORTRAIT, WITH SKETCH, OF WILHELM VON KAULBACH,  
THE EMINENT GERMAN PAINTER.

AMONG the eminent men whose names swell the list of mortality for 1874 few died more regretted than Kaulbach. His paintings are familiar in all parts of the civilized world, and his great ability as an artist had long been conceded by admiring critics. He was born in Waldech, October 15th, 1805. The son of an engraver

and goldsmith, he was intended for the same vocation, but his passion for painting determined William, at an early age, to make that his pursuit. At sixteen he was sent to Munich to study at the academy there, which was under the direction of the great Cornelius. When that master went to Dusseldorf, Kaulbach followed

him. While there an opportunity to visit the lunatic asylum was given him and his fellow art students, and so deep was the impression made on his mind by the unfortunate inmates that he subsequently designed and painted his celebrated "Lunatic Asylum," which was one of his stepping-stones to fame; a wood engraving of this picture is herewith given. He was at first a fresco painter, and only after his visit to Rome in 1838 did he begin to paint pictures in oil.

Babylon," to represent the different tribes and people that lived in those days; "Homer and the Greeks," to represent the sovereignty of the laws of nature and the arts; "The Fall of Jerusalem;" "The Crusaders Before Jerusalem," a painting that has been seen in both hemispheres.

He painted many portraits, among them that of the notorious Lola Montez. Among his figure pieces are "Anacreon with his Beloved;" "David Blessing his Son, Christ;" "Bedonius at a Lion Hunt;"



THE LUNATIC ASYLUM, AS ENGRAVED FOR "NEW PHYSIOGNOMY."

The work which placed him before the world as one of its brightest artists was the "Battle of the Huns," first exhibited in Berlin. Frederick William IV. early appreciated his great talents, and gave him several orders for pictures. Kaulbach executed these works with great success, and as the subjects are historical they have an interest of high value besides the quality of the painting merely. "The Battle of the Huns" is one of them, and besides it are the "Destruction of the Tower of

and the death scene from "Tristan and Isolde."

Another proof of his great capacity were the illustrations of Goethe, Schiller, Shakspeare, and Klopstock's works, which are celebrated for their marvelous representations of the idyl of the poets, and for the rare insight of human nature which their characterization indicates.

The German character of the man is well evinced in the portrait, the element of sturdiness being so well pronounced,

that were it not for the large development of the upper side head we would expect from him rather works of practical handicraft suited to every-day life than those of esthetic qualities and delicate manipulation. His broad head showed the earnest, thorough-going worker. He found pleas-

ure in his work, in its details even more than in its accomplishment. He was an observing, critical man intellectually, appreciated life in its various phases, and comprehended more thoroughly than the majority of the better organized of men the relation of mental to physical life.

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### WHISTLE AND HOE.

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THERE'S a boy just over the garden fence,  
Who is whistling all through the live-long day;  
And his work is not just a mere pretence,  
For you see the weeds he has cut away.

Whistle and hoe,  
Sing as you go,  
Shorten the row  
By the songs you know.

Not a word of bemoaning his task I hear,  
He has scarcely time for a growl, I know,  
For his whistle sounds so merry and clear,  
He must find some pleasure in every row.

Whistle and hoe,  
Sing as you go,  
Shorten the row  
By the songs you know.

But then while you whistle be sure that you hoe,  
For if you are idle the briars will spread;  
And whistle alone to the end of the row  
May do for the weeds, but is bad for the bread.

Whistle and hoe,  
Sing as you go,  
Shorten the row  
By the songs you know.

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### HOW EDUCATION OF BODY AND BRAIN PAYS.

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EDUCATION pays. Pennsylvania taxes herself \$9,000,000 a year for the education of her children in the common schools, and makes money by so doing. New York pays upward of \$10,000,000, and *it* pays. The man who pays his school taxes merely loans his money, and, if well used, it will come back to him, or to those who shall inherit his property. True, even if education did not pay in money, it would be worth all its costs, for money can have no better use than to lift men up to a higher intellectual and moral level; but just now we want to emphasize the truth, that every dollar judiciously spent for educational purposes brings back another dollar with usury.

In this connection, a few extracts from an address recently delivered before the Wisconsin Horticulture Society, by Hon. Samuel Fellows, Superintendent of Public Instruction, are in point:

"I have just been pursuing with intense interest the report of the bureau of educa-

tion, on the relation of education to labor. A series of questions was addressed to a large number of intelligent employers in all parts of the Union as to the effect of education—mainly common school—upon each person in their employ. The answers were nearly unanimous 'that his value to the community at large is positively increased, and his power as a producer of adding to the common stock of wealth is materially enhanced by the education given him as a child in the common school. The increase of wages he will receive on account of his knowledge is put at various figures, averaging nearly twenty-five per cent. That this increase of value arises, 1st, from the fact of his being more readily instructed in the duties of his work; 2d, that he needs less supervision; 3d, that he does his work to better advantage; 4th, that he is less liable to join in unreasonable strikes; 5th, is more industrious; 6th, less dissipated; and, lastly, is less liable to be-

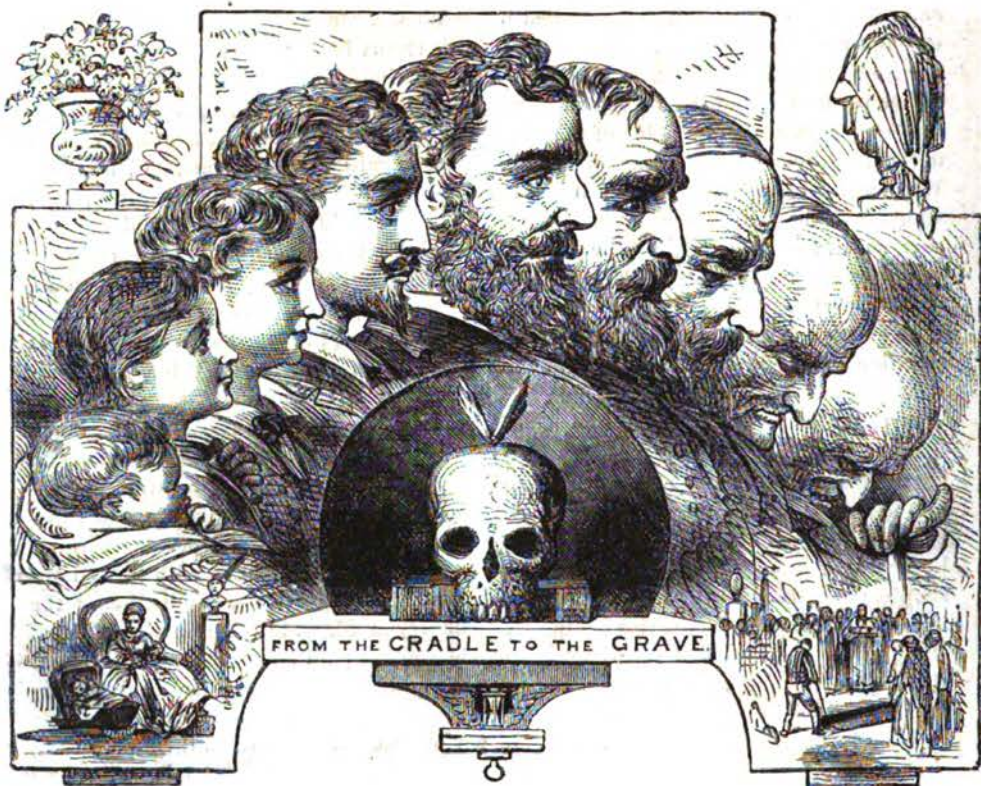
come an expense to the commonwealth through poverty and crime.

"Now, remember, gentlemen, that twenty-five per cent. is added to the value of the laborer from the possession of the slender outfit given in the common school. What will be the per cent. of value if, in addition to this, he receives a training, in part, which specially fits him for his work? The answers are given to such an inquiry in the report alluded to. That a knowledge of the sciences that underlie the occupation gives greatly increased value to their possessor is agreed on all hands. It does this: 1st, by enabling him to avoid dangers, in mining, for instance, to which ignorant men are exposed; 2d, by enabling him to detect and remedy difficulties which else would cause expense and delay; 3d, by enabling him to discover shorter and simple methods of work, thereby increasing his powers of production; 4th, by stimulating his powers of contrivance, so that he adjusts and modifies the tools or machines which he uses, and becomes eventually an inventor of simpler and better machines, thus increasing the wealth-producing power of his fellow-laborers. In this direction it is estimated by these men, competent to judge, that his value is increased *one hundred per cent.*, while in certain exceptional cases, it is incalculably higher. Better even than all this, it advances the well-being of its possessor. By virtue of his increased education he commands higher wages for his services, and also adds largely to the common production."

What a convincing argument is given in this report for our common school system! It *pays* in the lowest as well as in the highest sense to educate the people. According to the last census, 1,554,931 adult males were regarded as illiterate. If, now, according to the opinions before given, these parties should earn each one dollar per day in their illiterate state, by learning to read and write, twenty-five per cent. would be added yearly to the production of the country, or \$116,612,425, nearly twice as much as is paid annually for public instruction in the United States. If, now, we take four-fifths of the 8,287,043 engaged in various pursuits in the United States in 1860, who received their education in common schools, considering each one as capable of earning one dollar per day without such education, and \$1.25 with it, we have a yearly addition to the production of the country of \$528,740,178, nearly nine times the amount paid annually for public school instruction. Then consider what the increased production would be if specific instructions were given to these persons in the different branches of industry represented by them, or if, in early life, studies were pursued bearing directly upon their vocation. The instruction that these men need, in the main, is in the facts and truths of natural science, for these lie at the foundation of the life-work of the vast majority of the producers of our country's wealth. These sciences must be studied if our nation would attain the exalted destiny which clearly awaits it.—*Exchange.*

WHAT AM I GOOD FOR?—Remember the parable of the talents—one had ten, another five, another two, and another one. So it is among men to-day. Our "talents" may be compared with money, with education, acquired art, natural gifts, or with an opportunity to do good. If we use our one, two, or five talents to the best of our ability, we shall be accepted, and earn the approval of Him who judges righteously. Are we so living to-day that we can ask or hope for God's blessing on the course we

are pursuing? This is our right, our privilege, and our duty. We may count our passing moments as unimportant, as they may appear to be uneventful. But "time flies," and we must fly to keep up, or be left behind; each second, like the tick of a clock, makes its record. We do not realize this until we come into middle life or old age, when, if our time has been frittered away, we are punished in a "hell" of regrets, for "lost time and lost opportunity."

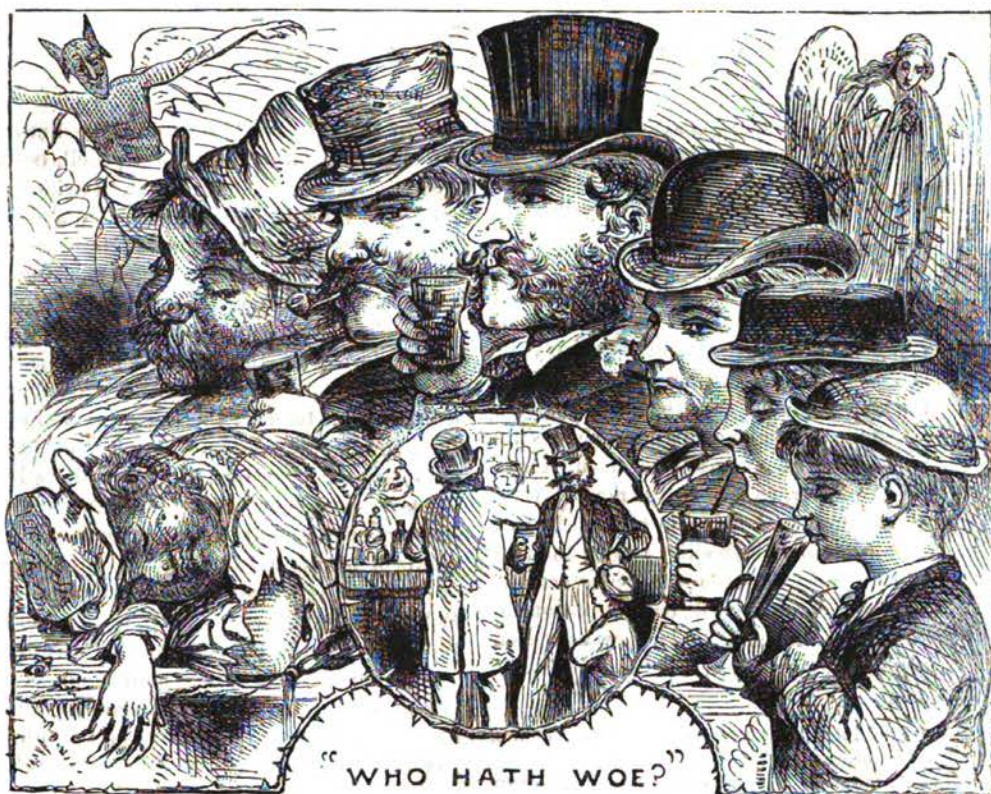


### A NORMAL LIFE.

In the above illustration we contemplate the successive stages of a well-ordered human life. The key-stone of the grand arch which those stages form is the matured man, the perfection of his beauty and strength, while at the two bases we see respectively the childhood of infancy and the childhood of old age. The nine portraits furnish very faithful delineations of the physiognomy of one born in the home of love, intelligence, and temperance, at such periods of his life as definitely mark their passage on the features. Maturity being passed, the descent into the vale of old age is slow and grand, and the infirm grandsire bears witness for many years of his many experiences, and his speech is full of counsel to the young and ardent. The foundation of a ripe and happy old age is a well-spent youth. "As ye sow, so shall ye also reap." We can not ignore the laws which govern human life and escape

the consequences. The beautiful, successful life is that which loves the laws prescribed for our being by the Divine One, and faithfully practices them. The close of such a life is the opening of a new and glorified existence. All who may contemplate this picture, and the one on the opposite, may do much toward realizing true success in their earthly careers; if any have misspent their time, they may endeavor earnestly to redeem it. All may, no matter what their condition, crown their lives with a measure of glory by bringing into exercise the better faculties and powers of their nature, and by industriously employing their time, if not for their own benefit, then for the benefit of others—a most noble and self-improving occupation. Propensity, habit, will at first hamper them, but it should be remembered that the greater the obstacles, the nobler the effort and the richer the rewards.





## AN ABNORMAL LIFE.

How great the contrast in our picture here with that on the opposite page! How familiar the story! It needs no description drawn by the pen to set it off, for the pencil of the artist has "filled the bill." "Who hath woe?" indeed! The effects of intemperance have not diminished aught since those ancient times when the wise man warned his people to "look not upon the wine," but rather have increased because of the new and ingenious devices of those who make a business of selling poisonous concoctions to those who *will* drink. How shameful to tempt the heedless youth by offering him sweetened wine! How wicked thus to entice one who, in the course of truth and duty, would become useful to himself, his friends, and the great world perhaps, to enter upon a career of degradation and ruin! Young reader, consider well this picture, and resolve to live as a human being should, not slavishly, as a

victim to perverted appetite, not brutally, as subject to unbridled passion, but soberly, honestly, religiously. Live a Christian life, the best possible use of one's earthly career; perhaps it may require much self-sacrifice, but the discipline will refine your whole nature, and adapt you to far higher enjoyments than the merely physical. Do this and you will never be found reeling in the street a poor, maudlin inebriate. Your steadfast, virtuous career will be powerful in its influence on others, and may save many, even unconsciously, from the error of their ways.

Beware of the first false step, if you would be forever pure and true; for that once taken, the descent into the vale of sin, misery, and a degraded death may be rapid. Let the many examples of broken lives all around you strengthen your resolutions to act well your part in life.

## OUR FACES—OPEN BOOKS.

"Your face, my thane, is as a book—where men  
 May read strange matters; to beguile the time  
 Look like the time; bear welcome in your eye,  
 Your hand, your tongue; look like the innocent  
 flower,  
 But be the serpent under it."

SUCH was the admonition of Lady Macbeth to her husband, when striving to nerve him to murder; and admirably did she succeed. All throughout the works of Shakspeare do we find that he was a careful student of human nature; he was the poet of physiognomy—the keen, Argus-eyed observer, as well as the man of vivid imagination and noble intellect. In vain with him might hypocrisy put on the robe of righteousness, or cowardice attempt to appear like bravery, or enmity put on the guise of friendship. They were useless disguises. In these, our modern times, men

"Find tongues in trees; books in the running  
 brooks;  
 Sermons in stones"—and good in every  
 thing.

Our picture galleries are crowded, studios not neglected, and libraries filled with an eager throng. Science has its worshippers, and literature its adorers, while, nightly, public places of amusement are filled to overflowing, to see the great drama of human life acted—to criticise expression and attitude, gesture and voice in those who personate it. But, in the fitful panorama of real life transpiring around us, how many, save at some casual time, note the actors? How many scrutinize face and figure, expression and tone with as much interest as they do the fashionable garb of wealth or the glittering insignias of position? Are not these, among the many, deemed matters of inferior importance? And yet they are the infallible exponents of character and career, while all else is but the gilding. They are the tablets on which, distinct as the hand-writing which affrighted the Babylonish king, the history of our lives are written; for, though men may strive to "make their faces vis-

ors to their hearts," yet the very lines which dissimulation and policy pencil, betray the secret. No; the light which gleams in the miser's eyes as he counts his treasured gold; the sudden flash which lights up the speculator's face, as dazzling schemes are propounded; the lurking smile of satisfaction, the look of triumph, which flash from the eyes, are not to be mistaken. The brooding looks and the knitted brow bespeak the schemer; while the quickly suppressed look of hatred or envy tells its own tale, though followed by false smiles wreathed on false lips. Flattery and adulation may pour out words of praise, but the look of contempt or smile of derision destroys them all. What secret does the love-lit eye reveal, though no words be spoken or greetings exchanged? There is a grandeur not of earth—a sublimity born of heaven—in the looks and tones of the earnest, faithful pastor, as he tells the "old, old story" of a Saviour's love and death, and  
 "Allures to brighter worlds, and leads the way."

The countenance of the artist, as he seizes his pencil to transfer to canvas a happy inspiration, is in itself a study, for it is illuminated with the soul-life.

History relates that when Rome was besieged by the Gauls, a deputation of the Roman senators was sent to meet them outside the gates of the city, if happily their eloquence or wisdom might avert the threatened storm; and that so noble and serene were their looks, so dignified and fearless their deportment, that the rude savages gazed upon them for a time, overcome with astonishment and awe.

The power of a look is well portrayed by Hawthorne, in his story of the Marble Faun. He tells of a young lady artist of rare beauty and talent, who had been annoyed for years with the persecutions of a monk. Her lover, while standing with her near the brink of a precipice, espies the hated priest glancing over their shoulders, and in obedience to a look of fear and entreaty from the lady, hurls him from the

precipice. An intimate friend, who had, unseen, been a witness, avoids her ever afterward as being the instigator of the deed. Yes! there is a language far more powerful than that of words; it is the language of the eye.

A court incident is related, in which Queen Elizabeth is made to exclaim, "Essex, I command! Sussex, entreat!" But, it is added, "the command sounded like an entreaty, and the appeal was uttered in a commanding tone." And so the practiced ear will always pay more attention to the tone than the words. There is a painful constraint about the attempted welcome; the would-be congratulation has no genuine heart-ring—the hypocritical whine of condolence deceives but the actor or the credulous.

The mysteries of the schools, or the learning of the ancients, can not be studied by all, but pages from the great book of human nature are scattered all around us, in ever-changeful diversity. There is no repetition, no sameness there; but all are original copies, for the author is Omnipotence. Enter the schools where "the coming man" is being prepared for his high destiny, and we note the open eye, the unruffled brow, and the undeveloped features, all denoting innocent childhood and immaturity. Into another, of a different class of children, and oh, how forcibly does the care-worn brow, the sharpened and pinched features speak of poverty and suffering, oftentimes of crime!

Loiter in places where business men congregate, and there may be seen character displayed in its most selfish aspect, all eager for gain, many plotting how to em-

ulate certain Tammany leaders, and yet elude the penitentiary. Has it any influence on features, do you ask? Let lynx eyes, corrugated brow, hooked nose, and compressed lips answer.

Visit the library of the scholar, or the sanctum of the poet, and strikingly do the spacious head, lofty brow, and thoughtful face of the one, as the dreamy, absorbed, spiritual face of the other, reveal their inner life and profession also. Walk along Broadway, and mark the expression and look of the elegant, refined lady, and then visit the dingiest tenement house that New York contains, and note the difference in the looks of its inmates.

The benefits arising from a study or knowledge of physiognomy are many. They might be termed legion. It would enable us to separate innocence from guilt more effectually than the testimony of witnesses or the arguments of lawyers; it would pluck the keys of office from unworthy senators and fraudulent politicians. False friends would be banished, and selfish dissemblers abashed. Egotism, pride, and affectation would no longer hold lordly sway over modesty and merit. Ignorance and shallowness would no longer be invested with wealth and position, while talent was neglected. The contemptible slanders of prejudice, malice, and jealousy would be estimated at their proper value. Hypocrisy would be at a heavy discount, and uprightness rewarded. And, in short, if the golden age did not dawn, or the millennial period arrive very quickly, some visible approximation would be made toward them.

C. I. ANDERSON.

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## A LESSON IN SHUTTING DOORS.

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"Do not look so cross, Edward, when I call you back to shut the door; grandpa's old bones feel the March wind; and, besides, you will have to spend your life in shutting doors, and you may as well begin to learn now."

"Do forgive me, gran'pa, I ought to be ashamed to be cross to you. But what do you mean? I am not going to be a sexton; I am going to college, and then I am going to be a lawyer?"

"Well, admitting all that, I imagine

'Squire Edward C—— will have a great many doors to shut, if ever he makes much of a man."

"What kind of doors? Pray do tell me, gran'pa."

"Sit down a minute and I will give you a list.

"In the first place, the door of your ears must be closed against the bad language and evil counsel of the boys and young men you will meet at school and college, or you will be undone. Let them once get in possession of that door, and I would not give much for Edward C——'s prospects.

"The door of your eye, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man. You will have to close them, sometimes, against the fine things exposed for sale, in the store windows, or you will never learn to lay up money, or have any left to give away.

"The door of your lips will need especial care, for they guard an unruly mem-

ber, which makes great use of the bad company let in at the doors of the eyes and ears. This door is very apt to blow open; and, if not constantly watched, will let out angry, trifling, or vulgar words. It will backbite worse than a March wind, if it is left open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or, at least, till you have something valuable to say.

"The inner door of your heart must be well shut against temptations, for conscience, the doorkeeper, grows very indifferent if you disregard his call, and, sometimes, drops asleep at his post, and, when you may think you are doing very well, you are fast going down to ruin.

"If you carefully guard the outside doors of the eyes, and ears, and lips, you will keep out many cold blasts of sin—which may creep in before you are aware of it.

"This 'shutting doors,' you see, Eddie, will be a serious business; one on which your well-doing in this life and the next depends."

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## GROWTH OF THE HUMAN HEAD.

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THAT special cultivation develops and enlarges special parts of the brain, scientists are beginning generally to admit. In the *Revue Scientifique* was printed a very interesting lecture delivered by Dr. Broca, at a late sitting of the Anthropological Society of Paris. The learned physiologist stated that in 1861 he had his attention called to the subject of the influence of education on the development of the human head, and that, being surgeon at Bicetre at the time, he had measured the heads of the servants and medical students at that establishment. About 1836 Parchappe had effected the measurement of the heads of ten workmen, and as many men of distinguished learning, and found those of the latter to be much more voluminous than the others, and especially distinguishable by a great development of the frontal region. These

results were the more remarkable because of the author's known antipathy to Gall's system of Phrenology; but Dr. Broca thought them insufficient, inasmuch as they did not exactly show whether the difference was owing to education or merely to natural intellectual superiority. His measures being especially taken with this view, his ultimate conclusion is that the cultivation of the mind exercises a special influence on the development of the brain, and that this action particularly tends to increase the volume of the frontal lobes, which are considered to be the seat of the higher intellectual faculties. This view is corroborated by a very curious result he obtains from a comparison of Parchappe's measure of his learned men with those of the unlearned; in the case of the former the frontal development was considerable,

while in the case of the latter it was the posterior part of the brain that had grown more than the anterior.

Again, we find a writer in the *Cornhill Magazine* treating of the subject of brain condition as affecting mental action, saying that "The relation between thought and the condition of the brain is a reality. So far as this statement affects our ideas about actually-existent mental power, it is of little importance; for it is not more useful to announce that a man with a good brain will possess good mental powers, than to say that a muscular man will be capable of considerable exertion. But as it is of

extreme importance to know of the relation which exists between muscular exercise and the growth or development of bodily strength, so it is highly important for us to remember that the development of mental power depends largely on the exercise of the mind. There is a 'training' for the brain as well as for the body—a real physical training—depending, like bodily training, on rules as to nourishment, method of action, quantity of exercise, and so forth."

Thus the best scientific thought are brought to confirm principles long held by phrenologists.

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### IT NEVER PAYS.

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It never pays to fret and growl  
When fortune seems our foe:  
The better bred will push ahead  
And strike the braver blow.

For luck is work,  
And those who shirk  
Should not lament their doom,  
But yield the play,  
And clear the way  
That better men have room.

It never pays to wreck the health  
In drudging after gain,  
And he is sold who thinks that gold  
Is cheapest bought with pain.  
A humble lot,

A cosy cot,  
Has tempted even kings,  
For station high,  
That wealth will buy,  
Not oft contentment brings.

It never pays! a blunt refrain  
Well worthy of a song,  
For age and youth must learn this truth,  
That nothing pays that's wrong.  
The good and pure  
Alone are sure  
To bring prolonged success,  
While what is right  
In Heaven's sight  
Is always sure to bless.

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### SIR GEORGE ELVEY, THE ENGLISH COMPOSER.

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A FINE-GRAINED organization is most clearly indicated in this portrait of the composer whose name heads our sketch. The brain is large and well balanced; in fact, Sir George Elvey, as a music author, possesses an unusually harmonious organization. If the reader will call to mind the portraits of distinguished musicians, and compare them with this now before us, he will perceive that Sir George has a better balance of faculty than the majority of

men who pursue, or have pursued, a like vocation. The reason for the lack of balance so often found in artists and musicians is, we believe, that they cultivate chiefly the esthetic organs and neglect, more or less, the more practical and physical elements of the mind.

Sir George has a fine intellectual development, the perceptive range of organs and the organs of the anterior side-head are all well marked. He is a good observer, a

good analyst, abounds in good-nature, and is cautious and kind. The organ of Tune seems finely developed, as also Time, and the faculties lying adjacent seem to group themselves as if in support and co-ordination of Tune. A sensitive nature and a

Bachelor of Music in 1838, his composition being an oratorio entitled "The Resurrection and Ascension." In 1841 he obtained his doctor's degree, having received from the late Duke of Wellington, then Chancellor of the University, a dispensation by



well developed top-head have conducted to his preference for music of a religious order.

He was born at Canterbury in 1816, and educated in the Cathedral school. Thence he went to Oxford, and matriculated at New College, where he took his degree of

which he was enabled to hold it two years earlier than usually allowed by the statutes of the University.

Sir George Elvey showed early signs of considerable musical talent. At the age of eighteen he gained the Gresham gold

medal for a sacred composition, and the next year was elected organist of St. George's Chapel, Windsor, which appointment he still holds.

His numerous church services and anthems are well known to the musical world, and are constantly sung by cathedral choirs. He has written two Festival Anthems, which were composed especially for the triennial meetings in Gloucester and Worcester cathedrals. Not only a clever com-

poser, he is also a talented organist, and has brought the choir of the Chapel to a high state of proficiency. In his capacity as the Castle organist he has officiated with general acceptability at the various Royal solemnities which have been held at Windsor, and, among others, at the recent marriage of the Princess Louise. It was partly in commemoration of this occasion that Her Majesty conferred on him the honor of knighthood.

## HORSE PHRENOLOGY, WITH ILLUSTRATIONS.



Fig. 1—VICIOUS.



Fig. 2—KIND.

A SENSIBLE writer in the *Iowa State Register* discourses on "Moral sense in horses." The "moral sense" which he claims for the horse can not be admitted without making him something more than an animal. We readily admit intelligence, affection, pride, etc., but when it comes to a matter of "morals," or of a religious sense, a disposition to worship and to pray, we do not see it. But here is what the writer well says with regard to a subject of great importance to stock-raisers and farmers generally:

"In selecting a horse or mare for breeding, speed and form are not all the qualities to be looked after. Never breed to a vicious or ill-tempered horse, no matter what may be his pedigree or antecedents; and reject at once any horse lacking a sprightly intelligence. There are as many degrees of intelligence in a horse as in the human race, and without intelligence a horse is always sluggish, stupid, and awk-

ward in his movements. The thoroughbred Arabian horse has generally that capacity necessary for learning any useful lesson, that all his work and labor for man are a pleasure to the owner and apparently to the horse. We like to see a man proud of a noble horse, but more especially does it fill our heart with delight to see a horse proud of his master. There are clowns among horses, and they are always a vexation to the owner. Some will plod along the road, never looking where they step, and just as likely to step on a stump or in a hole in a bridge as any other place. But the intelligent horse takes heed to his steps, and if anything happens dangerous to life or limb to himself or his master, his judgment frequently prevents the accident. And a gentle, kind horse, with a large development of social and intellectual powers, while away many a weary hour of the lonely traveler, or lightens the labor of the long days of the tiller of the soil. In se-

lecting breeders, great care should be taken relative to the social morals of both horse and mare. Like begets like, and in no case more than that of the horse. A bad and vicious temper in a horse may be checked, but never eradicated, and he will always be unpleasant, dangerous, and in his fretting and fuming will unnecessarily waste his strength. Form and action have claimed the closest scrutiny, and those qualities have been given their full importance, but the social morals of the horse have been lost sight of in the strife for speed and strength. Viciousness is almost inva-

well-disposed horses are, we grant, unfortunate in this particular. We should not value a friend the least for it, but it would certainly not induce us to form an acquaintance with the man possessing it, without cogent reasons for so doing. Then why should we with a horse?

"A good countenance in mankind is, no doubt, often deceptive; a forbidding one is certainly more honest, for on it we see in characters legible—beware! Few men, not from choice, but circumstances, have had a more extended acquaintance with man than ourself, and, perhaps, not one man in

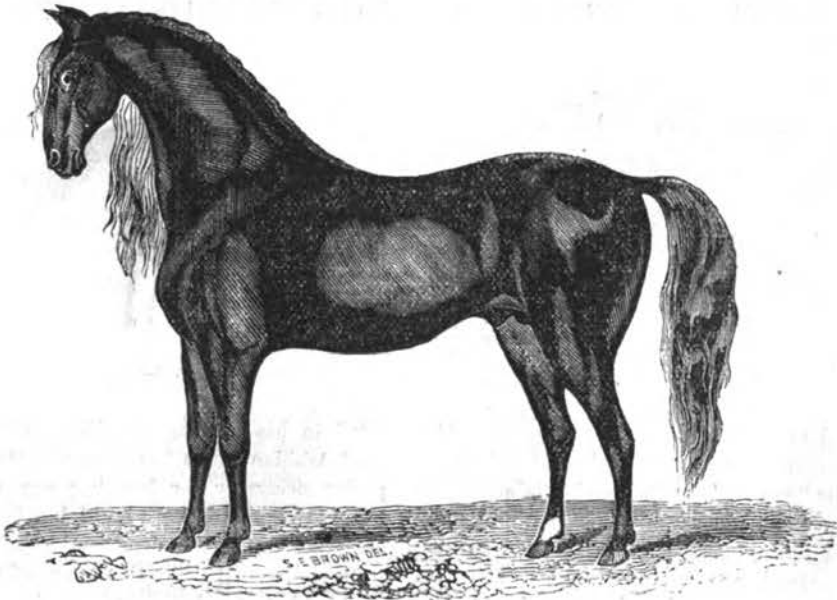


Fig. 3—A HORSE OF HIGH BLOOD.

riably transmitted to the progeny, more certainly than color or points, and should be a serious objection to any horse as a good breeder."

One would suppose this writer had been reading the *Phrenological Journal*, from a late number of which we extract a paragraph or two:

"Without previous knowledge of the animal, we candidly confess we should greatly hesitate in buying a horse with a bad, treacherous-looking countenance. (Such, for instance, as the vicious affair of the illustration.) Many worthy men and many

a thousand from the same cause has made acquaintance with more horses. We have found rogues with prepossessing countenances in both; but we never, to our recollection, had to do with man or beast of forbidding countenance that proved apostate to the sign nature had put up indicative of what was passing within.

"No two horses, oxen, dogs, or pigs are exactly alike. Each may be distinguished from the other both by external signs and by mental characteristics or dispositions. One horse is *broad* between the eyes and ears, and is fearless, brave, courageous,



kind, and intelligent. Another is *narrow* between the eyes and ears, and is timid, scary, treacherous, vicious, and *not* marked for intelligence. One who knows how, can read the one or the other at a glance.

"Professional horsemen are noted for the accuracy of their judgments on horses, and would at once determine the superior merits of the points of the fine animal shown in full in the third illustration."

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## RULES IN RHYME FOR READING.

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READ *loud*—so loud that ev'ry listening ear  
Your every *word* and *syllable* can hear.

Make all the proper sounds *distinctly* heard  
Of ev'ry letter, syllable, and word.

Give ev'ry word its *true* pronunciation—  
That of polite and learned conversation.

All words have one syllable mark'd by a stress,  
Or loudness of tone, which we *accent* express.

When the principal word in a sentence to show  
We give it strong accent, 'tis emphasis know.

The voice has two inflections,  
Call'd *up* and *downward* slides,  
To know them these directions  
May answer you as guides.

By questions answered *yes* or *no*,  
We aim the *rising* slide to show;  
And by the answers *no* or *yes*,  
We may the *falling* slide express.

Suspending pauses have the *rising* slide,  
To other rests the *falling* is allied.

The falling slide, which marks the sentence  
ended,

Is *cadence* called, being somewhat more extended.

Read slow—this rule applies to every case—  
But yet with spirit, energy, and grace.

A comma is *one* second's pause;  
A semicolon is *two* by laws  
Which nature seems to fix;  
Colon and exclamation, *four*;  
Interrogation something more;  
A period nearly *six*.

The dash [—] has a pause of one second or  
more,

To be judged from the meaning alone;  
And when to the rest of the pauses 'tis joined,  
It adds to *their* meaning its *own*.

Parenthesis (a clause we find  
Between two little curves confined)  
Is read by such as read the best,  
Weaker and slower than the rest.

Nature to every sentiment assigns  
Peculiar tones, and those in all your lines  
You must exactly copy; never dare  
To utter *vengeance* in the tones of *prayer*

In reading *verse* make every line appear  
With all its measure plainly to the ear;  
And do not sing; just elocution knows  
No other difference between *verse* and *prose*.

Not only must the *sense* be *clear*—  
The *varying* voice must *please* the ear;  
And the whole meaning aptly roll  
In waves of music o'er the soul.\*

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## JOHN TYNDALL, THE SCIENTIST.

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THE address delivered by this gentleman before the British Association, at its meeting in Belfast, has awakened an interest in the relation of science to religion more profound than society has known for twenty or more years past. The champions of religion who have deemed it fitting to make answer to Mr. Tyndall's presentation of the results of later investigation have, for the most part, directed their

batteries against him, and so have brought his name into a prominence which is war-rant enough for its appearance, with a portrait, on these pages.

Mr. Tyndall was born in Ireland, in 1820, of parents in very moderate circumstances, but of high intelligence. His early edu-

\* For further and more explicit information, see the work on "Oratory, Sacred and Secular," also "How to Talk," published at this office.

cation chiefly consisted in mathematics; and after completing it he joined the Ordnance Survey, a branch of which was stationed at his native place, Leighlin Bridge. He was a close student of the sciences relating to his chosen pursuit, en-

marked capabilities as an instructor and investigator.

Opportunities offering for the study of chemistry on the Continent, he went thither, and studied under such men as Bunsen, Gerling, and Magnus. In 1852 he



gineering, and also of chemistry and geology, in the intervals of leisure from professional engagements. In 1847 he was appointed a teacher in Queenstown College, Hampshire, a sort of agricultural and scientific institution, and there developed

was elected a member of the Royal Institute, and in 1853 was appointed Professor of Natural Philosophy to that establishment. He made several visits to the Alps between 1850 and 1865, for the purpose of studying the glaciers. The results of his

examinations are recorded in the papers and volumes which have found a wide circulation in America, as well as in England and on the Continent.

The scientific researches for which Professor Tyndall is distinguished relate chiefly to the molecular constitution of matter; and in tracing this back toward its origin, he has shown an independence of opinion and an originality of investigation which are unique, even among scientists. He is thoroughly disciplined in the methods of science, full of new devices for the exploration and illustration of phenomena, and an indefatigable experimenter.

We are not of those who take radical views of his statements with regard to the sphere and "potency" of matter. We believe those statements to be the calm enunciations of a scientific man who has spoken from the point of view of science, unbiassed by the prejudices of sentiment or feeling. We believe that he has strong religious convictions, but accounts them out of the sphere of that practical positiveness which pure science demands, and so avoids the confusion which would inevitably result did he attempt to introduce them into a scientific discussion. To us his address conveys this impression.

The face as we give it indicates the possession of unusual force of character in the direction of intellectual effort. It may appear to a superficial observer somewhat sharp and irregular in outline; but the more closely it is examined, the more of symmetry and balance appears. There is much grace in the set of the features, and a gentle expression in the steady eyes, while the nose conveys the idea of harmony and high culture.

In regard to the consideration of the subject of evolution, it is certain that we know of nothing beyond the physical phenomena which surround us, and have no data besides matter upon which to base positive or rational theories; but there is no potency in mere matter for the resolution of mental phenomena. There are many experiences, in fact occurrences, every day, which are utterly inexplicable by scientific rule or logical principle; yet they are as

real to us as any of the phenomena of external nature, while in their effects they may be more potential.

Prof. Pritchard, of Cambridge, England, has said in a discussion of a cognate subject:

"We, too, possess powers and capacities immeasurably beyond the necessities of any merely transitory life. There stir within us yearnings irrepressible, longings unutterable, a curiosity unsatisfied and insatiable by aught we see. These appetites, passions, and affections came to us, not as Socrates and Plato supposed, nor as our great poet sang, from the dim recollection of some former state of our being, still less from the delusive inheritance of our progenitors; they are the indications of something within us akin to something immeasurably beyond us; tokens of something attainable, yet not hitherto attained; signs of a potential fellowship with spirits nobler and more glorious than our own; they are the title deeds of our presumptive heirship to some brighter world than any that has yet been formed."

As regards Prof. Tyndall's materialism, we can not deem it of the character many theologians ascribe to it when we consider dictum like this:

"If you ask me whether science has solved, or is likely in our day to solve, the problem of this universe, I must shake my head in doubt. You remember the first Napoleon's question, when the *savans* who accompanied him to Egypt discussed, in his presence, the origin of the universe, and solved it to their own apparent satisfaction. He looked aloft to the starry heavens, and said, 'It is all very well, gentlemen; but who made all these!'" That question still remains unanswered, and science makes no attempt to answer it. As far as I can see, there is no quality in the human intellect which is fit to be applied to the solution of the problem."

What he demands, and what science has a right to demand, is "freedom of investigation." We are not living in the middle ages, but in the light of the boasted nineteenth century, when dogmatism and bigotry should be allowed no place in the

consideration of the problems of nature. What has true religion to fear from the genuine revelations of science? Nothing.

False science will destroy itself. In true science, properly understood, we find further warrant for our faith.

## TOBACCO-USING—ITS HISTORY AND EFFECTS.

THE tobacco plant is a native of America. It was introduced into Europe after the discovery of the New World by Columbus. It was first used in Spain and Portugal, and afterward introduced into England by Sir Walter Raleigh. It was soon afterward carried into France, Germany, Russia, and Italy.

In Russia the use of tobacco was prohibited under penalty of the bastinado for the first offense, loss of the nose for the second, and deprivation of life for the third. In Italy all who used tobacco or snuff in church were excommunicated. In Switzerland all users of tobacco were punished by the magistrates as criminals. In Constantinople a Turk was led through the street with his nose transfixed by a pipestem, as a warning to all smokers. The Shah of Persia treated tobacco-using as a capital crime. James I. made earnest effort to suppress the traffic in tobacco, placing heavy imports upon it.

A brief glance at a few statistics will show how enormous is the amount of tobacco raising and using at the present time.

In 1858 tobacco cost England more than \$40,000,000.

In the year 1860 it cost France the same sum. Last year it was estimated that tobacco cost the English people more than bread.

The United States annually exhausts in the culture of tobacco 400,000 acres of its richest soil, and employs 40,000 men, women, boys, and girls in its manufacture. In 1842 the amount of tobacco used in this country amounted to seven pounds for each adult person.

Holland has 1,000,000 sallow, cadaverous-looking people engaged in the manufacture of the various forms of tobacco.

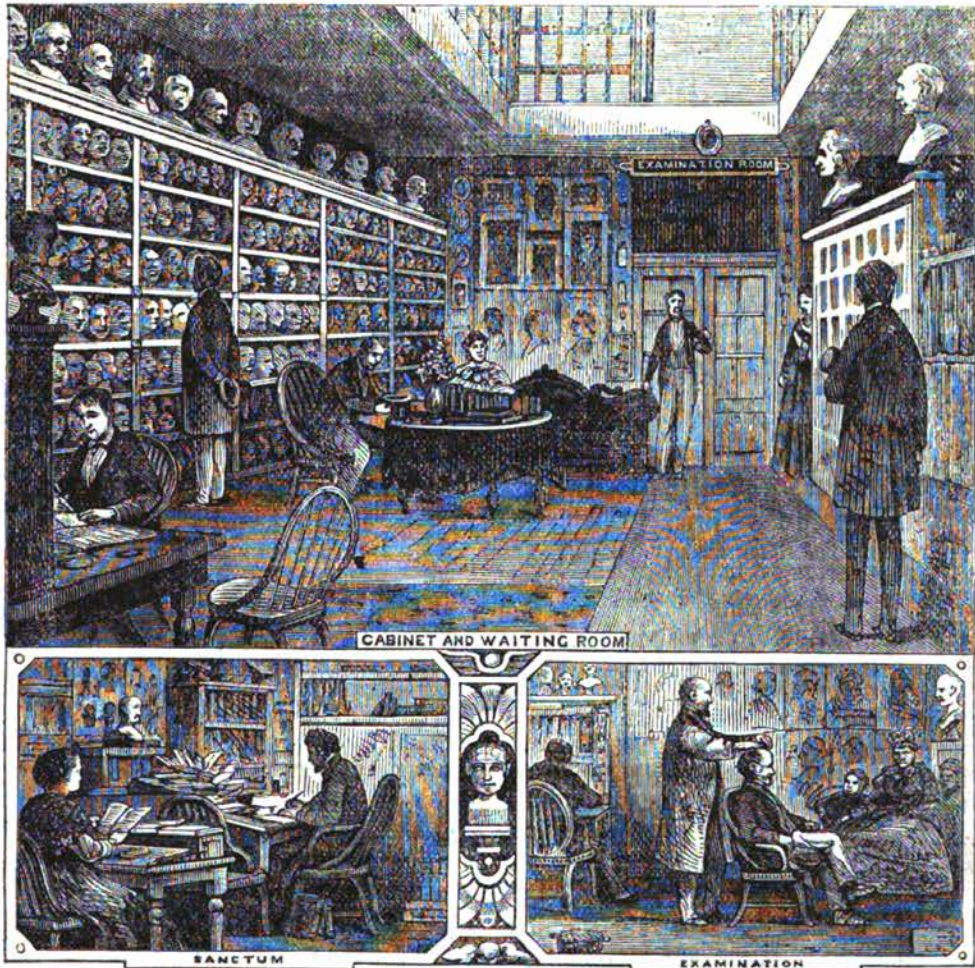
The present annual production of the weed is estimated by reliable authorities at 1,000,000,000 pounds, which must cost the consumers at least \$500,000,000.

### A SCIENTIST'S EXPERIENCE.

A distinguished French savant, the Abbe Moigno, contributes to the discussion of the tobacco question some interesting observations on the influence of the weed upon his own mental powers. For many years he had been addicted to the habit of snuff-taking, though conscious of injurious results flowing from the practice. He renounced it again and again, but a relapse always followed. In 1861 his daily allowance of snuff was over twenty grammes, and he observed a rapid decay of the faculty of memory. He had learned some fifteen hundred root words in each of several languages, but found these gradually dropping out of his mind, so as to necessitate frequent recurrence to dictionaries. At last he summoned resolution to break finally with the use of tobacco in any form, and after six years of abstinence, writes as follows:

"It was for us the commencement of a veritable resurrection of health, mind, and memory; our ideas have become more lucid, our imagination more vivid, our work easier, our pen quicker, and we have seen gradually return that army of words which had run away. Our memory, in a word, has recovered all its riches, all its sensibility. That tobacco, especially in the form of snuff, is a personal enemy of memory, which has destroyed, little by little, and sometimes very promptly, can not be doubted. Many persons with whom we are acquainted—M. Dubrunfant, the celebrated chemist, for example—have run the same dangers and escaped them in the same fashion, by renouncing tobacco, which we do not hesitate to say harms the greatest part of those who employ it."

Yet sensible people persist in using it—many, indeed, who have hard work to get bread. Tobacco costs New York city far more than is paid for bread by the inhabitants of the whole State.



## VIEW IN THE PHRENOLOGICAL CABINET AND MUSEUM.

THE above engraving gives an inside view of the Phrenological Waiting-room, Examining-room, Reporters' desks, etc., at No. 339 Broadway, New York, a busy place, and may appropriately be called "The Scientific Bee-hive."

In front of this, on Broadway, is situated the Book Store and Publication Office, and both above and below, in other parts of the building, are the Store-rooms, Class-rooms, Editorial-rooms, Mailing-rooms, etc.

On the shelves in this Cabinet are arranged busts, casts, and skulls of many distinguished characters—discoverers, statesmen, inventors, clergymen, surgeons, pi-

rates, murderers, robbers, thieves, forgers, gamblers, pickpockets, imbeciles and idiots, and others, both living and dead. Here are casts from the heads of Aaron Burr, Charles Dickens, Edwin Forrest, Rev. Dr. Cox, Horace Greeley, William Cullen Bryant, Gen. Scott, Horace Mann, Dr. Howe, Laura Bridgeman, Professor Morse, Black Hawk, Keokuk, Audubon, John Quincy Adams, Henry Clay, Napoleon, Voltaire, Emmett, Chalmers, Franklin, Webster, Calhoun, Tom Paine, Jim Fisk, Dean Swift, Mary, Queen of Scots, Clara Fisher, Elihu Burritt, George Combe, Gall, Spurzheim, Joseph C. Neal, and hundreds

of others of greater or less interest to the public, and especially to students in Ethnology, Phrenology, Physiognomy, or, in a word, Anthropology. Strangers and others find this a pleasant place to visit. And the Museum — being open and free to all—is usually thronged by many visitors daily.

We are in frequent receipt of interesting crania and other specimens from different parts of the world. This is the only collection of the kind in this country, and we cheerfully make room for it, though at no inconsiderable expense. Future generations will value this unique assemblage of curious and valuable material. With more capital we would erect a fire-proof building, in which to place these specimens, very many of which can never be duplicated. There was but one skull of Gibbs, the pirate, one of Black Hawk, one of Captain Jack. Should *these* be destroyed, it would be an irreparable loss.

Suppose we could to-day place side by side the certified skulls of Shakspeare, Ba-

con, Milton, Byron, Napoleon, and others, what a satisfaction it would be to students in human science! We would procure casts from the heads of all our prominent men, such, for example, as those of Longfellow, Whittier, Irving, Motley, Sumner, and other authors, statesmen, divines, patriots, philanthropists, reformers, and others, about whom posterity will inquire. We would invoke the assistance of navigators, explorers, and travelers to gather up and ship to this metropolis rare specimens which they may be able to procure. And we would have our artists learn to take casts of human heads, as we now take photographs, for the preservation of rare or peculiar organizations. It would be a worthy thing to do. May we hope to have the means to extend and enlarge such a collection. It is a matter of national or of world-wide importance, and we have now the nucleus, or the basis, for such an undertaking, in the collection partly shown in the engraving at the head of this article.

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## THE PHRENOLOGICAL INSTITUTE.

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ALTHOUGH for the last thirty years we have given instruction in Phrenology and Physiology to those desirous of acquainting themselves more definitely with the subject than they could conveniently by books, yet we became convinced, some ten years ago, that a more thorough and extended course of instruction was required, especially by those who wished to make Phrenology a profession. Our desire was to see established an Institute, in which all that is known on the subject of mental philosophy, according to modern Physiology and Psychology, might be thoroughly taught. We have brought to bear upon this subject all that we have been able to learn from books, observation, and practice, besides calling to our aid those eminently competent to teach critically and technically the sciences of Anatomy, Physiology, Ethnology, and Elocution.

These annual courses of instruction, now beginning the first week in October, have

increased in interest year by year, and we have the satisfaction to know that our students have left us well equipped for the practical work before them.

We hope the day is not far distant when the Philosophy of Human Nature shall be taught in our higher schools and seminaries of learning with Astronomy, Geology, Chemistry, Mathematics, Natural History, etc. Certainly the study of the human mind far surpasses all other kinds of knowledge, as mind and soul are superior to matter.

The brain is the connecting link between mind and matter, and the true physiology of the brain, and its relations to the body and its powers, is our chosen field of investigation. In the study of this great subject we strike at the root and fountain of knowledge; it is not a fragmentary subject. The engineer deals in wood, stone, and iron—in dead matter. He constructs houses to shelter us, or mills to lighten the

labor of men; he designs bridges, railways, and ships, but these are all outward—exterior. The physician studies the human body, and his function is to minister to the health of the race. The lawyer has a function in the community in legislation and in the administration of justice. The minister teaches moral and religious ideas, while the phrenologist studies the whole of human nature, physical, intellectual, animal, social, moral, and religious. We study man in his highest, as well as in his other relations. The phrenologist has to do with every child of humanity, with every talent and passion, with every hope and fear. It is his province to teach men how to obey the laws of health, how to take care of every faculty and feeling, and to use them for the benefit of man and to the glory of God. It is the function of the true phrenologist to teach the mother with the child in her arms what his natural capacities are, and how he should be guided in his growth toward manhood and duty. It is not merely to read the character of the criminal in the dock, and to describe what a terrible nature he has; it is rather to show the mother and the teacher how to keep the little one from wandering and becoming, by bad associations and wrong habits, criminal and punishable. Mothers should study Phrenology so that the various peculiarities of their children may be understood, guided, regulated, and developed. Phrenology ought to be taught in every school, so that pupils, as they acquire a knowledge of astronomy, mathematics, and grammar, may also obtain a knowledge of their own mental peculiarities, with

instructions how to guide, regulate, and control themselves. We wish to leave behind us not a few able and earnest men and women who shall bear this subject onward and upward, until it shall enlighten every land and bless every family.

In no field can a young man hope to do more good to the human race than in the practice of Phrenology. One man will receive benefit from the phrenologist which will make him twenty-five per cent. more a man from that day forward. Another may receive, in another direction, an equal amount of benefit. Another may be saved from utter wreck and ruin, and all that there is of him is thus a trophy of the science that led him from his evil way. Not a few have told us that their phrenological examinations have thus saved them.

No work that one can do possesses such continuity of force, such immortality of being, as that which is based upon human nature. That which leads a wayward youth from the error of his way and builds him up in honorable, Christian manhood, is as leaven, that may be disseminated to others, and the good thus started may go on from generation to generation through all coming time. He who constructs a boot, house, or ship does a good service. Where is the boot-maker or carpenter that served Washington or Wesley? The teacher, the good mother that developed the character and guided the early lives of those great men live not by name, but in the history of the great deeds by which their sons have been immortalized. Mental labor is immortal; physical work may perish with the using.

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### IF I HAD LEISURE.

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"If I had leisure, I would repair that weak place in my fence," said a farmer. He had none, however, and while drinking cider with a neighbor, the cows broke in and injured a prime piece of corn. He had leisure then to repair his fence, but it did not bring back his corn.

"If I had leisure," said a wheelwright,

last winter, "I would alter my stove-pipe, for I know it is not safe." But he did not find time, and when his shop caught fire, and burned down, he found leisure to build another.

"If I had leisure," said a mechanic, "I should have my work done in season." The man thinks his time has been all occu-

ped, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street, talking nonsense with an idler.

"If I had leisure," said a merchant, "I would pay more attention to accounts." The chance is, my friend, if you had leisure, you would probably pay less attention to the matter than you do now. The

thing lacking with hundreds of farmers who till the soil is, no more leisure, but more resolution—the spirit to do—to do now. If the farmer who sees the fence in a poor condition would only act at once, how much might be saved. It would prevent breechy cattle creating quarrels among neighbors, that in many cases terminate in lawsuits, which take nearly all they are both worth to pay the lawyers.

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## JOHN LAIRD, THE BRITISH SHIP-BUILDER.

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THE recent death of this eminent English ship-builder brings to mind his connection with the iron-clad war vessels, particularly the *Alabama*, furnished by the company with which he was connected, to the Southern Confederacy, in the course of



the late war. His name has been exceedingly unpopular in the consideration of Unionists in America, and with those in England who favored the cause of the North. At the time of the inquiry made by the British Parliament with reference to the method pursued to get the *Alabama* out of British jurisdiction after her com-

pletion, Mr. Laird was a member of Parliament, and professed in set terms that he was not to be held responsible for the manner in which the "ram" slipped out of the English Channel, as he had little or nothing to do with the matter. His answers to the questions asked him at the time were generally considered by the English people to be, for the most part, vindictory of his position, but for several years afterward Mr. Laird took little part in public debate.

He was born at Greenock, Scotland, in 1805, received his education at the Royal Institution in Liverpool, and from school went into commercial life. He may be said to have imbibed a disposition for steam navigation from birth, as his father, William Laird, was early interested in its promotion, being one of the originators of the *St. George's Steam Packet Company* and the *Dublin Steam Navigation Company*. His brother, Macgregor Laird, first introduced steam vessels into Africa. The *Birkenhead Iron Works* were started by William Laird in 1824, and the first iron vessel built in them was in 1829. But little progress was made in the development of this new mode of ship-building for upward of ten years. So great was the prejudice against this class of vessels that it was necessary to send one to sea several times before the public could be induced



to accept it as seaworthy. When, however, it became apparent that iron steam vessels must eventually supersede all wooden craft, the Admiralty Board sent an order from Somerset House for an iron steamship for Her Majesty's service, and the Laird vessels were soon after adopted by the leading owners of the country. As a natural consequence, the firm achieved a wide-spread reputation, and amassed great wealth. From 1829 to the present time over four hundred vessels, of a tonnage of more than 150,000 tons, have been constructed at the Birkenhead yards.

The town of Birkenhead lies on the river Mersey, opposite Liverpool, of which it is a suburb, and owes much of its growth and prosperity to the enterprise of the Lairds. Mr. John Laird was actively engaged in the business of ship-building for nearly forty years, and was generally known as the head of the firm of Laird, Sons & Company. He had shown no little public spiritedness in the promotion of measures for the development of his town, and had much practical regard for the welfare of

the numerous employés who worked in his yards.

In 1861 he retired from the firm, and was shortly afterward elected to the British Parliament, as a representative of Birkenhead, in the conservative or tory interest. He was not a ready debater at any time, spoke always with a peculiar Scottish accent, and with great deliberation, his scientific and business attainments generally insuring the best attention of the House.

His organization was of the Scottish type, strongly marked, and characterized by toughness, endurance, and positiveness. He was a calm, steady man, not inclined to exhibit feeling or emotion. He regarded life chiefly from the stand-point of the calculating, ambitious man of affairs, appreciating opportunities for profit, and showing tact and skill in their use. His temperament demanded mental and physical exercise in abundance; he was, we are inclined to think from the portrait, an always-busy man, demanding something to do, something wherewith to employ this or that group of faculties.

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## MEN OUT OF THEIR PLACES.

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THERE is a place for every man; his own proper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else, and every man may know and find his place if he will. It must be his sincere desire to be in his place, and he must go to God heartily praying, Lord, what wilt thou have me to do? Where wilt thou have me to be? Let him surrender his own will to God's will, and God will lead and guide him; and he shall make no mistake.

And it is a most blessed thing to be in one's own place. God will be with him here. He will cheer, and strengthen, and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel in the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave

him, nor forsake him. Being in his own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all his tribulation.—*Congregationalist.*

There *is* a place for every man, and God intended each to find and to fill his place. The trouble is, most men aspire to places they can not fill. They want to be presidents, commodores, or captains, when they are only fit for the ranks. Some want to be poets or painters, when they are only prosy pumpkins. He is the happiest man who finds the place he is fitted to fill, and fills it well, however humble it may be. The one who knows *himself*, his faults, and how to overcome them—his virtues, and how to increase them—who knows the uses and abuses of the organs of mind and body, and exercises them in the fear and love of God—is the happiest man.

## PRESIDENTS OF THE UNITED STATES, WITH PORTRAITS

**GEORGE WASHINGTON's** phrenology indicated strong common sense, practical reasoning power, integrity, reverence, order, prudence, self-poise, and dignity. He was born in Virginia, February 22, 1732, and in 1754 he commanded the military forces of Virginia. In 1774 a member of the Continental Congress. In 1775 Commander-in-chief of the American army. In 1789 he was unanimously elected President of the United States, and re-elected in 1793. He died at Mount Vernon, Dec. 14, 1799, aged 68.

**JOHN ADAMS** was born at Braintree, Mass., Oct. 30, 1735. In 1775 he was elected to the Continental Congress. In 1777 he was Minister to France. In 1789 was elected Vice-President, and re-elected in 1793. In 1797 was elected President; and died July 4, 1826, aged 91, on the fiftieth Anniversary of Independence.

**THOMAS JEFFERSON's** head was large and well-balanced, and his character harmonious. His mind was highly cultured, critical, and comprehensive. He was born in Virginia, April 13, 1743. From 1759 to 1775 he was in the legislature. In 1775 he was sent to Congress, and drafted the Declaration of Independence. In 1779 was Governor of Virginia. From 1784 to 1789, Minister to France, then Secretary of State. In 1796 Vice-President. In 1800 he was elected President, and re-elected in 1804. He died July 4, 1826, aged 83.

**JAMES MADISON** had much originality, and eminent intellectual talent. He was born in Virginia, March 16, 1751. He was elected to the Continental Congress in 1779. He was called the "father of the Constitution." In 1801 he was Secretary of State, and President in 1809. He died June 28, 1836, aged 85.

**JAMES MONROE** was born in Virginia, April 2, 1759. In 1782 he was elected to the Virginia Legislature, and in 1783 to Congress, and in 1790 to the Senate. In 1794 he was Minister to France. In 1799 Governor of Virginia. He was Secretary of State eight years. In 1816 was elected to the Presidency. In 1820 unanimously re-elected. He died July 4, 1831, aged 72.

**JOHN QUINCY ADAMS** was firm, courageous, argumentative, upright, and thorough. He had a remarkable memory, and was well-informed. He was born in Braintree, Mass., July 11, 1767. In 1796 he was Minister to the Netherlands. In 1803 U. S. Senator. In 1809 Minister to Russia. In 1815 Minister to Great Britain. In 1817 Secretary of State. In 1824 President, and from 1830 to 1848 he was in Congress, where he died, February 23d, aged 81.

**ANDREW JACKSON** was born in South Carolina, March 16, 1767. In 1788 he went to Tennessee. In 1796 he was elected to Congress; in 1797 to the Senate. In 1812 he entered the army in the war with Great Britain. He fought the battle of New Orleans January 8, 1815. In 1828 he was elected President, and re-elected in 1832. He died June 8, 1845, aged 78.

**MARTIN VAN BUREN** was born at Kinderhook, New York, December 5, 1782. In 1821 he was elected to the United States Senate, and re-elected in 1827. In 1828 he was Governor of New York. In 1829 Secretary of State. In 1831 Minister to England. In 1832 Vice-President. In 1836 President. Brain large; so was Secretiveness. He died July 24, 1862, aged 80.

**WILLIAM H HARRISON** was born February 9, 1773, in Virginia. In 1799 he was Governor of the territory west of Ohio, and in 1799 was elected to Congress; was Governor of the Territory of Indiana thirteen years. In 1811 he fought the battle of Tippecanoe. In 1816 he was elected to Congress. In 1824 to the Senate. March 4, 1841, he was inaugurated as President, and on the 4th of April, 1841, he died.

**JOHN TYLER** was born in Virginia, March 29, 1790. In 1816 he was elected to Congress. In 1825 Gov. of Virginia, and afterward to the United States Senate. In 1841 he was Vice-President, and succeeded Harrison, April 4, 1841. He died January 17, 1862.

**JAMES K POLK** was born in Virginia, in 1795. In 1835 he was elected to Congress from Tennessee. In 1839 he was elected Governor. In 1844 was elected to the Presidency. He died June 15, 1849.

**ZACHARY TAYLOR** was born in Virginia, November 24, 1784. In 1814 he commanded an expedition against the British and Indians. In 1832 he was in the Black Hawk war. In 1836 served against the Seminoles and was brevetted to the rank of brigadier-general. In 1847 he was engaged in the Mexican war. March 4, 1849, he was inaugurated President, and died on the 9th of July, 1850.

**MILLARD FILLMORE** was born at Summer Hill, New York, January 7, 1800. In 1829 he was elected to the New York Legislature; in 1832 to Congress. In 1849 elected Vice-President. On July 9, 1850, by the death of Gen. Taylor, he succeeded to the Presidency.

**FRANKLIN PIERCE** was born at Hillsborough, New Hampshire, November 3, 1804. Served during the Mexican war; was appointed brigadier-general. In 1853 he was inaugurated as President of the United States. He died October 8, 1869.

**JAMES BUCHANAN** was born in Pennsylvania, April 22, 1791. In 1820 he entered Congress. In 1831 he was appointed Minister to Russia. In 1833 elected to the United States Senate. In 1845 became Secretary of State. In 1853 Minister to England, and March 4, 1857, President. He died June 1, 1868.

**ABRAHAM LINCOLN** was born February 12, 1806, in Kentucky. In 1834 he was elected to the Illinois Legislature. He was elected to Congress in 1846. In 1860 he was elected to the Presidency. In 1864 he was re-elected, and died on the 18th of April, 1865.

**ANDREW JOHNSON** was born in North Carolina, December 29, 1808; was apprenticed to a tailor, and he learned to read after he went to his trade. In 1835 he was sent to the Legislature of Tennessee, and in 1841 to the Senate, and in 1843 to Congress. In 1851 was elected Governor of Tennessee. In 1867 to the United States Senate. In 1864 he was elected Vice-President. After Mr. Lincoln's death, Mr. Johnson succeeded to the Presidency.

**U. S. GRANT** was born at Point Pleasant, Ohio, April 27, 1822, and was educated at West Point. He resigned his commission in 1854, and engaged in business. When the late war began, he was appointed colonel of the 23d Illinois volunteers. In March, 1864, he obtained the highest position in the army. In 1868 he was elected President, and re-elected in 1872.



## COMBINATIONS OF FACULTIES AND MENTAL MANIFESTATION.

IN answer to many questions with regard to the combination of organs requisite to the production of this or that quality or disposition of mind, we have arranged the following series :

**Affable.**—Individuality, Eventuality, Language, Benevolence, Love of Approbation, Agreeableness, Human Nature, Secretiveness, Acquisitiveness, courage, and fair Cautiousness, Self-Esteem, and Causality.

**Amiable.**—Benevolence, Veneration, Conscientiousness, Love of Approbation, and Friendship is increased by large Individuality, Eventuality, Tune, Imitation, Amativeness, and by moderate Combativeness, Destructiveness, and Self-Esteem.

**Audacious.**—Combativeness, Destructiveness, Self-Esteem, Firmness, Hope, Ideality, with relatively deficient Cautiousness, Conscientiousness, Veneration, and Benevolence.

**Austere.**—Firmness, Conscientiousness, Self-Esteem, Cautiousness, Comparison, Causality, Destructiveness, Combativeness, Ideality, and Order, with defective Imitation, Mirthfulness, and Benevolence.

**Avaricious.**—Acquisitiveness, Cautiousness, Order, and Secretiveness, with moderate Benevolence, Friendship, and Conscientiousness.

**Brutal.**—Combativeness, Destructiveness, Self-Esteem, Firmness, Acquisitiveness, without Benevolence, Veneration, Conscientiousness, Love of Approbation, and attachment.

**Calumniator.**—Destructiveness, Self-Esteem, Firmness, Secretiveness, Love of Approbation, increased by Eventuality and Language, without Conscientiousness, Benevolence, Cautiousness, and reflection.

**Capricious.**—Self-Esteem, Firmness, Love of Approbation, Ideality, with deficient Conscientiousness, Benevolence, Cautiousness, and reflective faculties, increased by Acquisitiveness and Combativeness.

**Communicative.**—Benevolence, Veneration, Hope, attachment, Love of Approbation, Eventuality, Language, with little Secretiveness, Acquisitiveness, Self-Esteem, and Firmness.

**Corruptible.**—Acquisitiveness, Secretiveness, with less Cautiousness and Self-Esteem, and defective Conscientiousness, Veneration, and Benevolence; the basilar and lateral regions being larger than the sinuapital and frontal.

**Credulous.**—Spirituality, Hope, Reverence, Conscientiousness, Eventuality, with moderate Cautiousness, Secretiveness, Love of Approbation, and reflection; it is increased by Acquisitiveness.

**Diffident.**—Secretiveness and Cautiousness, with moderate Combativeness, Self-Esteem, and Firmness, increased by reflection.

**Discreet.**—Great Cautiousness, Secretiveness, Conscientiousness, Benevolence, Reverence, and Order, with less Self-Esteem and Combativeness.

**Disputative.**—Firmness, Self-Esteem, Combativeness, Language, Love of Approbation, increased by Acquisitiveness, Secretiveness, with less Cautiousness and Reverence.

**Dogmatic.**—Spirituality, Hope, Veneration, Cautiousness, Conscientiousness, Firmness, and Self-Esteem, increased by Combativeness and Destructiveness.

**Eloquent.**—Individuality, Eventuality, perceptive faculties in general, Language, Comparison, Causality, Ideality, Imitation, Firmness, Secretiveness, Combativeness, Hope, and Approbativeness.

**Extravagant.**—Self-Esteem, Approbativeness, Ideality, Hope, without Cautiousness, and the reflectives, increased by Combativeness and Destructiveness.

**False.**—Secretiveness, Acquisitiveness, without Conscientiousness, Reverence, and Benevolence, increased by Combativeness and Self-Esteem.

**Flatterer.**—Secretiveness, Acquisitiveness, increased by small Conscientiousness, Self-Esteem, Cautiousness, Firmness, and Causality.

**Gloomy.**—Cautiousness, Firmness, Self-Esteem, Conscientiousness, and the reflective faculties, without Combativeness, Hope, Mirth, and Imitation.

**Hypocrite.**—Secretiveness, Acquisitiveness, Cautiousness, Firmness, with little Conscientiousness, Veneration, and Benevolence.

**Impertinent.**—Combativeness, Destructiveness, Self-Esteem, Firmness, Acquisitiveness, without Cautiousness, Approbativeness, Conscientiousness, Veneration, and Benevolence.

**Industrious.**—Acquisitiveness, Secretiveness, Approbativeness, Firmness, Cautiousness, the perceptive faculties, Order, and activity of the powers. The deficiency of Cautiousness and Acquisitiveness, and large Conscientiousness, Veneration, and Benevolence, will prevent the accumulation of great riches.

**Insanity.**—Caused by great mental excitement, exhausted vitality, intemperance, etc., the brain predominating over the body, or over-wrought.

**Idiocy.**—Results from the violation of physiological law, either on the part of the parents or the individual.

**Modest.**—Cautiousness, the reflective faculties, Benevolence, Veneration, Conscientiousness, Ideality, with but little Self-Esteem and Combativeness.

**Noble.**—Self-Esteem, Firmness, Conscientiousness, Veneration, Benevolence, Human Nature, the reflective powers strong, while all the animal faculties remain subordinate, particularly Amativeness, Combativeness, Secretiveness, and Acquisitiveness.

**Rash.**—Combativeness, Destructiveness, Ideality, Firmness, Self-Esteem, without much reflection, Secretiveness, Cautiousness, Conscientiousness, Veneration, and Benevolence.

**Superstitious.**—Ignorance, Spirituality, Veneration, Hope, Ideality, with less Comparison and Causality.

**Tyrant.**—Self-Esteem, Firmness, Approbativeness, Combativeness, Destructiveness, Secretiveness, Acquisitiveness, without Cautiousness, Conscientiousness, Reverence, and Benevolence.

**Unpolite.**—Firmness, Self-Esteem, Combativeness, and Destructiveness, without Approbativeness, Secretiveness, Reverence, Benevolence, and Conscience.

**Vindictive.**—Combativeness, Destructiveness, Self-Esteem, Firmness, Acquisitiveness, and Approbativeness, increased by the want of Benevolence, Conscientiousness, and Reverence.

**Stupidity.**—A low, dull, heavy temperament, an inactive brain, sluggish circulation, a poor quality of organization. Proper food, training, and education would change this condition for the better, and give more life and animation.

## Miscellaneous Matters.

### ORIGIN OF THE AMERICAN FLAG.

THE stars and stripes became the national flag of the United States of America by virtue of a resolution of Congress, passed June 14th, 1777, which reads as follows: "Resolved, that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation." This resolution appears in the *Journal of Congress*, volume II., page 165. The flag seems to have been the result of efforts made by Washington, Dr. Franklin, Mr. Lynch, Mr. Harrison, and Colonel Joseph Reed. On the 2d of January, 1776, Washington was in the American camp at Cambridge, organizing the army which was that day created. The Committee of Conference, consisting of Franklin, Lynch, and Harrison, sent by Congress to confer with Washington on that important matter, were with him. Col. Reed, one of the aids-de-camp, was also Secretary of the Committee of Conference. The flag in use by the army was a plain red field, with the British union of the crosses of St. Andrew, St. George, and St. Patrick on the upper left corner. Several gentlemen of Boston sent to the American camp copies of the king's speech, which alluded to the petition of the Continental Congress in terms of contempt and severity. These were received on the date mentioned above, and the effect is described in the *British Annual Register*, 1776, page 147, thus:

"The arrival of the copy of the king's speech, with an account of the fate of the petition from the Continental Congress, is said to have excited the greatest degree of rage and indignation among them; as a proof of which the former was publicly burned in the camp; and they are said, on this occasion, to have changed their colors from a plain red ground, which they had hitherto used, to a flag of thirteen stripes, as a symbol of the number and union of the colonies."

The use of stripes to mark the number of States on the flag can not be clearly traced, but may be accounted for by a custom of the camp at Cambridge. The army of citizen volunteers comprised all grades of men. Very few were uniformed. It was almost impossible for the sentinels to distinguish general officers from privates. Frequently officers were stopped at the outposts and held for identification until the arrival of the officer of the day. Orders were issued that the different grades of officers should be distinguished by a stripe of colored ribbon worn across the breast. Washington, as Commander-in-Chief, wore a ribbon of light-blue. The stars on the blue field—"a new constellation"—were suggested by the constellation Lyra, time honored as an emblem of union. The thirteen stars of the new constellation were placed as the circumference of a circle, and on a blue field, in accordance with the resolution already given. That was the flag used at Burgoyne's surrender, Oct. 17, 1777. By a resolution of Congress, passed January 13, 1794, to take effect May 1, 1795, the flag was changed to fifteen stars and fifteen stripes. That was the flag of 1812. By a resolution, passed April 4, 1818, to take effect on the following July 4th, the flag was again changed to one of thirteen stripes and twenty stars; and a new star, to represent a new State, ordered to be placed on the blue field on the 4th of July following the admission of such State. The flag now carries thirty-seven.

**SKELETONIZING LEAVES.**—There are several ways of doing this. That by maceration is long, tedious, and disagreeable, and quite out of date. The following are the methods now in use: Lay the green leaves and seed-vessels on small sheets of tin, and cover lightly with thin lace or muslin, place in a vessel of cold water, put over the fire and boil slowly for several hours. Uncover one by one, wash out the cellular

tissue with a camel's hair brush, then bleach, wire, and mount in the usual way. Or put into a basin equal quantities of soft soap and rain water, put in the leaves and let it stand on the stove till the mixture boils. Remove the leaves to a pan of clear, soft water, wash them quickly and carefully from the soap, float out on a piece of glass, and remove the tissue with a brush, rinse in clear water. Or take three ounces of carbonate of soda, one and a half of quicklime previously slacked, and one quart of water. Boil ten minutes and draw off the clear solution. Return this to the fire, wash the leaves, and boil briskly one hour or till the tissue is easily removed. To bleach the leaves, mix a drachm of chlorate of lime with a pint of water and a little acetic acid or strong vinegar. Steep the leaves in this about ten minutes, simmer, rinse well, and place in books to press. Or procure Labarragne's solution of chloride of soda, and use a teacupful to a quart of water. Put the leaves in, and in two or three days they will be perfectly white.

—*N. Y. Tribune.*

**HOW TO RAISE PLUMS.**—There is a secret about plum-raising. We have discovered it in traveling over the country. We never visited a large plum orchard in our life that we did not find plenty of fruit. And we never visited any place with eight or ten trees, and found a good crop of this fruit. Now, these facts set us to thinking; and the result of our thoughts is this: that it is very easy to have all the plums you want to eat and sell. The secret connected with plum-raising is to plant plenty of trees, so as to give fruit to the curculio and to yourself also. If you will plant fifty or a hundred trees, you will have fruit enough for everybody. Every such orchard that we ever visited had plenty of ripe fruit. Some even complained that the curculio did not thin out the fruit enough—that the trees were overloaded. So we say to our readers, if you plant plums at all, plant fifty or one hundred trees—then you will be sure to have all the fruit you want, and it is one of the most profitable crops raised.

**CHANCES OF MARRIAGE.**—The following curious statement, by Dr. Granville, is drawn up from the registered cases of 876 married women in France. It is the first ever constructed to exhibit to ladies their chances of marriages at various ages. Of the eight hundred and seventy-six tabulated, there were married—

Years of age.	Years of age.	Years of age.
8 at 13	59 at 23	7 at 33
11 at 14	53 at 24	5 at 34
16 at 15	36 at 25	3 at 35
43 at 16	24 at 26	0 at 36
45 at 17	28 at 27	2 at 37
77 at 18	22 at 28	0 at 38
115 at 19	17 at 29	1 at 39
118 at 20	9 at 30	0 at 40
86 at 21	7 at 31	
85 at 22	5 at 32	

In considering this record, it should be remembered that women, and men, too, mature somewhat earlier in France than in England, or in the northern and middle States of America. Our girls are no older at twenty than French girls are at eighteen. In the South, toward the tropics, girls mature as in France and Italy, and the rate of development is correspondingly the same with men.

We think it would be better for the health and vigor of our people, now and in time to come, did our girls not marry till after twenty, and our men, say till after twenty-two, or even twenty-four. The marriages of green girls and green boys are productive of most unhappy results, and should not be permitted.

**RAILWAY SIGNAL-CODE.**—One whistle signifies "down brakes."—Two whistles signify "off brakes."—Three whistles signify "back up."—Continued whistles signify "danger."—Rapid, short whistles signify "a cattle alarm."—A sweeping parting of the hands on level of the eye signifies "go ahead."—Downward motion of the hands with extended arms signifies "stop."—Beckoning motion of one hand signifies "back."—Red flag waved upon the track signifies "danger."—"Red flag stuck up by the roadside signifies "danger ahead."—Red flag carried upon a locomotive signi-

fies "an engine following."—Red flag hoisted at a station is a signal to "stop."—Lantern at night raised and lowered vertically is a signal to "start."—Lantern swung at right angles across the track means "stop."—Lantern swung in a circle signifies "back the train."

**DEFINITION OF BIBLE TERMS.**—A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubic is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$538.32.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

**FIRST ENGLISH PRINTED BOOKS.**—According to most authorities the first book was printed in England, in the year 1474, by one William Caxton, who acquired the art in Germany. Strange to say, this was a book on "The Game of Chess," but Caxton afterward brought out over sixty different books, being himself not only a printer, but an author and translator. In the churchwarden's books of St. Margaret's parish, his death is thus recorded:

"1491. Item, atte bureyng of William Caxton for iiii torches, vjs viij*d*. Item, for the belle atte same bureying, vjd."

Not an extravagant bill for so useful a man.

The first book printed in America was printed in Mexico, in 1536, but the oldest

American book now extant is found in the library of the Cathedral of Toledo, and was issued from this same Mexican press in 1540.

The first book printed by the colonies of New England was the Bay Psalm Book, issued at Cambridge, in 1640, and the first newspaper in America was the *Boston News Letter*, in 1704. This paper was regularly published for seventy-two years.

**"BEST THINGS."**—The best theology—a pure and beneficent life.

The best philosophy—a contented mind.

The best law—the golden rule.

The best education—self-knowledge.

The best statesmanship—self-government.

The best medicine—cheerfulness and temperance.

The best art—painting a smile upon the brow of childhood.

The best science—extracting sunshine from a cloudy way.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and the beautiful only, on memory's tablet.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best biography—the life which writes charity in the largest letters.

The best mathematics—that which doubles the most joys and divides the most sorrows.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best engineering—building a bridge of faith over the river of death.

**JUST SO — MONSIEUR TONSON COME AGAIN.**—An instance of "destiny." Not long ago an English mechanic, having vainly used all his ingenuity in endeavoring to get him a wife, advertised for one in a fit of despair. He was profoundly in earnest, and so was the dame who responded. They met; but whether it was the color

of her hair, or the shape of her nose, or her disposition, is not said—but he didn't fall a captive to her charms. He advertised again, varying the form of his announcement, and when he had an answer went to see his correspondent with a heart beating high with hope. Alas! He found the equally persevering spinster again. A third time he wooed Fate with a yet differently worded beguilement. He reached the appointed place of meeting—'twas She! Crushed to the earth, and convinced, like Mr. Swiveller, that destiny was full of staggerers, he smiled, he conversed, and meekly at last wedded the determined woman.

NO LICENSE.—A correspondent of the *Elmira Advertiser*, writing from this county, says: "There are five adjoining towns in our county that do not grant license to sell alcoholic liquors. Here is the roll of honor: Friendship, Wirt, Bolivar, Genesee, and Clarksville. We have been through most of these towns, and have not heard an oath, nor seen an instance of drunkenness or riotous conduct. Order and thrift characterize them all, and what's to hinder?"—*Allegany Co., N. Y., Reporter*.

[Were this rule adopted in all our towns, we should soon be the most thrifty, orderly, intelligent, and successful State in the Union. Then why not?]

HOW TO TREAT A WATCH.—A scientific watchmaker, Mr. Nelthropp, thus advises with reference to our vest-pocket companion: "A watch is much like a child, requiring uniform treatment, 'that is to say plainly, not overindulged to-day, neglected to-morrow.' Winding-up should be performed regularly, with a steady and uniform motion, not moving both hands, and nearly as possible at the same hour daily. A watch should always be kept at the same temperature, as nearly as possible. Left over-night on a stone mantelpiece, it is sure to gain, or if the oil gets thickened, it may stop, to be started again by the warmth of the pocket. The regulator is too often viewed as an appendage more to be looked at with wonder than to be used, while the persons who can explain the theory of its

action are few in the extreme. Yet the task of learning enough about a watch to become capable of talking intelligently about it, and exercising the control over a 'jobber' which that knowledge is certain to give, is but slight, and it ought to be reckoned as blameworthy to be ignorant about one's watch as to know nothing of the merits of one's boots or clothing. Mr. Nelthropp gives to the uninitiated a few hints as to the purchase of a watch which are worth reproducing. The case, be it gold or silver, should be correctly made and of fair thickness; the hinges close and smooth; the glass well fitted; the dial of clear, bright enamel; the seconds sunk, and the whole of good weight when held in the hand. When the dome is opened—for it is better that a watch-case should be so made, though more expensive—the brass-work should look well-finished, the edges smoothed off, the steel of a diamond-like polish, the jewels pale in color, but of a fine, clear lustre; the action of the spiral spring should be even, when the watch is set going."

PERSONAL AND HOUSEHOLD HINTS.—If you are buying carpets for durability, choose small figures.

Benzine and common clay will clean marble.

If your flat-irons are rough, rub them with fine salt, and it will make them smooth.

Castor-oil is an excellent thing to soften leather.

Wood ashes and common salt, made compact with water, will stop the cracks of a stove, and prevent the smoke from escaping.

To clean a browned porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered nearly as white as when new.

To ascertain whether a bed be damp or not, after the bed is warmed, put a glass globe in between the sheets, and if the bed be damp, in a few minutes drops of wet will appear on the inside of the glass.

A strong solution of carbolic acid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.



A small piece of paper or linen, moistened with the spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times, is said to be a sufficient preservation against moths.

Lemon-juice and glycerine will remove tan and freckles.

Lemon-juice and glycerine will cleanse and soften the hands.

Lunar caustic, carefully applied, so as not to touch the skin, will destroy warts.

To obviate offensive perspiration, wash your feet with soap and diluted spirits of ammonia.

The juice of ripe tomatoes will remove the stain of walnuts from the hands without injury to the skin.

TEN RULES FOR FARMERS.—1. Take good papers, and read them.

2. Keep an account of farm operations.

3. Do not leave implements scattered over the farm, exposed to snow, rain, and heat.

4. Repair tools and buildings at a proper time and do not suffer subsequent three-fold expenditure of time and money.

5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap.

6. See that fences are well repaired, and cattle not grazing in the meadows, or grain-fields, or orchards.

7. Do not refuse to make correct experiments, in a small way, of many new things.

8. Plant fruit-trees well, care for them, and, of course, get good crops.

9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half-rotten, or mouldy.

10. Do not keep tribes of cats and snarling dogs around the premises, who eat more in a month than they are worth in a life-time—*Morning Star*.

FLATTERY.—Nothing is so great an instance of ill-manners as flattery. If you flatter all the company, you please none; if you flatter only one or two, you affront the rest.—*Vivian*.

## NEW BOOKS AND NEW EDITIONS.

AMONG the new books published at this office during the year 1874 are the following, chiefly relating to health topics, self-culture, etc.:

THE MOTHER'S HYGIENIC HANDBOOK, for the Normal Development and Training of Women and Children, and the Treatment of their Diseases with Hygienic Agencies. By R. T. Trall, M.D. 12mo, cloth; pp. 186. Plain, \$1; fine edition, \$1.25.

Wife, mother, and child; their care, their diseases, and their proper treatment, are clearly presented in this handy manual. It contains the cream of medical literature, pertaining to the health of women and children. More than this: it gives practical instruction with reference to ante-natal conditions, most important for parents to understand. The book should be read by all wives, mothers, and by prospective mothers.

A SELF-MADE WOMAN; or, Mary Idyl's Trials and Triumphs. By Emma May Buckingham. A handsome 12mo; pp. 343. Price, \$1.50.

A new and revised edition of this encouraging work has been published, and has been highly commended by the press. Its objects are to help point the way by which young women, who would become self-helpful and independent, may do so.

THE HUMAN VOICE; its Anatomy, Physiology, Pathology, Therapeutics, and Training, with Rules of Order for Lyceums. By R. T. Trall, M.D. 12mo; paper, 50 cents; muslin, 75 cents.

Here is a compendious and useful work for preachers, lecturers, readers, singers, actors, public speakers, and, indeed, for all who talk and who would talk well, sing well, and keep the organs of speech in the best possible condition. It is the best thing of the kind. *Nearly ready*.

IN PRESS.—HEART ECHOES, a new volume of poems, by Mrs. Helen A. Mannville (Nellie A. Mann), is now in course of preparation, and will be ready for the holiday trade. The author is well known in the West as a composer of verses which have won their way to the heart by their sweetness and graphic portrayal of the best emotions and sentiments. The collection will number about one hundred and thirty subjects, and be bound in neat and attractive styles. Price, in cloth, plain, \$1; in morocco, gilt, \$1.50. S. R. Wells, publisher.

THE HYGIENIC HOME COOK-BOOK; or, Healthful and Palatable Food without Condiments. By R. T. Trall, M.D., author of "Hydropathic Encyclopædia," "The True Healing Art," "The Mother's Hygienic Handbook," etc. 12mo, paper. Price, 25 cents; embossed muslin, 50 cents.

The author entertains radical views as to what to eat and how to cook it. He gives the philo-

ophy and practice of the food question in this treatise. Good bread, with good vegetables, properly grown and properly cooked, with such delicious fruits as may be had, produce healthful blood, bone, muscle, and nerve. He would teach the people what to eat, when to eat, and how to eat.

**DIGESTION AND DYSPEPSIA.** A Complete Explanation of the Physiology of the Digestive Processes, with the Symptoms and Treatment of Dyspepsia and other Disorders of the Digestive Organs. Illustrated with Fifty Engravings. By R. T. Trall, M.D. Muslin, \$1.

Americans, more than those of other nations, suffer from dyspepsia. The author shows why, and gives simple rules for overcoming it. The book is plain, practical, instructive. A new edition just published.

**THE HUMAN STOMACH, IN HEALTH AND IN DISEASE;** or, Anatomical Illustrations, showing the Effects of Intemperance on the Human Body, in six colored drawings, larger than life, showing different Stages of Disease and Destruction of the Stomach, representing the stomach of a temperate man, a moderate drinker, an occasional tippler, a drunkard, and that of one in delirium tremens. A powerful argument in favor of temperance. These pictures are mounted on muslin and bound at edges. Suited to exhibit to an audience in the lecture-room. Price, \$12.

Also, six colored portraits to accompany the above, \$12; if desired, may be had separate or together.

These drawings are from the well-known plates of Dr. Sewell, which were made from actual inspection of different human stomachs in health and in different stages of disease, from one just beginning to drink moderately to the common tippler, and to the sot and the one who dies with delirium tremens. Also,

**THE TWO PATHS,** eight colored portraits—size of life—entitled "THE TWO PATHS OF LIFE," the good and the bad, and why; striking contrasts. Mounted, as above, \$12. These are, probably, the most effective arguments against intemperance ever designed. Temperance Lecturers will find them great aids in producing conviction. They may be had at this office.

**THE PHRENOLOGICAL JOURNAL** for 1874, handsomely bound in embossed muslin, lettered on the back. Price, \$4.00.

**THE SCIENCE OF HEALTH** for 1874; nicely bound in muslin. Price, \$3.00.

**THE NEW ILLUSTRATED HEALTH ALMANAC** 1873-1874 and 1875. Price, 10 cents each.

**NEW HEALTH TRACTS.**—We have lately published the following, which may be had at this office, or may be sent by post.

**No. 1. HYGIENIC vs. DRUG MEDICATION.** By Dr. Trall. 2 pp. 50 cents per hundred, or 10 cents per dozen.

**No. 2. THE CONFESSIONS AND OBSERVATIONS OF SIR EDWARD LYTTON BULWER.** 8 pp. \$1.50 per hundred, 25 cents per dozen.

**No. 3 HOW SICK PERSONS ARE CURED.** By Robert Walter, M.D. 4 pp. \$1 per hundred, 20 cents per dozen.

**No. 4. THE USE OF ALCOHOL, AS A PREDISPOSING CAUSE OF DISEASE.** 4 pp. By Dr. Wellman. \$1 per hundred, 20 cents per dozen.

**No. 5. DRUG MEDICINES AS CAUSES OF DISEASE.** 4 pp. By Dr. Wellman. \$1 per hundred, 20 cents per dozen.

**No. 6. RESTORING LIFE WHEN APPARENTLY DROWNED.** Illustrated. 4 pp. \$1 per hundred, 20 cents per dozen.

**No. 7. BANEFUL HABITS AFFECTING HEALTH.** Tea, coffee, alcohol, tobacco, etc. 4 pp. \$1 per hundred, 20 cents per dozen.

One copy of each sent by mail, post-paid, for 10 cents. The above are now ready for delivery.

**SCIENTIFIC, LITERARY, AND INDUSTRIAL SOCIETIES.**—Here are a few of the more prominent, as compiled by the *Industrial Monthly*:

**AMERICAN SOCIETY OF CIVIL ENGINEERS.**—Julius W. Adams, President; Gabriel Leverich, Secretary. Rooms 63 William Street. For list of regular meetings see Transactions. Non-members admitted to meetings held on the third Wednesday of each month, at 8 P. M.

**LYCEUM OF NATURAL HISTORY.**—Dr. John S. Newberry, President. Rooms 64 Madison Avenue. Meetings every Monday evening—first Monday of the month, business; second, chemical section; third, geology; fourth, natural history. Meetings free. Visitors welcome.

**AMERICAN GEOGRAPHICAL SOCIETY.**—Chief Justice C. P. Daly, President; E. R. Straznicky, Secretary. Room in Cooper Institute. Meetings on the second Tuesday of each month. Admission by a card from a member.

**ACADEMY OF DESIGN.**—Corner of Fourth Avenue and Twenty-third Street. T. Addison Richards, Secretary. Department of schools, free; department of exhibitions, admission 25 cents.

**METROPOLITAN ART MUSEUM.**—108 West Fourteenth Street. Admission 25 cents; Mondays, free.

**ARTISTS' FUND SOCIETY OF NEW YORK.**—Annual sale of works of art, contributed by members, for its benefit. Alex. Lawrie, Secretary, 312 Fifth Avenue.

**AMERICAN SOCIETY OF PAINTERS IN WATER COLORS.**—Annual Exhibitions. Admission 25 cents. J. C. Nicoll, Secretary, 51 West Tenth Street.

**HISTORICAL SOCIETY.**—Corner Second Avenue and Eleventh Street. Admission by card of introduction from a member.

**POLYTECHNIC ASSOCIATION OF THE AMERICAN INSTITUTE.**—Prof. S. D. Tilman, President. Room 24 Cooper Institute. Every Thursday evening at 7.30. Admission free.

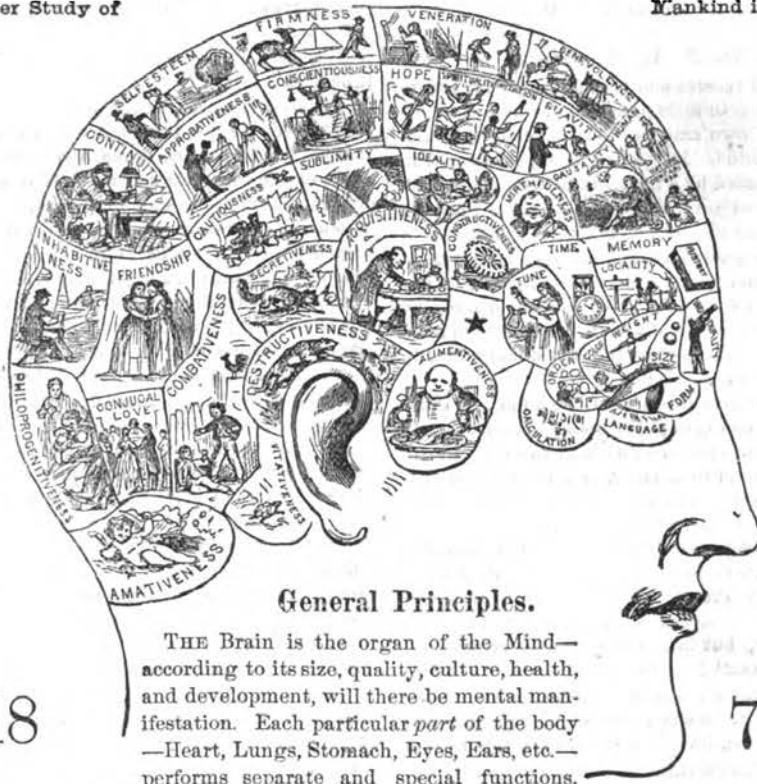
**FARMERS' CLUB OF THE AMERICAN INSTITUTE.**—N. C. Ely, President; J. W. Chambers, Secretary. Room 24 Cooper Institute. Every Tuesday at 2.30 P. M. Admission free.

**YOUNG MEN'S CHRISTIAN ASSOCIATION.**—Corner of Fourth Avenue and Twenty-third Street. Meetings every fourth Monday of the month at 8 P. M. Free to all young men.

**LIBERAL CLUB.**—W. L. Ormsby, Jr., President; D. T. Gardner, Secretary. Plympton Building, cor. Ninth and Stuyvesant streets. Every Friday evening at 8 o'clock. Admission free.

**MERCANTILE LIBRARY.**—Astor Place. Membership \$5 per annum; to clerks, \$4. For list of lectures address M. T. Peoples, Librarian.

**ASTOR LIBRARY.**—Lafayette Place. Free.



General Principles.

THE Brain is the organ of the Mind—according to its size, quality, culture, health, and development, will there be mental manifestation. Each particular part of the body—Heart, Lungs, Stomach, Eyes, Ears, etc.—performs separate and special functions.

Different parts of the Brain perform different functions. The forehead is the seat of Intellect—the knowing faculties; the lower back head of the Affections; the side head of the Executive, propelling, constructive, and economical powers; the top head of the Moral, Spiritual, and religious sentiments. And all these are subdivided, as seen in this pictorial head. To read character correctly, one must know something of the Temperaments, and the more he knows of Physiology, Physiognomy and Ethnology—the more perfectly can he judge the character, and capacities of his fellow-men—their adaptation to this or to that pursuit, and in what sphere they may be successful. It answers the question, "WHAT CAN I DO BEST?"

Names, Numbers and Location of the Mental Faculties.

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| <ol style="list-style-type: none"> <li>1. AMATIVENESS.—Connubial love, affection.</li> <li>A. CONJUGAL LOVE.—Union for life, pairing instinct.</li> <li>2. PARENTAL LOVE.—Care of offspring, and all young.</li> <li>3. FRIENDSHIP.—Sociability, union of friends.</li> <li>4. INHABITIVENESS.—Love of home and country.</li> <li>5. CONTINUITY.—Application, consecutiveness.</li> <li>E. VITATIVENESS.—Clinging to life, tenacity, endurance</li> <li>6. COMBATIVENESS.—Defense, courage, criticism.</li> <li>7. DESTRUCTIVENESS.—Executiveness, push, propel.</li> <li>8. ALIMENTIVENESS.—Appetite for food, etc.</li> <li>9. ACQUISITIVENESS.—Frugality, economy, to get.</li> <li>10. SECRETIVENESS.—Self-control, policy, to keep.</li> <li>11. CAUTIOUSNESS.—Guardedness, care-taking, safety.</li> <li>12. APPROBATIVENESS.—Love of applause and display.</li> <li>13. SELF-ESTEEM.—Self-respect, dignity, authority.</li> <li>14. FIRMNESS.—Stability, perseverance, steadfastness.</li> <li>15. CONSCIENTIOUSNESS.—Sense of right, justice.</li> <li>16. HOPE.—Expectation, anticipation, perfect trust.</li> <li>17. SPIRITUALITY.—Intuition, preclence, faith.</li> <li>18. VENERATION.—Worship, adoration, deference.</li> <li>19. BENEVOLENCE.—Sympathy, kindness, mercy.</li> <li>20. CONSTRUCTIVENESS.—Ingenuity, invention, tools.</li> <li>21. IDEALITY.—Taste, love of beauty, poetry and art.</li> <li>B. SUBLIMITY.—Love of the grand, vast, magnificent.</li> </ol> | <ol style="list-style-type: none"> <li>22. IMITATION.—Copying, aptitude for mimicry.</li> <li>23. MIRTH.—Fun, wit, ridicule, facetiousness.</li> <li>24. INDIVIDUALITY.—Observation, curiosity to see.</li> <li>25. FORM.—Memory of shape, looks, persons, things.</li> <li>26. SIZE.—Measurement of quantity by the eye.</li> <li>27. WEIGHT.—Control of motion, balancing.</li> <li>28. COLOR.—Discernment, and love of colors, hues, tints</li> <li>29. ORDER.—Method, system, going by rule, arrangem't.</li> <li>30. CALCULATION.—Mental arithmetic, numbers</li> <li>31. LOCALITY.—Memory of place, position, travels.</li> <li>32. EVENTUALITY.—Memory of facts, events, history.</li> <li>33. TIME.—Telling when, time of day, dates, punctuality.</li> <li>34. TUNE.—Love of music, sense of harmony, singing.</li> <li>35. LANGUAGE.—Expression by words, signs or acts.</li> <li>36. CAUSALITY.—Planning, thinking, philoeophy,</li> <li>37. COMPARISON.—Analysis, inferring, illustration.</li> <li>C. HUMAN NATURE.—Sagacity, perception, motives.</li> <li>D. SUAVITY.—Pleasantness, blandness, politeness.</li> </ol> |
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For complete definitions of all the organs of the BRAIN, and all the features of the FACE, see *New Physiognomy*, by S. R. WELLS, with 1,000 Illustrations. Price \$5, \$8, and \$10, according to styles of binding. Address 339 Broadway, New York.

## HOW TO TAKE YOUR MENTAL MEASURE.

**Is it True? Is it Useful?—**"The teachings of science and the marvels of art are intrinsically worth little, unless they find a chief office in our own amelioration, and so tend to improve mankind. Happiness and perfection can only be attained by a life spent in accordance with the **Laws of our Being**, which laws must be known before they can be intelligently applied."

Now, it is known that the brain is the organ of the mind, and the best scientific thought of our day confirms the principle, so long maintained by Phrenology, that talent and character depend upon the temperament, and on the size, quality, health, and culture of the brain.

There are many faculties of the mind, and every faculty has its organ in the brain. These bear the same relation to each other that the eye does to sight, or the ear to hearing, or the tongue to tasting, or the stomach to digestion, or the lungs and heart to breathing and circulation.

Some persons have good sight, but defective hearing; others have strong lungs, but a weak stomach; in like manner, some reason well, but have a poor memory; some are strong in the love of property, but lack the talent to acquire it; while others may have a splendid intellect, but care so little for money that they neither seek to make nor to keep it. Some persons have fine talent to think and plan, but little practical ability to execute. Some, as architects, can design and lay out work, but lack the constructive talent necessary to do the work properly; others are excellent mechanics, but cannot organize work or carry on business successfully.

Many an able financier would fail as a salesman or manager of customers or of details; and some of the very best of salesmen and managers of men, machinery and details, are unable to conduct the finances or hold the helm of large affairs.

There are men, however, who have such fullness and harmony of organization that they are at home in almost any phase of business. They can plan, design, finance, buy and sell, construct, use tools, look after details, control help, instruct the awkward, encourage the diffident and timid, or command the respect and fear of the turbulent.

Many a man of real skill lacks force; hence he needs to ally himself to a strong, resolute, governing nature. Some are rough and robust, and lack taste, skill, refinement and delicacy; they should do the rough work demanding muscular strength, and let a gentler nature follow to do the nice and decorative parts, to put on the "finish."

To ascertain all these peculiar traits, talents, dispositions and defects, and thereby to put "THE RIGHT MAN IN THE RIGHT PLACE," is the office of practical Phrenology. Can the proper person be selected from a class of school-boys for a lawyer, a clergyman, a physician, a bank teller, a book-keeper, a salesman, a superintendent or manager and controller of others, a mechanic in one or more of the different departments of inventor, designer, engineer, draughtsman, pattern-

maker, forger, finisher, or user of machinery? Can it be determined who have the right faculties and dispositions for the teacher, artist, decorator, or for the dentist? for the soldier, the seaman, the farmer, the florist, the nurse, the governess, the cook, or the domestic servant? Is it a fact that we may know in advance of matrimonial unions who are, and who are not, adapted to live happily in wedlock? May it be known in advance what temperaments are not altogether compatible? Will Phrenology explain to husbands and wives why one is sensitive, timid, desponding, or why one is arrogant, domineering or dictatorial? Why one is devotional, and another not? Why one is honest and sincere, and another tricky and dishonest? Can science explain these differences? If so, will it not also suggest a method for the improvement of a weak or irregular character, and so put him in the way of correcting his faults?

If, when in competent hands, Phrenology will, as has been demonstrated thousands of times, confidently direct one boy to the blacksmith, another to the watchmaker, another to the builder, another to the banker, to the merchant, to the farmer, to the cattle-dealer, or to one of the several learned professions, thus securing the best talent for each pursuit, and thereby raising the average standard of work performed, as well as the scale of personal success, from thirty to fifty per cent., is it not a most valuable agent in social progress?

Every sane man is good for something, and can be useful to himself and the community if he be led to use his best powers in the right manner.

Many good men have vainly struggled in wrong pursuits half a lifetime, who, by a judicious change, could at once become useful, successful and happy.

Those who wish careful, professional examinations, which are made with the candor and faithfulness of confidential communications, can obtain them at the Phrenological Rooms, 389 Broadway, New York. Full written descriptions are given on application, which contain special instruction concerning the care of the health, choice of pursuits, and the culture and direction of the several faculties of the mind. Parents may obtain valuable suggestions with reference to training and educating children in accordance with their peculiarities of disposition and talent. Examinations are made daily from 9 a.m. to 6 p.m.

### YOUR CHARACTER, FROM YOUR LIKENESS.

In reply to those residing at a distance from New York who desire information in regard to examinations, and full written descriptions of character from a likeness or portrait, we send a circular, entitled "THE MIRROR OF THE MIND," prepared as an answer to questions arising on this subject. In this circular, all the necessary instructions are given respecting the kind of likeness best adapted to the purpose, as well as those other facts relating to the persons whose characters are to be delineated which it is desirable for us to know. On receipt of stamp, THE MIRROR OF THE MIND will be sent to any address.

# Business Annual.

"CALL on business men on business, during business hours; transact your business, and go about your business, that others may attend to *their* business."

"SEEST thou a man DILIGENT IN HIS BUSINESS? he shall stand before kings."—"Not slothful in business; fervent in spirit; serving the Lord."

AFTER periods of panic, epidemic, floods, drouth, grasshoppers, and almost universal business prostration, the country emerges from a feeling of despondency, to that of hopefulness and enterprise. The crops have been abundant; prices for food moderate; the demand for labor is improving, and when our finances shall be satisfactorily settled, we may hope to enter upon a period of unexampled prosperity. Already the wheels of industry and enterprise begin to revolve. We trust each American citizen will do his best toward placing the country on a firm footing, between this and 1876, the year of our Centennial.

**Institute of Phrenology.**—In answer to the question, "How May I Learn Phrenology?" We reply, by attending the Institute of Phrenology, established in the city of New York, under a charter granted by the State Legislature, some years ago.

On the first of October, 1875, our tenth annual class will be formed. A corps of able instructors are employed, and about one hundred scientific lectures are given on CHARACTER READING, Anatomy, Physiology, Ethnology, Phrenology, Physiognomy, and Psychology, are explained by the use of the manikins, skeletons, Anatomical and Physiological Maps, Charts, and Drawings, representing all parts of the human body. Human Brains are dissected by the class, and our large collection of Skulls, Casts, Busts, and Portraits are made available by our lecturers and instructors.

**ORATORY.**—Lessons are given in Oratory by competent teachers, with a view of qualifying students for the lecturing field, and for examiners or delineators of character.

We have the largest collection, and the best apparatus in the world, with which to teach practical Phrenology, Physiognomy, etc., with rules—scientific—by which character is delineated. Clergymen, Physicians, Lawyers, Teachers, and others may become members. We require to know that the applicants for membership shall possess a good moral character, and have sufficient education to fit him for the pursuit of a Phrenologist.

It is a fact, that in no other calling may one make his services more useful to his fellowmen, than in this. It may also be made reasonably profitable. There are but few well qualified practitioners now in the field, either in the old country or in this. There is room for a hundred where there is now but one. It is a stepping-stone from a lower to a higher calling, to which one may aspire. Those desirous of engaging in this work, and joining our next class, may communicate at once with this office.

**Premiums for 1875.**—Our new list contains some of the best Premium offers ever made. Nearly fifty excellent articles are offered, each the best of its kind; comprising nearly everything that could be desired for the table. Of premiums, rates, etc., we refer readers to another page, and ask for this list his careful attention to the liberal offers made, and to the new feature of premiums for clubs, even at club rates. For instance, the WEED SEWING MACHINE, one of the best now made, is offered for about the *wholesale price of the machine in subscriptions!* We do not know of any other way in which a Sewing Machine can be purchased on such favorable conditions. Note also, the offers of

**Silver Ware, Children's Carriages, Books, etc.** A large ILLUSTRATED PREMIUM LIST, with description of each of these, will be sent on application.

**Something to Do.**—The best thing which we can suggest, for at least *one* active and enterprising young man, in each neighborhood, is to take an agency for our "GOOD BOOKS FOR ALL." There is not a family that reads, but what would buy one or more of them, and be *greatly benefited* thereby. Look at our HYGIENIC PUBLICATIONS. They are not only the best in the world, but are indispensable to those who would learn *how to live right*. Would you know how to *avoid* disease? These works teach how. Would you learn how to treat all the various ailments to which the human frame is liable, without poisonous drugs? These are the only works based on sound Physiological principles, and teach how to do it.

Would you learn how to read character by the organization? Head, Body, Brain, Features, Complexion, Temperaments, etc. Read our works on Physiognomy, Phrenology, etc., and you will have all the rules, and signs by which you may learn to do it.

Would you become a public speaker, lecturer, preacher, debater, or business man? See our works on Oratory, How to Write, Talk, Behave, and do Business. Would you learn Short Hand by which to report a speaker verbatim, and catch every word as uttered, hot, with magnetic unction? We have the instruction books which teach the useful and profitable art. Look at the list—we publish no foolish trash, but "Good Books For All." And these works are more *needed* by every individual, than any others now printed. Then why not engage in their sales? It will pay, every way. Pay in pocket; pay in doing good; pay in the thanks one will receive for bringing them to the notice of readers and purchasers. Liberal terms are given to those engaging in the work. Each Agent is secured against the possibility of loss. Full particulars are given on receipt of stamp. Address this office.

**Local Agents Wanted.**—The publishers of this ANNUAL desire to establish a LOCAL BOOK and JOURNAL AGENCY in every neighborhood. Our magazines, THE PHRENOLOGICAL JOURNAL and THE SCIENCE OF HEALTH, are popular; copies being taken at nearly every Post Office in the Country, but lists of subscribers should be very much increased, and can be, by active agents, everywhere. Our "GOOD BOOKS FOR ALL" meet with ready sales wherever introduced. Our TERMS are the most liberal ever offered by any publisher. Agents are furnished with every facility needed to insure success. Send stamp for SPECIAL TERMS to LOCAL AGENTS, including our circular of instructions entitled "HOW TO SELL BOOKS."

**New Health Almanac for 1875.**—This has become a permanent thing. The Health Almanacs for 1873-74, were very popular with a large circle of readers, also with business men, who availed themselves of the advantages offered in their advertising pages.

**Phrenological Busts by mail.**—The new postal regulations enable us to send the small PHRENOLOGICAL BUST by mail, postpaid, which will be a great advantage to those living in distant parts of the country, where the express charges made it expensive to receive goods in that way. The price of the small Bust by mail, post-paid to any part of the country, is only \$1. It is like the large one in every respect except in size, showing the location and grouping of all the organs. It will be found both ornamental and useful to all who are interested in the subject. Address this Office.

**"Every Young Man and Woman** should have the reading of the PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. We think that no two journals, with which we are acquainted, are better adapted to furnish the youthful mind with just that kind of food necessary for the development of its moral and intellectual, and consequently spiritual well-being. \$5.00 will procure the two for a year. Take them for one year, and learn the fact that you cannot well afford to do without them."—*Palmyra Enterprise.*

**Cheap Reading.**—Of such as we have to spare from our stock of back numbers, we will send post-paid, ten numbers of THE PHRENOLOGICAL JOURNAL for \$1.00, or ten numbers of THE SCIENCE OF HEALTH for 50 cents, all of different dates. A package of these numbers first read, and then distributed, in any neighborhood, would be good seed planted for a large club. Who will have them?

**Premiums to Single Subscribers.**—We have arranged a list of a dozen or more different articles which are offered to all who subscribe for both THE PHRENOLOGICAL JOURNAL, \$3.00, and THE SCIENCE OF HEALTH, \$2.00, at the regular rates of \$5.00. A list of these premiums will be sent to any address on receipt of stamp.

**"Digestion and Dyspepsia:"**—Why you should read this new and excellent Book:

It tells all about nutrition, and how and why, and what food strengthens and prolongs life.

It gives the causes, symptoms and cure of Dyspepsia. It gives the only right treatment of Indigestion.

It tells what to eat and drink, and how to avoid and to cure Dyspepsia, and the many diseases which accompany or grow out of it.

It tells how to exercise and rest, and how to cure Dyspepsia. It costs only a dollar, by mail, post-paid.

**Our New Illustrated Book Catalogue.**—We have published a new edition of the *Illustrated and descriptive catalogue* of our works, the finest we have ever issued, containing over fifty pages, with full titles and descriptions, and many beautiful illustrations, portraits of Drs. GALL, SPURZHEIM, COMBE, etc. Specimen pages and extracts from Books, and much interesting and valuable matter relating to Physiognomy, Phrenology, Physiology, Hygiene, etc. Sent to any address on receipt of two three cent stamps. Address this office.

**Apparatus for Lecturers.**—We have for many years made the furnishing of supplies for the use of LECTURERS on Phrenology, Physiology, Anatomy, Temperance, etc., a speciality; and can supply anything needed in this line, at short notice, including manikins, skeletons, etc. On receipt of stamp, we will send to any address, a list with prices. Drawings of all kinds of portraits, maps, charts, etc., are made to order. Ask for circular, entitled "Apparatus for Lecturers."

**Club Rates.**—For those who may wish to club together and secure our magazines at reduced rates, we offer the following club rates for 1875.

**The Phrenological Journal as follows:**

Single Copy, one year.....	\$3 00
Five Copies, one year.....	12 00
Ten Copies, a year.....	20 00
And an extra Copy to Agent as a reward.	
Fifteen Copies, a year, \$30, and a copy of "New Physiognomy," worth \$5, to Agent.	
Twenty Copies, a year, \$40, and a "Student Set," worth \$10, to Agent. [Postage 15 cts. each.]	

**The Science of Health For 1875:**

Single Copies, a year.....	\$2 00
Five Copies, a year.....	8 00
Ten Copies, a year.....	15 00
And an extra Copy to Agent for services.	
Twenty Copies, a year, [postage 10 cts. each]..	30 00
And the "Hydropathic Encyclopedia," worth \$4.50, to Agent to pay for time and labor.	

In making up clubs, one subscription for two years will count the same as two for one year, and so on.

Those who prefer to remit for two, three, five or for ten years, may do so, on the above terms.

**The Almanac** for 1875 is an improvement on those of previous years in every respect. One of the important articles in this, is on the causes and cure of **Chronic Catarrh**. This will be of interest to all who are suffering from this prevalent disease, or who have friends thus afflicted. Recipes for "HYGIENIC COOKERY" are given, with reasonable suggestions relating to the care of health and the treatment of diseases. Post-paid by mail for ten cents. Address this office.

**The Combined Annuals.**—The first series of the Annuals, extending nine years, from 1865 to 1873, are now nicely bound together, in one handsome volume, of about 400 pages, with over 350 illustrations, is sent by mail, post-paid, at \$2.00. See brief summary of contents, under the title of THE ILLUSTRATED ANNUALS OF PHRENOLOGY AND PHYSIOGNOMY, on another page.

**Be Your Own Club Agent.**—Persons need not wait for the regular "getter-up of clubs" to call around before subscribing, and so possibly be "behind time;" for he may get club rates without even crossing the street. How? By *subscribing in advance for two, three, five, or ten years!* Yes, but suppose one may not live so long? Somebody else will if he don't; and what can he leave of more value to his survivors?

This is the way to do it. For \$20 the PHRENOLOGICAL JOURNAL will be sent ten years [Full price is \$30.] For \$15, six years; for \$10, four years.

THE SCIENCE OF HEALTH will be sent ten years for \$15; or five years for \$8.50. Then why not inclose check for the amount and be done with it?

When both these magazines are wanted for any length of time, from one to five or ten years, the rates will be the same as for any large number of subscribers for a single year. Let us have a thousand ten-years subscriptions. It will be a good investment for them—and for us. [Postage on P. J., 15c.; on S. H., 10c.]

**Plates of the Brain.**—We have just issued a series of eight drawings, nicely colored, larger than life, showing several views of the human Brain—from dissections—for the use of Physicians, Lecturers, Teachers, and others. They are mounted on canvas, and are sent, post-paid, at \$5. Plain, uncolored, in sheets, not mounted, \$4. Address this office.

**Chronic Catarrh.**—The cause and cure of this most annoying, loathsome, and distressing malady, is given in the HEALTH ALMANAC for 1875. Price only ten cents, post-paid, by mail.

**The Illustrated Annual of Phrenology and Physiognomy for 1874**, has had a good run, but is still called for. Being stereotyped, any additional number can be supplied at twenty-five cents, by mail, post-paid. The same for 1875.

**Benefits of a Phrenological Examination.**—A correct Phrenological examination will teach DEFECTS, and how to obviate them; excellences, and how to make the most of them; NATURAL TALENTS, and thereby in what spheres and pursuits you can best succeed; show wherein you are liable to errors and excesses; direct you SPECIFICALLY what faculties you require to cultivate and restrain; give all needed advice touching self-improvement, and the preservation and restoration of health; show, THROUGHOUT, how to DEVELOP, PERFECT, and make the MOST POSSIBLE out of YOURSELF; disclose to parents their children's INNATE CAPABILITIES, natural callings, dispositions, defects, means of improvement, the mode of government especially adapted to each, predispositions to disease, together with preventives, etc. It will enable business men to choose reliable partners and customers; merchants, confidential clerks; mechanics, apprentices having natural gifts adapted to particular branches; shipmasters, good crews; the friendly, desirable associates; guide matrimonial candidates in selecting CONGENIAL life-companions, especially adapted to each other; show the married what in each other to allow for and conciliate; and can be made the VERY best instrumentality for PERSONAL DEVELOPMENT, IMPROVEMENT, and HAPPINESS. One is over-cautious, timid, irresolute; one is heedless, careless, reckless; another is a spend-thrift; another is miserly. One is sensitive, diffident, bashful; another indifferent, conceited, arrogant, etc., and Phrenology explains exactly where each individual stands.

Those who cannot call personally at our office for examination, should inclose stamp for directions HOW TO HAVE PICTURES TAKEN. Address Phrenological Journal, 389 Broadway, New York.

**GREELEY, COLORADO.**  
**TEMPERANCE, HEALTH,**  
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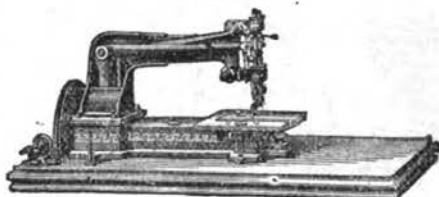
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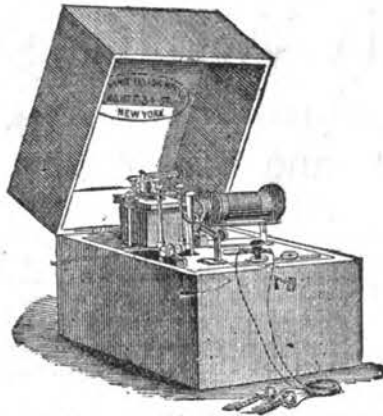
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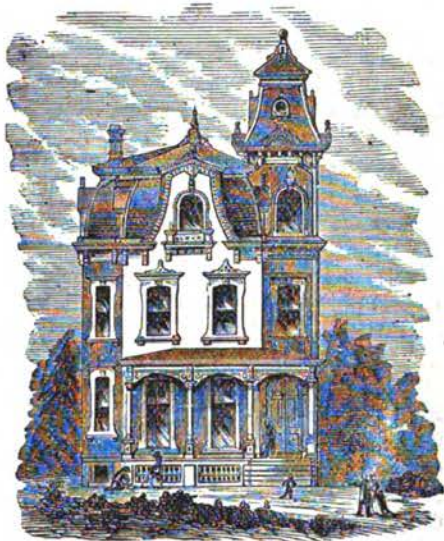
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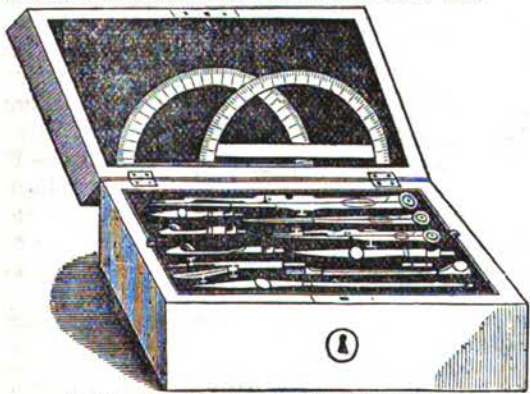
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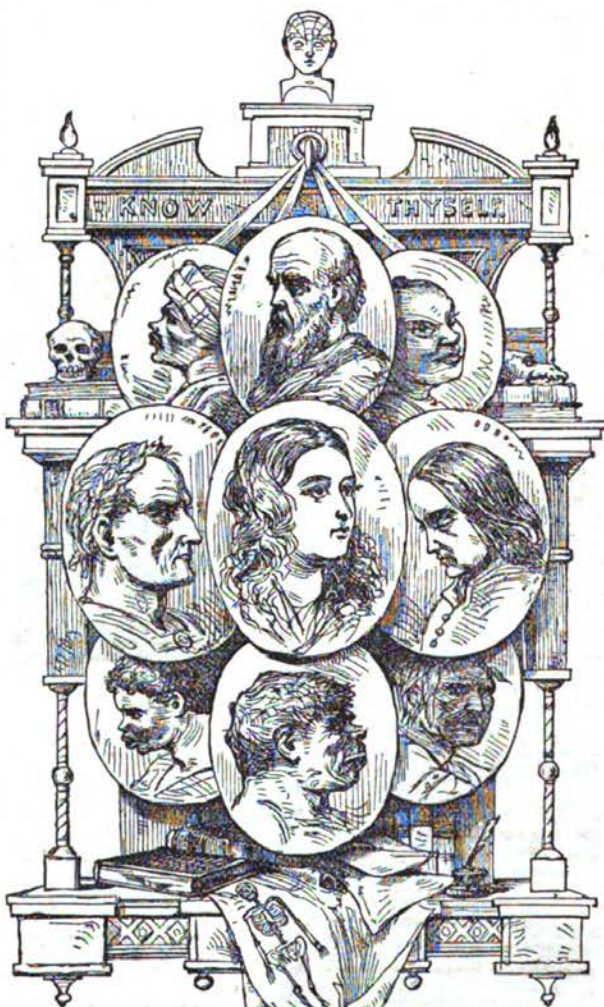
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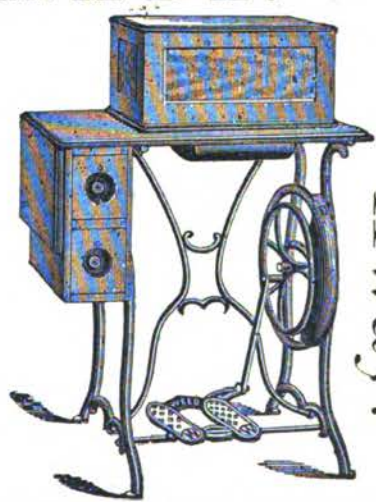
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