

PHRENOLOGY,  
"

PSYCHOLOGY, AND PNEUMATOLOGY;

OR, THE

IMPORTANCE OF TRAINING

THE

WHOLE BEING.

BY AN

INTROVISER.

" As for me, I fear no scorning,  
And shall speak with earnest mind  
What is in me ;—self-rewarded  
If I aid, though unregarded,  
The advancement of my kind."

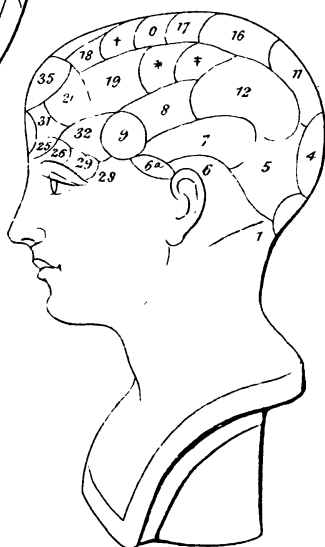
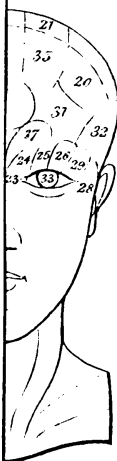
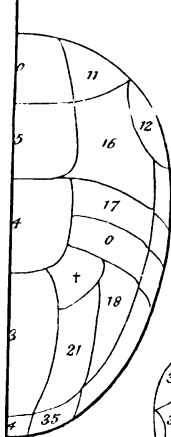
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M.DCCC.LIII.



9. Identity  
 Expansion  
 Melancholy  
 10. Wit  
 11. Imitation  
 Introspection  
 12. Individuality  
 13. Form  
 14. Size  
 15. Weight

26. Colour  
 27. Locality  
 28. Number  
 29. Order  
 30. Eventuality  
 31. Time  
 32. Tune  
 33. Language  
 34. Comparison  
 35. Causality



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## P R E F A C E.

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THERE are, I am aware, various opinions abroad respecting the nature of Clairvoyance ; many doubt its existence, because they have neither experienced it in themselves, nor had the opportunity of observing it in others : but if they could be induced to investigate the subject, they would find an unparalleled amount of evidence in its favour, and thus the cause of truth would be strengthened by the addition of many honest and earnest supporters. Some believing in the power, dislike it, thinking that it usurps the prerogative of the Deity ; but this, to say the least, bears upon its face both impossibility, and absurdity ; for, in fact, the manifestation of it produces an effect entirely opposite, enabling us to perceive the immeasurable elevation to which the disembodied spirit has attained, in comparison with ourselves, though not in the slightest degree approaching to the Supreme ; whence it may naturally

be inferred, that the created must now and ever stand at an eternal distance from the Creator, and it is obvious, that we are still less near to the realization of his attributes, whilst attached to the outward and the earthy, even though we may be sometimes illuminated. There are others who, arguing falsely, assert that it is absolutely impossible, and against nature, that such a power should exist, though they are altogether unable to define the boundaries which divide the possible from the impossible, and the natural from the unnatural; therefore their objections must fall to the ground, being only the assertions of ignorance, in opposition to matters of fact. Again, some assert that they will not acknowledge the existence of so vast a power, even if they saw proof of it, but would rather doubt the evidence of their own senses. To such unphilosophic, and unreasoning minds, no argument could be of any avail, for they must be in a state analogous to those of whom our Lord said, "They would not be convinced, even though one rose from the dead."

Yet, when the learned, and scientific choose to acknowledge, and make use of the expansion of intellect, and exaltation of mind that Clairvoyance induces, it may become, (in their hands,) the means of

throwing great light, on much that has been hitherto dark, and obscure in science, metaphysics, and mental philosophy.

Clairvoyance is generally supposed to be dependent upon, and induced by, Mesmerism; but this is not invariably the case, as we doubtless all possess the power, and some develop it spontaneously. Though this state has been induced in myself by Mesmerism, yet in writing this little work, I have not been dependent on its agency, having almost daily, and in my normal condition, flashes of lucidity, by the aid of which I am often enabled to trace effects to their Cause, and to glean ideas from the boundless harvest-field of creation. The result of a few of these researches, made solely by myself, I now venture to submit to the public, trusting that they will not reject the stream, because it springs from the almost unacknowledged, and unpopular source of Clairvoyance.



# PHRENOLOGY, PSYCHOLOGY, AND PNEUMATOLOGY.

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## CHAPTER I.

" But in my spirit will I dwell,  
And dream my dream, and hold it true."

IN my state of clairvoyance or of introvision, as I term it, I have been deeply interested and astonished, at perceiving the wonderful and enduring effect of thought upon the brain. This led me to examine the mental machine when at work and in the repose of sleep.

The following pages are, so far, the result of that examination, and at some future time I purpose to publish my Theory of Dreams, the Causes of Insanity, and a work on Education in connection.

Youth and inexperience would have prevented me

from publishing any ideas or theories of my own ; but I believe the following, are facts revealed to the earnest spirit seeking after truth, and if I can throw only one ray of light on a subject of such infinite importance, I feel that it would be wrong to withhold it ; and if I can arouse the anxiety of but one mother, nurse, or governess to a sense of the vastness of her mission, this will not have been written in vain.

The contemplation of the present state of society must be most painful to any thinking and benevolent mind ; notwithstanding the rapid strides we are making in science, civilisation, and so-called education, crime, materialism, and insanity are still rife amongst us.

Statesmen may legislate, but it will be in vain ; the evil is far beyond their reach ; it lies in the heart of the nation, by the fire-side of her million homes, where legislation cannot penetrate. The evil is social, not political, and therefore the remedy must be social, and socially applied.

Our national schools do not educate, they only teach ; they do not strike at the root of the evil which they strive to remedy. No sufficient attempt has yet been made to raise the whole being ; but if we would effectually check these fearful evils, some effort should be made without delay ; and were we what we

profess to be—a truly Christian nation, it would be done.

“ Let us then be up, and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labour, and to wait.”

## CHAPTER II.

### INDIVIDUALITY.

“ You may break, you may ruin the vase if you will,  
But the scent of the roses will hang round it still.”

As the Bible teaches, science shows that we are literally made in the image of the Deity, having three distinct natures, namely, body, mind and spirit; the body representing the animal feelings; the mind the intellectual; the spirit the moral and religious. Hence the importance of training the *whole being*, for it will be evident to the most superficial observer, that the education of any *portion* of our nature must be prejudicial to the *whole*.

The thoughts which rise within our own souls, whether they manifest themselves in actions or words, are what constitute our individuality, of which a false system of education, trials, troubles, and even death itself cannot deprive us. They are, in fact, the talents which God has given to us, that we may trade with



them, and increase their power. All phrenologists agree in saying that the individual who uses his organs can increase, and by perseverance double, nay, treble their power; and so it is with the spirit, or interior nature, to which the mind is but as a shadow, and the brain an imperfect index.

Place in the hands of a sculptor a block of pure white marble, and direct him to chisel from it a form of beauty; then give him another of black marble, from which to make an exact copy of the first, and though this be done with mathematical precision, the effect will be strikingly different, because white and black must ever be unlike; therefore, the colour of the marble constitutes its separate individuality. Education fashions us, as the hand of the sculptor fashions the statue, but the original materials being various, there never were, and never can be, two human beings exactly alike, even in the same family, and surrounded by the same circumstances. The outlines may resemble, but the lights and shades will vary in beauty and in power, according to the spirit within. Body and mind we possess in common with animals, but we are endowed with a spiritual nature, which completely distinguishes us from the animal creation. The animal mind, or psychical fluid, which we possess in common

with animals, is a most subtle atmosphere, which appears to pervade the whole being, and to radiate through the surface of the body when in health, robing it with a vaporous semi-opaque light.

The training and perfecting of the individuality in particular, and of the whole being in general, constitute the legitimate object of education, and to show how outer circumstances act upon this highest and inner part of our nature, either by guiding or perverting it, though it cannot destroy, is one of the subjects I purpose to elucidate as we proceed.

## CHAPTER III.

### THOUGHT.'

“ There are mysteries in and about us, which are not the more to be questioned because they cannot be expounded.”

It is, I believe, an established fact, that the outer or material world is composed of minute particles which never decay, and cannot be lost, but are transmuted by the Divine power into other forms and natures ; so it is in the inner world, where the mental atoms of words and thoughts are also everlasting, only changing according to the nature, or character, of the being who imbibes them. As the atoms of the material world pass into the outer atmosphere, so do thoughts pass into the spirit atmosphere, by which we are surrounded. This is neither disturbed by wind nor storm, and in it is recorded the history of the whole human race ; it is a register containing the impress of their thoughts, words, and actions, from the earliest period, and to the spirit's eye is as readable, as a book to the bodily

eye. To the philosopher or historian, curious in tracing the progress of the human mind, this unfading volume would present a source of the deepest interest, and a mine of inexhaustible information; but, alas! it is a sealed book to the great majority of mankind—sealed by our own ignorance and imperfect education. Yet it requires no miraculous gift to peruse its wondrous pages, for every human being possesses the power within himself; it is only waiting to be called forth. To those few who do possess it, every feeling is intensified, and to them everything in the outer, typifies something in the inner world. This faculty is rarely developed spontaneously, or without effort, yet it may be educated by any strong-willed earnest spirit, who has the courage and perseverance to work out the complete development of his threefold nature; but for this, like all other great acquisitions, there is a price to be paid, for if we extend the sphere of our knowledge, we increase also our pleasures and our pains, our usefulness, and responsibilities. This prize is not for the swift, nor for the strong, but for the prayerful, trustful, working spirit.

“Influences circle him on all sides, yet must he answer for his actions;

For the Being that is Master of himself, bendeth events to his will.”

Not only do our ideas and words go forth, and stereotype themselves into this thought atmosphere, but they leave their foot-prints also in the brain, by which the true Introviser can trace each thought, step by step, to its source.

We are not to receive in another world any crown except that which we work and strive for here; our own thoughts, wishes, prayers, and aspirations are constantly twining for us an immortal wreath, and the life we have led here, will be read at a glance by the eye of God, from the living crown which binds our brow. Even now is it discernible to the Introviser, and I have often chosen my friends from the thought-coronet, which seems to issue from and surround the head with colours of living light. The bodily shapes of all thoughts are beautiful, yet various in colour and brightness; they take their forms from the brain through which they pass, their colour from the psychical fluid pervading it, and their liquid light appearance from the soul within; so that even our thoughts have a threefold nature, their shape answering to the body, their colour showing their quality, or mind, and their brightness their soul, or motive.

These are momentous ideas, more sublime in their vastness, even than the wide extent of the starry

worlds which the telescope has presented to the view of man; most important, both collectively and individually, when we consider that our thoughts, and words will influence some of our fellow beings to the end of time; even as the spirit of past ages is now acting upon us, so shall we act upon those that are to come, quite independently of our present influence.

## CHAPTER IV.

### INFLUENCES.

“No scented flower am I,  
With perfume fraught,  
But being, with roses living by,  
Their scent I've caught.”

It would be impossible for me to mention all influences, for their name is legion; but some idea may be formed of their number and extent, when it is known that everything, both animate and inanimate, that exists, influences us according to our sympathies, or antipathies with them; even a little plant cannot grow up, and die, without producing some effect—and if acting in no other way, it will through the atmosphere, so that every blade of grass, and herb, on which the eye of man has never rested, lives, and dies, by the providence of God to work us good, or ill. All trees have great influence upon us; as, for instance, that of the elm is antiscrofulous; that of the oak, tonic; that of the bay, sedative; that of the beech, injurious to

persons of delicate nervous organisation, and to those afflicted with disease of the spine, or brain. The soils of different places have an immense influence on the outer atmosphere: thus weakly persons with pale blood should live in an iron district, and so imbibe the natural remedy, instead of swallowing it by weight, and measure, which frequently does more harm than good; again, a soil impregnated with copper, or sulphur, would be beneficial to the consumptive, especially as a change from the sea-side. Precious stones also affect us powerfully, and sometimes healthfully—thus many experience a pleasant sensation from rubbing the forehead with a diamond, and it has been known to cure severe nervous headaches. Their primitive use appears to have been more as curative agents, than as ornaments, and for this reason the New Jerusalem is represented as being built of precious stones, because each stone was considered as an antidote to some human ill. There is not a cloud that flits across the sky, but affects us according to the heat, or electricity with which it is charged. Some, it is well known, disturb the balance of the atmosphere to such a degree, that milk, beer, &c., become decomposed; and were our eyes open, we should see how powerfully they affect us; but as it is, we only feel



their results without being conscious of the cause. Every wind that blows, from whatever point of the compass, is differently charged, according to the seas and soils over which it has passed, and produces corresponding results in us.

Not only do the planets belonging to our own system influence us, but as soon as a ray of light from each remotest star reaches our earth, its influence is felt by us, and a sympathy is established between the spheres. The wonderful and sublime aerial travellers called comets, have a more powerful, or rather more palpable effect upon us than any of the planets except the moon. They may be termed the safety-valves of creation, and journey about collecting various subtle and explosive gases, which would otherwise disturb the equilibrium of the spheres. They appear to be now forming a nucleus of central heat, around which, in after-ages, a crust or body may be formed ; magnetic action will then commence, and an atmosphere will pervade the whole. And here we may trace a beautiful analogy to our own being, the central fire corresponding to the soul, the atmosphere to the mind, or psychical fluid, and the crust to the body.

Amongst the animals by which we are surrounded, cats have the most healthy and powerful atmosphere,

and are often useful to invalids, especially to those afflicted with paralysis. Although dogs are generally greater favourites, their influence is not nearly so good, either in benefiting the sick, or in dispensing a healthy atmosphere throughout the house; faithful and loveable as they sometimes are, many persons have been injured by constant association with them, independently of the fearful disease of hydrophobia.

Every human being influences those with whom he comes in contact, and is influenced by them in return, both mentally, and physically. We cannot even wear a lock of hair belonging to another, without being in some measure connected with his thought-atmosphere, because as one part of the body sympathises with the others, through the agency of psychical fluid, the severed lock will retain a modicum of it, and thus keep up a kind of telegraphic communication between them. As an illustration of this, a lady of my acquaintance was once painfully disturbed in mind, from the fear of being led to commit suicide. She consulted several medical men, and amongst other things was recommended to travel, which she did with her parents for upwards of a year, but without any beneficial effect. At last they consulted an Introverser, who at once said, that if she would put away a locket she was in the

habit of wearing, containing the hair of a deceased relative, she would feel instant relief of mind. The young lady having been sent out of the room, the Introviser informed her parents, that this hair had belonged to a young man, who had committed suicide, after having suffered from a fever accompanied by delirium. This was true; and though the young lady was not aware of the fact, she had been influenced by the hair to the same train of thought. The advice of the Introviser was followed, the results proving most satisfactory: and this is only one of many instances with which I am acquainted. If, then, a lock of hair can influence us so powerfully, it naturally follows that constant association, and daily intercourse with an individual, would do so to a much greater extent; thus, as Tennyson says,—

“If, mated to a clown,

The grossness of his nature will have weight to drag thee down.”

But when once the spirit-life is developed, an individual might associate, nay live, with a host of evil influences, without being permanently injured by them; they could only cast a shadow on the spirit's brightness, and act as a clog to his advancement; but, on the other hand, the spirit-life might be so strong as to

impress even the materialist, especially if the individual earnestly desired to do so. For one whose spirit-life is scarcely yet manifested, it would not be well to hold much intercourse with characters of this description, as he could derive no assistance from them, in his search after truth, but would most probably receive a wrong bias, for he would be as a warrior entering the lists without his shield.

The psychical fluid, which I have before mentioned as pervading the whole being, is emitted from the soul, and, radiating through the body, envelopes the figure in a coloured atmosphere, somewhat resembling steam, only not so palpable; through this atmosphere we affect each other, both mentally and physically, and by its agency are produced the wonderful effects called Mesmerism, or animal-magnetism. There are, so to speak, three atmospheres surrounding us—the first spiritual, the second mental, and the third for the use of the bodily organs, in which is contained the life-giving principle, so subtle that no chemist has yet been able to perceive or analyse it: this is collected by the psychical fluid, to which it has an affinity, and by which it is made to circulate through the body, keeping it in a healthy condition. If the flow of these fluids be impeded in any way, disease follows; and as the psychical fluid is not

attracted so much to the outward, it retires more and more to the interior, and finally leaves the bodily, and outward attraction, for the still more subtle, and eternal influence of the spirit; death then ensues, and the beautiful atmosphere emanating from the spirit, which formerly shone dimly through, and arrayed the body in a cloud of coloured light, now constitutes the spirit's glorious robe. This psychical fluid is clearly visible to all Introvisers, and in various degrees to many others, and thus is explained the power of spirit-seeing, which is a positive fact, and no illusion of the "distempered brain." I believe the resurrection of the body will be effected by the united power of mind, and spirit, sympathetically acting on, and attracting the innumerable atoms which formerly constituted their earthly temple.

The mysterious phenomenon of Hat- and Table-moving, now causing such an extraordinary sensation throughout the civilised world, is produced by the agency of this psychical, or mental fluid, just in the same manner that it causes the locomotion, and action of our own bodies; thought, and action are so instantaneously allied together, that in this case we are not always conscious of the act of willing, but it is not so in the former, because the agent of the will has to go

forth, and communicate the thought to that portion of the fluid previously imparted to, and now pervading the table, before any motion can be produced. I have often weighed small animals,\* both before, and after they have been charged with this fluid, and have invariably found them lighter afterwards, not during the artificial sleep which it induces, but when they have recovered their normal condition. I have not been able to apply this test to inanimate objects, but would suggest the application of it to those interested in the investigation of table-moving, as it might still further elucidate the wonderful power of this rarifying and imponderable fluid; I term it imponderable, because we have no instrument capable of weighing or measuring it, nor indeed any means of indicating its presence at all, except by the extraordinary phenomena it develops.

\* White mice, little kittens, and a tame goldfinch.

## CHAPTER V.

### PHRENOLOGY.

“ Amid all life’s quests,  
There seems but worthy one—to do men good,  
For as the parts of one manhood, while here  
We live in every age.”

PHRENOLOGY assists in reading the character, in the same manner as illustrations aid us to realize more fully certain passages of a book ; but as it would be impossible to illustrate every idea, or shade of thought contained in a volume, so it would be impossible for any one to read the whole character of another from the surface of the brain.

Physiognomy may be called the index to this volume of the mind, which we are now about to open ; it not only relates to the features of the face, but to the conformation of the whole body, which corresponds with the mental development. Though the soul, and mind act on the brain, they are acted upon, in return, by the brain, and it is to show how important a part is as-

signed to this portion of our nature, during our sojourn here, that this book is written.

The brain of each individual may be likened to an office, in, and through which, the mind and soul transact their business. Some of these offices are richly stored, according to the number of talents given to the soul, and the circumstances by which the body is, and has been surrounded; others are poor, not having so many rich endowments, either within, or without; and some have buried, under an accumulation of rubbish, their primitive gifts. Our three-fold nature may be likened to the steam engine; the brain being the engine, the psychical fluid the steam, and the soul the fire by which the whole is made to work. The soul wills, and instantly the psychical fluid, which is its agent, rushes to that portion of the brain whose duty it is to manifest the spirit's thought, and thence proceed words and actions, in accordance with the soul's volition. There are other thoughts that enter our being from without, which the brain appears to inhale from the local spirit-atmosphere, also from books, and the individuals by whom it is surrounded. It therefore follows, that the influence of some places and of some persons will be more elevating, than that of others. However much man's pride may wish to make



him independent, he cannot be so, for it is against his nature. An injury cannot be done, even to one individual in society, however isolated he may be, without its being felt throughout the whole race, both in the now-time, and in the future. What mischief can one bad boy work in a school ! he will sometimes corrupt the whole community, and no one felt the wide extent of this influence more painfully than Dr. Arnold. So is it in the grown-up world ; men are imitative, and almost as impressionable as boys ; thus the moral atmosphere of St. Giles must influence and keep in check that of St. James ; but, on the other hand, good influences counteract the evil ones, for were it otherwise, this consideration would indeed be most melancholy. Still it is painful to observe, how much more power a strong-minded wicked man appears to wield over his fellow-creatures, than one with equal strength of character if good.

This may be accounted for by the fact, that the evil principle in our nature is more active than the good, because the highest part of our being, which is its shield against evil, is rarely developed, and thus are good influences less strongly felt. As an illustration of the power of the spirit when developed, to

correct moral evil, I will give the case of a young lady of good birth, and, what is called, education, who could not resist the temptation to steal, though not wishing to retain possession of anything she had taken. This was, of course, a source of great grief to herself and family; the latter tried all in their power to correct her fault; they gave her a large allowance, and promised her a handsome reward, if she would overcome this spirit of appropriation, but all in vain. When she was about twenty years of age, I became acquainted with the family, and on discovering the extent of her moral obliquity, suggested the possibility of a cure. The idea was at first considered most absurd, and Utopian by her parents, but after a little further intercourse they became anxious to see what could be done, and desirous for me to make the trial, to which I gladly consented, feeling sure of the result. After three months' daily intercourse, and association, my most sanguine expectations were fully realized, and the habit was so entirely overcome, that she lost all desire of stealing, and wondered at her former weakness. It appears to me that we shall have more sins of omission, than of commission to answer for. We think good, but do not work it out earnestly ;

unless duties arise, or are thrust upon us, we seldom seek, or make them, though surrounded by sorrow, and disease, ignorance and unbelief, the fruitful parents of so many social evils. I believe that every soul has sufficient life, or heat given to it by the Holy Spirit, to wage a successful war against evil, and thus to purify the whole being. But alas! if this "breath of life" does not manifest itself according to the orthodoxy of parents, or friends, it is choked or buried, not allowed to appear at all; hence arise such a multitude of hypocrites, and lukewarm professors, followers so unlike our Divine Master that we are at a loss to trace the connecting link between them. St. Peter, whilst his spiritual nature was yet undeveloped, appears to have been weak, and inconstant, yet our Lord and Saviour named him a Rock, to show how firm, and rigid he would become, when the spirit's development had taken place, even sufficiently solid to typify the foundation, and support of the whole Church. The Holy Spirit is, of course, the real foundation of the Church, but St. Peter having his spiritual nature more fully developed than the other disciples, was named its visible representative. Our Lord, as well as the prophets, made use of images from the outer world, to typify, and illustrate the things belonging to the inner;

indeed it is impossible to speak of the unseen, without making use of allegorical imagery.

“Arouse thee, Soul !

God made not thee to sleep

Thine hour of earth in doing naught—away !

He gave thee Power to keep,

Oh ! use it for his glory, while you may.”

## CHAPTER VI.

### PHRENOLOGY.

“ Every germ must feel the elod,  
Darkness, cold, and wet, and storm  
Ere it sprout beyond the sod.  
Thou hast pierced above the gloom,  
Feed thyself with light, and air ;  
Germ, and leaf, and bud, and bloom,  
All are destined to thy share.”

It will be seen that I have made my Phrenological Chart in accordance with that of Combe's, which I believe to be the most correct, and the most generally received, but in addition to his, there are two or three faculties which I think it necessary to mention, because they have a very marked influence upon the character. Every organ forms a kind of junction, where innumerable thought-conductors meet, and become the powerful promoters of action. Large organs are to the brain, what large-minded men are to society, masters, and leaders. Memory is not the attribute of one organ, it exists in all. Every organ also possesses within itself the faculty we term imagination, which is

manifested either powerfully, or feebly, according to individual temperament. The brain is not the source of thought, but the instrument with which thought works. The spirit is the fountain from whence all thoughts flow. And those that we imbibe through the brain are really sent forth from the souls of others, but if the brain be injured by accident, or rendered weak, and imperfect by disease, the stream becomes impeded in some of its channels, whilst, through others, it rushes with headlong might; and this we term insanity. The soul, and mind may then be likened to a skilful musician playing upon an instrument, broken, and out of tune, from which neither delicacy, nor strength of touch can produce aught but discord; but when the three portions of the brain are equally balanced, and the psychical, and life-giving fluids circulate freely through the whole, there exists perfect harmony, and health. Where this balance does not exist naturally, the chief object of education should be to establish it, and much can be done to produce this desideratum, by a judicious use of mesmerism, in conjunction with phrenology, even in the case of adults. This mental adjustment is what we should endeavour to establish in criminals, instead of punishing them for defects of nature, education, and circumstances, over which they

have had but little, or no control. For instance, a youth who manifested the vice of cruelty to great extent, was cured by having Benevolence, Conscientiousness, and Ideality excited to an equal degree with Combativeness and Destructiveness, the latter organs being very large, and the former only fully given. Similar cures of other vices have come to my knowledge, and I therefore conclude that most moral evils can be benefited, if not cured, by the agency of this wonderful, and mysterious power, if rightly applied to each individual case.

Whatever we may call ourselves, we are not a truly Christian people, while we retain capital punishment as a law of the land; and I believe that the most effectual way to prevent murder, would be to make it the law that murderers should be deprived of their liberty for life, and compelled to work for the benefit of the families they may have injured. This, to the really wicked and impenitent, would be a much greater punishment than death, and to those who were truly repentant it would be a merciful, though severe one, as the great sorrow they would feel for their evil deeds would stimulate them to work with all their might for the benefit of those whom they have so deeply injured; it would also impress the most thoughtless with the vastness of

their crime, when they see that the life and labour of years are insufficient to compensate in the least for what, perhaps, was only one evil action out of the many that lie scattered through their lives; and at all events they would have time to perceive the enormity and heinousness of vice. It appears to me, that such a punishment would have a far more powerful influence in deterring others from the commission of this crime than the present one of death, and would have a less demoralising effect upon society at large. It has often been asserted that phrenology leads to materialism, but this I think must be wrong, as I cannot conceive how the honest, and earnest investigation of any scientific fact can result in so great a falsehood, as we know and feel materialism to be. It is true that we can form a pretty correct judgment of a person's talents, capabilities, and principles from the shape of the head, and so we can from the face, the hand, or the foot; but, because of this, no one would be so absurd, as to say that either of these was in itself the thinking principle. The whole body is the servant of the mind, and spirit, but the brain receives the first impressions from them, and transmits these to every member of the body; thus matter is inert without mind and spirit, but they are active, independent of matter.



## CHAPTER VII.

### PHRENOLOGY.

“ Know thyself, thy evil and thy good.”

#### No. 1.

AMATIVENESS. This organ, when fully developed in just proportion with the moral group, imparts kindness, and with Ideality politeness of manner; united with Benevolence, it gives sympathy, and softness of character, manifesting deep feeling towards the unfortunate, without regard to age, sex, or class, extending even to animals; it also promotes hospitality. Destructiveness equally developed would, of course, have a modifying tendency.

#### No. 2.

PHILOPROGENITIVENESS is considered to manifest itself in love to young children, and pets generally, but is quite as powerfully shown in the devotion, self-forgetting, and patient attention, we often find, so touchingly displayed towards the mentally, and physi-

cally afflicted. With Conscientiousness, Veneration, and Hope, it gives a desire to improve the moral condition of the young. The aged, and helpless, also come peculiarly within the sphere of its action.

### No. 3.

CONCENTRATION is to the mind what steam power is to a ship, it propels or urges forward all the other faculties of the mind, to the attainment of a given object. This organ intensifies every other feeling; it sympathises with Hope, and with that organ, and Combativeness large, it overworks the powers of the brain, unless care be taken to prevent it. This organ, large in conjunction with Ideality, and Introvision, imparts to the individual such a keen perception of beauty and spiritual goodness, that he may almost be said to possess an extra sense. But this combination rarely occurs, except in a highly nervous organization.

The upper part of this organ is generally called Inhabitiveness, but it does not appear to me to have a distinct function; the manifestations of Concentration being various, according to individual organization.

### No. 4,

ADHESIVENESS, gives a great love of home, and attachment to places, extending to patriotism and

nationality. Persons having it large are indisposed to change, or travel, unless counteracted by large Locality. It also gives the power of association, and striking as it were upon the other organs, recalls trains of long-forgotten ideas, carrying the mind far back to scenes gone by, even to the earliest childhood; thus, in the words of Byron,—

“ It may be a sound,  
A tone of music,—summer’s eve,—or spring,  
A flower, the wind, the ocean which shall wound,  
Striking th’ electric chain, wherewith we are darkly bound.”

#### No. 5,

COMBATIVENESS, gives great courage, and power to resist, even to the death. It enables its possessor to bear up, and struggle against illness, and difficulties of all kinds. Combined with Firmness, Self-esteem, Conscientiousness, and Hope, it imparts great moral force, and indomitable energy to the character, amounting even to the spirit of martyrdom. Combined with Causality, it makes people argumentative, and with Self-esteem large, and Veneration small, it would make them opinionated, and disagreeable, always contending about trifles.

#### No. 6,

DESTRUCTIVENESS, gives a desire to inflict pain and

to destroy, and if Constructiveness be small, a wish to pull down, and remove existing forms, without attempting to substitute better in their place. With Firmness, Conscientiousness, and Self-esteem, it confers great moral energy, and a spirit not easily subdued. In conjunction with Hope, Ideality, and Benevolence, it would render its possessor onwardly, and upwardly progressive. Through this organ, and Combativeness, the emotions of anger, and hatred are manifested.

#### No. 7.

SECRETIVENESS gives great reserve to the character, and power of self-control. Persons with this organ large seldom reveal their feelings to any one; with Caution large also, they are so guarded that they are frequently misunderstood, and rather than seek an explanation, they would live in uncertainty for months; with the fore part of Benevolence small, they would be suspicious, and apt to judge harshly, assigning wrong motives to the actions of others.

#### No. 8.

ACQUISITIVENESS imparts a desire to save, and to possess, with a delight in acquiring, never allowing anything to be lost, but turning all to good account.

With Benevolence, and Adhesiveness, the individual would spend freely ; with Hope, and Number, he would have a speculative turn of mind ; with the intellectual group, a desire to acquire knowledge for its own sake, and with Ideality, to possess works of art.

No. 9.

CONSTRUCTIVENESS gives the wish to build, and construct, with Causality and large percepts, a fertility in invention. It is essential in all mercantile pursuits, in the composition of music, and construction of sentences ; it is necessary to all artists : with Form, Imitation, and Ideality, it would make a good sculptor.

No. 10.

SELF-ESTEEM. The intrinsic nature of this organ is self-respect, independence of character, and dignity of demeanour, with a contempt for everything mean, and dishonourable ; combined with Firmness, it gives self-reliance ; with Love of Approbation, it renders an individual ambitious, and aspiring after excellence, but with the intellectual group large, he would form his own conclusions, and act upon his own judgment, without reference to the approbation, and opinions of others.

## No. 11.

LOVE OF APPROBATION gives amiability, and courtesy of manner, with a great desire to please, often amounting to a longing for praise, and admiration, to obtain which, if Conscientiousness be small, a sacrifice of truth is frequently the result.

## No. 12.

CAUTION confers forethought, prudence, and circumspection; combined with Conscientiousness, an anxiety to do what is right; with Eventuality, an ability to guard against danger; with Self-esteem, and Combateness small, it induces fearfulness, and timidity: if Hope be wanting, it gives despondency, and gloom to the character, and, combined with Secretiveness, it leads to suspicion, and distrust.

## No. 13.

BENEVOLENCE. This organ may be divided into three parts, or, in other words, manifests itself in three distinct functions. When the fore part is large, it confers sympathy with human suffering; when small,\* little of this feeling is manifested, and the individual will frequently show more kindness to animals than to his fellow-creatures; if Faith, Hope, and Introvision be

\* See diagram.

small also, he will entertain a low opinion of human nature, and will be incapable of perceiving the glory, and greatness of man's destiny. The middle portion imparts merely the desire to give. The last or upper portion adjoining Veneration, gives that feeling of charity, of which St. Paul says, "It suffereth long, and is kind." The full development of the whole confers a generous nature, imbued with sympathy, and a desire to promote the happiness of others, even at great personal sacrifice, and combined with Constructiveness, plans, and arranges improvements for the benefit of society at large.



No. 14.

VENERATION gives humility of character, and reve-

rence for the aged, the great, and the good. Combined with Ideality, it delights in venerable antiquities of all descriptions ; with Adhesiveness, gives attachment to the home of childhood, with a wish to preserve family relics, and with Acquisitiveness it leads to a love for collections of old pictures, coins, &c. It always gives a deep feeling of awe, and self-abasement in the contemplation of the Deity ; but combined with Faith, Hope, and Introvision, imparts most exalted ideas of God's nature, and attributes, and an assurance, and realisation of the spirit's glorious destiny.

No. 15.

FIRMNESS imparts stability, quick decision, and perseverance to the character, and keeps the mind in a state of activity. Combined with Combativeness, and Concentration, it generally enables an individual to carry out whatever he may undertake, in spite of all opposition, and difficulty.

No. 16.

CONSCIENTIOUSNESS gives integrity, and love of right, with a high sense of duty. With small Caution, an individual may do wrong from want of thought, but feels the sense of guilt most acutely. With large Self-esteem, and Firmness, Benevolence being small, it



gives a rigidity of goodness, and a tendency to judge harshly of others, and with Combativeness in addition, a desire to punish the offender. When the forepart of this organ adjoining Hope is largely developed, as sometimes, though rarely, occurs, the individual possesses more than conscientiousness—an acute sense of justice.

### No. 17.

HOPE. This is one of the most important faculties of the human mind, enabling its possessor to cull the way-side flowers through the most rugged pathways of life, and to catch the least glimmer of light in the midst of a stormy sky. It brightens the aspect of all below, shedding an atmosphere of sunshine in the sick room, and like the rainbow after a storm cheers the weary, and the despairing. Hope always imparts an aspiring character to the mind, and in conjunction with Veneration, Faith and Introvision, gives a tendency to dwell more on the glory, goodness, mercy, and love of God, than on his sterner attributes, thus making religion a cheerful, and active principle of life.

### 0

FAITH or TRUST. On referring to the diagram it will be seen that the fore part of Hope is marked thus 0,

because this portion of the brain appears to have a perfectly distinct function, the highest manifestation of which, is entire confidence in God's providence and goodness, enabling a person actually to realise the prayer for daily bread. We have a few conspicuous examples of this, for instance, M. Müller, of Bristol, who not only lives by faith himself, but has supported hundreds of destitute orphans on the same principle; but it is very rarely given to such extent, consequently, judging others by themselves, few believe in its existence. When moderately full, which is more frequent, it gives a frankness to the character, and freedom from suspicion. With a disposition to trust, and rely upon others, though with Wonder large, and Self-esteem small, it might lead to credulity.

#### No. 18.

WONDER imparts a love of the grand and marvellous, the strange and the novel, leading when large to eccentricity of character. Combined with Constructiveness, and Individuality, it leads to invention; with small Conscientiousness, to a love of exaggeration. When the lower portion of this organ is more fully developed than the upper, it gives a love of the horrible, and terrific, so that a person thus constituted, with

Destructiveness large also, would delight in seeing executions, or anything terrible, whilst, with the upper portion large, an individual would find far greater pleasure in contemplating an eruption of Mount Vesuvius, or the fall of an avalanche.

### No. 19.

IDEALITY is the organ through which the emotions of beauty are conveyed to the mind in all their variety of excellence; when united with Wonder, it gives the feeling of sublimity, and a love for the grand in scenery, also a rich imagination, and with Causality, and Comparison, a rapid flow of ideas, and imagery. The nature of this organ is to impart purity of taste, with elegance of mind, and refinement of manner, and is indispensable to the artist, and poet.

\*

EXPANSION. That portion of the brain adjoining, and at the back of Ideality, for the want of a better name, I term Expansion, as it gives expansiveness, and grandeur to the mind.

‡ ‡

MELANCHOLY. The part immediately behind the last organ, and adjoining Caution, I call Melancholy,

as it appears to give a melancholy desponding turn to the mind. I have observed this organ large in several persons afflicted with what is termed melancholy madness; also in some manifesting despondency, though having Hope large.

No. 20.

WIT imparts a love of the comic and ludicrous, also a quick perception of the meaning of others. If Benevolence be small, and Destructiveness large, it gives a taste for satire, and a tendency to indulge in bitter sarcasm. This organ is generally more fully developed in the inhabitants of large, and manufacturing towns than in the agricultural districts.

No. 21.

IMITATION confers the ability, and desire to copy; with language large it gives great action when speaking, and with large perceptive a facility in learning. Through copying the actions of others, it leads to an understanding of their feelings, consequent sympathy with them, and a quick perception of character. Combined with Secretiveness it gives tact. It is necessary to the artist, as it enables him to enter into the feelings of his sitter, and to pourtray the expression given by the mind.

## †

INTROVISION. This organ encroaches upon that portion of the brain usually assigned to Imitation, and is generally large in Clairvoyants, or Introvisers, displaying itself in presentiments, previsions, second sight, and prophetic dreams. It quickens all the other powers of the mind, making its possessor extremely sensitive both to pleasurable, and painful sensations, so that he is intuitively conscious of the treble existence of body, mind, and spirit. It is, in fact, the organ through which the latter speaks most clearly, and when large, and united with Form, enables persons to discern spirits, and to hold communication with the spiritual world. Combined with Ideality, and Wonder, it gives most exquisite delight in the contemplation of the beauties, and wonders of nature; with Veneration large, as well as the two former, most exalted ideas, and feelings respecting the Deity.

## No. 22.

INDIVIDUALITY imparts a desire to examine, and a wish to know the nature of objects. Persons with this organ large, and Ideality small, will be very matter of fact, and fond of detail. With Language and Wonder full, and small Benevolence, it leads to a love of gossip

and evil speaking. To an individual with this organ large, the materialist's creed of annihilation would be most painful.

#### No. 23.

FORM, gives a correct knowledge of shape in general, and a retentive memory for faces and figures ; combined with Ideality it imparts a love for works of art, but if Colour be not very large, Sculpture will be preferred to painting ; with Locality, a delight in fine scenery, and an ability for landscape-painting, gardening, &c.

#### No. 24.

SIZE, gives an ability to judge of the proportion of objects, and size in general. Combined with Weight, makes a good marksman, and billiard-player, is useful in agricultural, and commercial pursuits, and is important to the Architect, and Engineer.

#### No. 25.

WEIGHT, gives the power of discerning the relative weight of bodies, and of balancing, and adjusting, both physically, and morally ; thus it helps the sailor to climb the rigging, and the judge to sum up his evidence. It is necessary to the Ship- and Carriage-builder, as well as to the Engineer.

## No. 26.

COLOUR, confers a good, and quick perception of shades of colour, and is therefore essential to the Painter. With Ideality small, it gives a love for brilliant colours, and consequently bad taste in dress.

## No. 27.

LOCALITY, confers a knowledge of places, and position of objects. It is necessary in planning, surveying, and engineering, and imparts a love of Geography and travelling. Combined with Ideality, and Constructiveness it gives a talent for Landscape-gardening: with Concentration, and Adhesiveness small, there would be a love of change probably manifested in a roaming life.

## No. 28.

NUMBER, gives the power of calculation, and is essential to the Musician, and Mathematician. Combined with Adhesiveness, Concentration, and Love of approbation, a taste for society, and a numerous circle of friends and acquaintance.

## No. 29.

ORDER, induces a love of arrangement, and an ability to systematise. It is indispensable to the com-

fort, and good government of a household; to the lawyer, the author, and the soldier. With Self-esteem large, and Benevolence small, it makes a strict disciplinarian. The excess of it gives too great particularity in little things.

No. 30.

EVENTUALITY, gives an inquiring tone of mind, a retentive memory for events, and a fondness for History, and anecdote. A person with this large, combined with language, would be very entertaining; with Ideality in addition, would make a good novelist; and with Secretiveness, he would be a gossip, and a busy-body.

No. 31.

TIME, gives punctuality, and enables an individual to judge correctly of the lapse of time. It is essential to the Musician, enabling him to play, and accompany others correctly. Combined with Eventuality, it imparts a love of History, and Chronology.

No. 32.

TUNE, confers the ability of remembering tunes, and a love of music generally. With Ideality, and Weight, an individual would have delicacy of touch, and per-



form with taste: combined with Constructiveness, Time, and Imitation, he could compose.

No. 33.

LANGUAGE, imparts a facility in conveying our thoughts, and feelings to others, either by writing or speaking. Persons with this large, learn easily by heart, and are usually very loquacious. Combined with Constructiveness and Causality, it makes a good Linguist, and Philologist.

No. 34.

COMPARISON, gives a love of analysis, inductive reasoning, and criticism; it always illustrates speech with imagery. Combined with Causality, it gives a deeply metaphysical turn of mind; with Individuality, and Constructiveness, it frequently leads to scientific discoveries.

No. 35.

CAUSALITY, confers the desire to understand, and investigate, and a facility in tracing events to their first cause, sees, comments, and reasons upon things which escape the notice of the masses; gives great originality

to the mind, and, combined with Concentration, a deep and continuous power of reasoning; with Imitation and Individuality, an intuitive knowledge of the designs and actions of others.

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Those who wish to study the science of Phrenology, I would refer to Combe's works on the subject.

## CHAPTER VIII.

### EDUCATION.

" 'T is granted, and no plainer truth appears,  
Our most important are our earliest years,  
The mind impressible, and soft, with ease  
Imbibes, and copies what she hears, and sees.

• • • • •  
But we, as if good qualities would grow  
Spontaneous, take but little pains to sow."

CIRCUMSTANCES, and education are to the human being, what soil, and cultivation are to the plant; it is the business of these to develop the utmost perfection of each, and this can only be achieved in the human family, by commencing in the very earliest stage, and by placing high-principled, refined, and if possible, spiritually-minded people about the young, for even before they speak, they begin to imbibe ideas. The brain, as has been stated elsewhere, never loses the impression of any thoughts, or ideas that have once visited it, and the course of any constant, indwelling thought, is naturally deeper, and in every way more marked, so that any one who gives us a single, beautiful, great, elevating, or spiritual idea, confers an in-

calculable benefit upon us, because it is for eternity, and the reverse would be the result of all low, and material ideas. When a thought first enters the brain it leaves the slightest possible, though permanent, impression in it, but as it returns, time after time, the marks become more manifest both within, and in the thought-crown which encircles the head. The higher, more unselfish, and spiritual the thoughts which we imbibe are, so much the brighter, and more sublime the spirit's nature, and appearance will become.

It must not for one moment be imagined that I entertain the idea of our becoming perfect here, or indeed in any other state, because it will always be impossible for the creature wholly to understand the Creator, and his works, therefore we shall ever have something to learn, and this in itself implies imperfection; but the present world is like an Infant School, where we acquire the most elementary part of knowledge, for it is a fact that we have not yet learned the use of all our senses. In the spiritual world we shall acquire more rapidly, but even there we shall not see, or know all things; every spirit will perceive the things that are in accordance with its own individuality, but each will use the talents he possesses, for the universal good. Of course our expansion will be very great,

for we shall be taught by the Spirit of God. Since, then, our Creator and Saviour has taken upon himself the office of our Instructor, it at once shows how important, and dignified the position is, and that even here we should employ the wisest, and the best to teach, instead of what is too frequently the case, allowing this high calling to be taken up by those who are totally unqualified to fill the office of professed teachers, and who frequently adopt it merely as a last resource, looking upon it with disgust, and aversion. Those who seek to place themselves in situations where their influence must necessarily be very great, yet are totally unfitted to fulfil the office, especially in the capacity of nurses or governesses, do incalculable mischief, and injury in the world they were specially created to benefit, and bless, had they but fulfilled their individual missions, instead of usurping those that rightly belonged to others, and all who feel this to be their case would do well to seek some other employment.

There are yet many social wants to be supplied, opening an ample field of occupation for those who are obliged to support themselves; one in particular may be mentioned, namely, that of professional readers, who would read aloud to the aged, sick, or blind,

or, in fact, to any requiring their services. I know that many families would gladly avail themselves of such an accommodation, as I have often heard a regret expressed, that such a class did not exist. This would be a lady-like employment, requiring education, intellect, and taste ; indeed, there is not an occupation which cannot be rendered lady-like, it only depends upon the mind of the individual who performs the duties of any office to make it such.

High, and holy as the mission of the governess assuredly is, I believe that of the nurse to be equally so, for the thoughts we imbibe in the nursery are the seeds of ideas which colour our whole lives. It is there that fear, or courage, hope, or despondency, first display their power, and should be met, and treated with judicious sympathy. Many a child has been made a liar, and a coward in the nursery, and the cause of many cases of mental derangement can be traced to the earliest years. It is therefore obvious, that until a better and more educated class of women are placed about the young, our advance can be but tardy, for there is always so much evil to be undone, that it acts as a loggcr to our progression.

Children are continually taught duplicity, not in words, perhaps, but by the still more powerful influ-

ence of example, as nurses often make a show before the mistress, wearing a different manner towards the children and each other in her presence. The children see this, and act upon it in many ways when not under the surveillance of their mother.

The majority of the young cannot, of course, have educated nurses until our National Schools are placed upon a better footing, and to effect this the masters and mistresses should be highly educated; indeed, they ought to be practical mental philosophers, but this they cannot be, unless they are acquainted with Mesmerism, and Phrenology; in fact, I would choose the most talented in every way to fill this office, because the improvement of the masses is of the greatest importance; they stamp the character of the nation, causing it to be feared, and respected, or looked upon with distrust, and contempt. It has been truly, and wisely said, that for a nation to be free, it is sufficient that she wills it, and this applies equally to greatness, and goodness; the proper education, and direction of the national will, therefore, becomes an object of the utmost importance, as well as the cultivation of taste, and intellect, to the necessity of promoting which the Government is at length aroused. In a country like this, where the press is almost the sole outward stimulator, and director of

the national will, it becomes most important that some means be devised, whereby the best, and highest style of literature can be made available to the people. This, I think, might be effected by the establishment of a grand national standard and circulating library in London, for the use of all classes, and denominations, with branch libraries in every county town, these again putting forth branches into every parish throughout the realm, for it is the duty of a Christian Government to provide the best of literature for the people, at the least possible expense to them.

In connection with these libraries, a college should be established in every county, and a school in every parish; these should be conducted by men of talent, and education, so that children of all classes might attend, the only difference in the education consisting in individual capacity, and the length of time that the circumstances of the parents would permit of their remaining under tuition. Such a plan would, I think, do much towards elevating the national standard of mind, for education, to be efficient, should be conducted on the broadest possible scale, embracing all of every class, and sect.

It seems to me also that our poor laws might be made more efficient by establishing national farms, and



manufactories, in which the able-bodied poor, who could not obtain employment elsewhere, should work, receiving a fair remuneration for their labour, and some arrangement of this kind would, in all probability, prevent the masters from taking an undue advantage of the working classes, thus obviating much misery and evil. We should then only have to provide relief for the sick, and the aged, which might be given in their respective parishes, not out of regard to their own feelings merely, but for the moral good of the community to which they belong, as a means of educating the sympathy, and Christian charity of those by whom they are surrounded, moral teaching being really more important, than intellectual, the one being the representative of wisdom, the other of knowledge.

## CHAPTER IX.

### SOCIAL IMPROVEMENT.

“ Go fix some weighty truth ;  
Chain down some passion ; do some generous good ;  
Teach ignorance to see, or grief to smile ;  
Correct thy friend ; befriend thy greatest foe.”

As in the material world, without light there can be no shade to contrast with it, and as no poison exists without its opposite in the form of an antidote, so it is in the mental world, there is not a moral evil or poison, however deadly, but has its antidote in the spirit. Our Saviour suffered in, and left, the material world, in order that He might restore to us the use of our spiritual nature. He said, “I go to send the Comforter unto you, that He may teach you all things.” This spirit was promised without limitation, or reservation of any kind, to all who loved God, and kept his commandments, being sent in the first instance to his disciples, in whose day we read that it manifested itself by developing various gifts, according to the individual character of the recipient, many of which St. Paul enumerates, some having the gift of

healing, others of tongues, and some the discerning of spirits (1 Cor. xii.). These were evidently innate gifts, vivified, and expanded by the operations of the spirit. We have also spirits within ourselves possessing like endowments, and the same Spirit of divine love still pervades the creation, striving to develop, foster, and strengthen them in their growth towards grace and beauty; but its operations are impeded by ignorance, a false system of education, and sectarian prejudice, to such an extent, that many who believe in the existence of the soul, deny its power. Seeing that the antidote for social, and moral evil is the spirit, it becomes our duty to devise some means to aid its general development. If we close our eyes, and refuse to see light when it is presented to us, or stop our ears, and refuse to hear truth because it does not accord with what we expected, or desired, we act in direct opposition to the teachings, and strivings of the spirit, allowing our contracted material nature, and views to interpose a veil between the two, thus weakening the powers of our own spiritual nature, and rendering it insensible to the influence of the Spirit of God. Though it is not within the sphere of our power to compel the spiritual development of others, there are certain means given to us, by the use of which we

become its pioneers, preparing the way for the spirit's reign, by implanting in those amongst whom our lot is cast, a desire for its development, and arousing in them the aspirations of their moral, and intellectual nature. The present isolation of classes in society is a great evil, and I fear that it is one impossible for us, in this dispensation, entirely to overcome; yet the more we do so, the nearer do we approach to the realization of the millennial state, of which there are even now signs, and symptoms indicating its advent. Much might be done to break down these vulgar social distinctions, by giving an equally good, and expansive education to all classes; we should then have a truer, and a higher aristocracy, namely, one of virtue, and mental greatness. The mission of woman is peculiarly refining, and cohesive; she is alike the source, and bond of all domestic comfort, and happiness, consequently the more competent she is made to fulfil this important mission, the greater, and more rapid will be the advancement of the human race. Though every individual is, or ought to be, employed in the work of social regeneration, there is a class of independent, unmarried women scattered throughout the length, and breadth of the land, who appear to be placed there by Providence to be the especial agents

in the promotion of this work, if they would but see the greatness of their mission. There are numbers who would be glad to devote themselves to this work, if there were an organised plan on which they could act, and at the same time retain their independence. If the single woman would faithfully fulfil her mission, her influence on society might be greater than that of the married, for it is said, "more are the children of the desolate than the children of the married wife," Is. liv. 1. Her individual hopes may have been disappointed, and her affections sacrificed, in order that she might extend, not contract, her sympathies and usefulness, and

" Scatter, with unselfish hands,  
Her love upon the barren sands  
And solitudes of Death."

Sisterhoods, in the present limited acceptance of the term, would accomplish but little, as our Protestant religion requires something more wide-spread, and in accordance with the freedom of its nature; but it seems to me, that an universal order, called the Helping Sisters, might be organised in every town, and parish in connection with the educational establishments mentioned in the preceding chapter.

A register might be kept in each library, containing

a classification of duties, where every candidate for this honorary employment should enter her name, and address, in conjunction with the particular duties she feels most qualified to fulfil with pleasure to herself, as those that are performed from a sense of duty only, are never well executed. This register should be open to the public, in order that the poor may be able to procure assistance, in whatever way, or manner they may require: as in nursing the sick; reading to, and caring for the aged; giving instruction to children who are compelled to remain at home while their parents are at work, and could otherwise obtain none; rendering assistance in house-keeping, by bringing superior knowledge to bear upon it, so as to enable the poor to make the most of their scanty means; infusing a love of order, cleanliness, and consideration for the wants, and wishes of others, &c., &c. To the young, especially the motherless, the influence of the Helping Sisters might be most beneficial. The very fact, that some one was interested in them, would do much to cheer, and strengthen many lonely ones in their struggle with the trials, and troubles of life, for no one can imagine the exquisite pain which the want of affection, and sympathy occasions the young, except those who have experienced it. Those who put their

hands to this work will have many difficulties, and discouragements to contend with, and must not hope, or expect to receive any outward reward, though, in all probability, the effect of their efforts will be felt by the whole nation, in the course of five or ten years; yet for those who require some visible encouragement to enable them to persevere in their work of love, an annual report might be published, showing what is being done by the Order throughout the realm, and in fact it would be necessary for the public also. Still their labours will not be in vain, even to themselves, for their spirits will experience an expansion and a glow, that none can realize except those who feel, and know that they are about the spirit's work, and laying up its eternal treasures within themselves.

• “Seek no vulgar, vain repayment for the deeds that thou mayst do,  
Let thine own soul's exaltation be the guerdon, and the spur;  
And its trust, which is devotion, from all meaner thoughts deter.”

## CHAPTER X.

### CONCLUDING REMARKS.

“ Yet, oh, Soul ! thou art immortal,  
And hast glimpses fair, and bright,  
Of the heavenliness of duty,  
And the mild undying beauty  
That would girdle thee with light.”

It is said that extremes meet ; thus the Arctic, and Antarctic regions are alike arrayed in ice, and snow, and though disease is the consequence of the Fall, it frequently developes in us a faculty that we are said to have possessed before the Fall, namely, the power of seeing that which to the healthy bodily eye is now mostly invisible, and also of holding intercourse with the spiritual world, so that the penalty of original sin actually becomes a blessing, and it is a curious fact, that Mesmerism, the only universal cure with which we are acquainted, develops the same faculty in various degrees of introvision, according to individual character.

Having a spiritual nature within us, we are of course, even at the present time, actually living in the spiritual world, though the veil of the flesh is so opaque as to



exclude its light from most, and to render this idea distasteful to the majority. Indeed, I believe Mesmerism to be the universal key, placed by our Heavenly Father in the hands of his children to unlock the mysteries of the unseen world, that they may obtain glimpses of their spiritual nature, which is now suffering an eclipse in consequence of their evil deeds, and though it must still be obscured during our journey through this life, the earthly shadow need not always shroud its brightness, but may sometimes be rent, so that we can realize even now, a foretaste of the expansion, elevation, and glory of the spirit's reign, when the mind, and body will both be subservient, and helpful to the spirit, instead of, as is now the case, fettering the manifestation of its power, and impeding its progress. Progression, I believe to be the vital principle of our spiritual nature, and I cannot imagine the time, however distant, in the boundless circle of eternity, when we can come to a stand, and call ourselves perfect. We are told in the Scriptures that the angels of God do not know his counsels, they only perceive his wisdom, as leaf by leaf is opened to them, in his government of the universe, consequently they are progressive beings, and, reasoning by analogy, we must conclude that our spiritual life is like unto theirs. The less we

know of spirit here, the more we have to acquire hereafter, and there is a certain degree of this knowledge that we must realize in this life, or we shall not have the proper amount of interest to render to our Lord, for the talents He has graciously bestowed upon us, when He claims it at our hands.

It is most painful to observe that, whilst we are advancing in science, and civilisation, we appear to be standing still with respect to religion. The beauty and harmony of Christianity is marred, and its progress impeded, by the narrow-minded, and sectarian spirits who are so numerous; uneagle-like, their sight is not strong enough to contemplate the bright and glorious Sun of Righteousness that has arisen for us; they therefore seize a ray of light, and, supposing it to be the whole, seek no further, lest they should lose it, denouncing, or condemning those who, having a larger and a stronger vision, are able to perceive the beauty and grandeur of its universally illuminating beams. Such men as Arnold, Whately, Hare, and others, are the very pillars of our Church, from the spirit of temperance, and charity which pervades their lives and writings, and yet how continually are they misunderstood, misconstrued, and sometimes even denounced as dangerous, because they perceive the progressive prin-

ciple of the Christian dispensation. A broader, and more expansive religion cannot be conceived than that which our Saviour revealed, and by his life, and teaching manifested. We have never yet realized its *spirit*, for we have spent too much time and energy upon the *letter*, instead of endeavouring to work out the will of God, that we might learn of his doctrine, and receive the gifts of the Spirit.

Christianity is essentially practical, not doctrinal. We are emphatically told to *work*, and whatsoever the hand findeth to do is to be done with all our might, or, in other words, the force of our whole being, body, mind, and spirit, must be thrown into whatever we undertake, however trivial it may appear, as it is only the finite sense of man that prevents him from seeing the weight and importance of *all* things, for there is a power of cohesion by which the trivialities of our lives are bound together, and become monumental records of harmony, strength, and beauty, or of evil, weakness, and deformity. As, then, there is no such thing as a trifle, it necessarily follows that neither chance, nor accident can exist in the whole creation. The power that is required to sustain the universe is as great as that which called it into being, and if also we could realize in ourselves, and impress upon others, this truth,

that we are *now* in eternity, and ministers of the Spirit, either to work good, or pervert it into evil, we should see the magnitude, and importance of thoughts and words, as well as actions. However much it may be doubted, still it is a fact that every thought, word, and action of an individual's life, is of importance, not only to himself, but to the human family at large; thus it will be evident that each being, however "common," or insignificant we consider him, is nevertheless an essential link in the chain of creation, and in the moral economy of the universe. His thoughts will influence others yet unborn, though he may never write or speak them, and our free will consists in the working out of good or evil, thus perpetuating good or evil influences. Seeing, then, that thoughts, their impress in ourselves, and influence on others, are alike indestructible, it behoves us to look well within, that we may be sure that the wreath we are twining is a bright and pure one, so that we shall not be ashamed to have it revealed to the eyes of the universe, as it is now to the spiritual world. Let us each, also, make it a special duty to benefit at least one individual; we shall find many near, with minds that have not yet learned to stand erect and seek after truth; these pupils will act on others, it may be unconsciously to themselves;

but in this way the little rivulet will flow on, and on, with increasing volume, until it is absorbed, not lost, in the mighty ocean of humanity. The idea of this ever-spreading, and eternal influence cannot be too fully realized, or too widely known. Influence is placed as a powerful lever in our hands, to help forward or retard the world's advancement, for the use or abuse of which we shall have to render a strict account. Feeling as I do the immensity of this power, I have not rashly presented this little work to the public, the ideas, for some time, having existed in my mind, and been recorded in my journal; and it is from a fear, that by withholding them, I may be found struggling against the spirit, that I am now induced, in all humility, to commit this my first production to the world.

“Feeling still the more I know,  
Deeper thirst, intenser woe,  
That my knowledge is so small  
That I cannot fathom all.”