

FOWLER ON MATRIMONY:

OR

PHRENOLOGY AND PHYSIOLOGY

APPLIED TO THE SELECTION OF

SUITABLE COMPANIONS FOR LIFE;

INCLUDING THE

ANALYSIS OF THE DOMESTIC FACULTIES;

AND ALSO

DIRECTIONS TO THE MARRIED

FOR LIVING

AFFECTIONATELY AND HAPPILY TOGETHER.

SHOWING THEM HOW TO ADAPT THEMSELVES TO THE PHRENOLOGICAL DEVELOPMENTS OF EACH OTHER.

BY O. S. FOWLER, A. B.,

PRACTICAL PHRENOLOGIST;

Editor of "The American Phrenological Journal;" Author of "Phrenology Proved, Illustrated, and Applied;" "Fowler's Practical Phrenology;" "Answer to Vindex;" and "Synopsis of Phrenology;" Phrenology versus Intemperance, &c., &c.

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Joseph S. Swain ✓
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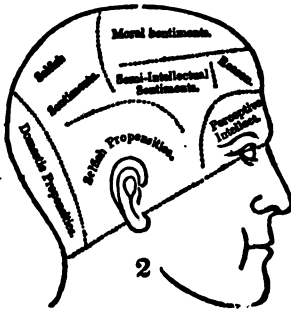
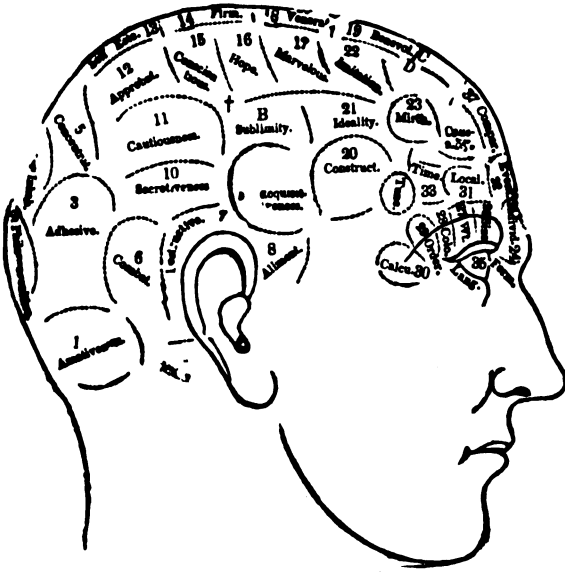
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PREFACE.

Although the author is fully convinced that the premature publication of his lecture on PHRENOLOGY as applied to MATRIMONY, will not do justice either to himself or to his subject, yet he reluctantly yields to the importunity of those who, having heard it delivered, have earnestly solicited its publication in a cheap form. He intends soon to revise, improve, and enlarge it, and to incorporate it into "The American Phrenological Journal and Miscellany." (See Prospectus to that work on the cover.)

The object of its publication is three fold; 1st, to prevent unhappy marriages, by showing what organizations and phrenological developements are naturally adapted to harmonize with each other, that is, with whom given individuals *can*, and with whom they *cannot*, so unite in feeling, sentiment, and object, as to live affectionately and happily; 2d, to explain, and thereby diminish or remove, many of the causes of discord and hard feeling existing between husbands and wives; and also to show each how to strengthen the ties of connubial love by adapting himself or herself to the phrenological organization of the other; and, 3d, to expound the laws of man's social and matrimonial constitution, and thereby to expose some of those evils which grow out of their violation, as well as to conduct those who follow its principles to a *happy union for life* with a "kindred spirit."

Some of its positions will be new, others startling, and ALL vitally important to the virtue and well-being of man. Let its contents be attentively and seriously considered.



FOWLER ON MATRIMONY.

MAN is eminently a *social* being. This truth is proclaimed both by his disposition to congregate in neighborhoods and families, and by his desire to seek company and form friendships; and also reiterated by his phrenological developements.

It is a well-established principle of Phrenology, that, activity and other things being equal, the degree of enjoyment or suffering is in proportion to the amount of brain called into action. Now these social organs occupy a very large section of the brain, and hence their power over the destinies of man for good or evil, for virtue or vice, for happiness or misery. This power is still further increased by the fact that such is the location of the social organs, such their physical relation to every other portion of the brain, that when inflamed, fevered, dissatisfied, or irritated, they inflame every other portion of the brain, throwing it into violent commotion, especially the *animal propensities*; but if their action is natural, if they are properly placed, they put to rest the other animal propensities. It is in accordance with this principle, that whoever has been recently crossed in love, is unfit for study, cannot improve or advantageously exercise his intellect, and finds his animal feelings deeply excited; he is irritable, out with every one, blames every one, is dissatisfied, and his whole mind thrown into commotion. Even his moral nature is disturbed, and his religious feelings thoroughly deranged. Nothing will excite Combativeness and Destructiveness to so high a pitch of indignation if not revenge, as to be "cut out," or "get the mitten." Of these and kindred phenomena, this principle gives the clear and only solution.

Another cause of their immense power over the destinies of man for happiness or misery, is to be found in that facility with which they combine with each and all the other faculties. This enlarges the amount of brain called into action. But before we can fully comprehend this subject, it will be necessary to give a short analysis of these domestic faculties.

AMATIVENESS—*Reciprocal Attachment and Love of the Sexes as such.*

This faculty is adapted to man's condition as a reproductive being, and to the continuance of the species. In order to prevent the extinction of

our race by death, some means for its procreation became necessary. Propagation and death are necessarily connected with man's earthly existence. The Deity might perhaps have continued to produce every individual of our race by a direct act of creative power, without the agency of parents, but in that event, the wise and benevolent relations of husbands and wives, of parents and children, in the exercise of which so much of man's happiness consists, would not have existed. But what philosophical observer is not forcibly impressed with the beauty, wisdom, and perfection of the connubial and parental relations as such? They have their counterpart mainly in this faculty. It creates all those relations and reciprocal feelings existing between the sexes as such, and results in marriage and offspring. It originates those reciprocal kind offices and tender feelings which each sex manifests towards the other, refining and elevating each, promoting gentility and politeness, and greatly augmenting social happiness. So far from being gross or exceptionable, its proper exercise is pure, and chaste, and even desirable. The son who loves and obeys his mother, is always tender and faithful to his wife; and the endearing recollections of his mother and loved one, are powerful incentives to virtue and study, as well as restraints upon vicious inclinations. The mother dotes upon her sons, the father upon his daughters. All this class of feelings has its origin in this faculty.

One in whom Amativeness is large, will be alive to the *personal* charms and accomplishments of the other sex; a great admirer of their beauty of form, elegance of manners, &c.; on account of the reciprocal influence of this faculty, can easily ingratiate himself into their good will, become acquainted, exert an influence with them, and kindle in them the passion of love, or, at best, create a favorable impression, and has his warmest friends among them.

PHILOPROGENITIVENESS—*Parental love; attachment to one's own offspring; love of children generally, of pets, &c.*

For aught we know, man, like the fabled Minerva from the brain of Jupiter, might have been brought forth in the full possession of all his faculties, both physical and mental, capable, from the first moment of his earthly existence, of taking care of himself, and supplying his every want. But the *fact* is otherwise. He enters the world in a condition utterly helpless, and, but for the greatest parental care and anxiety, every infant child must inevitably perish, and our race soon become extinct. To this arrangement or state of things, Philoprogenitiveness is adapted, nor can any other element of man's nature accomplish the end attained by this faculty. The infant cannot be regarded as a *friend*, and therefore Adhesiveness cannot be exercised upon it. Causality might devise

the means requisite for its relief, but it would not lift a finger towards executing them. Benevolence might do something, yet it would be far too little for their physical salvation, or their mental and moral culture. How often do we find persons very benevolent to adults, but cruel to children. These vexatious and expensive little creatures are far more likely to array Combativeness and Destructiveness and Acquisitiveness against them, than Benevolence or any other faculty in their favor; so that if parents had no faculty adapted exclusively to the nursing and training of offspring, their burden would be too intolerable to be borne, whereas this faculty renders them the dearest of all objects to parents, their richest treasure, their greatest delight, and an object for which they live and labor and suffer more than for any other, casting into the shade all the toil and trouble and expense which they cause, and lacerating the parent's heart with the bitterest of pangs when death or space tears the parent and child asunder. Who would sell his child for gold? No one. But why not? Solely because the gratification of Acquisitiveness is incomparably less than the laceration of Philoprogenitiveness. What loss, save that of a wife, is equal to that of a child? But *why—whence*—the keenness of parental anguish over the death-bed of a child? Let the large amount of brain usually allotted to the exercise of this faculty, answer.

Moreover, the duties and relations of the mother to her offspring, require a much greater endowment of this faculty in her than in the father, and accordingly, we find much larger Philoprogenitiveness in the female head than in the male. This adaptation of the organ in woman to the far greater power of the passion, and of both to the far greater demand made upon her by her offspring, is certainly an important evidence of the truth of Phrenology.

It should be remembered that the one primary office of this faculty is *parental attachment*, or love of *our own* children. True, it occasionally extends its function to other children, and especially to grand children, yet the power and intensity of its action here is not to be compared with that of its action in the parent towards his offspring. And the more helpless they are, the greater is its power. None but a parent can know the genuine feelings of a parent's heart.

ADHESIVENESS—*Friendship; sociality; love of society; susceptibility of forming attachments; propensity to associate together in families and neighborhoods.*

Were man a lonely, unsociable, solitary being, nearly half of his faculties would lie dormant. There would be no scope for the exercise of Language, or Mirthfulness; none for that of Kindness or Love of Approbation; little for that of Conscientiousness or Imitation; and the

exercise of the balance of the faculties would be but feeble. Every faculty has in it the power of kindling the same faculty in another. Hence this faculty of friendship, by bringing man in contact with his fellow man, keeps most of those faculties in constant action, which must otherwise lie nearly dormant. But for this arrangement, those operations, works, and objects which require more than one for their completion, would remain undone, and copartnership be unknown.

This faculty, combined with Amativeness, produces *connubial love*, and regards a husband or wife as a near and dear *friend*.

Some phrenologists recognize another faculty, located between Adhesiveness and Amativeness, called Union for Life, which creates a disposition between husbands and wives in whom it is large, to be always together. The author has seen several striking corroborations of this opinion. He knows a lady in whom this organ is large, and who, whenever her husband is about to leave home to be gone a week or two, feels a severe pain in this organ. When she first pointed out the location of this pain, and stated its always accompanying the departure of her husband, we saw that it did not belong to either Adhesiveness or Amativeness, but to be a lobe between the two; and as the pain at times was very acute, and the spot very sensitive, we come to the conclusion that there was another organ located between these two, and some time afterwards found our views corroborated by similar discoveries made on the other side of the Atlantic. They are also sanctioned by Mr. George Combe. Its design seems to be to perpetuate the feeling of love; to assimilate the affections, and to confine them to one single object, and to desire to be continually in the company of the loved one. The lady referred to above, absolutely and unconditionally refuses to be separated from her husband, even for a day only.

INHABITIVENESS—*Love of Home and Country as such; attachment to the PLACE where one has lived; unwillingness to change it; desire to locate, and to remain permanently in one habitation; patriotism.*

The advantages to be derived from having a permanent home, and the evils and losses consequent upon a change of residences, are each very great. This faculty is designed to secure the former, and to prevent the latter. The man who has a home of his own, "be it ever so homely," is comparatively rich. He feels that no crusty landlord can turn him into the street; "rent days" come and go without giving him one anxious thought. Every married man is bound in duty to himself, as well as to his family, to have a house of *his own*. The present system of renting houses, is contrary to the laws of man's domestic nature.

It prevents the landlord from improving a house except so far as is necessary to command a price—and for this the occupant must pay double—and the tenant will not improve it because he intends to move. If he wishes fruit or garden vegetables, instead of picking the fully ripe cherry, the delicious peach or pear, or the ever-varying fruits of the season, and then sitting down quietly to enjoy them “under his own vine and fig tree,” by which their relish would be doubled, he must take his hard earned money, pay a four-fold price in market, and take up with a green, or wilted, or stale article at that, for it is the universal custom to pluck fruit for market before it is ripe, that it may keep the longer, and not spoil by transportation. Who does not recognize the difference in the taste of eatables fresh from the garden, when compared with those purchased in the market? And then again, the market-man is compelled to pay a high rent for his land, to meet which, he is obliged to double his charges on the products of his hired land, and even the land owner, taking advantage of this necessity of his tenant, raises *his* prices also. Hence it is that one dollar earned in the country by one who owns a house and one acre of land, brings more than five, and probably than ten, earned in the city or village. The tenant, also, buys every thing on a small scale, and hence is compelled to pay double, whereas the man who owns a house, lays in his year's stock of provision, and at a comparatively trifling cost. To this renting system, mainly, do we owe the exorbitant but merely nominal prices of city property and village lots. It is one of the most efficient causes of the hard times, and has infused its baneful influences into nearly all the relations and arrangements of life. So great and multifarious are its evils, that they will ere long compel men to abandon it. Rents will then fall, and the landlord suffer the consequences which he richly deserves.

But the extent to which the condition of these domestic organs influences man's moral purity or vicious tendencies, and thereby determines his happiness or misery, which is the main point already before the reader, depends much upon the modifications produced by their combinations. We have already seen that their size is great, and the pleasure and pain produced by their exercise, in proportion to it; and also that their location is such as to throw the surrounding organs, or the animal propensities, into a state analagous to their own, their morbid action or inflamed condition producing sin and misery by inflaming the neighboring organs, and their proper exercise being highly promotive of moral purity and mental vigor, by doing much to keep the balance of the brain in a quiet, healthy state. To these important inferences we add that such is the facility with which these faculties, individually and collec-

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tively, combine with each and all the others—it being greater than that with which any other class combines with any other class—and such their power of exciting all the other faculties to their highest pitch of pleasurable or painful action, accordingly as they are favorably or unfavorably excited, that their condition reciprocally affects, if it does not go far to control, that of the whole brain, and proportionably holding the keys of man's happiness or misery, of his virtue or vice.

For example: the meal, eaten alone, may gratify a man's Alimentiveness, but in a far lower degree than when it is eaten at his own table, surrounded by his family. Even the pleasures of the palate are greatly increased by the exercise of these faculties, and to them is added the exquisite satisfaction derived from their company. This increase of enjoyment promotes digestion, and thereby health, and this redoubles our enjoyment, besides lengthening our days. This accords with the result of an extensive census recently taken in England for the purpose of comparing the ages of a given number of married and single persons of both sexes. The result was greatly in favor of married life, especially in reference to women.

Combativeness, or the element of resistance, is called into more powerful action by an indignity offered to one's family, than by being cheated, or reproached, or by any other imposition practised upon himself. Our heroic forefathers, actuated neither by love of blood, nor gain, nor glory, but mainly by love of their families, braved every danger, endured every privation, and conquered the conquerer of the world. To this combination mainly do we owe our ever-glorious Independence. What husband or father will not resent an indignity offered to his family, sooner and more fiercely than one offered to himself? Why are more duels fought, and more implacable animosities engendered, by crosses in love matters than by any other cause? Let the juxtaposition of these organs, and the facility and power with which they combine, answer. The same principle holds true of Destructiveness and Secretiveness.

Marriage doubles and quadruples the energy of Acquisitiveness. Many young men who, before becoming husbands and fathers, are prodigal of their time and lavish of their money, spending much of both in what injures instead of benefits them, after marriage, husband every farthing and practice the most rigid economy, besides putting every hour to some useful purpose. Were I to give the best receipt I know of for becoming rich, I would say, marry, not a *rich* wife, but a *frugal* one. Matrimony renders a *home* necessary, and greatly increases efforts to provide one, which then serves as a place of deposit for many useful articles that would otherwise be lost. Cautiousness is agreeably excited by the cares of the family, by watching over them and providing for their present

and prospective wants; whilst Self-Esteem gives to parents as much patriarchal pleasure in governing their household, as it does a King in ruling his kingdom. The agreeable exercise of Acquisitiveness greatly increases this delight in those who have it to say that they *own* a house and land enough to live upon, so that they are independent of the banks and hard times, and owe no man any thing.

Approbateness, or love of the good opinion of others, in the unmarried, is confined mainly to themselves; that of parents, dotes upon their children. True, the single lady is pleased with the marks of approbation that may be bestowed upon her dress, appearance, and attainments, whilst that of the mother is transferred to her darling child. Hence she takes more pride in adorning its person and improving its mind, than she ever took in regard to herself. Praises bestowed upon it, strike more sweetly on her ear, and wake up more thrilling emotions in her bosom, than those lavished upon herself ever had the power to do, because the latter can strike but the single chord of Approbateness, whilst praises bestowed upon a child, sweep harmoniously the *two* chords of Approbateness and Philoprogenitiveness, thereby more than doubling her pleasure, and opening the shortest and surest way of access to the good will of the parent. What but this powerful combination could produce or account for that excessive and almost sickening parental vanity, that adulation which parents lavish upon their children, their conceit that they excel all other children, of which the great majority of parents are guilty?

Conscientiousness finds ample scope for its exercise in dealing out justice to all, and instilling into their tender minds the principles of right and the sentiment of gratitude; whilst Hope feasts itself on the promises they give of coming virtue, and honor, and talent, and, taking Philoprogenitiveness upon its wings, transports it in view of the budding prospects of their coming prosperity, and of the domestic enjoyment to be taken in the family.

To him who delights in prayer and praise to God, the exercise of Veneration in secret may yield a rich harvest of pure and exalted pleasure; but it is when offering up the morning and evening sacrifice of thanksgiving and supplication, at the FAMILY altar, when praying *with* the family for blessings *upon* the family, that this faculty is kindled up to its most fervent state of action, melting the heart, purifying the soul, and reforming the conduct. How much more gratifying to "go up to the house of God, *in company*," than alone? This increase of pleasure has its origin in the combination of Veneration with the social faculties. Marvellousness also is consoled by committing and commending these objects of their affection to the merciful protection and gracious guidance of an all-wise and overruling Providence.

The exercise of Benevolence towards strangers, or even the brute creation, gives its possessor a great amount of real pleasure, because it is a large organ; but we feel doubly gratified by being able to confer a favor upon those we dearly love. The family presents a hundred opportunities for doing little acts of kindness where the world at large affords one. Indeed, every hour we can be doing and receiving an almost continual string of kind offices, trifling in themselves perhaps, but great in their aggregate, and highly promotive of reciprocal good feeling. The little ones can gratify their large Imitation by copying from their beloved and venerated parents; whilst the wife can indulge her Ideality and Order in keeping the house and children neat and clean, and in cultivating vines and flowers. She can also agreeably exercise her Constructiveness—which is called in requisition in almost every thing done by the hands—in making and repairing garments and conveniences for those she loves; and the husband in “fixing up” things about the house promotive of their comfort, and in the daily labor of his hands in their support.

With all the freedom allowable in the family circle, Mirthfulness can let fly its little jokes and its more grave sayings, its agreeable sallies and its more tart repartees, without any of that studied guardedness or artificial precision required among others; whilst the Language and Eventuality of the parent or grandparent will find a delightful exercise in recounting to their attentive listeners the incidents of by-gone days, the history and genealogy of their forefathers, or in reading or telling stories calculated to strengthen the memories and improve the morals of their little ones, who in turn indulge their Language in their innocent prattle and childish sports.

How vast the sum total of that quiet and constant flow of the sweetest, purest enjoyments from the affectionate and happy family circle, from their comfortable fire blazing before them, with the means at hand of gratifying every returning want; from their agreeable conversation flowing incessantly from every mouth; from the chit-chat of the table and the parlor; from that ceaseless rattle provoked by the domestic feelings and family arrangements? Here, too, Order has a constant opportunity for delightful exercise by having a place for every thing, and every thing in its place, so as to be forthcoming at a moment's call; and Time, by having a time for every thing, and every thing in its season; meals punctually, and all at their meals at the same time; and Tune, by striking up the cheerful lay in giving expression to the buoyant feeling in unreserved strains of thrilling melody. Here, also, Causality and the

Social Faculties may combine with Benevolence in giving advice, and contriving and arranging matters for their comfort; with Language and Comparison, in explaining its conclusions and in asking and answering questions; with Acquisitiveness, in devising and executing ways and means of augmenting their estate; with Cautiousness, in foreseeing and providing against danger, and securing their good, &c. In short, what motive is equal to that of a needy or dependent family for putting the Causality of the parent upon the rack to invent a constant succession of devices for their relief; to sharpen up and call forth every power of the intellect, every energy of the body, every fountain of feeling, every capacity of man?

But this delightful picture is often *reversed*, and then how changed the scene, how striking the contrast! When Combativeness, instead of defending the family, is arrayed against them, and, calling Self-Esteem to its assistance, tyrannizes over them, ruling them with a rod of iron;—when contention supplants protection, and angry looks dispel the smiles of affection; when Approbativeness is mortified by an exposure of their faults and follies; and Conscientiousness wounded by their unfaithfulness or unprincipled immoralities; when Veneration turns its back upon the social group, by refusing to join in devotional exercises; or a want of order or punctuality in either, incenses the Combativeness of the other; when Language is employed to mortify Approbativeness by administering reproaches and hurling reproofs; and miserly Acquisitiveness arrays Combativeness against the family because they are expensive; when, in short, the domestic faculties are brought into *collision* with other faculties, their warfare is perpetual, because the family relations bring them in constant contact, and that the most direct and powerful. Then it is that the stream of life is poisoned at its fountain head, and made to send forth bitter waters, and that *continually*. The very quintessence of misery consists in this collision of the faculties, and as, in the case of magnetic bodies, the nearer their contact the more powerful their attraction or repulsion, so the family relations bring every point of the character of each into delightful harmony or direct collision with similar qualities in the other.

With great emphasis, therefore, we repeat our main proposition that the influences of the domestic organs on the rest of the brain, and of the social faculties on all the other powers of the mind, are so direct and reciprocal, that their proper or improper exercise, their peaceful or disturbed situation, throws the whole brain and mind into a similar condition, forming a kind of centre of virtue and happiness, or of vice and misery. Is a man but happy in his domestic relations, he is happy every

where, in spite of all the evils that may assail him. No matter if the storms of adversity beat violently from every quarter upon his exposed head; no matter if misfortunes thicken upon him, and every wind brings him tidings of evil; if reproach and scandal assail him from without, and sickness within; if "riches take to themselves wings and fly away," and all his plans and prospects prove abortive, if he but lives affectionately and happily with his wife, and sees his children growing up to call him blessed, his lot is fortunate, and his enjoyments beyond the reach of adversity. The arrows of affliction drop harmless at his feet, and his burdens become his pleasures, because borne for those he loves. But let a man be miserable at home, let his wife be unfaithful or a termigant, and his children immoral, or unkind, or his disgrace, and no matter if every breeze is wafting to him the wealth of both the Indies; no matter if the trumpet of fame is sounding his name throughout christendom; if prosperity every where attends him, and he has at command every thing that heart can wish, he is a wretched being; all his joys are rotten at their core, and his life the very dregs of bitterness. What worldly affliction, what mental agony is to be compared with the death of a companion or child? It is in the power of neither poverty nor reproach to blast or even embitter the fruits of domestic felicity, whilst it *is* in the power of domestic discord or unhappiness to poison and embitter every sweet that riches, or fame, or learning can bestow, or any other enjoyment incident to life, the consolations of religion not excepted. Let the blasting winds of adversity blow upon him a perfect hurricane of trouble—let his fellow men all frown, and scorn, and rob him—let the afflictions even of Job be repeated upon him—only but let him live in the bosom of his family, and let his wife and children be spared to always greet him with the kiss of affection, and man's cup of pleasure is full.

And if these things be true of *man*, how much more so of *woman*, whose home is the family, whose heart is tenderness, whose very life is connubial and maternal love, and whose blighted affections bear the bitterest agony experienced beneath the sun!

In proportion, therefore, to the power of the domestic facul-

ties over man's happiness and misery, is the importance of their proper location and equally important is the inquiry, *how* can we secure the former and prevent the latter? Phrenology kindly replies; most beautifully and clearly does it unfold the laws of man's social nature, on the observance of which these momentous results depend. It goes farther: it shows us how to obey them, and thereby to secure the full blessings to be derived from them, besides pointing distinctly to the causes of most of that domestic discord and wretchedness with which mankind is cursed. Mark well its answer—observe and follow its directions. They are brief and simple, but clear and plain, covering the whole ground. All who follow them will be able to reap the full benefits designed by nature to accompany married life, without alloy. They are,—

I. Select a companion whose feelings, sentiments, objects, tastes, desires, and intellectual and moral qualities, harmonize with your own, at least in all their leading elements. That is, select one for a companion whose *temperament and phrenological developments* nearly agree with your own organization. This is the general rule for securing connubial love and union of feeling. Where your own developments are unfavorable it should perhaps be varied—in which case, however, it is better not to marry at all—and where you can perfect the qualities of your progeny by offsetting your own excesses or defects. There may be other trifling exceptions, but they do not militate against our general rule, the *reason* of which it may be well briefly to explain.

The one main and only fundamental law of friendship, and also of love, is this. We like, and become attached to, those qualities in others which are similar to our own. The reason of this is 'obvious. As the proper exercise of every faculty gives us pleasure, and as given faculties in each excite the same faculties of the other, we become attached to those whose tastes, objects, sentiments, and other qualities resemble our own, *because* they most powerfully excite *our own* largest organs, and at the same time harmonize with their's, thereby affording us the greatest amount of pleasure. Thus, if our Conscientiousness, or sense of justice, is strong, the same quality in another agreeably excites and gratifies this organ in ourselves;

but if we discover a want of moral principle in another, the *reversed* action of our Conscientiousness excites Combativeness, Firmness, Intellect, Cautiousness, and nearly all the other faculties *against* him.

The reader must pardon a short digression here, for the purpose of explaining a principle and term which we shall have occasion frequently to employ hereafter. We allude to the *reversed* action of the faculties. Every faculty has its natural, and its reversed, action. Thus, the natural function of Benevolence is that lively feeling of sympathy for distress which induces us to relieve it; but its *reversed* action is that keen anguish, that poignant grief which the benevolent heart feels on beholding suffering which he cannot relieve. The natural function of Approbativeness is the pleasure felt when our laudable actions meet the commendation they deserve; whereas its *reversed* action is the shame and mortification produced by a consciousness of disgrace. The natural function of Conscientiousness is that self-satisfaction derived from its sanction; its reversed action produces the goadings and compunctions of a guilty conscience. And as the reversed action of any faculty calls the other faculties into reversed action, reversed Conscientiousness calls Cautiousness into reversed action, which makes "the wicked flee when no one pursueth," apprehending punishment where none awaits them.

Amativeness creates a pre-disposition in favor of the opposite sex, but with how much greater disgust and even abhorrence does virtuous woman regard the man who has insulted her, or would deprive her of her virtue, than she *can* feel towards one of her own sex? No element of man's nature is so powerful or inveterate as the reversed exercise of Amativeness and its combinations. Amativeness alone could never turn against the opposite sex, but the other faculties may reverse it even against a husband or wife, and then the loathing and disgust, the abhorrence and even perfect hatred engendered by it, may be *felt* but can never be told. And then the misery of being chained for life to this loathed creature, and to be shut out from all others, can be known only by those who experience it. Over *such* a picture let the curtain of darkness ever remain drawn.

But to return to our subject, namely, the reason why we should select companions whose developements accord substantially with our own. If Ideality be large in one and small in the other, the former will be continually disgusted and irritated with the absence of taste and gentility, of refinement and sense of propriety, in the former, who in turn, will be equally displeased with the former's attention to trifles, and preference of the ornamental instead of the useful. This disparity of tastes will call Combativeness, if not the other faculties, into reversed action, and widen the breach it causes in their affections, till even Adhesiveness and Amativeness may be reversed. Large Mirthfulness will throw out continual sallies of wit, which small Mirthfulness, unable to comprehend or return, will call upon Combativeness to resent, whereas large Mirthfulness would be gratified by, and return, them. Suppose your very large Benevolence fastens upon *doing good* as your highest duty, your chief delight, how can your feelings in other respects harmonize with a selfish companion, whose god is gain, and who turns coldly from suffering humanity, refusing to bestow a charity, and contending with you for casting in your mite.

If thoughts of God and eternity and things sacred be uppermost in your mind, you can no more commingle your feelings, joys, sorrows, and affections with one who trifles with these things, than you can assimilate oil and water, besides the painful conviction that death will separate you forever. Nor can your irreligious companion esteem or love one whom he regards as deluded or fanatical.

If Approbativeness be large in one and small in the other, the conduct of the latter will frequently incur the reproach of his fellow man, which will mortify the former extremely, creating unfavorable feelings between each other.

If the large intellectual organs of the one prefer the paths of literature to fashion, and philosophical conversation to chit-chat, whilst the weak intellectual faculties, with large Approbativeness and Ideality, of the other, fasten upon the splendor of fashionable life, the former will be continually disgusted and angered with the fashionable fooleries of the latter, who in turn is equally displeased with the intellectuality of the former.

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If the Temperament of the one is coarse and his feelings rough, and those of the other fine and exquisite, the one sensitive, the other phlegmatic; the one quick, the other slow; one elevated, the other grovelling; one clear headed, the other dull of comprehension, true connubial love cannot exist between them. "How *can* two walk together unless they be agreed?" How *can* husbands and wives live happily together, whose tastes, dispositions, objects, sentiments, opinions, and views, are conflicting, or even unlike? Every faculty only excites the other faculties disagreeably, the product of which is pain, and this engenders dislike; whereas the very essence of connubial love, that alone in which it consists, is this harmony of views, tastes, &c., the necessity of which we are urging.

If this principle holds true of the other faculties, how much more so of the social? If *they* are unlike, if Amativeness or Adhesiveness are strong in one and weak in the other, the former will be all tenderness and affection, the other so cold-hearted as not to reciprocate this tenderness, besides other points of disagreement certainly not less essential. Of all other points of agreement, those in relation to the social faculties are the most important, and disagreement here the most disastrous.

Our leading principle, and its reason, are now before the reader; but the next question is, how can this harmony of organization be secured? This inquiry is even more important than the other, but the answer of Phrenology here, also, is simple and in point, and its directions so plain that "he that runs may read."

First, study yourself thoroughly; study your physical organization and your phrenological developements. Ascertain just what your qualities are, and that will tell you just what qualities are required in a companion to harmonize with them. I say, study yourself *phrenologically*. No other method of knowing yourself is half so satisfactory or certain as this. Without a knowledge of this science, your large Self-esteem may magnify all your good qualities, and throw the mantle of charity over your faults; or your small Self-esteem and large Conscientiousness may give you too low and humble an opinion of yourself, magnifying your defects and hiding from you your good qualities. Our own organization constitutes the medium

through which we look at every thing, ourselves included; and if that organization is defective, that is, if our characters are faulty, our standard of self-estimation, and with it our self-knowledge, is equally faulty. But if Phrenology is true, it affords certain and tangible data for self-examination. Nor is there scarcely a chance for deception, especially where we unite our own consciousness with our phrenological developements.

Secondly, Phrenology will also tell you the phrenological developements, and thereby the true character, of your intended. Courtship, now-a-days, is little else than a school of deception. The time being previously appointed, the best dress is put on; the mouth primped up and set off with an artificial smile; the waist of the lady laced almost too tight to breathe; the gentleman arrayed in his best broadcloth; fine sayings, well spiced with flattery, are cut and dried before hand; faults hid; virtues all set in the foreground, and every thing whitewashed for the occasion. And, what is worse, the night season is chosen, whereas this the most important business of our lives, should be done in open day light, and when both parties are fully themselves. There is nothing in this matter requiring the shades of darkness to hide its shame or deformity. The one object of their courtship should be *to become acquainted* with each other, especially with each other's *faults*. Hence each one should tell his faults especially; the virtues will exhibit themselves. Phrenology, if true, will strip the character of all these artificial deceptions, and furnish a true, unerring guide to character, talents, tastes, sentiments, pre-dispositions, &c. The developements cannot be inflated or depressed to suit the occasion, but are *fixed* and *permanent* signs of the naked character, just as it will be found to be on acquaintance, and therefore furnishes an invaluable directory to candidates for marriage.

And if you have not time to study Phrenology sufficiently to apply it yourself with the requisite certainty, the services of an experienced practical phrenologist, or a comparison of charts carefully prepared by him, will answer the same purpose. At this you smile in ridicule, but wait. What is there in this course at all absurd or ridiculous? Is it improper to ascertain the qualities of each other? Most certainly not; whereas it

is ridiculous to marry a stranger, of whose qualities you are totally ignorant. Then this absurdity consists in the proposed *means* of obtaining this knowledge, does it? The only reason for smiling at this method of courting is, that it is novel, and this evinces the folly, *not* of our proposed *method*, but of the *laughter*. Let the ridiculer laugh on, for he is only laughing at himself; whilst those desirous of drawing, not a blank, nor a curse, but a *prize*, will derive what assistance they can from this science.

We might here add that getting married is usually treated as a joke from beginning to end. As soon as partiality is evinced, the friends of both parties vie with each other to see who can make the most fun out of the matter; whereas it should be considered, as it is, the most momentous and eventful business of our lives.

But says an objector, "Cupid is blind, and though you have told us how to *select* companions, you have *not* told us how to *get in love* with those selected, which is more important than even selecting the right one." I know that mankind generally *fall* in love, (and proverb says that "where love falls, it falls *flat*,") whereas they should *get* in love. I know, indeed, that from time immemorial Cupid has been blind, but Phrenology opens his eyes, and shows mankind how to love *intellectually*. Its direction here also, is plain and pertinent. It is,—

II. *Rectify your standard of admiration.* If Cupid has always been blind, he has also *blindly* followed admiration. We fall in love with whatever we admire, and with that *only*. If a young man admires a delicate hand, or a pretty foot and ankle, a small waist or a fine bust, a handsome face or genteel manners, more than any thing else, he will fall in love with one who possesses the quality he admires, and *because* she possesses it; but if he admires a fine mind, or moral purity, he will love a woman who possesses these qualities, and *on account* of these qualities. And if he regards certain forms of the head, or given phrenological developements as indices of those qualities of mind which he admires, he will fall in love with these developements, just as effectually as with a pretty face when he admires it, and for precisely the same reason, namely, *because* he admires it. And why not? Our

position that love follows admiration, is invulnerable. It is the result of the entire experience of mankind. Whatever, therefore, a man or a woman admires most, whether it is personal beauty, a sweet smile, a talent for music, or poetry, or painting, or be it high intellectual or moral attainments, be it kindness, or industry, or frugality, or wit, or strong common sense, or what is regarded as a well formed head and well developed phrenological organs, will be fallen in love with first. To this rule there are no exceptions. And it may not be improper to say that my own experience fully accords, not only with this principle, but also with the preceding, namely, that of selecting a companion *from the phrenological developments*. I say emphatically that I would sooner marry from a careful examination of these developments in connexion with the physiological organization and education, than from ten years courtship, added to all the recommendation that can be produced. *They* never vary, *never* deceive; the latter *may* be only outside appearances. How often do they lead astray even the most cautious? Hence, choosing a wife is generally compared to buying a ticket in the lottery. You *may* draw a prize, but the chances are greatly in favor of your drawing a *blank*, and if a blank *only*, it might be endured, but a blank here is a perfect eye-sore, a perpetual fountain of bitterness. I fearlessly stake my reputation as a Phrenologist on the correctness of the two directions already given, and am willing to abide any evil resulting from their failure.

And here again it is objected that though I have directed you to rectify your standard, I have not given a model by which to test the true or the best standard. To this the answer is ready. That standard is—

1. *A predominance of the moral sentiments.* The one main condition of happiness and virtue, according to Phrenology, is a predominance of the moral faculties. Not only does their proper exercise give the purest, and the greatest amount, of enjoyment of which our nature is susceptible, but the exercise of the other faculties can be productive of enjoyment *only* when acting in harmony with them, and under their sanction. This is the phrenological definition of virtue; the one main condition of enjoyment. It constitutes the “Moral Law”

of Phrenology. The exercise of the animal propensities without their sanction, or in opposition to their dictates, constitutes the violation of this law, and this brings down its penalties upon the head of the offender. There is a certain something in the moral sentiments by which we *feel* that they should govern. Man is *conscious* of his obligation to yield obedience to their mandates. Their voice is *felt* to be imperious and sovereign. When Acquisitiveness entices to take what belongs to another, Conscientiousness, though less in size, is more powerful in function, resisting the enticement with more energy and success than Acquisitiveness presents it; and it is only when we can disarm the moral sentiments of their power by perverting them, that they allow the animal passions to lead us astray. No exercise of the animal propensities without the sanction of the moral sentiments, and especially in opposition to them, *can* be ultimately productive of happiness, but invariably of pain. Selfishness and sin—which are only other names for the predominance of the propensities—punish themselves; whilst virtue and moral purity—only other names for the ascendancy of the moral faculties—constitute their own reward. To be happy in any relation, and especially in the *domestic* relations, your own *moral* faculties must *first* be gratified, and to secure this, you must have a companion who will excite your moral faculties most, and this requires their ascendancy in this companion. If your own moral sentiments do *not* predominate, you should not marry at all, because, 1st, you are selfish, and will only make yourself unhappy by being brought into close contact with others; 2d, you will make your companion miserable; 3d, your offspring, so far as you are concerned, will resemble yourself and be unhappy; but if your own moral sentiments predominate, to marry one whose animal nature has the ascendancy, is to sow tears and reap sorrow. And even where the moral sentiments do predominate, they must be of a *character* similar to your own.

Let us dwell for a moment on the detailed application of these principles. Suppose your standard of admiration is personal beauty. You love and marry this quality. It gratifies but the single faculty of Amativeness, combined perhaps with Ideality, Form, and Size: so that only a small portion of

your brain is called into exercise, nor that long, for personal beauty soon fades, and with it all your enjoyments. In this case, also, the other faculties are liable to be reversed, and you justly doomed to drag out a life of connubial misery, because your standard of admiration was erroneous.

So if you admire a singing bird, and love and marry her because she gratifies the organ of Tune, combined perhaps with Ideality and some others, the cares of a family, blended with another kind of music, drown the voice of the piano and harp, and you are compelled, with Micah, to exclaim, "Ye have taken away my gods, what have I more?"

Suppose Acquisitiveness determines your choice, and you marry for riches. You may indeed temporarily gratify a single faculty, and that a lower animal propensity, but you thereby violate the one main rule already-presented, namely, that requiring the predominance of the moral sentiments. Married gold soon vanishes; and even if it remains, your real motive will be found out by the opposite party, and this very money become a bone of contention between you for life. You *cannot* violate this law without incurring its penalties, and they are terribly severe, because the *law* is so all-important. The rage of gentlemen now seems to be for rich wives and small waists—both curses to any man. If a woman has been brought up in affluence, her habits are any thing but those requisite to make a husband happy. She knows nothing of domestic matters; is neither able nor willing to work; and is, withal, fashionable, which is usually only another name for a "whited sepulchre," full of hypocrisy; fashionable life being a continual round of deception, and of hollow-hearted pretensions. Rarely have such much sterling sense, much energy of mind, or power of intellect. Every body must be their waiter; their will must be supreme. And then most of them have been in love, and some, many times over. The company they have seen has brought with it its love scenes and its blighted affections, till their elements of love have been seared. Nor does he even secure to himself the enjoyment of the wealth for which he married, and to obtain which he violated the sacred relations of matrimony, for a rich girl, almost of necessity, makes an

extravagant wife, and beside being generally destitute of industry and domestic economy, requires a number of servants about her, who are enough to steal and eat up and waste a fortune, and has insatiable desires, yet feels that she deserves to be gratified, and to be obeyed in every thing, *because* she placed her husband under obligations to her by bringing him a dowry.

Whoever marries for riches merely, *should* be cursed, and *is* cursed. For violating the sacred relations of matrimony by marrying for money, he deserves to drink deep, to drink through life, to drink to its very dregs, of the cup of matrimonial bitterness. Nor does he merit our pity, for his punishment is just.

"What," you exclaim, "should the rich *never* marry?" It is not against riches *as such* that I disclaim, but against those things that usually accompany them. We shall have occasion elsewhere to show that the possession of great wealth is a violation of a law of man's constitution, and therefore brings its punishments along with it. These punishments follow riches into married life, as well as every where else, being inseparable from them. Go where they may, they entail unhappiness. And the parent who leaves his children wealthy, thereby entails upon them, "*ipso facto*," a curse proportioned to the amount left them above a bare competency, including the means of intellectual and moral improvement. Let *facts* be my vouchers. I would not have you select your companion from the depths of poverty, for extremes either way are bad. The "neither poverty nor riches" of Agur, is the golden medium in this respect.

And to young ladies let me say *with great emphasis*, that those who love and court you *because you are rich*, will cause you to rue the day of your pecuniary espousals. They care not for you, but only for your money.

Above all things, one should not marry a soft and delicate *hand*, for soft hands *necessarily* accompany soft *brains*, and a mind too soft to be sensible, because the whole organization partakes of one and the same character. Ladies take too much pride in cultivating delicacy and softness, and hence refuse to labor because it spoils their hands. But if it spoils the *hands*, its *absence* spoils the brain, because labor, or a great amount of physical exercise, is indispensable to strength and

vigor of body, and this, to a vigorous brain and a strong mind. Take it in any way you please, rich girls make poor wives, and yet they are the first selected.

Marrying a small waist is attended with consequences scarcely less disastrous. An amply developed chest is a sure sign of a naturally strong constitution, which implies a strong hold on life; whereas a small waist is an invariable sign of small and weak vital organs, of a delicate and sickly parentage, and, other things being equal, of sickly offspring and a short life. Beware of them therefore, unless you wish your heart rent asunder by the early death of your wife and children. Some of the Rochester ladies have wisely adopted the motto, "Total abstinence, or no husbands." Let men adopt the equally important rule, "Natural waists, or no wives." Tight lacing is no better than suicide; and, what is quite as bad, kindles impure desires.

But our proposed limits prevent our carrying out its applications in other similar respects, and also its applications in an opposite direction, namely, the benefits growing out of matrimony founded on the predominance of the moral sentiments. The *principle* is before the reader, and its application in detail, plain and easy. Nor do our limits allow us to draw a model of a beau ideal head, nor of a perfect female character. We have only room to state our principles, give a few illustrations of them, and leave the balance to be followed out by the reader.

II. The second element in this standard, should be a *good physical organization, or a strong constitution*. On the importance of health in a companion or parent, we have not room to enlarge. The "ladies' fashions" of the present day, nearly all tend to the destruction of health, and the constitutions of a great majority of our ladies are utterly ruined, and must be patched up by tea, coffee, narcotics, and those ten thousand nostrums employed by invalid ladies. Let the medical profession, and especially the venders of quack nostrums, speak on this point, and they will astonish all. Nine-tenths of the pains experienced by women as mothers, have their origin in a broken constitution. Delicate, sickly, nervous, peevish, short-lived children, owe their pains whilst alive, and their pre-

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mature death, to the impaired health of their parents. We have illustrated the importance of health by referring to the ladies, not because their health is more important, or their ill health more disastrous, than that of men, but because they are on an average more sickly. *Both* should be healthy or forego, not the *pleasures* of matrimony, but its pains; for a chronic invalid cannot enjoy life at all, much less married life. And what is more, the state of the mind takes its character from that of the body. Those who are subject to the dyspepsia, liver complaint, indigestion, ennui, hypochondria, a sour stomach, heartburn, &c.—all different names for the same complaint, which has its origin in excessive eating, or in the predominant exercise of the brain and nervous system over the muscles—are continually oppressed with sad, melancholy feelings; with that depression of spirits which turns every thing into occasions of trouble, and sees impending misfortunes in every thing, rendering them and all connected with them, miserable.

We will also just allude here to the impropriety of choosing companions who have any hereditary tendency to mental or physical diseases, such as insanity, consumption, scrofula, apoplexy, &c., although to speak of those qualities which are requisite in parents *as parents*, in order to impart to their children the most desirable physical and mental qualities, does not come within the design of this essay, it being reserved for one on "*Hereditary Descent*, its laws and facts," designed to be published as a part of "The American Phrenological Journal."

III. Select a *well balanced* head and body, or at least one who has as much uniformity of character, or as few excesses and defects, as possible. In the lecture on Temperance, founded on Phrenology, pp. 8 to 11, will be found some suggestions touching this point, which apply here with increased force and propriety. In his proposed work on the application of Phrenology to Education, the cultivation of memory, self-improvement, &c., the author intends to carry out this point more in detail, which is one cause of its omission here; but the main one is want of room.

This rule may seem to clash with our first direction, viz, to select those as nearly like ourselves as possible, whereas it only covers an implied exception to that rule. It may sometimes

be desirable to offset your own excesses and defects by marrying one with opposite qualities. For example: if your own Cautiousness is excessive, it will not be advisable to marry one with this organ in excess, lest it should produce procrastination and irresolution in both, and render your offspring cowardly and timid; yet if you marry one with small Cautiousness, his or her carelessness will be liable to keep you in constant fear; yet this evil may be less than the other, especially if you bear in mind the reason of your choice, namely, to balance an excess of your own. If Acquisitiveness is small in you, your companion should have it full or large, otherwise the extravagance of both and the economy of neither, will be liable soon to bring you to poverty. And although their parsimoniousness may at times greatly displease you, still, by reflecting that it supplies an important defect in your own character, you will love them the more for this dissimilarity. Your reason will make you "agree to disagree," which will prevent those evil consequences which would almost inevitably grow out of this disagreement, unless thus counterbalanced by intellect. That knowledge of yourself required on page 18, will suggest other applications of this principle of neutralization, or offsetting, which our restricted limits prevent us from specifying.

In forming the matrimonial relations, special care should be taken to *blend and harmonize the qualities of each with those of the other*. The social faculties should form the head waters of the noble Mississippi, and the other faculties its branches. If these tributaries join the main river when running in a contrary direction, the consequences will be a constant boiling, and contention, and commotion of their waters through life. But if they unite when both are flowing on in the same direction, towards the same common destination, this harmonious union only serves to swell the flood of joy and happiness, until its deep and expansive waters enter the ocean of eternity. Not only should the faculties be similar in size, but from the first they should be disciplined to act in union and harmony with the qualities of the other. Many begin married life by *putting* their faculties *against* those of their companion; but in so doing they plant thorns under pillows of down, on which they are compelled to lay—but not to rest—for life.

It should also be remembered that it is these "*little foxes that spoil the vines.*"* "Leave off contention before it be meddled with."† So extremely tender is the plant of connubial love, that small things embitter its fruits. "A word to the wise is sufficient."

I will add that the moment the parent enters his door, he should banish those unfavorable impressions, those vexations, cares, and hard feelings attendant on business, and place his better feelings on the throne. How natural it is when Combativeness or Destructiveness have been excited by impositions in business, to carry these impressions into the bosom of the family, and sour its joys by sharp reproofs or cutting sayings, not because they have done any thing to displease us, but because we were *previously* vexed.

IV. So marry as to gratify, not one, nor a few only, but **ALL** of your faculties. This harmonious exercise of them *all*, constitutes the pinnacle of human enjoyment. And if you cannot secure this harmonious exercise and gratification of them *all*—which might perhaps be too sweet a cup for erring mortals to drink, unmingled with any bitter—then gratify the largest number, or rather the largest amount of brain, possible. If you are prevented from attaining this very acme of human bliss, ascend as high as you can, to do which, mind how you start. Let no *one* quality of body or of mind, nor even a few, determine your choice. It is to the character *as a whole* that you should mainly attend.

And let it be borne in mind, that our tastes vary much between youth and old age. The animal feelings are much more vigorous in youth than in mature life or advanced age. By far the greatest portion of our lives is to be passed under the dominion of the moral sentiments. Hence, although the young, in whom Amativeness especially is strong and ardent, are inclined to seek personal beauty in marriage, they should remember that this is not to be always the case; and hence in selecting companions *for life*, should cater, not for their animal nature, but for their higher, moral, and intellectual powers. These fountains dry up last; their waters are always pure, and sweet, and wholesome, and abundant.

*Solomon. †Ib.

But another direction to the unmarried, more important than either of the preceding rules, more intimately associated with the virtue and happiness of mankind than any yet given, if not than any within the whole range of morals, is,—

V. *Do not allow the domestic faculties to fasten* upon any object until, in accordance with the principles already given, *you have made your choice*. One of the greatest evils of the day is this *courting by the quarter*—this loving “here a little, and there a little”—this flirting and coquetry of both sexes. This getting a little in love with Julia, and then a little with Eliza, and a little more with Mary, is ruinous to the domestic affections, and effectually prevents the formation of true connubial love. I do not urge this point on the ground that this fashionable flirtation, this dissipation of the affections, is *morally wrong*, although I consider it one of the greatest sins against Heaven, ourselves, and our fellow men, that can be committed, because a direct and palpable violation of the most important law of our being, the law of love, but I urge it *solely* from *selfish* considerations, from its influences upon *your own* happiness.

It has already been shown, pp. 9 to 18, that upon the condition of these social faculties, depends the *main part* of man’s happiness or misery, and that the former is to be secured by obedience to the laws of their constitution; the latter is the inevitable consequence of their infraction. To this we add that love is the most sacred element of man’s nature, and the most dangerous to be tampered with—a very delicately and beautifully contrived machine, but easily thrown out of repair. It is easily seared; its delicate fibres, by which it inseparably entwines itself around the heart of its loved one, and “unites two willing hearts” by a thousand tender ties, making “of twain, one flesh,” are easily broken, and then, adieu to the joys of connubial love, but prepare to meet the impending penalties attached to the violation of the laws that govern the domestic relations. It is with them as with seared Conscientiousness, or Benevolence, or Approbativeness, or Veneration. How pungent, how overwhelming are the first compunctions of a guilty conscience? but every new violation of it, wears off the edge, blunts the moral sensibilities, and, if persisted in, soon silences

and sears it. So when a child's, and especially a little girl's, Approbateness is first wounded by reproof or reproach, her feelings of shame, and mortification, and self-reproach, are insupportable. She knows not where to hide her face, crimsoned with the blush of shame, and sense of disgrace. But reproaches and blame administered but a few times only, enable her to hold up her bold and brazen face to all the reproaches that can be heaped upon her, being comparatively lost to the feeling of shame and regard for character. So if a heart all alive with pity for the miseries of sentient beings, sees an animal killed for the first time, or a fellow mortal racked with pain, his reversed Benevolence gives him even greater pain than is endured by the object pitied. But a few such sights effectually harden the heart, drown the voice of pity, and even prepare him to take a part in causing them. Benevolence is seared, never again to experience the exquisiteness of pity which accompanies its primitive tenderness. So with Veneration, when the name of the Supreme Being is profaned; with Ideality, in regard to vulgarity; with Cautiousness and danger; so with each of the faculties.* And as the organs of the social faculties are very large, the evils attendant upon their being seared, are proportionably great. How often have I been pained in view of the improper, if not the immodest, conversation and conduct of older people before the young, calculated to wear off that natural delicacy of feeling, that maiden purity and bashfulness which forms their great barrier against the influx of depraved Amativene.ss How often do those whose modesty has been worn smooth, take pleasure in saying and doing things to raise the blush on the cheek of youth, just to see the effects of vulgarity upon them, little realizing that they are thereby weakening the barriers of their virtue, and searing their social faculties.

Young men also start out on their courting expeditions long before they think of marrying. They fritter away their own affections, and pride themselves on their conquests over the female heart, laughing to themselves to think how nicely they

*Parents and teachers cannot be too careful in reference to hardening the tender feelings of children and youth. Never should this be done unless imperiously demanded, yet how often and wantonly are their feelings violated?

have fooled them. Young ladies retaliate in the same way, and these mutual wrongs awaken in each a desire to be revenged on the opposite sex. Hence the origin of coquetry. They often pursue this course so far as to drive their pitiable victims, one after another, from respectable society,* who, becoming harlots, retaliate by heaping upon them all the indignities and impositions which the fertile imagination of woman can invent or execute. Nearly all of this wide-spread evil has its origin in unmeaning courtships, in premature love, and consequent blighting of the affections. And most of the blame rests upon young *men*. True, young *ladies* sometimes “set their caps;” sometimes court very hard by bewitching smiles and affectionate manners, the reclining and backward roll of the head, which constitutes the *natural language* of Amativeness and Adhesiveness, by her dress, her soft and persuasive accents, her artificial form, and the ten thousand natural and artificial ways and means of attracting attention and exciting love; but a woman never courts until she has been in love and experienced its interruption; till her first and tenderest fibres of love have been snapped or frost-bitten by disappointment. But *man* is a *self-privileged* character; *he* may not only violate the laws of his own social being, but even trifle with and trample upon the affections of woman, with impunity. He may even carry this sinful indulgence to almost any length, and yet be caressed and smiled tenderly upon by woman, yes, even by *virtuous* woman. A *gentleman* surely is at perfect liberty to pay his addresses not only to a lady, but to *the ladies*, even though he does not once entertain the thought of marrying his sweetheart, or rather his *victim*. He may call out, only to blast, the glowing affections of one young lady after another, and yet his visits be again

* *Man* it never drives. Do what he may, woman, aye *virtuous* woman, and *pious* woman at that, never excludes him from her list of visitors, if of suitors. And then where is the proper point of propriety, this Rubicon of virtue, the transgression of which *should* drive either sex from out the pale of respectable society? Is it that *one* false step which *now* constitutes the boundary between virtue and vice? or, rather its *discovery*? Certainly not, but it is all that *leads* to, and *precedes*, and *induces* it—this courting without intending to marry—this *beginning* of the evil, and not its *end* merely.

welcomed by others. Strange that man is so depraved and woman so blind to her own self-protection! Ah, little does he know that he is planting thorns in his own side, and taking into his bosom a Promethean vulture to gnaw forever at his own heart's core. No; he *cannot* thus violate these most sacred relations without thereby bringing down upon his own head all the righteous retributions which his depraved nature can bear. He has sown the wind, and he must now reap the whirlwind. He has seared his social faculties so deeply, so effectually, that when, at last, he wishes to marry, he is incapable of loving. He marries, but is necessarily cold-hearted towards his wife, which renders her wretched if not jealous, and reverses the faculties of both towards each other. This induces contention and mutual recrimination if not unfaithfulness, and embitters their marriage relations for life. And well it may. If the evil consequences were confined to the principle offender, all would be right, for every voluntary agent has an undoubted right to do by himself as he pleases, yet he should abide the consequences; but he certainly has no "divine right" to plant thorns of anguish under the pillow of his wife, or rather of his *victim*, (for a *wife* he *cannot* have,) not to include the evils brought upon his children by this state of feeling between their parents.

We say *emphatically* that *no* man should ever pay his addresses to *any* woman *until he has made his selection*, not even to aid him in making that choice. He should *first* make his selection *intellectually*, and love afterwards. He should go about this matter coolly, and with judgment, just as he would undertake any other important matter. No man or woman, when blinded by love, is in a fit state to employ judgment to advantage, in deciding what they require, or who is adapted to their wants. I know indeed that this doctrine of choosing first and loving afterwards, and of excluding love from the counsels, of choosing "by and with the consent of the" *intellect* and *moral sentiments*, is entirely at variance with the feelings of the young and the customs of society, but for its correctness, I appeal to the common sense—I cannot appeal to their experience, for so few try this plan—of every reader, whether it is not the *correct* method, and the one likely to result

most happily. Yet why need I appeal at all? I know that I am on phrenological ground; what more need I care to know?

This science requires as a "*sine qua non*" of virtue and happiness, that the propensities should be governed by the moral sentiments and intellect. The more momentous the matter concerned, the more imperious this requisition. Shall we then, in this the most momentous transaction of our whole lives, be governed by a blind animal instinct? Phrenology forbids. Follow its advice, by holding a tight rein upon your love, until intellect shall have appointed a suitable time, and selected the proper object on whom it may rest forever, and the full fruition of all those blessings designed to accompany a happy marriage, will be your reward for this temporary self-denial. And especially let no *young lady* ever once *think* of bestowing her affections till she is *morally certain* that they will not be broken off—that is, until "the match" is fully agreed upon. Let them keep their hearts *whole* till they bestow them *for life*. This requisition is as much more important to woman than to man, and its violation as much more disastrous, as her social faculties are much stronger than his. As "a burnt child dreads the fire," so your affections, once seared, recoil from a second attachment. You cannot be too choice of your love—that pivot on which is balanced your destinies for life.

And here, an apparently insurmountable difficulty presents itself. These matrimonial instincts often develope themselves early, before the judgment is matured, and rage to a degree well nigh ungovernable; refusing to wait till tardy intellect has made its choice, and all things are ready. In such cases, what is to be done? Kind reader, listen; moralists and philanthropists attend whilst I strike the very root of this Bohan Upas of domestic bitterness; whilst I expose the main cause and fountain of that moral impurity, that unblushing licentiousness which constitutes *the* sin of this sinful age; this nucleus of all the vices; this hell upon earth, whose fierce flames are continually consuming the very life and soul of millions, by inflicting upon them all the mental and physical agony our nature can bear. I allude to those causes kept in constant operation by nearly all classes of the community, which bring

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forward prematurely, and then keep highly inflamed, the passion of love. I will expose a few of them.

1. *The conduct and conversation of adults before children and youth.* How often have I blushed with shame, and kindled with indignation, at the conversation of parents, and even of mothers, to their children, not yet four years old! "John, go and kiss Harriet. Why don't you hug and kiss her?" Well may shame make him hesitate and hang his head. She retorts, "Why, John, I did not think you so great a coward. Afraid of the girls, are you? That will never do. You will never make a beau in the world. Come, go along and hug and kiss her. There, that's a man. I guess you will love the girls yet. You must hug and kiss Harriet because she is your sweet-heart?" Continually is he teased about the girls, and about being in love, till his head is full of such things, and he really selects a sweet-heart. I will not lift the veil, nor tell what I know of the conduct of children among themselves. And all because adults have filled their heads with those impurities which fill their own. As puberty approaches, the evil magnifies. The already kindled embers now burst forth into unextinguishable flames of premature love, self-pollution, or unbridled licentiousness. More than half the conversation of young people is upon love matters, and their different kinds of plays abound with kissing, and mock marriages. The whole machinery of balls and parties, of dances and other amusements, tends to inflame this passion. Thinking it a fine thing to get in love, they form attachments before either their physical or mental powers are matured. These early loves, these green-house exotics, must of course be broken off, and the miserable subjects of these *green* loves, are left burning up in body and mind with the fierce fires of a passion which, if left alone, would have slumbered on for years.

Nor is it the *conversation* alone of adults that does all this mischief; their *manners* also increase it. Young men take the hands of girls from 8 to 13 years old, kiss them, perhaps press them, and play with them so as in a variety of ways to excite this feeling, combined, I grant, with Adhesiveness and Ideality, for all this *genteelly* done. They intend no harm; parents dream of none, yet their embryo love is awakened to be again

still more easily excited. Maiden ladies, and even married women, often express similar feelings towards lads, not improper in themselves, but injurious in their ultimate effects.

2. Still more objectionable is the fashionable *reading* of the day. As to its *amount*, let publishers and editors of family newspapers bear witness. Whose sales are the largest? Whose patronage the greatest? Those who publish the most novels, and the best (?) love-tales. Take those weeklies who boast of their "30,000 subscribers," that claim to have "the largest circulation in the world," including "Ladies' Books, "Annuals," &c., &c., and cross every column that contains a story, the substance and seasoning of which is love, and more than *half their entire contents* will be crimsoned with this sign of Amative-ness. This experiment is well worth trying. These love-stories, children are allowed and encouraged to read. How often have I seen girls 12 years old, as hungry for a novel as they should be for their dinners. Thus is a sickly sentimentalism formed, and their minds sullied with impure desires. Young ladies must of course read every new novel, although nearly every one contains exceptionable allusions, perhaps delicately covered with a thin gauze of fashionable refinement, but on that very account the more objectionable. If this essay contained one improper allusion to their ten, many of those very ladies who devour the delicately vulgar allusions of Marryatt, or the insinuations of Bulwer, and converse with gentlemen about their contents, would think themselves called upon to discountenance it. Shame to every novel-reading woman! They cannot have pure minds and unsullied feelings. Cupid, and the beaux, and waking dreams of love, are fast consuming their health and morals.

I do not impute the least blame to those worthy editors and publishers who make their money by feasting this diseased public appetite, especially of the ladies, even though they thereby increase the worst vice of our vicious age, any more than I blame the grog-sellers for making money out of another diseased appetite, (see pp. 28 to 30 of my Temperance Address,) because both are aiming mainly at *dollars and cents*, though they are stabbing public virtue to the heart. Their money will curse them; and their readers curse themselves by such reading.

3. The *diet and food* of the young, prematurely develope Amativeness. That there exists a reciprocal relation between the body and the *animal propensities*, there can be no question. This point will be found demonstrated in my Lecture on Temperance, founded on Phrenology and Physiology, pp. 13 to 23. The *proof* of this principle is indispensable in order to enforce the inference that tea, coffee, tobacco, snuff, candies, flesh, &c., stimulate the animal propensities and excite Amativeness, but our limits forbid its introduction. The position, however, is undeniable, that *whatever* excites the body, thereby stimulates the animal propensities more than the intellectual and moral faculties. Tea, coffee, flesh, spices, &c., are unquestionably highly stimulating, much more so than cold water, breadstuffs, vegetables, &c., and therefore kindle the animal propensities; and as the relation between the body, and especially the *stomach*, and Amativeness, is more direct and powerful than between any other parts, the inference is inevitable that they proportionably kindle impure desires. Children, therefore, should never be allowed to indulge in them; nor are they exactly proper for young ladies. And if you desire to know how to subdue this feeling, avoid these kinds of food and drink, and employ cold water, breadstuffs, and vegetables. The cold bath is excellent.

4. Want of exercise is another means of exciting improper desires, and labor, of subduing them. The principle just alluded to, applies here with increased force. As the energies of the system are constantly accumulating, they must have *some* door of escape. Labor carries them off through the muscles, but when this avenue is closed by fashionable idleness, their next avenue is through the animal propensities. Who are the most virtuous classes of society? The laboring. Who are the most licentious? Loafers, "soap-locks," idlers, and those who are too good (?) to work. When the laborer retires, he falls asleep at once, whilst those who are too delicate, too fashionable to work, retire to indulge the nightly reveries of their fancies, mingled with unclean thoughts, and stained with impure desires. Envy them not. Labor, or at least vigorous exercise, is as indispensable to moral purity, as breath is to life. Whoever breaks this law, even if they are fashionable ladies, must abide the consequences, one of which is a depraved imagination, full

of unclean desires.* But whoever obeys the law, thereby promotes his own happiness, and reaps a rich reward.

A young man who heard this lecture delivered, afterwards informed me that his parents sent him to sea, before the mast, to cure this passion, and so effectually did his labor and exposures subdue it, that it seemed to be buried, and he has since been able to govern it.

To CHILDREN, this principle applies with *increased* power. Keeping them in doors, and from play or labor, prevents the free circulation of their blood throughout their bodies, and of course sends it up to the brain, and especially to its *base*, to ripen this feeling prematurely. Hence it appears two or three years earlier in the city than in the country, and there five years younger than nature ever designed it should. Were these and other causes of its premature development cut off, it would not probably appear till from the twentieth to the twenty-fifth year, and then be five years more in ripening up to a maturity sufficient for marriage. The judgment would then be sufficiently matured to make a proper selection.

To other similar causes, such as theatres and theatre dancing, balls, parties, fashionable boarding schools, fashionable music, especially the verses set to it, being mostly love-sick songs, and many other like causes, all directly calculated to awaken these feelings, we have barely room to allude. When I prepare this essay for re-publication in the Journal, I shall expose some of these evils, especially the modern method of educating (?) young ladies. I consider most of our fashionable boarding schools for young ladies, as a public curse. They make parlor toys and senseless chatterers, but miserably poor wives and mothers. Not a thousand miles from Troy, N. Y., is a mother school of this class, the baneful influences of which will long remain to curse, not its own sex merely, but the other also with fashionable wives and weakly mothers. These schools teach the *graces* and *accomplishments* mainly, which are only polite names for beau-catching, and "cap-setting," and coquetry, and such like *fashionable* attainments!†

VI. *Marry your first love.* This is the most important direction of all. On pp. 29 and 30, will be found one cogent reason for this direction, namely, that interruptions in love sear

* Every laborer will bear me witness that these feelings are more active when they do not labor than when they do—on Sabbath evenings than on any other evenings. Hence, doubtless, the custom of selecting *Sabbath* evenings for *courtship*.

† We are gratified to be able to mention Mr. Avery's school at Danvers, Mass., and Mrs. Burrill's, of South Boston, as exceptions. There may be others, but they are "far between."

the social feelings. I do not say that you cannot love a second time, and love devotedly; nor that you should not marry any one but your first love*; but I do say that there is in it a tenderness, a purity, a poetry, an unreservedness, an exquisiteness which no subsequent love ever experiences. When the Bible, that book of human nature as well as good morals, would compare God's love for his children to the strongest and tenderest of human emotions, why does it employ the term **FIRST** love? Because love is the strongest of human passions, and *first* love the purest, strongest kind of love. There is a freshness, a disinterestedness, a devotedness in *first* love that appertains to no subsequent attachment. It is more Platonic, and less animal. In it, Amateness, as such, is not once thought of. Personal charms appear as nothing compared with the superior beauties of mind and feeling. It unites with it a feeling of sacredness which appertains to no after love. Perfectly satisfied with each other, they bestow not one iota of their love upon another. It is only *after* this first love has been interrupted, that either party can once entertain even an impure thought towards another. That young man is safe in the midst of the strongest temptations, whose love is plighted and reciprocated. As long as his heart is bound up in its first bundle of love and devotedness, as long as his affections remain reciprocated and uninterrupted, so long temptation cannot reach him. His heart is callous to the charms of others, and the very idea of bestowing his affections upon another, is abhorrent to him. Much more so is animal indulgence. The thing is *morally impossible*.

But let his first love be broken off, and the flood-gates of passion are raised. Temptations flow in upon him. He casts an amative eye upon every passing female, and although his Conscientiousness or Intellect may prevent indulgence, yet temptation *now* takes effect, whereas before it had no power to awaken improper feelings.

2. *Love constitutes matrimony.* Marriage does not consist in its *legal ceremony*, nor in any sanction thrown around it by *law*. No; it derives its sacred sanctions *from on high*. They are written on the tablets of the human heart. Their obligations can never be increased nor decreased by any human legislation or tribunal. If so, the sacredness of the marriage relations would vanish, because they would then be of man,

*First love, as employed here and elsewhere in this work, has no reference to that green love, that boys-and-girls' love which children just entering their teens sometimes experience, especially when the causes specified in the text have prematurely excited this faculty, but it refers to the first attachment formed after the parties become young men and women.

whereas now they are of God. Should a man and woman, actuated by motives of property, or honor, or any feeling other than pure love, be *legally* married, would their assenting to the outward ceremony make them man and wife? Would the mere *ceremony* constitute marriage? It would be only a *legalized* violation of the seventh commandment. It would be licensed licentiousness. They do not love each other, and are therefore no more man and wife than as though they had not sworn falsely by assenting to the marriage ceremony.

So on the other hand, if two kindred spirits are really united in the bands of true love, they are, to all intents and purposes, man and wife. If they have reciprocated the pledge of love, and are pledged to love each other, *they are married*. And for selfish parents from motives of property or family distinction, to "break off the match," is as criminal as to separate man and wife. Ambitious mothers, selfish fathers, and young men seeking to marry a fortune, may bolt at this, but any other view of marriage makes it a *human* institution, which divests it of all its high and holy sanctions.

"What," says one, "would you nullify the law of marriage, and leave mankind to their own unbridled desires? This is Owenism and Fanny Wrightism with a vengeance." We shall soon see that Phrenology and Physiology take ground the opposite to this by inculcating the doctrine of *one* love, one *marriage*, but we say that *human law* can neither make or break marriage. It *cannot touch the point* any more than it can regulate the appetite. If law required us to be hungry at particular times or not at all, would it affect our appetites *in the least*? No more does its requirement that *legalized* husbands and wives should love each other, have the least influence in promoting love. Nor should we rely upon *law* to effect what *law never can reach*. We should rely *SOLELY* upon the *affections of the heart*. Their very nature is *self-perpetuating*. They need no law, and are above *all* law. If properly located at first, they would never once dream of changing their object. The more we love an object, the more we wish to. Love increases itself. Hence, we no more need a law requiring husbands and wives to love each other, than one requiring that we should eat or sleep, and for the same reason. *We are a law unto ourselves*. Love shrinks from a change of objects, as the nerves do from a scorching fire. If mankind only relied upon the law of love to secure domestic affection, instead of upon the laws of the land, we should certainly have more connubial happiness. Nor should the law ever compel two to live together who do not love each other, for it thereby only compels them to violate the seventh commandment. I wish to be distinctly understood as maintaining, 1st, that love *constitutes* marriage; 2d, that to break off these affections, is a

breach of matrimony; 3d, that the *first* love is purer and stronger, tenderer and more Platonic, than any subsequent attachment *can* be, and therefore *pre-eminently* constitutes matrimony; 4th, that interruptions in love constitute the main cause and origin of licentiousness, by being a breach of matrimony; and, 5th, that the order of nature, as pointed out by Phrenology, is to love and marry once, and *but* once. One proof that second marriages are contrary to the laws of our social nature, is the fact that step-parents and step-children almost always disagree. What law has been broken to induce this penalty? The law of marriage; and this is one way in which the breach punishes itself. If a companion dies, marrying a second time may be a less evil than to live unmarried, and therefore preferable. But I maintain that their death *need* not occur. Our proofs of this startling declaration, are, 1st, that every physiological law of man's nature, every physical contrivance and adaptation, inevitably establishes the conclusion that if the laws of life, and health, and Physiology were known and obeyed, sickness would be unknown, and death occur only after the body was literally worn out by old age; and, 2d, that sickness and health are *causes and effects*, governed by *fixed laws*, and, therefore, *within our control*. Any other view institutes disorder by substituting chance for fixed laws. Now if sickness and death are governed by the laws of cause and effect, then by applying the appropriate means, which are mainly in our own hands, we can *all* be healthy; all live to a good old age, so that husbands and wives never need to be separated by death.* And every married person is under the most sacred obligations to his companion and children, to take every possible care of his health, and avoid every exposure calculated to shorten life.

In regard to matrimony, the order of nature as pointed out by Phrenology, is unquestionably this: 1st, that these feelings should not appear till from the twentieth to the thirtieth year; 2d, that they should be restrained till intellect and the moral sentiments have selected the proper object; 3d, that true love requires from three to five years to ripen into a preparation for married life; and, 4th, that then the happy pair, hand in hand, should ascend and descend the declivities of life till too late for either to marry again, and that both should pay the common debt of nature nearly together, loving once, and *but* once, and that for ever. This will combine all the intellectuality of a mature mind, with all the poetry of *FIRST LOVE*.

*If this doctrine is called heretical or infidel, I have to reply, 1st, that the Rev. C. G. Finney has advocated it; 2d, that Physiology establishes it to a demonstration; and, 3d, that any other view substitutes chance for cause and effect. Mankind should know that sickness and death in the prime of life, are only the penalties of violated physical laws, and therefore *morally wrong*.